

Rashydova Svitlana Stanislavivna – Candidate of Pedagogical Sciences, Associate Professor of the Chair of Pedagogics of the Volodymyr Dahl East Ukrainian National University (Severodonetsk, Ukraine). E-mail: svetlana101068@gmail.com

Рашидова Світлана Станіславівна – кандидат педагогічних наук, доцент, доцент кафедри педагогіки Східноукраїнського національного університету імені Володимира Даля (м. Северодонецьк, Україна). E-mail: svetlana101068@gmail.com.

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PSYCHOLOGICAL PECULIARITIES OF SPIRITUALIZATION OF PEDAGOGS AND STUDENTS PERSONALITY AND THE CONDITIONS OF THEIR EDUCATIONAL ACTIVITY

V. V. Rybalka

The article highlights the nature of the content and process of spiritualization, there are given two of its kinds that are of either relatively normal or extreme nature of the social situation in society and education system and classification in three dimensions – I – socio-psychological and individual, II – active and III – age-related. Thus, the first measurement of the spiritualization suggests the ways that relate to individual substructures such as: psychosociality, communication, direction, character, identity, experience, intelligence, psychophysiology and psychosomatics. Spiritualization must have activity character and relate to the age group of the teaching staff and students, giving them certain additional group and individual features. Based on this classification there may be offered a program of spiritualization of individual teachers, students and conditions of educational activities.

Keywords: Content and process of spiritualization, its kinds, classification according to dimensions, sub-structures, activity components, levels of age development, spiritualization program.

Spiritualization of the experience of pedagogs and their conditions of educational activities is seen as an active process and the result of the comprehensive presentation of their positive content of ideal activity of the

previous generations of prominent scientists, artists from different spheres of human culture as a form of amplification, enrichment of spiritual experience, and therefore spiritual potential of students in learning and education. It is about a presentation of creative capacities of soul and spirit of which encourages students to their own spiritual creativity and inclusion of its results to the fund achievements of human civilization, the support and development of these achievements (in fact the opposite occurs and the process of denial and destruction of these achievements). So, the motivational value of spiritualization is important, as well as its acmeological, axiological sense as a model for future generations to repeat the achievements of previous generations.

Spiritualization is a two-direction creative process that begins as a creative perception of aesthetic, ethical, scientific, existential products of spiritual creation and continues as a process of production by teachers and students of their own relevant to the previous, new spiritual values. We are talking about spiritual values, as in psycho-pedagogical terms it is advisable to keep in mind above all the creation of the personality, and – of making it as the subject of other spiritual and material values. Thus these spiritual processes must be interrelated to each other and included in social processes of a different scale of family members, teachers and school students, citizens of the city, region, country, inhabitants of the planet and the universe. From the side of a personality, such spiritual relationship of the individual must be provided with psychosocial, communication, motivation, characterologically, reflexively, competently, intellectually, physiologically and psychosomatically.

On the other hand, spiritualization promotes religious understanding of spirituality which largely historically is assimilated by people's mentality and can be considered, along with the scientific, philosophical, ontological, as its vital understanding. Indeed, one can interpret Faith, Hope, Love accordingly as faith in charitable action of positive spiritual values of goodness, beauty, truth, justice; Hope, as the hope for saving mission of positive spiritual values in opposition to evil, ugliness and hatred; relying on Love from others and loving others as carriers of positive spiritual values. So you can consider the structure of spiritualization according to the above mentioned levels of personality structure as follows:

a) saturation of psychosocial sphere of teachers and students with shared spiritual values of different levels – personal, family, national, transnational; This is helped, for example, by the compliance performed by young and older citizens and workers of ethical, aesthetic and scientific

requirements; important in this regard are the issued celebrations of personal, family, national and religious holidays, celebrating holiday dates of the country, European Union, UNESCO, the United Nations etc;

