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SPIRITUAL DEVELOPMENT OF PERSONALITY IN THE FOCUS OF MODERN EDUCATIONAL PROCESS

I. D. Bekh

The article is devoted to the comparative analysis of Ego-oriented and spiritually-oriented life of young person. The author considers spiritually-oriented life as fundamental and singles out four levels of person's functioning of spirituality: from just its understanding to the practical realization in behaviour, communication and action. The author's scheme of educational process aimed at the young person's conscious mastering of higher spiritual values is presented.

Based on theoretical analysis of issue "spirituality – grown-up personality", the author offers a number of specific regulations as appropriate methods of educational influence when students act on their valuable content without psychological barriers and that will become very important to them.

Keywords: Spirituality, values, educational process, educational regulations.

Personality' ascension in educational process to the high values of spirituality requires considerable stress of internal forces. Her mind, feeling and will have to work simultaneously, facilitating maximum deployment of each other. In such a situation a person becomes truly mobilized to achieve the great goal. The latter captures him, but this does not mean that he in his thinking does not go beyond it.

The fact is the human environment constantly demonstrates him utilitarian aimed ways of behavior or Ego-oriented life in general. This creates serious precedents for weighing, comparing these ideological positions. The personality that tends to the spiritual growth, understands an attractive force of Ego-oriented position of such categories as financial savings, fame, power and so on.

Therefore, only individual spiritual path of growing up personality, his understanding allows him to realize that the heritage of his Ego-oriented life – is only "values for himself"; they don't lead such personality to a great world of men, where there is appreciation to another, true respect, care and admiration of another person. Close friends and quite often his relatives

forget about him. In such spiritually comparative work growing up personality makes a conclusion-belief about imperfection of disclosed lifestyle. This conclusion-belief can border with proper steadfastness on the base of which personality actually condemns Ego-oriented position, going in defiance of his supporters. This, in turn, becomes a powerful impetus to the further spiritually enrichment of personality.

It should be not assumed that the process of progressive spiritual movement having been discovered by us is strictly unidirectional. This movement has an important point, which should be taken into account by an educator in his educational activity. The fact is the internal tension of growing up personality turns out to be multi-vector: I lower power under external and internal life circumstances can become much more active and go out, at least for a moment, from the power of I-spiritual of personality. Thus they try to start spiritually destructive work. Then growing up personality may want to go back to the time when he didn't operate under the laws of high spirituality. Specifically defined desire has no power of total return to the past of personality: it is limited to partial opportunity that is the return to a certain extent – he has no ability for more, it can't deeply and seriously declares itself.

Spiritually oriented life position formed in sings is given here. So the educator should activate it in time and the pupil will make appropriate developing correction individually. Its meaning is the pupil will make an internal barrier as to the further possible return to his own personal past with all his interests, aspirations and priorities. The pupil who gained experience of such internal activity does not tend to judgment getting rid of temptation by the most reliable means is as soon as possible to become unspiritual.

Two worldview position collisions in the inner world of the personality disclosed by us only in the first approximation testify that researchers should pay all their perspicacity to these aspects, since the really difficult problems have been laid here.

It seems appropriate to distinguish four levels of functioning personal spirituality. The first level is characterized by the orientation of personality to spirituality. He feels no reverse orientation as the only possible where the sphere of unspirituality manifests itself. Individual sensibility serves as the internal basis of spiritual orientation, particularly empathy, attracting affections to spiritual mature person. Just these feeling establishments are directly related to human spirituality. Still, the attitude we speak about is external by its nature; it does not provide in this regard personality reversibility within himself, reflexive comprehension of his potential

spiritual state and its productive potential change. So we can state that personality has spirituality of this level in his cognitive representation, but it is not a true spirituality.

The second level is connected with the support of personality's spirituality oriented life activity, its existence. His worthy of approval can be observed in the immediate social environment. However, he does not interfere in the ways of his interpersonal relationships and their value directivity.

The third level of functioning spiritual personality involves changing social environment on its socially significant intentions and behavioral organization. He is confident that he acts correctly. Such decision is not given personality easy and immediately. He seeks as much as possible to keep up with others, but to a certain value threshold. And only when his spiritual heritage comes into pronounced conflict with the instructions of the social environment (group), he takes an important transformative social position.

The fourth level of functioning spiritual personality acquires particular significance. This level should be defined as spiritual credit, for which using own spiritual heritage, makes appropriate contributions into the inner world of another personality: tells, convinces, sympathizes, comforts. The latter does not only object to such spiritual acts and actively strives to get them. It is important that personality – spiritual lender realize that he is never at a loss for such behavior. This happens when he has to respond positively to some certain material requests of his friend, who promised to return the desired thing and did not do it. He begins to avoid his benefactor, deceives him by empty promises, and sometimes argues that there was no such interpersonal event at all.

