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Psychological and pedagogical support of a student's spiritual personality development

OLHA KLYMYSHYN, MARIIA KOPCHUK-KASHETSKA, LILIYA BOGACHEVSKA, OKSANA SEMAK, OLHA MASLIJ. **Psychological and pedagogical support of a student's spiritual personality development.** *The article presents the results of a theoretical and experimental study of the problem of the psychological-pedagogical support for the development of the individual's spirituality at the student age. On the basis of a thorough analysis of modern approaches to the defining of the content of the phenomenon of spirituality, the author's concept of interpretation of the psychological content of spirituality and spiritual development was created, according to which spirituality appears as a*

complex dynamic system of the meaningful formations of the individual, represented by the ethical, aesthetic, cognitive and existential contents of the processes of reflection and construction of reality.

Spiritual development is interpreted as a process of actualization and objectification of sacramental spiritual intentions of the axiological potential of the individual "Essential Self" – goodness, beauty, truth, wellbeing as the meaning of human life in general and the subject's abilities that determine the dynamics of meaningful formations of the ethical, aesthetic, cognitive and existential content and determine the coordinates and forms of self-cognition, self-determination, self-creation, self-transcendence of the individual by joining it to the metaphysical sacred reality and fulfilling the Spiritual ideal.

The presented results of the conducted experimental research are the approval of the program of the psychological and pedagogical support for the development of students' spirituality, which included the psycho corrective, consultative and psychotherapeutic practices. In general, the results of the approbation of the program of the psychological and pedagogical support for the development of the spirituality of the personality of a student has confirmed its effectiveness. The developing and formative of the functional content of the proposed programs creates an opportunity for the development of the students' spirituality, the formation of their Spiritual "I". (M. Savchyn) in the context of the mental development of the individual as a whole. In the conditions of the correctional, consultative and psychotherapeutic practices, students become the active subjects of interaction, capable of action, of realizing their freedom to create their own spiritual world, set goals for their personal development, choose the ways of behavior and ways of realizing their own spiritual potential.

Keywords: *spirituality, spiritual potential, spiritual development, student's personality, psychological and pedagogical support, psycho-correction of spirituality, psychotherapy of spirituality.*

1. Introduction

As a response to the psychological diagnosis of crisis nature of the human living conditions of the 21st century the first author's concepts of spirituality and the spiritual development of the individual has appeared, which can become the basis for the consolidation in order to create a holistic concept of the psychology of the development of the individual's spirituality.

Most modern researchers of the psychology of spirituality (I. Bekh, M. Boryshevskii, Z. Karpenko, O. Kyrychuk, O. Kolisnyk, V. Moskalets, V. Yamnytskii, etc.) consider it from an axiological perspective.

Thus, Z. Karpenko believes that spirituality is a systemic mental formation and a higher generation of the individual, represented by his value-meaning consciousness, the immanent spiritual potential of a person, which determines his innate ability for self-development and self-determination in the space of the motivational-value relationships. Being an essential characteristic of human nature, spirituality is aimed at achieving meaningful life values based on the realization of ideal and transcendent needs, which manifests itself in the form of self-development, personal growth and creativity (V. Yamnytskii) [19].

The most essential feature of spirituality is its universal ability to cover all spectrums of effective human life (M. Boryshevskii) [3].

It is a symbol of the unity of knowledge and actions, the union of mind, feeling and will, which ensures a special quality of life of an individual. The effectiveness of spiritual values, their awareness and individuality are indicators of a developed personality, which itself is the creator of spiritual values and represents self-worth (I. Bekh) [1;2].

Spirituality is the result of the actualization of the creative potential of the individual, the formation of moral reflection, the subject's awareness of not only the freedom to perform actions, but also the responsibility for them (V. Znakov). Acting as one of the basic "existentials" of a mature personality, a higher level of self-awareness and an emotionally differentiated attitude to the phenomena of the surrounding life, spirituality means "indifference", freedom and responsibility. The dimension of spirituality opens up as a measure of personal formation and development as an opportunity. The essence of this way of existence consists in going beyond the hierarchy of narrowly personal needs into the space of universal and transcendent spiritual values.

Spirituality is a spiritual and cathartic activity that is an intensive activity aimed at self-awareness and self-evaluation of one's own inner world, self-determination and self-actualization of self-improvement potentials (O. Kyrychuk) [6]. It is the ability to create higher human values, a conscious and active attitude towards the world, to another person, to oneself. Spirituality manifests itself in the conscious choice of this attitude through the reflection of the values behind the mental meanings and in the conversion of meanings, thanks to which the motives of the search and the embodiment in the result of these higher values become the leading ones in the hierarchy (O. Kolisnyk) [12].

As an integrating factor of the individual, spirituality appears as an open system capable of continuous improvement, capable of harmonizing and giving creative vitality to personal and national character, subordinating the structure of dispositions of these characters to high ethical values which is developed in particular through creating and/or perceiving, and interpreting different art forms (V. Moskalets) [17] (see also O. Kulchytska, I. Malyshevskaya [16]).

