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## METHODS AND TECHNOLOGY OF DIAGNOSIS OF PERSONAL SPIRITUAL VALUES OF UNIVERSITY STUDENTS

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**Abstract.** The article reflects the results of the empirical study of the problem of the young person's spiritual values formation. The importance of the study of the person's spiritual and valuable sphere of the future educator has been emphasized. The author has developed the determining criteria of high, efficient, medium and low levels of the spiritual values formation. The researcher offers a range of methods aimed at establishing the levels of spiritual values formation in students studying pedagogical specialties at university. Significant attention has been paid to the studying of the understanding dynamics by the students of the definition context "spiritual values", the scope of students' knowledge concerning components of the individual's spiritual values, ranking factors which influence the formation of the individual's spiritual values. The author proves that the raised problem becomes more current in modern pedagogy of the higher school. As the systematized study results have confirmed the hypothesis that a significant part of surveyed students do not have enough formed system of spiritual values.

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**Keywords:** pedagogical education, student youth, spiritual values, methods of the study, levels of spiritual values formation.

### 1. INTRODUCTION

The renewal of the priority tasks and the education content of students is due to the fact that higher education is a strategic recourse of the socially economical and spiritual society development, welfare improvement, provision of national interests, strengthening the international authority and creating a positive image of our country, creating the conditions for self-realization of every individual.

"Digitalization has largely affected universities, demanding to respond to challenges and design strategic directions for development. It is also about the use of innovative digital tools in the university educational process, the transition to new, digital learning models" [12].

"Culture and civilization-driven processes determine directly appearance and development of the latest information technologies and meaningful use of technical achievements of humanity . This path has already certain risks embedded primarily connected with outcomes of technocratic thinking, deformation of the higher emotional sphere of human, more potent manifestations of

aggression and violence. The gift of kindness, love, mercy, conscience, honor and help towards our neighbor is lost by a significant number of people on the planet Earth. The growth of crisis phenomena in society is not so much of an economic nature as a decline of spiritual and human values" [14, p. 61].

In the defined context the problems of formation of the spiritual values of a future specialist become especially essential. For modern high school it is an important direction of improving psychological and pedagogical process of professional training which creates conditions for every specialist to have an active life position, commitment to duty, courage, determination, responsibility, politeness and honesty in relations between people, the highest understanding of social importance of their activity in any situations.

"The result of development of a person is creativity. In psychological and pedagogical science, creativity is understood as a complex of intellectual and personal characteristics of the individual, contributing to the independent generation of original ideas and their non-traditional solution" [3, p. 15]. Creativity is manifested in the students' clear awareness of the possibilities of modeling the creative environment, feeling of freedom, creative solution of professionally oriented tasks [3, p. 16].

Transition to adulthood in human society provides the individual's involvement in mastering the system of knowledge, standards and skills due to which the individual can perform social functions, bear social responsibility and create material and spiritual values [4; 7; 8; 13].

"The values" is a subjective category, because things that are valuable for one person, for another may be completely insignificant. That is why there is a formal division of values into subjective and objective, absolute and relative, positive and negative" [2].

We define the concept of "spiritual values of student youth" as an integral personal formation aimed at other people (responsibility, tolerance, mercy) and on myself (dignity, self-sufficiency), which makes constructive behavior and ensures the possibility of realizing the subject-subject interaction, adaptation and self-realization of the personality in society [5; 6].

## **2. RESULTS AND DISCUSSION**

### **2.1. METHODOLOGY OF RESEARCH**

In order to study the levels of students' spiritual values and to clarify the factors that influence their education in the student's age we have conducted a summative experiment. The experiment involved 974 students, 168 teachers of the Precarpathian National University named after Vasyl Stefanyk (Ivano-Frankivsk, Ukraine) of Kyiv University named after Borys Grinchenko (Kyiv, Ukraine), Sumy State Pedagogical University named after A.S. Makarenko (Sumy, Ukraine).

The task of our research involved the study of the formation levels of spiritual values in student youth. With this purpose a complex of diagnostic methods has been chosen, in particular:

- 1) method of long-term observation of the students' behaviour in relationships with others in the educational process of higher educational institution;
- 2) conversations with students and teachers in order to identify formation levels of students' spiritual values;
- 3) method of generalization of independent characteristics by which we have found out the formation degree of certain features, traits, students' behaviour expressions by teachers' evaluations, groupmates, and students themselves;
- 4) questionnaires, interviews, tests, conversations in order to identify understanding of the essence of the concept "moral values", its main features, mechanisms of expressions in relationships, communication with others, behaviour motives;
- 5) using situations of moral choice and life situation analysis;

- 6) the method of self-evaluation;
- 7) the method of quantitative received data processing.