b) intensification, much wider inclusion in the process of spiritual communication and joint manifestations of spiritual affiliation, communication, perception, interaction, joint action, attractions, including through targeted communication saturation of thesaurus of spiritual elements and their use in various situations; working vocabulary of pedagogs should be spiritually accented to facilitate the formation of a deeper spiritual awareness of adult and young person;

c) deepening the spiritual essence focus, awareness of the benefits of spiritual motivation, spiritualised sense of life and achieving positive results in appropriate training and civic engagement;

d) areas of character spiritualization for individual teacher and student through spiritual self and self-actualization; spiritual traits of character are best formed through spiritual actions aimed at the Good, Beauty, Truth, Faith, Hope and Love;

e) mastering the methods of analysis and reflexive self-realization of spiritual situations in interpersonal communication and joint activities; in this context there is a clear knowledge of the individual self, own spiritual essence;

f) systematization of the own experience of spiritual stimules positive effect, as well as of knowledge, skills and feelings of activity and borrowing and use of effective personal spiritual experience of others, mastering the spiritual values systems, spiritual competence;

g) dialectic antimonization, opposites balance between the spiritual antinomy and its intellectual analysis and synthesis in the process of formulating and solving spiritual problems, problems of interaction between the good and the evil, beauty and ugliness, truth and falsehood, belief and disbelief, hope and despair, love and hatred in the favor of the establishment of positive spiritual values and rejection of inferiority and negative values;

h) consideration of psychophysiological preconditions of experience development in the formation of spiritual potential of teachers and students associated with temperament, functional asymmetry of the brain etc. as with various types of temperament, spiritual values can be directed mainly to the past, the present and the future, may be acquired too critically, ambitiously, be blocked, etc., and with the different types of functional asymmetry – dominate in the conceptual-abstract or figurative and emotional form;

i) mastering various forms of psychosomatic personality expression of the own spiritual potential as differently expressed mimics, pantomimics, posture and gestures.

It is important to be able to implement the spiritualization process actively, i.e. to implement it as certain phases or components, such as demand-motivational, informational-educational, target-forming, operational-resultative, emotional-sensual. However, we should not forget that the process of spiritualization by nature is creative, which should be based on a system of techniques, methods of creative activity and behavior.

Let us consider the peculiarities of spiritualization on the level personality substructures.

1. Substructure of psychosociality is responsible for the creation and consolidation of highly spiritual atmosphere in the team of the institution, group, class, etc., with following the requirements on the psychosocial level of Kindness-Beauty-Truth, Faith-Hope-Love. Through it, the identity provides positive impact of spiritual values on performing different social systems, social position, ideals, roles, interpersonal behavior. And yet – the elimination, exclusion, leveling effect on social activity inferiority and negative cultural wealth of evil, ugliness, lies, disbelief, despair, hatred. This substructure has to do with certain spiritual photons perceived by a personality from the society, processed and given back to the society.

An effective method of updating the spiritual potential in this substructure of students may be celebrating national and international religious dates, holidays, in which is stored the memory of outstanding spiritual events of humanity and acting a certain way according to national and international standards, establishing the spiritual potential of humanity. To do this, it may be important to select the date of significant events in the respective calendars of the UN, UNESCO, European Union, United States, Ukraine, national holidays, religious dates, family celebrations and their own spiritual events. Mentioned below are some ***holidays of the United Nations 2015 (each year the list is updated in content and dates):***

February 20 – World Day of Social Justice;

February 21 – International Mother Tongue Day;

March 20 – International Day of Happiness;

April 7 – World Health Day;

April 23 – World Day of Book and Copyright;

April 26 – World Intellectual Property Day;

May 15 – International Day of Families;

May 21 – World Day for Cultural Diversity for Dialogue and Development;

June 20 – World Refugee Day;

12 August – International Youth Day;

August 19 – World Day of humanitarian assistance;

September 21 – International Day of Peace;

29 September – World Heart Day;

October 1 – International Day of elderly people;

October 4 – World Space Week;

October 5 – World Teachers' Day;

October 11 – International Day of Women;

October 15 – International Day of Rural Women;

November 10 – World Science Day;

November 15 – World Day of Remembrance of the Victims of road accidents;

16 November – International Day for tolerance or tolerance;

November 19 – World Day of Philosophy;

November 20 – Universal Children's Day;

December 2 – International Day for the Abolition of Slavery;

5 December – International Volunteer Day;

9 December – International Anti-Corruption Day;

10 December – Human Rights Day;

December 20 – International Day of Solidarity of people.