2. Materials and Methods

The research implemented by us involved the use of the following methods: theoretical: analysis, synthesis, comparison, systematization and generalization of the theoretical foundations of the researched problem, conceptual modeling; psychodiagnostics: methods of diagnosis of the indicator of the actualization and development of the spiritual potential of the individual – "Spiritual potential of the individual" (E. Pomytkin), author's questionnaire "Spiritual world of the individual", method of incomplete sentences; diagnostic methods of the ethical component of spirituality – "Scale of Conscientiousness" (V. Melnikov, L. Yampolsky), "Scale of Benevolence" (J. Campbell), personal attitude "altruism – egoism" (N. Fetyskin, V. Kozlov, H. Manuilov); methods of diagnosing the aesthetic component of spirituality: personal creativity (E. Tunik), social creativity (N. Fetyskin, V. Kozlov, H. Manuilov), assessment of creative potential and creativity (E. Rogov); methods of diagnosis of the cognitive component of spirituality: development of reflexivity (A. Karpov), actualization and realization of the need for knowledge, self-understanding of SAMOAL (A. Lazukin in adaptation by N. Kalina); methods of diagnosis of the existential component of spirituality: life values of the individual (P. Ivanov, E. Kolobova), subject abilities and personal values (Z. Karpenko), social life (D. Leontiev); a formative experiment in the form of a series of educational trainings, consultative conversations and psychotherapeutic activities; statistical: finding average values, percentage ratios, statistical criteria for the significance of differences (Student's t-criterion, χ^2 -criterion, A-criterion of Kolmogorov-Smirnov, Z-criterion of signs, Mann-Whitney U-test) using the SPSS 17 package [8].

50 students of the 2nd and 3rd years of Vasyl Stefanyk Precarpathian National University took part in the testing (approbation) of the system of the psychological support for the spiritual development of a personality (25 students of the experimental and control groups).

The goal of psycho corrective practices for the spiritual development of the young personality is the actualization of the semantic formations of the ethical, aesthetic, cognitive and existential content and their addition through the awareness and acceptance of goodness, beauty, truth, love, sacrifice as Christian values, effectively represented on the intra subjective, inter subjective and meta subjective levels; expansion of the system of awareness about oneself, about others, about the surrounding world; the formation of a life perspective and a transcendent orientation [9].

The psychological training program "Spiritual development of personality" determined the method of implementation of psycho corrective practices. Its content was based on a series of author's methods, the development of which took place taking into account three forms of communicative connections that ensure the functional effectiveness of the training. These are dialogical and discussion methods: thematic conversations like "Do you know that you are a person?", "Spiritual nature of a man", "Life as a spiritual struggle: confrontation between good and evil", "Man in the status of co-creator of the world: forms of creative self-expression", "Beauty of the human soul" etc.; game techniques: role-playing games such as "Chain of Beauty", "Find the Meaning", "The Value of My Life", psychodrama "My Inner World as a Theater Stage", "Internal Dialogue"; non-verbal and introspective methods: thematic psychodrawing "My Essential Self", "Good-Evil", "My Conscience", "Beauty that will save the world", "Roads that lead to the truth" etc.; music therapy techniques (listening to the musical works of classics – L. Beethoven, V. Mozart, N. Paganini, P. Tchaikovsky, etc.); body-oriented techniques: the following exercises "Sea", "Beautiful Flower", "Element of Fire-Good", "Free Bird"; and meditative techniques: like "Dawn", "Cloud", "Source" [9].

Formulating of the judgments of the ethical, aesthetic, cognitive, existential content in the process of reflection, realizing their position, training participants become creators of their own spirituality by integrating the conceptual and sensory knowledge into the spiritual knowledge filled with personal meaning and objective significance (V. Shadrykov). At the same time, in understanding of the separate position of the "Other" (training participant), and therefore, the bearer of other spiritual knowledge and abilities, the training participant finds his own means of self-development (V. Andriievska) and self-management (S. Rubinshtein), aimed at knowledge and self-improvement, building and implementing one's own life strategies (H. Ball) [9].

The task of the consultative practices for the spiritual development of studentship is to create conditions for the implementation of intra personal and inter personal dialogues, in the process of which actualization of the "Essential Self", psychological mechanisms of spiritual self-regulation, formation of personal experiences and reflection of the meaningful formations of spirituality takes place.

The program of advisory practices "The Way of Good and Love" was formed by thematic advisory conversations: "Spirituality of the Individual and Spiritual Personality", "Spiritual Potential of a Person", "Man at the Crossroads of Moral Choice", "Growing in Faith – Let's Grow in love", "Love as a Gift to one's Neighbor", "Spiritual Asceticism: the Path of Love and Sacrifice", "Architecture of the Inner World" etc. [9].

