

## FORMATION OF THE SPIRITUAL VALUES OF THE PERSONALITY IN THE CONDITIONS OF THE SOCIAL AND EDUCATIONAL ENVIRONMENT

Kształtowanie wartości duchowych osobowości w warunkach środowiska społeczno-wychowawczego

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### Introduction

Nowadays, the problem of the formation of spiritual values of an individual in the conditions of a social and educational environment is gaining special relevance. This is primarily related to the process of value -semantic disorientation spreading in the social environment. The leveling of universal ideals, the spread of technocratic tendencies, which are not supported by the spiritual growth of a person, gives rise to the dominance of distorted thinking and inhumane actions. Therefore, the process of formation of spiritual values should be based on the ideals of Goodness, Truth, Beauty, and contribute to the establishment of positive universal values<sup>1</sup>.

The problem is especially relevant today, when the crisis of socio-economic and political development leads to destructive processes in the youth environment. Low standard of living, lack of social protection of citizens, obvious and hidden unemployment, inflation, uncertainty of moral guidelines in state policy and everyday life are accompanied by spiritual degradation. All this leads to the discrediting of the original norms of morality, encourages young people to seek self-realization at the level of satisfying selfish needs, ignoring spirituality and morality as socially and personally significant regulators of social life. The outlined processes are intensified by the crisis state of the modern family, which loses the ability to cultivate the personal development of the individual through involvement in moral values and determination of spiritual landmarks<sup>2</sup>.

### 1. Analysis the last ones research and publications

At the theoretical and methodological level, the problems of the spirituality of the individual are highlighted in the works of S. Anisimova, L. Vygotskyi, O. Vishnevskyi, V. Grigorchuk, O. Duhnovichi, M. Korf, I. Kuchynskaya, N. Maslova, V. Medushevskyi, I. Ogienko, N. Podyakova, E. Pomytkina, S. Rusova, I. Sidanich, G. Skovoroda, M. Stelmakhovich, V. Sukhomlynsky, O. Sukhomlynska, K. Ushinsky, L. Khlebnikova, G. Shevchenko, and others.

The problems of value orientations were studied by foreign scientists (H. Allport, T. Parsons, H. Spencer) and domestic scientists (A. Aza, M. Bobneva, O. Bohomolova, O. Borkovska, O. Zotova, K. Hulia, Z. Maietskyi, V. Olshanskyi, I. Popova, A. Tabuns, M. Titmoi, Z. Fainburh, V. Sherdakov, V. Yadov).

Special importance in the process of formation of spiritual values belongs to the social environment, socio-pedagogical factors. The relationship between the formation of moral experience and spiritual values, "the basic culture of the individual as the internal basis of socialization" was the subject of research by I. Bekh, N. Zaveryko, A. Kapska, I. Pidlasy, S. Savchenko, S. Kharchenko.

The analysis of the pedagogical literature allows us to state that the aspects of the formation of the spiritual values of the individual through the deterministic multifaceted influence of the environment, family, and society remain insufficiently researched today. The issue of organizing purposeful socio-pedagogical interaction with the aim of attracting the individual to the spiritual heritage of mankind is becoming extremely important.

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<sup>1</sup> O. I. Klymyshyn, *Spirituality as the ontic property of a person*, Scientific herald of Lviv State University of internal affairs. 2012:2(2), s.313-322.

<sup>2</sup> V.M. Orzhekhovska, *Spirituality and health: study manual*, Chabanenko Yu. A. 2007.

Nowadays, there is every reason to talk about the existence of a ripe contradiction between the need of social institutions, first of all the education system, to effectively influence the process of spiritual formation of the individual and the formation of his spiritual values, and the insufficient theoretical and practical study of this problem in socio-pedagogical science.

**The purpose of the article** is theoretical substantiation and experimental verification of the ways of formation of spiritual values of a person in specially organized conditions of social and educational environment.