Source: <http://www.calend.ru/holidays/un/> © Calend.ru

To this list can be added the holidays and anniversaries of cities, villages, families, individuals and others.

The organization of school celebrations and relevant spiritual manifestations may include:

a) choice of holidays and dates with semantic and appropriate forms of celebration (format project implementation ideas holidays);

b) search of full information about the holiday and its celebration experience;

c) preparing the celebration scenario;

d) implementation of the scenario, theatricality, festivals, community action, other public and individual forms of celebration of holidays etc.

e) the emotional and sensual color of the celebration for its spiritual memorization using different aesthetic events – appropriate music, ballet compositions, poetry, balloons etc.

Note that the choice of holiday dates could be linked to the choice of spiritual actions.

Universal is a confrontation of non-spirituality based on compliance with 10 commandments. They are mentioned below in summary, referring primarily to the faithful teachers and students:

Commandments I-IV: how to behave in relation to God:

I. I am the Lord your God. You shall have no other gods before me.

II. You shall not make for yourself an idol.

III. Do not take the name of the Lord in vain.

IV. Remember the Sabbath and keep it holy.

Commandments V-X teach to love people and not harm them:

V. Honor your father and mother.

VI. You shall not kill.

VII. You shall not commit adultery.

VIII. You shall not steal.

IX. You shall not bear false witness against your neighbor.

X. You shall not covet your neighbor's wife or anything that belongs to your neighbor.

Violation of these laws can lead to loss of health, life, disease and sometimes to death...

A similar role in the formation of spiritual experience through this substructure can be played by certain socio-psychological trainings.

2. For the personality **communication** substructure important is the actualization of spiritual needs in different situations of communication, dialogue, *polylogue*, learning and using thesaurus of high spirituality and synonyms of positive spiritual values, and vice versa – reasoned braking, eliminating their antonyms from communication, i.e. negative spiritual values and inferiority.

Generally, there must be developed and used some working dictionary, **thesaurus of spirituality issues**, spiritual values, spiritual culture, spiritual potential of employees and student teaching, spiritual actual genesis, implementation of the spiritual values of goodness, beauty, truth, love, faith, hope. The latter have to be elevated to the highest level of scientific, philosophical, axiological, cultural categories and presented in a form of certain **spiritual laws**, described in its essence, unity, completeness and consistency. It is, in particular, the psychological, pedagogical, “light” of the laws of goodness, beauty, truth, love, faith, hope in their relationship with each other and counter elements of “dark” spirituality. It is important to develop methods for detection of formation of the basic values of the

spiritual potential of the individual teachers and students, development and actualization, self-fulfillment and spiritual potential of youth in different age stages and in different situations. To improve the degree of mastery of the values of key terms there may be used spirituality problems thesaurus in its computerized version with all relevant concepts.

It is important to remember that for each of these basic spiritual, positive and negative values, there is a set of values that specify them. Here are the relevant group values. It should be understood that the use of the thesaurus of positive spiritual concepts has a resultative suggestive value, i.e. causes the improvement of mutual relations between people, improvement of the efficiency, effectiveness and quality of joint activities, while using the opposing, negative spiritual concepts worsens relationships, their progress and results. That is to relate to ethical, aesthetic and scientific terminology as a means of controlled spiritual influence that affect the quality of the communication. The spiritual message, quantum of information, signals, interests, reflexes, intelligent ideas, emotional expression statistically are more positive than negative, what determines success, prosperity, and happiness of the youth and adults. And we are talking about each and every component of communication-affiliation, information perception, interaction (positive communication behavior), attraction (empathy and sympathy). The whole process of communication should have a positive emotional and sensual color.