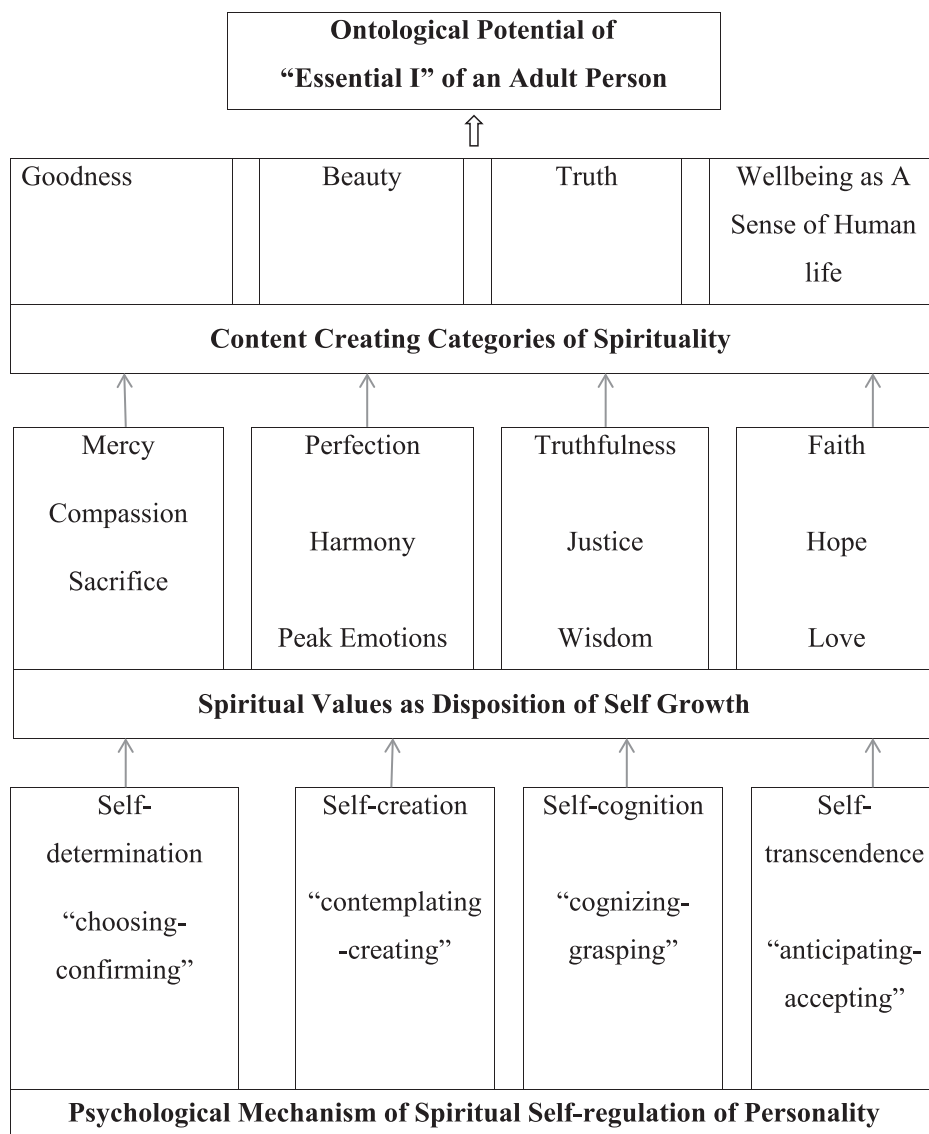
Understanding, constructing and accepting a positive image of one's "I" and developing of a sense of personal dignity and ontological freedom are the main goals of the program of psychotherapeutic measures for the spiritual development of the personality of studentship "Therapy of the Personal Self".

Methodical support for its implementation was provided by exercises to visualize the main semantic categories of spirituality – goodness, beauty, truth, wellbeing; thematic dialogues like "Toward your Self", "Following the Call of Conscience", "Existential Questions of the Spiritual Personality", "Dignity of the Human Personality", etc., art therapy techniques (using the cycle of paintings "Triumph of Progress" (Y. Mateiko), as well as meditative techniques such as "Signs of Goodness", "Gift of Love", "Toward the Truth" etc. [9].

3. Results and Discussion

When a person is born, he possesses a certain system of the spiritual intentions of the "Essential Self", which acts as a form of the representation of the spirit. These intentions as primary meanings constitute the semantic universe (V. Nalimov) and direct the formation of the value-meaning sphere of the individual. Being aware of the social values and being in correspondence with them, so they turn into personal meanings. The latter are dynamic systems of the objective reflection of reality and an emotional and selective attitude towards it, they represent a kind of fusion of affect and intellect (L. Vygotskii, B. Bratus), which makes a person a subject of life realization, actually a bearer of a spiritual hypostasis.