If growing up personality has acquired steady spiritual value, it can be argued that he finds natural expression in it. Personality in such situation does not deviate from it in his behavior, activity and communication as he, so to speak, consciously concluded an agreement with the sphere of spirituality that actually serves an internal protection against possible spiritually destructive attacks from the side of the human environment.

Each of his spiritual values personality should consider as a natural consequence of his efforts. He comes to meet such consequence, which is a possibility of his new spiritual state. So personality must understand that this new state is not an end point; he is able to expand his spiritual horizon and therefore appropriate spiritual state, from which single full content spiritual activity may arise constantly. So, the spiritual state is an internal source of

personality's free and high semantic action. But let's stop at the expansion of the spiritual state as the indicator of personality's spiritual self-development. The way of such self-development is secrecy as an indicator personality's agreement with good. More specifically, he has to be closed internally arbitrarily in the bosom of the spiritual value which is absent in his inner world and what he has to master himself having necessary converting means for it. It should be emphasized that it is not pure secrecy in his own world, but active secrecy with the value to be assigned, not just externally, but deep internally. Only then he can engage openly in interpersonal communication with the aim of broadcasting acquired practical spiritual value as an appropriate action. It should be stressed that the types of openness and secrecy can be quite different, as the individual spiritual life is extremely colorful and spiritual states are diverse.

Continuous practice of growing up personality in higher spiritual values and their meanings for his own life and for the public good leads to the formation of his more or less stable position as to the life consideration level and his own focus in this process. Primitive, substantially depleted subject to subject misunderstandings or conflicts with marked regularity declare themselves, causing him to be passionate in this regard are the less important for him.

The growing up personality gradually forms a tendency to the internal activity, the subject of which is different spiritual situations, possible spiritual temptations or trials. Thus he moves to a higher spiritual plan of outlook and appropriate action. This plan attracts him; and he does not become estranged from it, as it happens, tending to a variety of entertainment and noisy activities. Individual desire of personality to keep his good thoughts on distance hides behind such external effects.

Organizing educational process, which is directed to the conscious mastering higher spiritual values by growing up personality, the educator should consider the important psychological law. The process of such mastering will be a productive one under one condition, when the idea of particular value, its full meaning at least occasionally must be in the inner world of the pupil, who experienced a charity effect of this content.

If this phenomenon does not occur and the pupil is interested in other events that completely displace from the memory the circumstances of specific acceptance of spiritual value, the final result will lose its educational effectiveness.

It should be emphasized that the situation of pupil's conscious mastering spiritual value must not only be really present for him, but also be

enriched by positive emotional experience, cause admiration. Ideally, when the mentioned situation, so to speak, is lost in pupil's internal conflicts, he must demonstrate boring or tiring. Then the pupil mentally will return to the past educative event and will strengthen in its significance for himself.

From the theoretical study of the problem of "spirituality – growing up personality" follows a series of more or less specific regulations, actions of the educator.

Regulation "To understand two living hypostases"

In the traditional educational process regardless of what models were offered for the wide practical use, the category "personality's life" is not directly considered in its methodology. Even if it happened, motivation and value aspects of life within the philosophical attitude "good – evil" were taken into account (but in a quite generalized form). Despite of their importance, they were not really connected with pupil's specific spiritual and moral action. For example, how his disciplined behavior is associated with charitable life is still not answered.

But the most radical defect in the theoretical understanding and, therefore, in the methodical implementation of the traditional educational process, it turned out that the other aspect of life – the level of individual soul states, especially the suffering that falls in his fate was not taken into account. It is pain, grief, hostility, disease, bodily or mental diseases, poverty, grief and mourning. This aspect of life for the personality is more psychologically important than motivation and value aspect. So, it is impossible to achieve completely the planned educational goals not taking into account this aspect.

Particularly acute the problem of life at the level of soul states of growing up personality asserts itself in the context of his mastering higher meaning of life and spiritual values. It should consider the regulation under which person's suffering often blur his higher spiritual heritage weaken their power greatly. So stability is lost too. As a result, these values can appear only sporadically. Instead the forces of selfishness and appropriate behavior are actualized and gain high extent. Therefore, as the first step, a pupil must deeply understand this aspect of human life and analyze himself in this direction. The purpose of the second step is the work at his moral and volitional development. Pupil should be inherent courage, patience, hope, positive belief.

Regulation "To train attractive attitude to the surrounding reality"

The state of pupil's mind depends on what attitude he has to the surrounding reality, estimating it definitely he will have the state of anxiety,

confusion or complacency, confidence. This state in its negative and positive forms is caused by emotional or mental abilities of growing up personality, which he acquired in the process of spontaneous and organized training and education. It is important that specified opportunities are repeatedly tested practically in real life and are firmly fixed in his experience as acquired potencies.