To determine the level of gnostical component formation of the students' spiritual values it has been offered to reveal the meaning of "moral values", to separate main behavioral characteristics of spiritual values, and to evaluate their own level of knowledge.

**2.2. RESULTS OF RESEARCH**

Thus the respondents outline moral values as the ability to find common language with people around them – 15.9% of surveyed in the experimental group (hereinafter – EG), 14.1% of the control group (hereinafter – CG); individual's positive attitude to himself, other people – 12.2% of EG, 9.4% of CG; spiritual values – are qualities focused on other people, cheerful friendly attitude to the interlocutor – 19.3% of EG surveyed, 22.5% of CG; mutual understanding, respect, courtesy, politeness in relationships – 21.8% of EG surveyed, 24.2% of CG; ability to take responsibility for themselves and for others – 5.7% of EG surveyed, 4.6% of CG; expression of culture in relations – 9.9% of the EG surveyed, 9.7% of CG; respect for others, tolerance – 4.8% of EG surveyed, 5.7% of CG; self-sufficiency in relationships – 7.2% of EG surveyed, 7.9% of CG; 3.2% of EG students, 1.9% of CG do not give the definition of this concept.

The alarming fact is that none of the students has named the following components of spiritual values such as sensitivity, kindness, capacity for compassion, empathy, expression of kindness. In their view these components are not necessary in the relationships. Students did not outline in their responses dignity as spiritual value and personal importance for the individual of the moral, spiritual, physical qualities, realizing the sense of this significance. In fact, boys and girls outline separate components of this integral personal formation (Table 1).

Groups	Level of concept understanding							
	full definition correct		not full definition correct		separate characteristics defined		definition incorrect	
	Abs.	%	Abs.	%	Abs.	%	Abs.	%
EG	81	16.9	145	30.2	209	43.7	44	9.2
CG	102	20.8	154	31.4	191	38.6	48	9.8

*Tab. 1. Dynamics of students' understanding of the concept context "spiritual values" (%)*

It has been found that about 16.9 % of EG students and 20.8 % of CG students provide correct, full definition of the concept "spiritual values". 30.2 % of respondents of EG and 31.4 % of CG provide correct, but not full definition. 43.7 % of students of EG and 38.6% of CG students outline this concept, pointing on separate characteristics of spiritual values. 9.2 % of EG surveyed, 9.8 % of CG surveyed outline this concept incorrectly.

When determining the students' amount of knowledge of spiritual values, we have used the following criteria: four and more concepts named by them – 4 points; three concepts – 3 points; two concepts – 2 points; one concept or no answer – 1 point. The results of quantitative and qualitative data processing evidence that among the components of spiritual values the majority of boys and girls have chosen: the ability to find common language with people around them; respect, courtesy, politeness in relationships; the ability to put yourself on the place of the other person; the individual's positive attitude to himself and other people; qualities directed at other people; ability to take responsibility for themselves and for other people; compliance with

generally accepted norms and rules of behaviour; tolerance in relationships, etc. (Table 2).

Number of named concepts	Points	EG		CG	
		Abs.	%	Abs.	%
Four and more	4	67	14.0	62	12.5
Three	3	179	37.4	188	38.0
Two	2	173	36.1	177	35.8
One or no answer	1	60	14.5	68	13.7
Totally		479	100	495	100

*Tab. 2. Students' amount of knowledge concerning components of individual's spiritual values*

The results of the study indicate that only 14.0% of EG students and 12.5% of CG have named four and more components of spiritual values, three concepts – 37.4% of EG respondents, 38.0% of CG two – 36,1% of EG, 35.8% of CG. The alarming fact is that a significant number (14.5% of EG boys and girls and 13.7% of CG) name one concept or do not give any answer.

As for the expression of spiritual values in the relationships, the students rated them rather critically. In particular, 58.1% of EG surveyed, 57.9% of CG have stated that they usually use spiritual values in the relationships, 32.2% of EG surveyed, 32.8% of CG surveyed admit that they sometimes show the spiritual values, depending on the circumstances, attitude to the specific person and also they emphasize the attention on inability to control their emotions in the relationships, 9.7% of EG surveyed and 9.3% of CG do not answer this question, what leads to not very reassuring conclusions regarding the understanding and development in students of this integral personal human formation.