We interpret spirituality as a complex dynamic system of the meaningful personality formations, represented by the ethical, aesthetic,



Graph 1. Axiopsychological model of spirituality of a student's personality

cognitive and existential contents of the processes of reflection and construction of reality [8]. The internal determinants of their formation are the categories of good and evil, beautiful and ugly, true and

false, benevolence as meaning, which are presented a priori in the human psyche and actualized in the process of socialization.

Accordingly, mercy, compassion, sacrifice, perfection, harmony, peak emotions, truthfulness, justice, wisdom, faith, hope, and love are represented as spiritual values which mean dispositions of a person who is on the path of spiritual ascent to the Sanctuaries of the Spirit (Graph. 1).

Spiritual development is the process of actualization and materialization of the sacramental spiritual intentions of the axiological potential of the individual "Essential Self" – goodness, beauty, truth, well-being as the meaning of human life in general and the subject's abilities that determine the dynamics of meaningful formations of the ethical, aesthetic, cognitive and existential content and determine the coordinates and forms of self-determination, self-creation, self-cognition, self-transcendence of the individual by joining it to the metaphysical sacred reality and fulfilling the Spiritual ideal.

Spiritual development is accumulated in the life experience of a person who strives to affirm spiritual priorities in his daily actions – faith, hope, benevolence, mercy, sacrifice, wisdom, etc. [9].

Spiritual development takes place under the condition of the functioning of the internal dialogue between the "Personal Self" and the "Essential Self", the internal readiness of the individual to get closer to his "Essential Self" and actualize his meaning-making ability in relation to the "Personal Self" through self-determination, self-creation, self-cognition and self-transcendence. Spiritual development has both a conscious and unconscious nature and involves the sacralization of the life context of the individual in accordance with his deep sacramental nature, represented by the "Essential Self".

The analysis of statistical calculations made it possible to reveal the positive dynamics of the spiritual development of the studied experimental group (the average indicator of the development of spirituality before psycho corrective, consultative and psychotherapeutic practices among the students there was 32.8, after that there was 43.3 (Table 1).

Accordingly, the Student's t-test indicator for the experimental group was $2.1 > t_{kp}$ at $p=0.05$, which proves the statistical significance of the difference in the spiritual development indicator before and after the implementation of the formative influence.

In the percentage representation of the results of the diagnosis of the indicator of spiritual development, the dynamic was manifested as follows: in the control group at the stage of ascertainment section, 11.8%

Table 1. Comparative table of indicators of the spiritual development of the student youth in a psychological and pedagogical experiment

Diagnosis Criterion	Ascertainment Section				Control Section			
	Control Group (N=25)		Experimental group (N=25)		Control Group (N=25)		Experime ntal group (N=25)	
	M	δ	M	δ	M	δ	M	δ
Spiritual potential	32,6	10,33	32,8	10,34	32,64	10,33	43,32	8,12

Note: M is the average value; δ is the standard deviation.

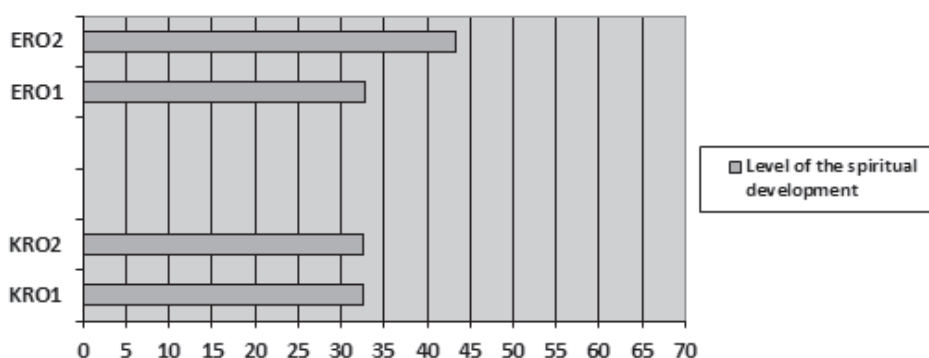
of students had a high indicator of spiritual development, average – 64%, low – 24.2% of students; in the experimental group, 11.8% of students have a high indicator of spiritual development, average – 68%, low – 20.2% of students.

The control section has revealed the following changes in the experimental group: a high level of spiritual development is characteristic of 32% of students, the average – 68%. Not a single student in the experimental group with a low level of spiritual development was found. In the control group, the situation did not change, the indicators remained the same [8].

Graph 2 graphically shows the dynamics of the indicator of the spiritual development in the conditions of a psychological-pedagogical experiment.