Working thesaurus of communication should include the following positive spiritual values:

Kindness: good, justice, charity, virtue, prosperity, happiness, virtue, ethics.

Beauty: beautiful, harmony, excellence, freedom, sublime, art, balance, interresponsibility, aesthetics.

Truth: honesty, truthfulness, wisdom, intelligence, accuracy, completeness, proof, theoreticality, scientificity.

Faith: loyalty, trust, commitment to higher values and God.

Hope: reliability, hope, confidence, counting on salvation, including through the faith in God.

Love: friendship, mercy, sympathy, respect etc.

However, it is advisable to avoid using outdated (in vain) terminology, which has the following negative spiritual values:

Evil: aggression, cruelty, depravity, selfishness, malignity, crime, theft, negativism.

Disfiguration: ugliness, horror.

Untruthfulness: misleading, falsehood, falsity.

Despondency: distrust, suspicion, deceit, betrayal.

Despair: confusion, frustration, despair, anxiety, violence, hopelessness, rage, recklessness, hopelessness, helplessness in a situation of salvation.

Hatred: hatred, hostility, antipathy, monstrosity.

We emphasize again that, together with listed above verbal means of establishing positive spirituality, teachers and students should be motivational, intellectually, emotionally ready for immediate verbal, logical counter negative spiritual manifestations – evil, ugliness, lies, discouragement, despair, hatred, using all psychopedagogic previous reasoning and persuading its carriers in the feasibility of changing their negative spiritual orientation on the positive one.

You can use the method of debate, which lies in logical, reasoned proving of the truth of certain provisions and non-malicious, dubious position. This is made by the means of some smart racing in the presence of an experienced judge.

Promising in this regard is the method of dialogue universals suggested by the professor of psychology H.O.Ball, consisting primarily of the following principles:

a) *respect of dialogue of partners to each other and to themselves;*

b) *the adoption of the dialogue by partners as they are;*

c) *targeting the highest and the best achievements of the parties in view of the prospect;*

d) *conscious concordance, i.e. installation on consent based on generally accepted basic knowledge, norms, values and objectives;*

e) *tolerance to one another;*

f) *clear and reasoned exposition of the nature of problems and demands of each party dialogue;*

g) *finding something common in views expressed on the issue and deciding on this jointly;*

h) *fixing discrepancies and their adjournment debate in more favorable times and after a thorough preparation for the dialogue;*

i) *focusing on the implementation of joint decisions and their implementation by relevant authorities;*

j) *monitoring of their implementation by all parties.*

It is important to provide mandatory achievement of the progressive results, to learn and to overcome difficulties on the way to it. The preparation and conduction of the dialogue may be supported by professional

psychologists, sociologists, political scientists, experts in mediation and conflict studies, communication trainings etc.

It may become effective to show the example for the young of indisputable virtue, devotion to beauty, serving the essence of a teacher – sometimes in spite of obstacles and opposition environment. The latter can appear convincing if the teacher and the student themselves are engaged in the creation and transmission of spiritual values of goodness, beauty, truth, love, hope, faith in various forms – actions, projects, literary works, studies, principled behavior in school etc.

Very promising in some cases is the resistance to evil, distortion, which lies in the so-called resistance evil which was proposed by Leo Tolstoy successfully implemented by Mahatma Gandhi, Nelson Mandela, Mother Teresa and other spiritual leaders of mankind. All these measures can work out in the various communication trainings.