## 2. Research methods

To solve the goal, the following **methods of scientific research** were used : *theoretical* : the analysis of scientific literature to determine the theoretical and methodological foundations of the research and the implementation of the historical and pedagogical analysis of the problem, to study the semantics of the key concepts of the research; *empirical* : pedagogical observation, questionnaires, interviews, testing, pedagogical experiment (determining and formative) to determine the level of formation of spiritual values of younger schoolchildren, statistical methods for processing the obtained results.

## 3. Presentation of the main research material

Spirituality as a core quality of a person is a theoretical problem until it begins to determine specific actions and behavior of an individual. It is the spirituality of a person that can explain what, why, and how he does. Here, spirituality, which is a set of values, begins to manifest itself as a "value orientation"<sup>3</sup>.

By the concept of human spirituality, we understand the perception and awareness of universal human values by a person, subordination to their requirements of one's behavior in society, the prerequisites of which are consciousness, education, activity, morality and humanity<sup>4</sup>.

We consider spiritual values as the pinnacle achievements of humanity, which represent purposeful ideals for the formation of personality. Such ideals in everyday life are transformed into value orientations to which individual behavior is subordinated.

The first category – basic, terminal values, stability (values-goals); the second is instrumental, i.e. values-means (characteristics of the personality, abilities) that can contribute to or hinder the achievement of the goal<sup>5</sup>.

Terminal values reflect a person's long life perspective. Such values determine the meaning of an individual's life, the desire for self-realization in the present and the future; indicate what is important for an individual, significant in the environment. In addition, this category of values can be considered as concrete life values (health, work, friends) or as abstract values (knowledge, development, freedom)<sup>6</sup>.

Instrumental values (values-means) include: neatness, the ability to observe proper order, and order in affairs; education (good manners); high demands (high requirements for life and needs); cheerfulness (sense of humor); diligence (discipline); independence (ability to act independently, decisively); intolerance to one's shortcomings and the faults of others; education (amount of knowledge, high general culture); responsibility (sense of duty, ability to keep one's word); rationalism (the ability to think logically, make thoughtful decisions); self-control (restraint, self-discipline); courage in defending one's opinion, one's own views.

The main civic values include: striving for social harmony; advocacy of social and interethnic justice; culture of social and political relations; respect for the Law; equality of citizens before the

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<sup>3</sup> Z. Ali & M. Zaky, *Spiritual Values and Spiritual Practices: Interactive Effects on Leadership Effectiveness*, Etiko-nomi: Jurnal Ekonomi, 2018:17(1), s. 123-134.

<sup>4</sup> H. Vasiannovych, E. Kostyshyn, & I. Babii, *Spiritual values and meanings of human existence in the worldviews of Taras Shevchenko*, Youth and the market. 2019:5(172), s.6-12.

<sup>5</sup> M. Savchyn, *Spiritual potential of a person: monograph.*, City NV 2010.

<sup>6</sup> T. S. A. T. Kasim & Y. M. Yusoff, *Active Teaching Methods: Personal Experience of Integrating Spiritual and Moral Values*, Religious Education, 2014:109(5), 554-570.

law; responsibility of a person; human rights – to life, personal dignity, security, private property, equal opportunities, etc.<sup>7 8</sup>.