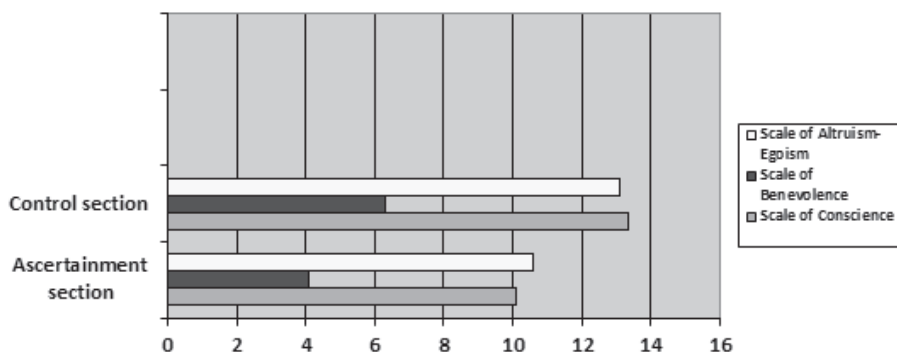
The statistical indicator of the increase in the development of the ethical component on the "conscientiousness" scale is "+0.16" for the control and "+ 3.24" for the experimental groups; according to the parameter "benevolence" – "+0.04" for the control and "+ 2.24" for the experimental groups; according to the parameter of personal attitude "altruism-egoism" – "+0.08" for the control and "+ 2.52" experimental groups. Graph 3 graphically depicts the dynamics of the development of the ethical component of spirituality in the experimental group under the conditions of a psychological and pedagogical experiment.

The statistical significance of the differences in the indicator of the development of the ethical component of the spirituality of



Graph 2. Dynamics of indicators of the spiritual development of the subjects

Note: KRO1 – ascertainment section, KRO2 – control section in the control group, ERO1 – ascertainment section and ERO2 – control section in the experimental group.



Graph 3. Dynamics of the indicator of the development of the ethical component of the spirituality of the students of the experimental group

studentship after the implementation of the formative influence is on the "conscientiousness" scale $Z = -4.221$ at $p = 0.000$; parameter "benevolence" $t = -8.041$ at $p = 0.000$; according to the personal attitude parameter "altruism-egoism" $Z = -4.177$ at $p = 0.000$ [8].

As for the development of the aesthetic component of spirituality, the nature of the changes is similar. It is possible to observe an increase in all criteria in the experimental group and the absence of significant changes in the control group (Table 2).

Table 2. Comparative table of indicators of the development of the aesthetic component of students' spirituality

Diagnosis Categories	Ascertainment Section				Control Section			
	Control group (N=25)		Experimental group (N=25)		Control group (N=25)		Experimental group (N=25)	
	M	δ	M	δ	M	δ	M	δ
Self-Creativity	64,64	3,7	64,64	3,7	64,64	3,68	80,76	8,50
Social Creativity	79,68	10,27	80,4	11,04	79,44	10,06	113,96	21,85
Creative Potential	37,72	6,44	37,280	7,5637	37,96	6,43	48,12	5,96

Note: M is the average value; δ is the standard deviation.

The statistical significance of the differences in the indicator of the development of the aesthetic component of the spirituality of studentship after the implementation of the formative influence is, according to the parameters: personal creativity $Z = -4.349$ at $p = 0.000$, social creativity $t = -10.185$ at $p = 0.000$, creative potential $Z = -4.038$ at $p = 0.000$ [8].

The development of the cognitive component of spirituality, which took place in the seventh and eighth training sessions according to the results of the control section, consisted in expanding the cognitive resource of the training participants, developing their ability to self-analysis and self-understanding. In particular, the indicators of the reflexivity parameter increased significantly (" + 26.8"). According to the three scales of the SAMOAL methodology, the following dynamics of average values were followed: "cognition need" - 6.88 $\rightarrow$ 13.4; "aspiration to creativity" - 5.52 $\rightarrow$ 13.04; "self-awareness" - 4, 68 $\rightarrow$ 13,4. No significant changes occurred in the control group (Table 3).

Under the conditions of the implementation of the corrective practices, students were offered a complex exercise aimed at self-discovery by everyone at the physical, mental and ontological levels. While performing the exercise, students gave four answers to the questions: "What is my body like?", "What is my mental potential?", "What is my essence?" and introduced them to others. The following trends were distinguished in the students' answers:

Table 3. Comparative table of indicators of the development of the cognitive component of students' spirituality

Diagnosis Criterion	Ascertainment Section				Control Section			
	Control group (N=25)		Experimental group (N=25)		Control group (N=25)		Experimental group (N=25)	
	M	δ	M	δ	M	δ	M	δ
Reflection	132,68	5,28	134,16	5,4	132,7	5,75	161	4,38
Cognition Need	6,88	1,3	6,88	1,36	7	1,32	13,4	1,08
Creativity Aspiration	5,48	1,45	5,52	1,69	5,48	1,45	13,04	0,54
Self-awareness	4,4	1,41	4,68	1,38	4,40	1,44	13,4	0,86

Note: M is the average value; δ is the standard deviation.

- evaluation of one's own body according to aesthetic criteria and acceptance of the body with the perspective of improvement (32%);
- assessment of one's talents and abilities according to the level of their knowledge and development (36%);
- assessment of one's essence according to moral criteria and personal direction (32%) [8].