3. *Substructure of direction* is very important in terms of development and actualization of highly spiritual attitudes, motives, targets, meanings, intentions, goals, projects, programs and emotional evaluations, etc., especially in the early stages of the relationship with the people of deployment, workflow, creativity and more. The initial stages of all human activity must be sanctified by high spiritual aspirations to goodness, beauty, truth, full of faith in a better hope for perfect love, which is the key to success. It is helpful to draw on the belief that these spiritual values work with the force of law. An example of this belief may be following the admonition of Mother Teresa:

- if you showed the good, and people have accused you in secret personal trains – still be good;
- If you succeed, you may see a lot of imaginary friends and true enemies – still succeed;
- If you are honest and frank, people will cheat on you – still be honest and frank;
- if you got undoubted happiness, you will be envied – still be happy;
- the good that you created today, people will forget tomorrow – still create the good;
- whatever you do, is not needed by people, it is needed only by you and by God! Let every who comes to you become better and happier;
- love and let love be for you just as natural as breathing;
- the most essential medicine is tender love and care;
- it is possible to do little things but with great love;

- do not lose the ability to trust, believe and love;
- the more love, wisdom, beauty, goodness you will discover in yourself, the more you notice them in the surrounding world;
- distribute love wherever you are – especially at home.

Very useful may be appropriate motivational training games, exercises for adults and the youth.

4. *Substructure of character* – in it and through it happens education and self-education, self-actualization actualization and highly spiritual traits such as spiritual ethical, aesthetic, scientific attitudes towards nature, society, human, things, affairs and to himself and others. Personality operates ratios according to the character, on the attitude to it. Indicative of this is the expression of Maria Montessori:

- children learn from their surrounding;
- if a child is often criticized – he learns to condemn;
- if a child is often praised – he learns to evaluate;
- if you demonstrate hostility to your child – he learns to fight;
- if you are honest with your child – he learns of justice;
- if the child is often laughed at – he learns to be shy;
- if a child lives with a sense of security – he learns to trust;
- if a child is often reproached – he learns to feel guilty;
- if a child is often encouraged – he learns to treat himself well;
- if other people are patient toward to a child – he learns to be tolerant;
- if a child is often cheered – he takes self-confidence;
- if a child lives in an atmosphere of friendship and feels necessary – he learns to find love in this world;
- concentrate on developing the good in the child – then there will be no place for the bad
- in relation to the child follow the best style – offer him the best that is in you (taken from Wikipedia).

5. *Substructure of identity* is responsible for the reflexive circulation of spiritual values in the inner world, the spiritual unity of external and inner worlds with each other and with the activities and behavior of the individual. There is a reflexive relationship with the spiritual values of various objects of other substructures of personality-psychosocial, communication, direction, character, competence, intelligence, neuroscience, psychosomatics. Specific operations of such reflexive action are self-awareness, self-regulation, self-actualization, self-emotiation. These operations have their own specifics in each substructure and because of it happens a kind of acceptance of the

world by the personality. So for the substructure of intelligence there are inherent reflexive operations of self-analysis-self-synthesis, self-comparison-self-contrast, self-generalisation-self-specification, self-systematization-self-agglomeration. Due to these operations, spiritual values are transferred into the inner world, through evaluation of its aims and means, there are concentrated around them the elements of perception, sensation, attention, memory, thinking, imagination, ideas, emotions etc. The presence of this substructure says that the inspiration is a laborious process that requires the individual hard inner work. One of the poets was true saying that “a soul must work - both day and night, day and night” in the inner world and in its relationship with the outside space of spiritual family, education system (in this respect, much can be borrowed in the church), circle of friends. There is inspiration from the learning environment of ethical, aesthetic, philosophical values.

Very important in this regard are the teacher's and the student's spiritual qualities, using known methods of self-creation (self-motivation, self-discovery, self-programming, self-assurance, self-obligation, self-order, self-influence, self-esteem, self-control, self-report, self-encouragement, self-punishment etc.). A teacher can form spiritual values as his personal properties, helping the youth in this.