In this connection, one can hear the opinion, according to which the possibilities for a person are rather easy, but the reality is quite difficult. However, such judgment is expressed by persons who have no great knowledge about the essence of opportunities and whom the reality itself proved that they are capable of nothing. Such persons seem that opportunity, they believe to be quite easy is the possibility of good luck, success, happiness, and so on. Meanwhile, this is not the possibility, but only the contrived occasion to complain about life, if these aspirations are not fulfilled.

Thus, self-sufficient personality should be educated through the cultivation of diverse possibilities and its limits. Such personality will reach his goals successfully requiring nothing from life. At the same time he will not be closed perceiving grief, horror, death that accompany human existence.

Personality being brought up by the possibility does not exclude that listed troubles can occur with him. Therefore, he will have another explanation for the reality; he will praise it. Even if it presses on the personality, he will still believe that the reality is nevertheless easier than an opportunity. It will result in the formation of his optimistic life perception.

Regulation "Pupil's free spiritual action in the public frame"

Among scientific researches that require deeper study is the problem of free action. The effectiveness of both the educational process and the spiritual growth of young personality as its subject depends on it. Currently, the category of "free action" has been investigated from the side of its cause, the external conditions that lead to self-determination, contribution to the whole personal system of a pupil. Despite the importance of such knowledge in our opinion it is necessary their further growing in the aspect of pupil's attitude to his free action and educator's attitude to it.

It should be specified that a free action is always considered within the framework of freedom and responsibility, so there's no impurity of arbitrariness in it. Thus, it is determined by the pronounced social significance. Because of such characteristic the free action is considered to be equivalent to the socially significant action or the spiritual action of

personality. We note that in addition to the free spiritual actions, similar actions of art and artistic or technical focus are allocated. All of them must be perfect, and characterize the personality by this parameter as their owner.

Now let's return to the attitude regarding free action. Its author from his own pure point of view thinks (as he complied with all social requirements by his own voluntary action) that he is not obliged to give anyone a report about his free action. This logic is possible only within the narrow limits "I – my action". However, these limits should be considered more widely as they are implemented and function in the social structure. This means that by a free action of the individual subject is understood to mean a person, who prepared him for it, that is an educator, and then the state and people in general. This expanded context is especially important for the spiritual actions-doings. The latter could not be determined by constancy: they may lose their original strength, experience motivational shifts. That is why; all spiritual formations of personality should be supported. It can be made in the form of personal diaries, where a pupil writes down his spiritual and moral behavior, analyzes and evaluates it. It can be considered as his spiritual self-report. In this work it is important to use symbols in the form of the signs of the coat of arms or the flag of Ukraine, which resemble a pupil of his high values, serve their peculiar guards. Educator himself as a representative of the people and the state must also control his pupil's spiritual progress.

Regulation "Necessity of the spiritual understanding of the world by growing up personality as an educational purpose"

Long-term educational practice has acquired sustainable efficient experience of understanding the world by the subjects of education. All education systems till this time consider student's mental development as their priority goal. While no one denies the statement according to which spiritually primitive mind cannot successfully solve the tasks of cultural and worldview scale. Such educational situation is explained by the fact that the sphere of spirituality as a result of its high complexity is remained in its essence independent from existing scientific and methodological concepts on which various educational systems were built. That is why a facilitated approach solving this problem appears dominant till now.

Spiritual comprehension by a growing up personality of the world of people and the world of things is his understanding it as his own value, as valuable attitude to any single object. It is possible because it is the natural, cultural and human environment that includes a variety of objective values; they penetrate it unselfishly serving man. So, the duty of growing up

personality is the spiritualization of this environment while acquiring own spirituality, namely the values of love, diligence, care, protection.

In fact, the process of spiritual understanding of the world by the growing up personality is that an educator relates every known fragment or a separate (material or ideal) object depending on its content to certain (positive or negative) emotional experience that in the process of repetition is transformed in the corresponding values of a pupil. So value and emotion touch to a certain thing is a true indicator of spiritual comprehension in the overall process of spiritual and moral perfection of growing up personality.

Regulation "Constantly acquire life's value space"

A pupil reaching to the high spirituality should be in non-traditional space of considerations and experiences. Naturally aspirations and thoughts of the pupil are focused mainly on the world of things: it is close to him internally because it creates more or less stable vital interest and preference. Moreover, the whole system of education including a pupil, works in this direction, affecting the formation of the corresponding outlook.

A pupil as a carrier of spirituality should understand the space of values, but not in itself. It would not be enough. His personal significance is in conjunction with the multifaceted reality of life in which he enters actively and should perform self-realization according to his abilities. The efforts of the educator in this regard should be directed at the pupil's understanding and experiencing great mission – to be a person of good. It is in this mission where he creates an idea of the perfect life – a life in good. Moreover, on the base on this higher meaning quality a pupil will realize his own and the common good. And the uselessness of life will be more understandable and not acceptable for him. A pupil will follow such life views and persuade his coevals. A pupil seeking to become a competent subject of living in good may have a special experience of fear, affecting him beneficially, adjusting the existing value state. Such pupil will be afraid at least for some time to get into the whirlpool of unsocial life with all its charms.