The answers to the questions about self-analysis experience found the following percentage expression: 28.6% – perform self-analysis every day; 42.9% – several times a week; 21.4% – once a week; 7.1% – once a month; 0% – never. According to the students' answers, two main ways of self-awareness were also revealed by students' responses – direct (self-awareness through the analysis of their knowledge, skills, desires, interests, experiences, successes, comparison with others), indirect (opinion of parents, peers, friends, teachers). In percentage terms, the first is much higher – 72%.

The participants of the training in their self-reports also noted that self-awareness gave them "opportunities to understand themselves", "to critically approach their actions", "to understand their experiences", "to determine future life plans", "to see their shortcomings", etc. Observation of students proved that during joint work, students got to know each other well and mastered the skill of self-understanding and understanding others, the ability to characterize their colleagues quite accurately.

The statistical significance of the differences in the indicator of the development of the cognitive component of the spirituality of studentship after the realization of the formative influence is according to the parameters: reflection $t = -18.018$ at $p=0.000$, "cognition need" $Z = -4.434$ at $p=0.000$, "creativity aspiration" $Z = -4.411$ at $p=0.000$, "self-awareness" $t = -45.918$ at 0.000 [8].

The most significant changes, as evidenced by the results of diagnosis at the stage of the control section, took place according to the diagnostic parameter – the development of the existential component of spirituality. The obvious dynamics of the value-meaning sphere of the students' personality is followed. Thus, there was a change of ranks, according to the content of S. Bubnova's methodology, of values: "pleasant rest" (3→7), "high material wealth" (2→6), "search and enjoyment of the beautiful" (9→4), "love" (4→1), "helping other people, mercy" (8→2), "learning about new things in the world, nature, man" (10→8), "high social status and management of people" (6→11), "recognition and respect for people and influence on others" (7→10), "social activity to achieve positive changes in society" (11→9), "communication" (5→5), "health" (1→3). As we can see, spiritual values acquire priority in the real structure of values.

The same trend is confirmed by the empirical data of diagnosing of the level of representation of personal values, the expressiveness of subject properties and the closeness of the connection between them according to the method of Z. Karpenko. At the stage of the ascertainment section, the indicators of the ranking of values in the control and experimental groups are identical, while at the stage of the control section they acquire obvious differences (Table 4).

The first position at the stage of the control section (as well as the ascertainment) among the students of the control group is held by the personal value of the relative subjective (organismic) level of "health", while among the subjects of the experimental group, after the implementation of the formative influence, it changes its position from the first to the third, and the personal value "kindness" occupies the first place. The second position belongs to the value of "benefit" in the control group, while the students of the experimental group have values of the absolutely subjective level – "harmony with oneself and the world".

The third position in the control group is occupied by the value "fairness", to which the subjects of the experimental group give the sixth place. The fourth ranking place is occupied by the value "kindness" in the control group, and the value "strive for perfection" in the experimental group. The fifth position in the hierarchy of values in both control and

Table 4. Statistical average and rank indicators of the choice of personal values of the researched according to the method of Z.S. Karpenko

Values	Ascertainment Section						Control Section					
	Control			Experimental			Control			Experimental		
	group			group			group			group		
	M	δ	R	M	δ	R	M	δ	R	M	δ	R
Health	1,92	0,49	1	1,92	0,49	1	1,92	0,49	1	5,0	0,00	3
Truth	4,72	0,84	5	4,72	0,84	5	4,72	0,84	5	3,76	0,59	5
Justice	2,96	0,35	3	2,96	0,35	3	2,96	0,35	3	6,12	0,33	6
Benefit	1,16	0,38	2	1,16	0,38	2	1,16	0,38	2	6,88	0,33	7
Kindness	4,52	0,65	4	4,52	0,65	4	4,52	0,65	4	1,92	0,49	1
Desire for perfection	5,68	0,55	6	5,68	0,55	6	5,68	0,55	6	3,16	0,37	4
Harmony with oneself and the world	6,96	0,20	7	6,96	0,20	7	6,96	0,20	7	1,20	0,41	2

Note: M is the average value; δ is the standard deviation.

experimental groups is occupied by the value "truth". The last place in the ranked series of values among the subjects of the control group is occupied by "harmony with oneself and the world" as the most unpopular value, and the value "usefulness" among the subjects of the experimental group [8].

Table 5 presents the average and ranked indicators of the choice of subject properties by the subjects, which testify to the dynamics of the dispositional formations of the personality in the subjects of the experimental group.

The increase in the "Total health index" parameter according to the D. Leontiev LCO (Life Content Orientations) method is "+0.002" in the control group, "+24.64" in the experimental group. The statistical significance of differences in the index of the development of the existential component according to this parameter in the experimental group is $-t = -16.991$ at $p=0.000$ [8].