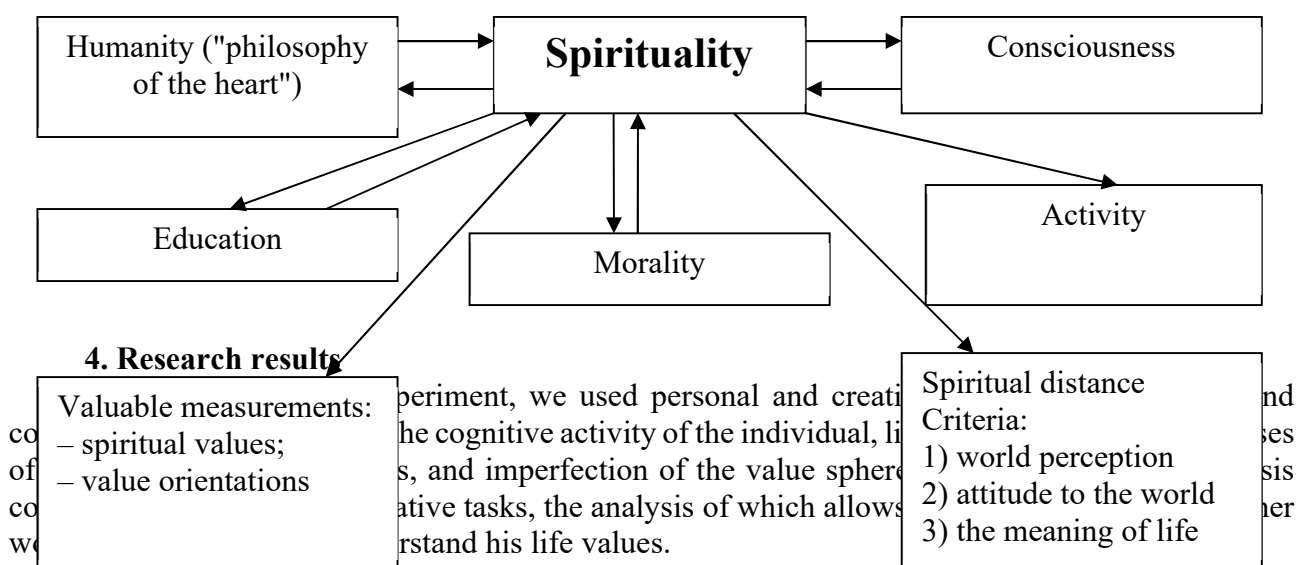
Based on the system of transcendental values, the formation of spiritual values is aimed at approaching the absolute value – the highest Essence. The content includes such values as: soul, immortality, faith, love, hope, repentance, etc<sup>9</sup>.

Given the system of sociocentric values, the system of spiritual values qualifies humanity as a whole as the highest value and directs efforts towards a positive attitude towards large and small groups of people united by the sign of gender, nationality, social position, etc<sup>10</sup>.

Moral values are embodied in the most diverse manifestations of human activity and self-activity aimed at establishing humane traits in interpersonal relations: kindness, justice, tolerance, sincerity, conscientiousness, mutual respect, self-respect, responsibility, principledness.

Summarizing the above, Figure 1 shows the main indicators of a person's spirituality

**Figure 1.** The main indicators of spirituality personality



The corrective component of the personality in the creative approach involves the use of such creative tasks that would contribute to students' awareness of their own beliefs, opportunities, and self-knowledge<sup>11</sup>.

At the stage of implementation, spiritual values should reveal their potential, show the full spectrum of possibilities and social and pedagogical content. Until this stage, spiritual values have the properties of motivation, awareness, reflexivity, and therefore it is quite natural to manifest such a property as effectiveness.

Particular attention should be paid to the consolidation of spiritual values, i.e., their transformation into a value orientation and transformation into personal qualities of the personality of a high school student. This stage is characterized by the fact that spiritual values, passing through a new, high-quality process of revealing potential opportunities, acquire the properties of potential motivation<sup>12</sup>.

<sup>7</sup> I. D. Bekh, *Personality on the way to the spiritual values: monograph*. Bukrek 2018.

<sup>8</sup> O. V. Sukhomlynska, *Spiritual education as an educational constant process: characteristics of the problem in the time dimension*, A new pedagogical thought, 2020:3, s.3-12.

<sup>9</sup> K. C. Zhang C. H. Hui, J. Lam et al., *Personal Spiritual Values and Quality of Life: Evidence from Chinese College Students*. Journal of Religion & Health, 2014:53, s. 986-1002.

<sup>10</sup> V. V. Tusheva, *Values in the structure professional cultures future teacher*, Collection scientific works, 2010:1, s.151-157.

<sup>11</sup> V.V. Lappo, *Formation spiritual values student youth in the coordinates of the system approach*, Spirituality personalities : methodology, theory and practice, 2018:3, s.111-123.