Students critically evaluate the level of spiritual values formation of their groupmates, emphasizing that in relations with others they lack benevolence, politeness, understanding, sensitivity, tolerance, ability to control themselves and mercy. The reasons for these misunderstandings with groupmates they consider to be: low level of their culture development; differences in interests, values; unwillingness to accept another position; inability to control personal emotions and behaviour; desire to assert themselves over another people.

Among the factors that influence the spiritual values formation the responses of students and teachers have ranked as follows (Table 3)

Factor	Place in rank	
	Students	Teachers
1) environment of the closest surrounding (friends, groupmates);	1	2
2) context of educational process at higher education institution;	5	1
3) means of mass media, Internet resources;	3	3
4) society;	2	6
5) family's upbringing;	6	5
6) teachers' professional competence;	7	7
7) self-development, self-education.	4	4

*Tab. 3. Ranking of factors that influence the formation of individual's spiritual values*

Teachers assign high priority to the content of educational process in higher educational institution (1<sup>st</sup> place), students underestimate this factor (5<sup>th</sup> place). Thus, students focus their attention on major influence of the environment of the closest surrounding (1) and society (2). It should be mentioned that both teachers and students have noted a significant influence of the mass

media of Internet resources (3<sup>rd</sup> place) on the formation of students' spiritual values. However, students and teachers somehow ignore self-development, self-education in the spiritual formation of young boys and girls.

On the basis of summarizing verbal and written questionnaire of respondents there has been established the following: 1) students are not well informed about the nature of spirituality and spiritual education, spiritual values of the individual; 2) students with difficulties find solution for non-standard situations of moral and ethical character, they are able to apply positive affirmative behaviour (tending to passive or aggressive), do not tend to self-development or self-education.

Let us provide some students' explanations which objectively reflect the existing tendency.

Student 1 (Halyna): *"A large number of educational events are conducted now but the proper attention to the education of spirituality and spiritual values, love to a human and mutual understanding has not been provided."*

Student 2 (Denys): *"Teachers demand discipline and good manners from students but they like more when we just sit quietly at a lecture and at seminars, we retell the content of their lectures. Normally, it is extrapolated to an independent studying"*.

The research data show that the issues considered at curatorial hours mainly deal with success (49.4%), and among the conducting forms of curatorial hours which in students' opinion have the greatest influence on the formation of spiritual values, respondents named the following: meetings with interesting people (38.8%), round tables (21.3%), excursions (17.5%), lectures-guidance (8.6%). Besides students indicate such conducting form of curatorial hours as meeting in informal circumstances (Table 4).

No	Form	Number	Per cent
1.	Lecture-guidance	41	8.6
2.	Theme lecture	37	7.7
3.	Excursion	84	17.5
4.	Meetings with interesting people	186	38.8
5.	Round tables	102	21.3
6.	Your variant	29	6.1
	Totally	479	100

*Tab. 4. Ranking of forms influencing formation of students' spiritual values*

Teachers also indicate a low level of spiritual values formation in young boys and girls what is found out in the absence of understanding, self-centeredness, indifference, aggressive behaviour, inability to concede. The reasons for such students' behaviour they see in family education and influence of peers and mass media.

Due to methods of unfinished sentences, we have found out that for most students' moral norms, expression of spiritual values are not the mechanisms regulating their own behaviour. In particular, 59.6% of EG surveyed, 60.2% of CG – do not feel shame for the violation of moral norms of behaviour and using offensive language by their friends, 49.7% of EG surveyed and 52.3% of CG – do not judge their groupmates for their intentions to solve a conflict by force, they prefer lies for goal achievement. As for their own behaviour in conflict situations according to the received data, prove their innocence by facts – 39.5% of EG surveyed, 39.2% of CG; by shout – 31.3% of EG, 34.7% of CG; by force – 16.5% of EG surveyed, 12.3% of CG. Those who consider themselves to be able to defend personal opinion – 52.3% of EG students, 51.8% of CG; able depending on a situation – 33.7% of EG, 36.4% of CG; unable – 4.5% of EG, 0.9% of CG. This can be explained by the fact that for most modern students' spiritual development is not dominant; their life is oriented mainly to achieve some material wealth in future. And for this reason, most of them study in order to get a

good diploma, and therefore have the prestigious profession and highly paid job.

In this regard there is a contradiction between further students' professional training and understanding what qualities they need in order to become a good specialist in the future. Table 5 shows the students' attitude to 10 values of professional life with the principle: "It is important for me."