Table 5. Statistical averages and ranked indicators of the selection of subject's properties of the researched according to the method of Z Karpenko

Subject properties	Ascertainment Section						Control Section					
	Control group			Experimental group			Control group			Experimental group		
	M	δ	R	M	δ	R	M	δ	R	M	δ	R
Anticipation	1,20	0,41	1	1,20	0,41	1	1,20	0,41	1	4,08	0,40	5
Duty "necessity"	1,80	0,41	5	1,80	0,41	5	1,80	0,41	5	4,88	0,33	4
Conscience must	3,12	0,33	3	3,12	0,33	3	3,12	0,33	3	3,04	0,20	3
Decision Should do	3,96	0,35	2	3,96	0,35	2	3,96	0,35	2	1,44	0,51	2
Sense "accept"	4,96	0,20	4	4,96	0,20	4	4,96	0,20	4	1,52	0,50	1

Note M is the average value; δ – standard deviation; R is rank.

4. Conclusions

The structural and functional modeling of the phenomenon of spirituality led to the definition of the latter as a complex dynamic system of the meaning formations of the individual, represented by the ethical, aesthetic, cognitive and existential contents of the processes of reflection and construction of reality. The functional manifestation of a person's spirituality occurs at three levels of a person's life – intra subjective, inter subjective, and meta subjective, which are subject to the logic of holonomic inclusion.

Spiritual development is the process of actualization and materialization of sacramental spiritual intentions of the axiological potential of the individual "Essential Self" – goodness, beauty, truth, wellbeing as the meaning of human life in general and subject's abilities that determine the dynamics of the meaningful formations of the ethical, aesthetic, cognitive and existential contents and determine the coordinates and forms of self-determination, self-creation, self-cognition,

self-transcendence of the individual by joining it to the metaphysical sacred reality and fulfilling the Spiritual ideal.

The implementation of the psychological-pedagogical support for the development of students' spirituality is primarily aimed at creating the conditions for a developmental impact on the inner world, the spiritual sphere of the individual, and promoting the formation and affirmation of transcendental values. The developed and tested system of the consultative-corrective and rehabilitation-therapeutic measures formed the content of the psychological-pedagogical support for the spiritual development of the individual, proving its psycho practical effectiveness and efficiency in the conditions of the educational process, in the areas of individual and group counseling and psychotherapy.

The implementation of psycho techniques for the actualization of the "Essential Self", psychological mechanisms of spiritual self-regulation, the expansion of the cognitive resource of consciousness and the activation of spiritual self-development efforts, as well as narrative psycho techniques ensured the activation of the spiritual intentions of self-cognition, self-determination, self-creation, self-improvement of the personality, the formation of the experience of personal experiences and the reflection of meaningful formations of spirituality, dispositional formations Christian-oriented content: mercy, compassion, sacrifice, neutralization of spiritual deformations and restoration of a sense of wholeness, inner-personal harmony, personal dignity and ontological freedom.

The effectiveness of the implementation of the psychological and pedagogical support for the spiritual development of the student's personality was confirmed by the results of the control section of the indicators of the spiritual development of the studied experimental group. So, in particular, at the stage of the ascertainment section in the experimental group, a high level of spiritual development was diagnosed in 11.8% of respondents, average – 68%, low – 20.2%, while at the stage of the control section, not a single student with a low level identified spiritual development. A high level was found in 32%, an average level in 68% of the subjects ($t=5.57$, $p\leq 0.000$).

At the same time, the significant dynamics of the average values: the indicator of the development of the ethical component according to the parameters "conscientiousness" $10.12\rightarrow 13.36$ ($Z=4.221$, $p\leq 0.000$) and "benevolence" $4.08\rightarrow 6.32$ ($t=8.04$, $p\leq 0.000$); indicator of the development of the aesthetic component according to the parameters "personal creativity" $64.64\rightarrow 80.76$ ($Z=4.35$, $p\leq 0.000$) and "social creativity" $80.4\rightarrow 113.96$ ($t=10.19$,

$p \leq 0.000$); indicator of the development of the cognitive component according to the parameter "reflexivity" $134.16 \rightarrow 161$ ($t=18.02$, $p \leq 0.000$), the scales "need for knowledge" $6.88 \rightarrow 13.4$ ($Z=4.434$, $p \leq 0.000$) and "self-awareness" T $4.68 \rightarrow 13.4$ ($Z=4.411$, $p \leq 0.000$); the index of the development of the existential component according to the "meaningfulness of life" parameter $108.8 \rightarrow 133.4$ ($t=16.991$, $p \leq 0.000$). No positive dynamics were found in the control group.

