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PSYCHOLOGICAL FOUNDATIONS OF SPIRITUAL AND PERSONAL DEVELOPMENT OF STUDENTS IN THE STRUCTURE OF SOCIAL MOBILITY

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Abstract. The article deals with the problem of spiritual and personal development of the individual, which is relevant both in science and in social practice. The urgency of this problem is due to reasons of several types: First, the current youth committed to the fullest identify and implement their capacity as seeks to “meet” the modern world as an “equal partner”; secondly, to modern human problem of implementation of all its possibilities connected with quite influential social trends of today derived from “the need for self-actualization”, which has acquired the status of social need and value in modern society. The research shows modern approach to spiritual and personal development of young people. We presented the idea of an integrated approach to nature, mechanisms spiritual and personal development of young people. It was established that the socio-psychological meaning of spiritual and personal development of students is the realization of cognitive-intellectual, sensory, emotional, volitional, creative potential, the implementation of advanced qualitative and quantitative change in the value orientations and actions that result in achieving mental integrity and harmony. We established that this can be interpreted as a form of art, because it is individual knowledge of nature, the discovery of own possibilities and implementation.

Keywords: college students, spiritual and personal development, self-actualization, self-fulfillment, social mobility.

1. INTRODUCTION

The problem of spiritual and personal development of the individual is urgent both in science and in the social practice. In the transitional stages of the historical development of the nation the importance of spirituality is getting a particular importance. The situation in Ukraine today is a complex and contradictory. Scientists note an insufficient level of spiritual values among Ukrainian youth, dominance of its purely pragmatic interests. The relevance of this problem is due to the reasons of several types: firstly, the modern youth tends to be the most fully identify and implement of their capacity as trying to “respond” the modern world as an “equal partner”; secondly, problem of implementation of all of its capabilities, for a modern man, is connected with a rather influential social tendency of modernity, caused by “the needs of self-actualization”, which received the status of socio-value needs in contemporary society. Today the situation in the society dictates new tasks of the

spiritual development of students. The formation of personality spirituality implies a cultural process of influence of society on the young man's [14, p. 3].

There are no indicators and criteria for the spiritual development of personality in the scientific literature, as well as effective models and productive programs of spiritual formation of students' youth. The development of the mentioned provisions is essential not only as a theoretical contribution to the pedagogical and age psychology, but also as a practical assistance to the teachers of higher educational institutions [13, p. 13-19].

The profound social changes in Ukraine predetermine the need for a substantial improvement of the system of vocational training. Today our country needs not just experts of a high class, but individuals with the rich spiritual world, capable of awareness of oneself as a part of society, who are ready to act for the benefit of and be accountable for their actions. In conditions of growth of spirituality in all spheres of public life such professionals are able to overcome a lot of difficulties, crises, conflicts, and promote the reorientation of social development of the necessary today anthropocentric principles [16, p. 116-118]. This predetermines the relevance of the education task for the spiritual development of students - the future subjects of the work activity.

There are a lot of researches devoted to justification of the importance of spirituality, and their terms are extended. After all, among the many problems of our society, which are seeing today, priority a question of spiritual development of a personality requires studying and, first of all, young man.

Spirituality is a complex psychic phenomenon; the manifestation of the inner world of a person; information-energetic structure of the personality, rich symbols which it owns. Such an approach requires a consideration of the spiritual sphere as a component of a culture phenomenon. The spiritual world of every human is individual. Spirituality is a property, which makes the person creative, interesting for others. It is not only about knowledge, experience, communication skills and generosity. Spirituality is a personal feature of the identity of two fundamental requirements: the ideal needs of cognition and social needs to live and to act for the other [12, p. 39-53].

2. ANALYSIS AND DISCUSSION

Theoretic-methodological basis of the research are: philosophical, psychological and pedagogical concept, revealing the General scientific category of "spirituality" (L. Bueva, B. Bratus, V. Znakov, M. Kagan,); "potential" (V. Miasishhev, V. Slobodchikov); "establishment" (I. Kon, A. Leontiev, V. Frankl, V. Petrovsky); (K. Abulhanova-Slavskaya, A. Brushlinskii, S. Rubinshtein); system-activity paradigm in studies of mental (L. Vygotskii, G. Kostyuk, O. Leontiev, S. Maksymenko, S. Rubinshtein etc.) system approach to the study of personality (B. Ananiev, M. Boryshevskii, G. Lozhkin, B. Lomov, etc.); principles of determination and the subjective activity in their interrelation of complaints (A. Brushlinskii, O. Leontiev, V. Moliako, V. Romanec, T. Tytarenko, etc.); factors of formation and development of the personality and psychological conditions of the pedagogical assistance to these processes (L. Bozhovich, M. Borishevskii, V. Davydov, G. Kostyuk, N. Chepeleva, etc.); research devoted to the problem of activity and the activity of the individual in his personality development (H. Vasianovych, O. Knopkin, V. Tatenko, P. Chamata, etc.); the idea of humanization of education in the framework of the personal-development paradigm (H. Ball, O. Bondarenko, V. Davydov, Ju. Shvalb).