Regulation "Relying on two positions of a pupil"

In the connection with the conscious accepting a spiritual value it is necessary to reveal the previous personal state, in which a pupil behaved. This state is advisable to introduce in the central polarity – "satisfy –not satisfy" behind which appropriate emotional experiences are hidden. However isolated polarities are only frame borders for the directed consideration of the mentioned state. It is impossible to state as a quite mass phenomenon whether a pupil is satisfied or not satisfied with his own personal state. More preferred ones are the transitional forms of these

polarities: I am satisfied with something (A) – I am not satisfied with something (B).

“A” position of a pupil could be associated with modes of behavior, communication, self-affirmation, which have become common. The phenomenon of spiritual doubt previously disclosed by us can be attributed to these arguments.

“B” position attracts a pupil with a prevailing desire to the spiritual self-transforming, gaining new experience in communication and behavior that are caused by the acquired high meaning spiritual values. The task of the educator considering disclosed judgments is to provide an un-contradictory approach of a pupil from the previous individual state to the future state of spiritual perfection.

The emotions of desiring common things that have to find their continuation in the emotions of inflaming the future. The dynamical system will arise only due to this emotional transformation between the pupil’s individual present and future.

Regulation “Don’t ignore spiritual doubts of a pupil”

Understanding the objective complexity of the process of bringing up individual spiritual values of growing up personality, an educator with more or less thoroughness allocates and analyzes his own educational actions: their sequence, the level of informative and problematic character. Naturally, such methodical system is considered from the student’s perspective. However, for the most part he relies on the specific general age characteristics or pronounced individuality of the pupil. Particular attention in this regard the educator pays to such his psychological categories such as concentration, focus. To ensure it appropriate remedial organizational impacts are also envisaged. Educational and methodical picture of an educator created by us is rather effective, and no educator will object it.

However, the real difficulty of mastering the particular spiritual value by growing up personality and especially high responsibility to live within its meaning can generate phenomena of internal order that an educator is not always able to objectify and take into account in his interactions with the pupils.

The phenomenon of so-called spiritual doubt is central here. The latter is internally formulated by a pupil as a question for himself – Can I be spiritual? This question and its answer could continually embarrass a pupil, generate conflicting thoughts. The danger of such inner spiritual state is that it significantly detracts a pupil from constructing the timeous mental actions, which an educator should rely on in his educational technology. Besides, the

pupil’s opportunity and the practical implementation of this or that spiritual value’s sense is minimized. Thus, the phenomenon of spiritual doubt retards spiritual actions of a pupil, and an educator should consider it and react accordingly.

Regulation “Physicality-heartfulness-spirituality as an object of educator’s action”

In the spiritual subject to subject interaction between an educator and pupils he focuses on the methodology of good and evil. Understanding how these ethical values affect the growing up personality health, an educator within these categories make his educational impact. At the same time under his plan, each pupil must also be deeply aware of his own life in good and evil, to choose correctly the appropriate position.

However, spirituality as a phenomenon has much greater coverage, but they usually don’t understand it. Therefore, the locally focused approach is usually used, its object being spirituality.

The more effective one is turned out to be an approach in which the sphere of spirituality is considered in the integrity of areas of human physicality and heartfulness. Humanistic philosophy in this regard proclaims the statement under which a person is a synthesis of a soul and a body, which is based on the spirit, so the disturbances of one of these spheres are reflected on each other.

In the methodical aspect the ideological position mentioned above should assert a wide panoramic tendency as a truly innovative one. An educator having realized and armed with it should build an adequate technological program and implement it systematically. It is important that each pupil understand according to his capabilities the allocated integrity of three areas of human not only informationally, but according to his experience. Thus, each charity action produces happy, life-giving experiences affecting positively the physical state of health infects it with health conserving energy. Earlier German philosopher Goethe said that he feels good physically only in the process of creativity. Thus the described ideological aspect has to be part of the educational skills of an educator.

Regulation “To form a spiritual mobility of a pupil”

The pattern providing the movement from the self-cognition to the self-change is the main one when diving the growing up personality in the depths of spirituality. It is actually a spiritual plan, requiring an educator’s consistent educational actions not denying the freedom of a pupil to develop individually. At the same time an educator’s art is to be invisibly in this process of independence and control it if it is necessary.

According to many scientists the further promotion of a pupil to his own spiritual perfection depends on the stage of self-cognition. Proceeding from the fact that the core of the process of self-cognition is reflection as self-awareness, and it has become the center of methodical attention. Internal formations (motivations, aspirations, components of personal experience) to be comprehend, analyzed, made the subject of particular changes have been identified. Such activity is combined in the concept of “content reflection”.