6. Substructure of experience, competence of an individual, is responsible for the development of spiritual potential and its actualization, that is self-actualization that self-potential of spiritual attitudes, spiritual knowledge, spiritual skills, spiritual emotions and feelings. This is best expressed in the willingness of the individual to exercise religious actions. The organization and implementation of teachers and students of religious deeds must have as their principles just six basic spiritual values – Goodness, Beauty, Truth, Faith, Hope and Love. We limit ourselves with only titles of deeds, assuming that the content and process of implementation can be understood by teachers and pupils according to the specific situation, age, gender, identity, personality, including the one that corresponds to the results of introspection, surveys and program of spiritual improvement of students that were uncovered and presented in the previous step. So these are the next actions whose effectiveness increases when they dominate not only in education and in Christian teaching, but in all walks of life at all levels of its organization. We used data while on the subject of academician I. D. Beh, views of I. A. Zyazyun, M. Y. Boryshevskiy, M. V. Savchyn, and E. O. Pomytkin and our own considerations. So these are the following **spiritual actions types:**

The actions of GOOD: acts of virtue, charity, unselfish service to others, gratitude, servility, duty, an act of nobility, generosity, kindness, action-care etc. An example of this are the outstanding representatives of pedagogy of justice, goodness, heart, love, honor, are A. S. Makarenko, Y. Korchak, V. O. Suhomlynskyi, I. A. Zyazyun. as well as missionaries, volunteers, doctors, practical humanistic psychologists and educators directly.

Actions of experiencing BEAUTY: acts of worship of beauty in man and nature, sensitivity to the beauty of the creations of artists (outstanding artists, poets, writers, composers, sculptors, architects, actors, etc.), modesty, dedication, perfect life act, an act of generosity, respect for the beauty of the soul, the worship of the beautiful. Examples can be seen in spiritual leaders of the Ukrainian people such as Shevchenko, Lesya Ukrainka, Ivan Franko, P. Tychna, M. Rylskyi, P. Zahrebelnyi, L. Kostenko, H. P. Vasyanovych, E. O. Pomytkin etc

Actions of serving the TRUTH: these are the actions of devotion to the truth, the struggle for truth, sincerity, action, maintenance of betrayal, lies prevention, blocking treachery and betrayal – own and another person's, honest act. Examples of prominent followers of this can be V. I. Vernadskyi, A. Einstein, E. O. Paton, A. Saharov, M. Amosov, I. D. Bekh etc.

Actions committed to FAITH: act of faith in a man when others have betrayed him, act of devotion to humans, beloved act of loyalty, the dedication of a man, act of saving honor and dignity, respect for a human, faith in God. Such was particularly the physician and theologian V. F. Voyno-Yasenetskyi more.

Actions of reliance on HOPE: act of hope for human salvation, hope for happiness, action of reliability, act of self-preservation, expectations of reliable spiritual development and manifestation of the child, act of suggestion of another person of their own examples of reliability. This corresponds to the mission of Mother Teresa and others.

Actions of unifying LOVE: act of noble love, act of confessions in love, patriotic deed as a manifestation of love for the Motherland, the act of love for their parents, to relatives, to friends and to strangers, an act of Christian love, an act of consolation, humanity, humanism to the disadvantaged, the act of humane solidarity, reconciliation act of love, an act of mercy, act of reverence before the majesty of beautiful and wise man, an act of friendship. An example of this are Jesus Christ, the Apostles, John Chrysostom, Pope John Paul II etc.

Common to all of these actions may be the general scheme of the organization by teachers and implementation by students in school and beyond, which provides:

1. *Forming of sense, motivation of deed and choice of its performer and destination.*
2. *Getting complete information about the recipient and examples of implementation of the act and the knowledge of performance situation*
3. *Goal setting, planning, implementation of a spiritual act that is supposed to form the personality as a result of its implementation.*
4. *Making and receiving spiritual personal effect, after-action.*
5. *Emotional and sensual maintenance, monitoring and evaluation of the process and outcome of the action.*