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Abstracts

ОЛЬГА КЛИМИШИН, МАРІЯ КОПЧУК-КАШЕЦЬКА, ЛІЛІЯ БОГАЧЕВСЬКА, ОКСАНА СЕМАК, ОЛЬГА МАСЛІЙ.
Психолого-педагогічний супровід розвитку духовності особистості в студентському віці. В статті представлено результати теоретичного та експериментального дослідження проблеми психолого-педагогічного супроводу розвитку духовності особистості в студентському віці. На основі ґрунтовного аналізу сучасних підходів до означення змісту феномену духовності створено авторську концепцію трактування психологічного змісту духовності та духовного розвитку за якою духовність постає як складна динамічна система смислових утворень особистості, репрезентована етичним, естетичним, пізнавальним та екзистенційним змістами процесів відображення та конструювання дійсності. Духовний розвиток трактується як процес актуалізації й опрідметнення сакраментальних духовних інтенцій аксіопсихологічного потенціалу особистості (Сутнісне Я) – добра, краси, істини, блага як сенсу людського життя загалом та суб'єктних здатностей, що зумовлюють динаміку смислових утворень етичного, естетичного, пізнавального та екзистенційного змісту і визначають координати й форми самопізнання, самовизначення, самотворення, самотрансценденції особистості шляхом її приєднання до метафізичної сакральної реальності та сповнення Духовного ідеалу.

Презентовані результати проведеного експериментального дослідження - апробація програми психолого-педагогічного супроводу розвитку духовності студентів, яка включала психокорекційні, консультативні та психотерапевтичні заходи. У цілому результати апробації програми психолого-педагогічного супроводу розвитку духовності особистості студентської молоді підтвердили його ефективність. Розвиваюча та формуюча функціональна змістовність запропонованих програм створює можливість розвитку духовності студентів, становлення їх Духовного "Я" (М.В.Савчин) у контексті психічного розвитку особистості в цілому. В умовах корекційних, консультативних та психотерапевтичних заходів студенти постають активними суб'єктами взаємодії, здатними до дій, до усвідомлення своєї свободи творити власний духовний світ, ставити мету особистісного розвитку,

обирали способи поведінки та шляхи реалізації власного духовного потенціалу.

Ключові слова: духовність, духовний потенціал, духовний розвиток, особистість студента, психолого-педагогічний супровід, психокорекція духовності, психотерапія духовності.

OLHA KLYMYSHYN, MARIIA KOPCHUK-KASHETSKA, LILIIA BOHACHEVSKA, OKSANA SEMAK, OLHA MASLII. **Wsparcie psychologiczno-pedagogiczne rozwoju duchowości jednostki w wieku studenckim.** W artykule przedstawiono wyniki teoretycznego oraz eksperymentalnego badania problemu psychologicznego i pedagogicznego wsparcia w rozwoju duchowości jednostki w wieku studenckim. Na podstawie dogłębnej analizy współczesnych podejść do definiowania fenomenu duchowości opracowano autorską koncepcję interpretacji psychologicznego wymiaru duchowości i rozwoju duchowego, zgodnie z którą duchowość stanowi złożony dynamiczny system sensotwórczych składników osobowości, reprezentowany przez wymiary etyczny, estetyczny, poznawczy oraz egzystencjalny procesów refleksji i konstruowania rzeczywistości. Rozwój duchowy interpretowany jest jako proces aktualizacji i urzeczywistnienia sakramentalnych intencji duchowych aksjopsychologicznego potencjału jednostki (Ja Esencjalnego) - dobra, piękna, prawdy i wartości jako ogólnego sensu ludzkiego życia oraz podmiotowych zdolności determinujących dynamikę etycznych, estetycznych, poznawczych i egzystencjalnych formacji sensotwórczych, poznawczego i egzystencjalnego wymiaru oraz określają współrzędne i formy samopoznania, samookreślenia, samokreacji, samotranscendencji jednostki poprzez jej zjednoczenie z metafizyczną sakralną rzeczywistością oraz spełnienie Ideału Duchowego.

Przedstawiono wyniki badania eksperymentalnego - ewaluacji programu wsparcia psychologiczno-pedagogicznego dla rozwoju duchowości studentów, obejmującego działania psychokorekcyjne, konsultacyjne i psychoterapeutyczne. Wyniki ewaluacji programu psychologiczno-pedagogicznego wsparcia rozwoju duchowości osobowości młodzieży akademickiej potwierdziły jego skuteczność. Rozwojowe i kształtujące treści funkcjonalne proponowanych programów stwarzają możliwość rozwoju duchowości studentów, kształtowania ich Duchowego „Ja” (M.V. Savchyn) w kontekście całościowego rozwoju psychicznego jednostki. W warunkach działań korekcyjnych, konsultacyjnych i psychoterapeutycznych studenci stają się aktywnymi podmiotami interakcji, zdolnymi do działania,

uświadomienia swojej wolności w kreowaniu własnego świata duchowego, wyznaczania celów rozwoju osobistego, wyboru sposobów postępowania i ścieżek realizacji własnego potencjału duchowego.

Słowa kluczowe: *duchowość, potencjał duchowy, rozwój duchowy, osobowość studenta, wsparcie psychologiczno-pedagogiczne, psychokorekcja duchowości, psychoterapia duchowości.*