However, the experimental practice has proved the limited capacity of content reflection when achieving the educational goals set by an educator. The facts have been fixed when the pupil delayed the implementation of actions foreseen by the communication with an educator, broke their sequence, which greatly disrupted the educational process. Mentioned phenomenon gives us an objective basis to input the time reflection into this process, where it is the time spent on internal activities that decides the overall success of his spiritual work. It refers to the spiritual mobility as a property to achieve quickly and efficiently the set goal. Mobility in this context relates to the time sequence of action methods, their continuity as possible postponement of one of them; preventing any obsession, time connection of the present task with life as integrity, overall speed of pupil's thought.

Regulation “To cultivate the unity of cognitive and spiritual understanding the world”

In own spiritual strengthening growing up personality should take own external practical activity in all its varieties, not only in the context of spirituality, but saturated by it. But it is not observed due to breakage of the cognition processes of surrounding world and the process of spiritual comprehension. It is resulted in general situation in which the growing up personality gives priority to acquiring certain scientific knowledge, skills, forming appropriate abilities and competencies.

Therefore there emerges an urgent task to remove this contradiction, that is, the inner uniting these two processes. Naturally, it is possible for growing up personality to solve this worldview problem individually. However, he should be ready to answer the questions – How and what behavior knowledge induce higher spiritual heritage?

So an educator in this regard should be based on the postulate according to which all spiritual values commensurate with any external realities. He must, firstly, introduce the latter to a pupil in the form of practical problems of specific subject focus. Secondly, an educator must take into account the following statement: not all external substantive problems

are equivalent concerning some or other spiritual values. Some of them are far from spiritual values the other are closer. Thus, artistic or literary knowledge and skills, on the base of which substantive tasks are formed, are the closest concerning certain spiritual values and for instance biological ones are more distant. Hence the task of education is to build a system of external substantive tasks, considering features and individual mental and creative abilities of pupils described by us. Only on this basis it is possible to succeed in their spiritual strengthening.

Regulation “To avoid overloading a pupil by spiritual knowledge”

Valuable directional communication of an educator with pupils at any age period is always beneficially. An educator informs them not just a spiritual truth, but that one that is deeply experienced by him as a part of his worthy life. So we can talk about the mutual desire for such dialogue. To understand this reciprocity better, we should consider it in terms of motivation. In this respect motivational factors can be considered only concerning the educator. He constantly shows the desire to help the pupils to grow in spirituality.

Regarding the motivational bases of the pupils in valuable directional communication, it is, firstly, can't be the same as each of them has some individual productive change. Secondly, the same influences of an educator refracted differently on the individual features of the pupil's inner experience. Thoughtful educator always follows these transformation processes and seeks to raise processes of micro breeding to the favorable level. Certainly, it's a very filigree educational technology and an educator can't objectively consider all these procedural points.

Therefore, there can be (and often is) the phenomenon when, despite all positive sensual disposition of a pupil he still wants to avoid meeting with the educator. The latter, if he realized this unusual phenomenon he can't explain it properly, believing that it deals only with pupil's behavior. The latter, in his opinion, didn't understand and assessed incorrectly educator's good intentions. In fact, the reason of this interpersonal situation is that the teacher by his educational actions provoked the pupil's fear, which slowed their communication. The emotion involved was the result of the fact that an educator extremely deeply immersed a pupil in difficult spiritual circumstances and demands to be followed worthily. It is natural that the pupil was not ready and responded in such way. Therefore, an educator must have the knowledge of the described phenomenon in his methodical arsenal.

Regulation “Take into account the personal identity of a pupil”

In spiritually oriented educational process it is very important for an educator not to lose the individuality of the pupil. Although this claim has become a common, it is necessary to keep in mind that the area of individuality is extremely broad and naturally couldn't be understood "at first". Most often, an educator connects the individuality of the child with his intelligent characteristics, methods of subject to subject interaction in the processes of communication and activity. Taking into account some subtle differences of a pupil during the emotional experiences, especially those inner formations (dynamic by nature) which belong to the sphere of his character is somewhat difficult for an educator. The latter can carry pronounced destructive threat as to the general movement of growing up personality to spirituality. However, the interpretation of an educator of such threat reasons is often unreliable scientifically with appropriate educational outcomes.

Pupils with their generally positive disposition to spiritually transformative activity often bring an educator to the professional standstill, showing special, psychologically suboptimal way of expression. The latter will be referred to as the lack of confidence regarding the spiritual value to be assigned, especially that one which must be the motive of the appropriate spiritual action. The fact is that every higher spiritual value, such as justice, sincerity, faithfulness, brings an extraordinary significance in its receiving, strong responsibility of a pupil to it, and it causes anxiety – Could I live in a new way? The idea of the high spiritual life retains a certain force, and in its consequences – unavoidable responsibility, which is capable, so to speak, to reshape the life of a pupil. So he lacks confidence in it. In this case, it can be argued that a pupil fears the spiritual value content.