7. **Substructure of intelligence** provides adequate perception, attention, storing in memory, understanding, thinking, ideas, rational justification, appropriate use of positive spiritual values of goodness, beauty, truth, Faith, Hope, Love by a person. And vice versa – reasonably effective intellectual struggle against negative spiritual values of evil, ugliness, lies, disbelief, despair, hatred as the cause of failure, misery, disease, death threats. Thinking and imagination are needed to resolve contradictions of spiritual sphere, moral, aesthetic, scientific issues, problems, difficult philosophical problems. Their solution has been recorded in a number of aphorisms, maxims, principles, laws. Here are some educational problems of spiritual direction of the book “Teaching objectives and tasks for parents” / Ed. by V. H. Postoho. – K. : Rad. shk., 1989.- 189 pp. :

“My daughter fell in love with a married man, nine years older, with children. And she does not want to listen to us. The answer is – I love him and he loves me. He’s the best. Her affair is already known at school and now people can’t leave her alone, nor can they leave me and the father alone. She wants to quit school and go somewhere with him. I have cried, and tried to persuade her. And she said that if we want good – I should not interfere as we do not understand what her happiness is. How not to interfere when a child is going wrong?. I can not sit idly, and where to go I do not know. To his work? So I’m afraid my daughter will hate me and depart from the family, but she needs us.”

1. *What can be advised in this situation?*
2. *In what are the features of girls education views on marriage? P. 53.*

“Once I was meeting a relative with my six-year-old son. It was a sunny June day when we got off the bus. The trail led us to the village. To shorten the way, we went to the river through a field with a variety of colors.

Nicholas saw many flowers and froze in place. In his eyes there were both joy and confusion.

– Come on, son.

And he answered, ‘I can not go on the flowers. Can’t you understand?’ And nearly wept.

And we finally understood. Then we walked along the path.”

1. *What role in your family is played by aesthetic education of children?*
2. *Do you go with the child on trips to nature? Share your experience. P. 119.*

Very important is to understand the feasibility of a combination of various spiritual values in certain educational situations. Thus, in Pereyaslavl State Pedagogical University of G. Skovoroda in the computer office of the university library hang pictures over every computer, according to the head of the library, Olga Ivanovna Shkyra, it combines scientific and aesthetic spiritual values. We proposed to add to this spiritual complex also icons and quiet classical music, particularly Mozart, which strengthens intellectual abilities. Offers were accepted for discussion.

8. **Psychophysiology substructure** allows to accommodate the reception, storage and updating of the spiritual values of individual psychodynamic characteristics (temperament) of personality characteristic adherent to their psychophysical background for the better learning and functioning in time (past-present-future). Depending on the type of temperament, these processes can be more impulsive and stormy (in choleric), or more confident, balanced and ambitious (in sanguine) or emotional, anxious (in melancholic) or inert (in phlegmatic). Personalities from “the mental type” nervous system (functional asymmetrically with the dominating left hemisphere) is more likely to present spiritual values in abstract conceptual form, the “artistic type” (dominance of the right hemisphere) - emotional and figurative form.

9. **Substructure of psychosomatics** determines appropriate spiritual appearance, mannerisms, facial expressions, pantomimics, movements, posture, personality etiquette of behavior in different situations and so on. For the development of spirituality through psychosomatics it is advisable to use appropriate physical training, etiquette training and so on. Notable influence is made by classical dances – waltz, tango and folk dances.

Proposed types of spiritualization can be useful in the very situation of spiritual crisis that the country is going through, though there exist other types of them that are not listed here. Just as their more individualization is

needed, it is necessary to provide their concretization depending on the specification of social and individual features of teachers, pupils, age, professional and specialized groups, types of educational institutions and so on. But it is important to take into account that spiritualization as additional educational event appears to be absolutely necessary nowadays for spiritual impoverishment withstanding that threatens normal development of the country.