In a study implemented one of the approaches to the disclosure of the psychological aspects of the problem of spirituality. The heritage of the thinkers of H. Skovoroda, T. Shevchenko, I. Franko, V. Suhomylnskii, H. Vashhenko, works of foreign psychologists K. Jung, F. Lersh, G. Gadamer, K. Rodgers, R. Mej, M. Fridman, D. Etkinz, D. Porter, E. Barton, R. Toskov, Dzh. Konnors, A. Prilletski, Sh. Shuster, M. Bokuvalas, ukrainian G. Kostjuk, S. Maksimenko, I. Bekh, H. Ball, O. Kirichuk, O. Kolesnik, V. Morgun, O. Sannikova, V. Semichenko, T. Jacenko form the basis of modern psychological researches of spiritual personality. The complex comprehension of psychological realities of human action facilitated the study of spirituality (V. Romenec, V. Tatenko, M. Tytarenko), development of self-regulation of a man on a personal level and self-actualization (M. Boryshevskii).

Pedagogical and ethnological aspects of spirituality were investigated by O. Budnyk, P. Ignatenko, V. Moskalenko, N. Kosareva, L. Krycka, V. Pluzhnii, M. Piren, V. Ribalka; psycho-pedagogical I. Zjazjun, V. Moskalec, M. Savchyn, V. Zlivkov, O. Suhomlynska, I. Tisyachnyk, K. Chorna and others. However, the understanding of the essence of young people spirituality formation in the youth age remains an important research problem. There is a lack of researches, devoted to the analysis of the spirituality formation process in the context of the perfection of person. This deficiency directly affects the development of not only fundamental but also applied research in the field of social, age and pedagogical psychology. Attempts of exploring and building a universal algorithm of the organization and ensure of the "effective", "productive" way of life of persons of youthful age is inherent in each historical stage of the development of philosophical and psychological thought (Sokrat, Platon, A. Avgustin, M. Kuzanskij, G. Skovoroda, S. Kerkegor, V. Soloviov, M. Berdyaev, S. Frank, V. Rozanov, G. Shpet, S. Bulgakov, P. Florenskii etc.)

However, in today's society transformation the problem of socio-psychological characteristics of spiritual and personal development of students is relevant.

The purpose of the article is to consider the theoretical and methodological basis of researching the characteristics of spiritual and personal development.

The spiritual development of the individual is the subject of research in pedagogy and psychology (I. Bekh, Zh. Macenko, M. Pishhulin, E. Pomytkin, Zh. Juzvak). Nowadays the scientists have focused on different aspects of spirituality phenomenon and the possibilities of its formation. For example, in the writings of I. Ziaziun and S. Goncharenko were analyzed moral and ethical sides of spirituality. Sukhomlinska substantiated thesis on the role of spiritual values as sense formation core spirituality. M. Savchyn dedicated his works to the problem of the spiritual potential development of the individual, and H. Ball – The spiritual and personal fulfillment. Recently, scientific research towards the development of theoretical and methodological principles of forming spiritual identity from the standpoint of Christian philosophical noolohiyi was activated (H. Vasianovych, V. Onyshchenko, M. Savchyn), education the youth on the principles of Christian morality (V. Zhukovsky, L. Kryzhanska, S. Novoseletska, I. Petrov) [11, p. 139-150].

Despite increasing scientific interest to the abovementioned problem is insufficiently developed is spiritual issues and personal development of students. Within this work seems appropriate to review the views on the phenomenon of spiritual personality, to determine the optimal pedagogical approaches to solving the issue of spiritual and personal development of future professional in the course of the educational process in higher education.