Therefore the educator regarding such pupil should carry out corrective work in parallel as to his characteristic weakness – low confidence, realizing that sufficient confidence achieved only through the action and in the action.

Prescription "To train self-refusal as a free reflexive action"

Self-refusal is a complex individual formation of a pupil, which stabilizes his internal state, does not allow him to acquire psychological destructive qualities and appropriate behavioral symptoms. It is reflexive by nature, as it is addressed to the inner world of the growing up personality, to identifying its strengths and weaknesses in the context of self-refusal phenomenon.

It should proceed from the fact that a pupil does not completely refuse himself as a carrier of a certain semantic value structure (such phenomenon exists and is associated with the experience of despair). In this case, we will

discuss the situation when some goal to be achieved or the final circumstances to be changed, are appeared to be inaccessible, as they say, disproportionately grow up before the personality, so that his potential capabilities are proved to be insufficient or other people for some reason don't render the necessary assistance, refuse, and he has to respond somehow again.

Considering the mentioned above it is important to understand how psychological characteristics do not allow the pupil to commit an act of self-refusal. This is soul weakness, cowardice, lack of internal fervor, exaltation. In this case, a pupil can't be a self censor that is the full value subject of self-refusal. Therefore, the educational and then self-educational work should be done in the direction of blocking these negative formations. Instead, the attention subject should be education of courage, determination, perseverance.

Regulation "To use pupil's implication to a contemporary"

Educational practice often testifies that a pupil is not ready to do an action to be developed in interpersonal relationships (such as to show the care about a contemporary). Pupil's readiness to do such an action may be accelerated with the help of the following educational method. The selfless care action performs another pupil. The task of the educator in this regard is to actualize the pupil not ready to do such an action, a form of implication to a contemporary. This phenomenon always occurs as they are in long relationships. Realizing the pupil's own implication to a contemporary will become an effective impetus to the opportunity to be the subject of a care action of another. Such moral transformation is accelerated by the fact that the mentioned pupil in the described situation will show respect and even admiration of the author of selfless care. It is possible that he will carefully think over the sense of a selfless care action to be reflected in the emotion of surprise. It will be an additional impetus to his personal self-transformation.

Regulation "To think over an action in the context of educational alternatives"

Educational methodology should know regularity under which the same educational action in the content and the form can result in the opposite result. This phenomenon is explained by the fact that any external impact on the individual is not direct but mediated one. Internal conditions become intermediary: common emotional and motivational readiness of a pupil to business communication, peculiarities of value and requirement sphere, actualized regulations, his behavioral experience.

From the position mentioned above let's examine a saying: "Contemplation of sinfulness can save one man and kill another." Certainly, its content, as it should be, is extremely formulated. We will speak about it in a somewhat softened version – "it can promote one personality and can't promote another." We will not prove the importance of this judgment for proper understanding the complexity of the educational process – it is obvious.

First of all, under the sinfulness concerned, we will understand misbehavior, not in extreme cruelty, but that is not compatible with the generally accepted social norms as it produces a certain level of emotional stress in particular community. The main thing we should state is the difference between two peculiarities in their internal structure.

Let's consider the personality for whom misbehavior contemplation does not result into the positive change. His key feature is the closeness of his inner world, absence, at least at the average level, of self-awareness, especially moral sphere. Such personality lives only by external actions and their results.

Utilitarian desire and appropriate motivation are of excessive importance to him. We will emphasize that in his experience there is no emotional experience associated with injustice, insults, oppression. It also results in the feeling of superiority, the cult of physical strength that obstructs the process of education. So, contemplating certain misbehavior, the personality is interested in its only executive part. A subject as an initiator of misbehavior is a superman for him, and a victim is a loser, wimp. There is no question about the internal aspects of this social action. So ultimately misbehavior concerned not only confirms the values of this personality, and strengthens them.

Personality, to which misbehavior contemplation promotes positive changes has, though quite superficial impressions of the moral principles of person's life. However, he is not convinced in their importance for himself; despite the fact that they remind him of themselves as surrounding him demonstrate and in this way shake his behavioral regulations. This personality has experience of anti social situations where he suffered certain bullying. All this on the whole determine the way of his misbehavior contemplation response. Here it is equally open both to the author and to the victim. It results in personality's activating glimmers of moral reflection on the issue of generating doubt as to this way of interpersonal interaction. So an educator should catch this attitude that person preferred charity actions and subsequently implemented them practically.

Regulation "To identify pupils' hypocrisy"

Despite the perfection of the educational process, and especially setting the goal of high spirituality of the pupils, it can't be characterized by totality as to its achieving. There are students that drop out for a time from the educational aspirations of the educator. This is an objective situation that should not be reflected on his professional self-worth, and don't lead to despair, but stimulate his deeper methodological mastery.