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ПСИХОЛОГІЧНІ ОСОБЛИВОСТІ ОДУХОТВОРЕННЯ ОСОБИСТОСТІ ПЕДАГОГІВ ТА УЧНІВ І УМОВ ЇХ НАВЧАЛЬНО-ВИХОВНОЇ ДІЯЛЬНОСТІ

В. В. Рибалка

У статті висвітлюються сутність змісту і процесу одухотворення, визначаються два його види, які відповідають або нормальному, або екстремальному характеру соціальної ситуації в державі і системі освіти, і класифікація за трьома вимірами: I – соціально-психолого-індивідуальним, II – діяльним і III – віковим. Так, згідно з першим виміром пропонуються способи одухотворення, що відповідають таким підструктурам особистості, як: психосоціальність, спілкування, спрямованість, характер, самосвідомість, досвід, інтелект, психофізіологія і психосоматика. Одухотворення повинно мати діяльний характер і відповідати віковим можливостям педагогічних працівників та учнів, що надає їм додаткові групові та індивідуальні особливості. На основі цієї класифікації може бути запропонована певна програма одухотворення особистості педагогів, учнів і умов їх навчально-виховної діяльності.

Ключові слова: зміст і процес одухотворення, його види; класифікація за вимірюваннями, підструктурами, компонентами діяльності, рівнями вікового розвитку; програма одухотворення.

ПСИХОЛОГИЧЕСКИЕ ОСОБЕННОСТИ ОДУХОТВОРЕНИЯ ЛИЧНОСТИ ПЕДАГОГОВ И УЧАЩИХСЯ И УСЛОВИЙ ИХ УЧЕБНО-ВОСПИТАТЕЛЬНОЙ ДЕЯТЕЛЬНОСТИ

В. В. Рыбалка

В статье освещаются сущность содержания и процесса одухотворения, определяются два его вида, которые отвечают или относительно нормальному, или экстремальному характеру социальной ситуации в государстве и системе образования, и классификация по трем измерениям: I – социально-психолого-индивидуальному, II – деятельностному и III – возрастному. Так, согласно первому измерению предлагаются способы одухотворения, отвечающие таким подструктурам личности, как: психосоциальность, общение, направленность, характер, самосознание, опыт,

интеллект, психофизиология и психосоматика. Одухотворение должно иметь деятельностный характер и отвечать возрастным возможностям педагогических работников и учащихся, что придает им дополнительные групповые и индивидуальные особенности. На основе данной классификации может быть предложена определенная программа одухотворения личности педагогов, учащихся и условий их учебно-воспитательной деятельности.

Ключевые слова: содержание и процесс одухотворения, его виды; классификация по измерениям, подструктурам, компонентам деятельности, уровням возрастного развития; программа одухотворения.

Rybalka Valentyn Vasyl'ovych – Doctor of Psychological Sciences, Professor, Principal Research Worker of the Department of Labour of the Institute for Educational and Adult Education of the National Academy of Pedagogical Sciences of Ukraine (Kyiv, Ukraine). E-mail: rybalkavv_ps@mail.ru

Рибалка Валентин Васильович – доктор психологічних наук, професор, провідний науковий співробітник відділу психології праці Інституту педагогічної освіти і освіти дорослих Національної академії педагогічних наук України (м. Київ, Україна). E-mail: rybalkavv_ps@mail.ru

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PEDAGOGICAL TECHNOLOGIES OF UNIVERSITY INTERNATIONAL STUDENTS' CROSS-CULTURAL COMPETENCE FORMATION ON THE BASIS OF AXIOLOGICAL PRINCIPLES

I. O. Safonova

The article highlights pedagogical technology of foreign university students' intercultural competence formation on axiological basis. Stages of intercultural competence are presented according to selected components: valuable and cognitive, valuable, motivational and affective, valuable and active.

Key words: Educational technology, intercultural competence, traditional methods, active methods.

General overview on a problem and its connection with important scientific and practical tasks. Planetary transformation of the world actualizes the problem of education of cross-cultural-oriented individual, able to live in a changing world, which leads to the necessity to consider the