Made generalizations allow the scientists to understand the spirituality of the individual depending on the availability of appropriate ideals mentioned certain qualities (intellectual, moral, sensory-emotional, motivational), namely: focus on the search for truth, the experience of beauty and good adherence (Encyclopedic Dictionary of Philosophy) [10, p. 311]; Self-expression "in the system of motives of the individual of two fundamental needs: the ideal learning needs and social needs to live, act "for others" (Psychological Dictionary) [6, p. 282]; Focus of interests and aptitudes of a person to knowledge, learning and creating spiritual values (J. Matsenko) [5, p. 11]; Creative ability of the individual to self-realization and self-realization by "such features of cognitive-intellectual, sensory-emotional and volitional spheres for successful formation and implementation needs in targeted knowledge and assertions in his life truths, universal ethical and aesthetic values, awareness Unity itself and the Universe" (Zh. Juzvak) [11]; A shrewd mind, harmonious feelings and strong will (V. Andrushchenko) [9, p. 96]; Centered on a person who has a high humanistic potential, moral stability, constant desire to implement such higher ideals of humanity, as faith, hope, love, conscience (O. Valujskij) [1, p. 23]; Presence of moral systems, citizenship, competence (professional), faith in the light ideals and sense of responsibility for everything that happens around a man (M. Pischulin) [2; 3, p. 93].

Summarizing these theses, we concluded that the phenomenon of spiritual personality is worthwhile to consider in the proposed by H. Vasianovych parameters of spiritual and intelligent, moral and spiritual, spiritual and aesthetic life [4]. These parameters relate to personal achievements in

the areas of: Intellectual development – in the form of mobile knowledge and flexible methods of competition and critical reflection of this knowledge that enables adequate assessment of reality in the organic unity with the learned values and productive implementation of professional tasks solving life's problems; Moral development – as the embodiment of moral content and other public regulators in the consciousness and behavior of the individual, which is the basis for the regulation of prosocial life; Aesthetic development - as the epitome of aesthetic ideals in the minds and behaviour of individuals, providing aesthetic evaluation of events and aesthetic attitude to life.

Thus, spiritual development of the individual is realized primarily in the areas of: Mental activity - as a way of perceiving information about the environment to a deep understanding of its essence; Moral activity – through the reference of a wide range of moral norms (from mastering the formal rules of courtesy to the adoption of humanistic principles of interaction with people); Aesthetic activity - in the direction of understanding beauty and developing a great need to create ways to master the creation of wonderful deeds, acts, things.

According to the researchers there were separated above markers that can track the spiritual and personal development of young people in our study used the following methods: test survey of empathy trends (A. Mehrabian and N. Epstein) technique of search intelligence Amthauer, method "Determination overall emotional orientation of the individual" (method of B. Dodonov) Method of "type thinking", method of identifying the type of thinking and modification H.V. Rezapkina).

Development of spirituality in our understanding is a process of positive quantitative and qualitative changes: 1) in the field of intellectual rights (child) – from learning of objects and phenomena at the sensory level – to the realization their nature and relationships; 2) in the sensual-emotional sphere- from simple emotions – to the ability to empathize and experience spiritual states and feelings;3) in the moral sphere – from self-centeredness to humanism, altruism; 4) in an action-volitional – from involuntary actions – to purposeful self-regulation, spiritual actions, 5) in aesthetic worldview – from the contemplation of aesthetic objects – the aesthetic needs and aesthetic activity [7, p. 24-49].

Based on the main tenets of humanistic psychology, where the person is examined as a unique integrated system that is distinctively human capability for self-actualization, we consider spiritual development as a dynamic hierarchy of motives and needs, from the position of a person evaluates himself, others, the environment and acts. Most essential for spiritual development, we believe the formation and implementation of higher human needs: in the knowledge of the world, oneself, the meaning of life, in recognition and respect of self from others, in the perception and creation of beauty (i.e. aesthetic) in well doing and in affirming fairness (i.e. humanistic) in mental and personal improvement. [8].

Thus, the psychological concept of "spiritual development" we define as the process of cognitive-intellectual, sensual, emotional, volitional, creative potential of the subject, the implementation of advanced qualitative and quantitative changes in the value orientations and actions, resulting in the achievement of mental integrity and harmony. This process can be interpreted as a form of art because it is a unique way of man's knowledge of its nature, opening his own capabilities and their implementation.

There are many definitions of "spirituality", but we settled on this: "Spirituality – is an individual expression in a system of two fundamental motives of individual needs: perfect needs of knowledge and social needs to live, to work for others."

Criteria for spiritual formation are: moral ethical culture (moral standards, moral ideal, love and respect for one's neighbour), social criteria (attitudes towards public activities, assignments. Love to motherland, a sense of a true citizen of the state), cognitive criterion (creative direction, search interest, thirst for knowledge), understanding the meaning of life (life position, students understanding of their purpose in life).

The study was conducted at the Department of Psychology and the Department of Social and Applied Psychology of East-Ukrainian National University named after Volodymyr Dahl. The students

were investigated- future psychologists who study at full-time in the number of 30 persons (boys at 10 people and girls – 20 people), aged 19 to 22 years.