Pupils whose characteristics we stressed above often make some spiritual and behavioral mistakes, not following socially important requirements. The fear of reducing their social status, they can't give publicity to their personal vice, indulging in hypocrisy: unreasonably showing clinquant of good. Just from this position of the imaginary charitable state, these pupils can admit their behavioral mistakes. However, they point out that they take their actions too personally so as people around see a sign of their deep nature in it again. In order to reinforce this impression pupils can assure them in all their moral torments they feel after their falling; especially emphasizing the experience of despair. In fact, it is not their despair (when it is proclaimed in words) that extremely little indicates good: it is rather a cover for selfishness and pride.

Described verbal and emotional tricks testify that pupils concerned did not take the path of charity. So it regarding them it (the path) must begin with a deep self-awareness and sincere repentance.

Regulation "To represent spiritual values by own power of persuasion, not aloof from their personal meaning"

Spiritual communication between the members of the educational process that is beyond its time limits has to become a serious though auxiliary development factor for them. In this connection the educator should encourage such communication until it becomes a spontaneous phenomenon. It should be warned in this regard that communication involved will be really spiritual, if the strong positions of pupils are determined, individual complications; patterns for spiritual imitation are demonstrated. If these factors are not really present, such communication will not be actually spiritual, but it will only be communication on the spiritual subject, which doesn't contribute to the spiritual development of growing up personality conversely preventing him.

So the basic rule concerning spiritual communication of the educational process participants is: pet speaks about spiritual values by the power of the same values, which are of primary importance for him, he is convinced in their importance. However, a pupil often becomes a heartless translator of

certain spiritual values, having acquired abstract philosophy knowledge on this subject. This phenomenon becomes dangerous, as in the result of such automatic action he begins to believe in the presence of these values in his own inner world. So the origins of spiritual drama of a pupil begin here.

Regulation “To affirm the position – to be “in front of the educator”

The humanistic type of education currently not only in theory but (mostly) in practice has been established in our education. Although its implementation is more difficult task than the work of an educator in the traditional prescriptive educational system. The real subject to subject of humanist impact requires mutual (an educator and a pupil) involvement to the higher psychological functions that appeal to deep consciousness, light feelings, good will.

As a result of scientific analysis and synthesis of innovative educational experiences the methodological position has been formulated, according to which an educator regarding a pupil should not be ahead, behind, but beside him.

Thus their personal parity, equality not only in mutually acceptable conditions, but also in contradiction situations is recognized. Openness and acceptance of one another become a key rule of educational relationship. On its base individual developmental educational technologies of innovative quality are currently established.

However, it seems necessary to clarify the position “beside him” now. It has the right of functioning only at the stage of pupil’s conscious appropriation of a particular spiritual value. We observe that the mentioned position functions in the conditions of verbal contact, which also involves the visual and hearing ability, but sometimes tactile.

When the pupil has acquired the spiritual value and often practices individually in its strengthening, he must accept and live according to the position “to be beside him”. This position is face to face. Here an educator towards a pupil is like personified conscience, spiritual measure that can be both an illustrative and imaginary one. A pupil will mentally make dialogue with his educator, which developing strength is quite significant.

Regulation “To practice the essence of compassion”

The sympathy mechanism is of great importance in the development of growing up personality: he is involved in assimilating the necessary moral standards in the early stages of age and then in the spiritualization process. It applies equally to its two types: compassion and rejoice. We note that the degree of personal developmental impact of these types is somewhat different. Rejoice at the highest concentration is limited, firstly, by emotional

support of personality; secondly, by the formation of assurance that its achievement is not only in his own inner world but is positively associated it with other people. It is an act of public recognition of personality.

Unlike the rejoice mechanism the compassion mechanism operates in radically different conditions: personality has not been successful yet, but rather feels the state of complete emptiness, experiencing suffering. Compassionate personality shows the same emotion as to the sufferer. Thus he reduces only the power of his suffering. However the sufferer lacks this emotional reaction. The very situation that led to his suffering has not been changed. So empathy has a deep sense if compassionate personality makes the next step through this emotional process: practically disinterestedly helps sufferer, and thus he will solve his problem. Just the value of the compassion mechanism to be maintained and improved is seen (among other mechanisms) in its practical completion in the educational process.

We have described the compassion mechanism in its ideal form in which it is theoretically comprehended and offered for educational implementation. However a deeper analysis reveals that the mentioned mechanism has its dark side. The latter occurs when compassionate personality is characterized by selfish orientation. Thus, the compassion mechanism is not continued in the particular behavioral action. Such personality is limited only by consolation words, moreover insincere ones. We can conclude that compassionate Ego-oriented personality does not so much worry about the sufferer as hides his identity through compassion. Generally speaking, this personality should refuse his weakness or timorousness in the action of joining the sufferer, but he is not ready for it. So such compassion is far from serving the sufferer good, but rather promotes satisfying his own selfishness.