<sup>12</sup> H. Vasianovych, *Formation spirituality personality as a theoretical and methodological problem*, 2015:5. Norma.

The principle is particularly significant a conceptual idea of personality, the implementation of which is carried out on the basis of a holistic socio-pedagogical model, which was created as a result of practical activities with high school students and corresponds to modern theoretical concepts.

A characteristic feature of the formation of spiritual values is the need to take into account all factors that influence the formation of an individual's spirituality<sup>13</sup>.

The methods of socio-pedagogical correction are aimed at the development of communicative abilities, their reflexive abilities to analyze the behavior and state of group members, as well as their own, the situation and themselves in it, the ability to adequately perceive themselves and the environment<sup>14</sup>.

The principle of creative interpersonal interaction, which is also implemented in training forms of work and involves the actualization of the creative potential of younger schoolchildren in various types of creative activity: visual, literary, poetic, etc.

The principle of tolerance takes into account the possibilities of a social teacher's work not only with students whom he sympathizes with. The educator should be correct, tactful, patient regarding their behavior, peculiarities of communication, value orientations<sup>15</sup>.

The principle of psychologization involves the development of a personal and creative approach to the formation of spiritual values of younger schoolchildren based on the achievements of modern psychological and pedagogical science, the implementation of psychological and pedagogical innovations in experimental research, which include basic principles, general methods, and specific socio-pedagogical technologies<sup>16</sup>.

In order to solve the set goal, we conducted an experiment.

The ascertaining section contained:

1. Diagnosis of motivational, characteristic qualities of personality, sociability, individual intelligence, self-esteem, emotional sphere, empathy, self-awareness.
2. Determination of the level of formation of spiritual values.

On the basis of what goals and tasks this or that value serves, value orientations are divided into two groups. The first group consists of values – goals (terminal values), the 2nd group consists of values – means (instrumental values). Terminal values (T-values) are the main goals of a person, they reflect a long-term life perspective. Instrumental values (I-values) characterize the means chosen to achieve the goals of life, they appear as a tool with which terminal values can be realized. It is worth noting that such a division of values is quite conditional, because at certain, especially early, stages. Personality formation, instrumental values, reflecting mostly the qualities of the individual, can be transformed into life goals, acting as terminal ones. However, the selection of these two groups of values allows us to investigate the content aspect of the orientation of the individual, as well as the formation of the differentiation mechanism.

First, the degree of formation of the differentiation mechanism is determined, that is, the ability to make a holistic choice. The level of formation is indicated by the distribution of points that the student uses for evaluations. According to this indicator, three groups of students are distinguished:

**1st group** – uses all five-point scale scores, this indicates the formation of the differentiation mechanism;

**2nd group** – uses only two assessments – the differentiation mechanism is established at the initial stage of formation;

**3rd group** – uses only one score or cannot give an assessment at all – unformed differentiation (refusal to participate in the experiment).

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<sup>13</sup> O. V. Sukhomlynska, *Spiritual education as an educational constant process : characteristics of the problem in the time dimension*, A new pedagogical thought, 2020:3, s.3-12.

<sup>14</sup> P. P. Avtomonov, *The strategic principle of humanization of higher education and the tactics of its implementation*, Actual problems of sociology, psychology, pedagogy, 2012:15, s.184-189.

<sup>15</sup> N. Huz, V. Huz & S. Melnykova, *Research of the peculiarities of social values of future specialists in the process of professional training*, Science and education, 2015:7, s.21-27.

<sup>16</sup> M. Y. Boryshevskyi, *Spirituality in personal measurements: problems general and pedagogical psychology*, Coll. scientific works Institute psychology named after H.S. Kostiuk of the NAPN of Ukraine, 2008:4, s.61-69.

To measure the level of formation of spiritual values, we used a test to determine the level of spiritual values.

According to the indicators of the level of formation of spiritual values, we can state that in the experimental group 8% of respondents have a very high level of formation of spiritual values, 9% – high, 21% – average, 44% – low and 18% – very low.