By conducting and analysing the results by the method of test questionnaire empathy trends (A. Mehrabian and N. Epstein). 30% of boys have high level of social empathy, girls with high levels were not found, 25% of girls have low empathy, boys with low levels of empathy were not found, this indicates that the boys of this sample are more likely to empathize, sympathize than girls. Since there was an assumption that the more a person is capable of compassion and complicity with respect to other, the more subtle her emotional organization is, the more it tends to the spiritual and personal development. Thus, we can conclude that boys from our sample are more willing than girls to spiritual and personal development.

These researches by methods of Amthauer indicate that 60% of boys and 40% of girls overall sample revealed an IQ above average, 20% of women with a high IQ, boys with high IQ were not found. This indicates that the trend of spiritual and personal development of girls is higher than boys.

By the method of definition the general emotional orientation of individual (B.I. Dodonov) obtained the following results for the sample: 27% of the entire sample is dominated by hedonistic orientation, 30% of girls and 20% sample of all boys - that evidence about the need to meet physical and spiritual comfort, it can become a kind of impulse to the spiritual and personal development of this group of subjects. In 23% of the sample of which 25% of all girls and 20% of all youths - identified romantic emotional orientation, indicating the desire of the individual to the whole extraordinary and mysterious. In 17% of the sample predominant communicative orientation - is 25% of all females in the sample, youths with an emotional orientation were found, this indicates that in this sample of girls need to communicate more than boys, boys are more prone to introversion and Women extraversion.

Methods to of identifying the type of thinking in the modification by H.V. Rezapkina showed that 50% of subjects the leading type of thinking is clearly-shaped and there are 60% of all girls and 20% of all boys - this indicates that such subjects can imagine the final result of any activity, it means that they may imagine what was and what will never be, this type of thinking presupposes creativity in human life, as well as search for themselves and their place in life, the disclosure of their life potential. 37% have developed creativity (creative thinking) - this means that people are able to think creatively and extraordinary, can find innovative problem solving and often these people are talented in all areas, they are fully educated people. Of the 37% – 50% of boys and 30% girls, suggesting that boys of this sample are more likely to be creative, they have a more developed imagination and a little more creativity that promotes spiritual and personal formation.

3. CONCLUSIONS

Thus, the psychological concept of “spiritual and personal formation” is a process of cognitive-intellectual, sensual, emotional, volitional, creative potential of the subject, the implementation of advanced qualitative and quantitative changes in the value orientations and actions, the result of which is to achieve mental integrity and harmony. This process can be interpreted as a form of art because it is a unique way of man’s knowledge of its nature, opening their own capabilities and their implementation. According to the results of the study we can develop a program that will help students and young people in determining their inner world, namely the spiritual personality of students enrolled in higher education.

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Завацький Юрій, Тоба Маріанна. Психологічні основи духовно-особистісного становлення студентської молоді в структурі соціальної мобільності. *Журнал Прикарпатського університету імені Василя Стефаника*, 4 (1) (2017), 72–78.

У статті визначено проблему духовно-особистісного становлення особистості, що є актуальною як в науці, так і в суспільній практиці. Актуальність цієї проблеми зумовлена причинами декількох типів: по-перше, сучасна молодь прагне до найбільш повного виявлення та реалізації своїх можливостей, оскільки прагне “відповідати” сучасному світові у якості “рівноцінного партнера”; по-друге, для сучасної людини питання реалізації всіх своїх можливостей пов’язане з досить впливовою суспільною тенденцією сьогодення, зумовленою “потребою самоактуалізації”, що набула статусу соціально-ціннісної потреби в сучасному суспільстві. Розглянуто сучасні підходи до духовно-особистісного становлення молоді. Представлено ідею комплексного підходу до природи, механізмів духовно-особистісного становлення молоді. Встановлено, що соціально-психологічний зміст поняття духовно-особистісного становлення студентської молоді полягає у реалізації її когнітивно-інтелектуального, почуттєво-емоційного, вольового, креативного потенціалів, здійснення прогресивних якісних і кількісних змін у її ціннісних орієнтаціях і вчинках, результатом яких є досягнення психічної цілісності та гармонії. Встановлено, що цей процес може бути інтерпретований як різновид творчості, оскільки він є індивідуальним шляхом пізнання молодою людиною своєї природи, відкриття власних можливостей та їх реалізації.

Ключові слова: студентська молодь, духовно-особистісне становлення, самоактуалізація, самореалізація, соціальна мобільність.