Regulation “From the personality with the suffer orientation to the personality with the action orientation”

We will reveal the basic condition, which has not been taken into account because is not comprehended by our science, but without its support it is impossible to master particular spiritual value consciously. This is the subject orientation of life of growing up personality. This orientation can be uniquely emotional, more specifically; it is represented by the experiences of grief, complaints, suffering.

The other form of the subject orientation is growing up personality action: external action that changes a particular situation. The displays of the emotional orientation in preschool age are rather often, and this leads to the forming the pupil’s established experience that is the pupil’s generalized

orientation as the condition of his readiness for such (emotional) method of responding a specific event or situation. For example, a contemporary damaged his comrade's handicraft (designed house, drawing, embroidery, etc.). A child reacts by suffering complying that is objectified in crying. An educator has nothing to do as to comfort, to reassure him. His educational impact ends here. Thus, the personality with the suffer orientation is formed subsequently. In general, he takes a passive life approach according to which his education of any spiritual value becomes almost unattainable because they are valuable ones when implementing in the appropriate act, action, behavior.

How does an educator have to behave scientific correctly in the described interpersonal situation? Having calmed a pupil, he should encourage him to take an active (action) way of solving unpleasant situation for him: offer to repair the damaged pieces of the house or again (independently or with his help) to draw a picture. This methodological method puts the pupil in the position of action. Recurrence of such situations will result in forming growing up personality with the action orientation. It is important that the orientation maintains the highly generalized state of readiness to the particular form of action as a response to certain objects or situations. In the context of conscious mastering some spiritual value by growing up personality it is important that the behavior and action stage appears on the base of this orientation. A student can make, for example, the value of patriotism not only important for his own, but also implement it in the appropriate action. In fact, he has already had the experience of steady and versatile experience of actions in the interpersonal relationships.

The leitmotif of the proposed article is the creation of conditions in which a pupil in spite of his own doubts decides, generally speaking, to be himself that is to realize himself in the light of higher spiritual values, understanding all the difficulty of this goal. It is here, as in no other life situations where great effort and responsibility are required. So the pupil, who took consciously this way, will live a real personality.

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ДУХОВНИЙ РОЗВИТОК ОСОБИСТОСТІ У ФОКУСІ СУЧАСНОГО ВИХОВНОГО ПРОЦЕСУ

I. Д. Бех

У статті на основі ціннісного порівняння Его-орієнтованого і духовно орієнтованого життя надається особистісна перевага останньому. У цьому зв'язку вицеляються чотири рівні функціонування духовності особистості: від лише її розуміння до практичної реалізації у поведінці, спілкуванні та діяльності.

Подається схема організації виховного процесу, спрямованого на свідоме оволодіння підростаючою особистістю вищими духовними цінностями. На основі розкритого теоретичного стану проблеми «духовність – підростаюча особистість» пропонується ряд більш чи менш конкретних приписів як доцільних способів виховного впливу, коли вихованець, не створюючи психологічних бар'єрів, діє за їх ціннісним змістом, і який стає значущим для нього.

Ключові слова: *духовність, цінності, виховний процес, виховні приписи.*

**ДУХОВНОЕ РАЗВИТИЕ ЛИЧНОСТИ В ФОКУСЕ
СОВРЕМЕННОГО ВОСПИТАТЕЛЬНОГО ПРОЦЕССА****И. Д. Бех**

В статье на основе ценностного сравнения Эго-ориентированной и духовно ориентированной жизни предоставляется личностное преимущество последней. В этой связи вычленяются четыре уровня функционирования духовности личности: от только ее понимания к практической реализации в поведении, общении и деятельности.

Подается схема организации воспитательного процесса, направленного на сознательное овладение подрастающей личностью высшими духовными ценностями. На основе раскрытого теоретического состояния проблемы «духовность – подрастающая личность» предлагается ряд более или менее конкретных предписаний как целесообразных способов воспитательного воздействия, когда воспитанник, не создавая психологических барьеров, действует по их ценностному содержанию, и которое становится значимым для него.

Ключевые слова: *духовность, ценности, воспитательный процесс, воспитательные предписания.*

Bekh Ivan Dmytrovych – Doctor of Psychological Sciences, Full Member of the National Academy of Pedagogical Sciences of Ukraine, Director of the Institute of Problems on Education of the NAPS of Ukraine (Kyiv, Ukraine). E-mail: moralandetics@ukr.net

Бех Иван Дмитриевич – доктор психологічних наук, дійсний член НАПН України, директор Інституту проблем виховання НАПН України (м. Київ, Україна). E-mail: moralandetics@ukr.net