In the control group, we have the following results: 5% of respondents are marked with a very high level, 7% with a high level, 21% with an average level, 45% with a low level, and 22% with a very low level. Thus, we record almost identical indicators of the formation of the level of spiritual values in both the experimental and control groups. A large percentage of low and very low levels indicates insufficient educational work.

**Table 1.** The level of formation of the spiritual values of the individual

Cognitive categories of formed values	Spiritual values										
	Goodwill		Altruism		Social justice		The welfare of the country (patriotism)		Freedom		General quantity
	No	%	No	%	No	%	No	%	No	%	%
Very tall	6	7	3	3	3	10	3	4	7	2	27.5
High	3	3	7	8	5	9	6	7	10	5	6.7
Average	21	23	14	16	22	22	25	25	24	8	9.21
Low	42	47	47	52	31	42	34	39	37	57	63.45
Very low	18	20	19	21	29	17	32	15	22	18	20, 22
<b>The total number</b>	<b>90</b>	<b>100</b>	<b>90</b>	<b>100</b>	<b>90</b>	<b>100</b>	<b>322</b>	<b>90</b>	<b>100</b>	<b>90</b>	<b>100</b>

The obtained results made it possible to build an experiment in a certain way. We consider the formation of spiritual values in a person through the prism of creativity, because it is in creativity, in admiration for the beautiful, history, culture, traditions and customs, through the awakening of abilities in oneself, which have not been revealed even before this age, that the formation of basic values and the understanding of the meaning of life takes place.

The confirmatory experiment made it possible to find out what is inherent in a person: a low level of sociability, increased anxiety, self-doubt, a low level of formation of spiritual values and creative abilities, which, in turn, affects the emotional climate in the team, where the atmosphere of coldness and unkindness prevails, hostility, inability to reach an agreement. Among the spiritual values that we tried to form in younger schoolchildren, we singled out the following: benevolence, altruism, empathy, tolerance, social justice, patriotism, independence (as the ability to make decisions), harmony, creativity.

In the experiment, we were guided by the understanding that in the educational process, high demands are placed on the teacher: he must be a source of values, a carrier of the new, necessary, important. It is thanks to the personality of the teacher, his creative potential that the process of correctional education can be benevolent, without humiliation, ridicule, insults. Much depends on what forms of behavior and relationships the teacher encourages and supports. It is important what personal qualities the teacher shows in business and personal relationships with students.

In the process of our research, we used tested test methods, creative and developmental tasks to identify possible personal changes of junior high school students as a result of optimization of extracurricular activities in specially organized conditions capable of determining the effective formation of a person's spiritual values.

The analysis of the obtained data convincingly indicates an increase in the level of formation of spiritual values in the experimental group as a result of purposeful formation and socio-pedagogical correction in the conditions of the socio- educational environment.

## Conclusions

Spirituality is like a rod quality man is a theoretical problem until he starts determine specific actions, behavior personality . Exactly spirituality a person you can explain what, why and how she does. Having analyzed the interpretations of the semantics of spiritual values, we tried to formulate working definitions of such terms as spirituality and spiritual values.

By the concept of human spirituality, we understand the perception and awareness of universal human values, subordination to their requirements of one's behavior in society, the prerequisites of which are consciousness, education, activity, morality and humanity.

We conducted an experiment. The analysis of the data of the experiment convincingly indicates an increase in the level of formation of spiritual values in the experimental group as a result of the purposeful formation of values and their correction in the conditions of the social and educational environment. Indicators of benevolence, altruism, harmony with the environment are also telling. This shows that students are more responsible for the tasks assigned to them, value family and friendships more.

In the concept of spiritual values, we see the personal qualities of a person that, in a unique way, in the context of cultural and historical ideals of humanity, motivate and regulate individual actions and behavior. The general scheme of the relationship between the definitions under consideration is as follows: spirituality – spiritual values – value orientations.

On the basis of the above, we considered spiritual values as the highest achievements of humanity, which are purposeful ideals for the formation of personality. Such ideals in everyday life are transformed into value orientations to which individual behavior is subordinated.

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