Analysis of made students' survey regarding their attitudes to main values of professional life evidences about their mainly pragmatic orientation in obtaining profession. In particular, the professional life of young boys and girls is a sphere which allows to get profit, provides a comfortable, prosperous life, allows to become famous, to be well known; it is also a sphere where you can successfully and for a long time move forward in activity. The opportunity to have reliable companions and friends, to establish emotionally rich relationships, to satisfy the need for communication and high individual achievements (inventions, books, patents, technologies) have received the lowest number in the students' choice.

№	Values of professional life	Number of choice	
		EG. %	CG. %
1.	Professional life is a sphere where you can successfully and for a long time move forward in activity.	14.2	12.1
2.	This sphere allows to get profit, provides a comfortable, prosperous life.	26.1	29.2
3.	This sphere allows receiving valuable information, making useful acquaintances and relations.	4.1	3.9
4.	There is an opportunity to find reliable companions and friends, to establish emotionally rich relationships, to satisfy the need for communication.	5.5	5.8
5.	In the environment of colleagues, you can find the closest person.	0.6	1.1
6.	It is a sphere where very fast and reliable career is completely possible	6.1	3.3
7.	There are possible high individual achievements: inventions, books, patents, technologies, etc.	3.6	1.2
8.	This sphere allows to become famous, to be well known.	20.1	18.6
9.	Professional activity enables to hold a senior position, to be influential and authoritative at organization.	11.7	13.2
10.	There are possible trips, business trips, journeys.	8.0	11.6

*Tab. 5. Values of students' professional life*

Besides the life success achievement, in students' opinion, is influenced by: money – 32.6 % of EG, 31.9 % of CG; knowledge – 18.2 % of EG, 16.1% of CG; connections – 17.1 % of EG, 15.3 % of CG; ability to work – 7.6 % of EG, 7.1 % of CG; persistence – 4.1 % of EG 6.2% of CG; luck – 3.9 % of EG, 2.8 % of CG; will power– 5.1 % of EG, 8.7 % of CG; expression of spiritual values has been chosen only by 11,4 % of EG students, 11.9% of CG.

Indicators of formation levels for each component of spiritual values we have defined as the average indicator by dividing the sum of all indexes on their number at each level.

Results of the method "Diagnosis of reflexivity development level" enabled to divide students by types and reflexivity development levels. It has been established that situational and

perspective reflection is common for students in greater degree. Tendency to retrospective reflection has been demonstrated by 11.7% of EG students and 10.1% of CG. Regarding the level of reflexivity, the following data were received: high level of reflexivity – 22.3% of EG students and 21.9% of CG; medium level of reflexivity – 46.3% of EG students, 48.2 – of CG; low level – 34.7% of students. Consequently, only a relatively small number of students have a sufficient level of reflexivity what can be considered as a positive aspect for the development of spiritual values.

Thus, as a result of the diagnostic study it has been established that a high level of gnostical component formation of spiritual values is observed in 17.4 % EG students and 18.1 % of CG students, sufficient level – 27.6 % of EG, 33.1 % of CG students, medium – 35.4 % of EG, 33.2 % of CG students, low – 19.6 % of EG, 15.6 % of CG students.

Motivational and valuable component of spiritual values is expressed in attitude of young boys and girls to spiritual values as personal value and characterizes the content side of their orientation.

In research made by us as a result of observing the behaviour and relationships of students, analysis of their expressions and ranking the responses to the questionnaires we have specified types of valuable orientations. In particular orientation on the values of social interaction (the most important for students – cognition, friends, mutual understanding) have 7.2 % of EG respondents and 9.8 % of CG; orientation on the values of individual self-realization (the most important – receiving higher education, independence, productive life) – 19.8 % of EG group, 19.2 % of CG students; orientation on universal human values of personal happiness (the most important – love, happy family life, materially provided life, health) – 37.9 % of EG students, 32.8 % of CG; orientation on values of social success (prestigious profession, materially provided life, recognition) – 35.1 % of EG students, 38.2 % of CG students.

The orientation on values of social success and universal human values of personal happiness is increasing, what can be explained by the new situation of social development at the student's age – the acquisition of personal identity; psychosexual identity (awareness and self-feeling of yourself as a worthy representative of the opposite sex); professional training (professional development). The successful solution of the main tasks of the social development situation at the student's age is taken place subject to the formation in young boys and girls of spiritual values (dignity, responsibility, tolerance, self-sufficiency), ability to establish adequate moral relations with people around you.

Unfortunately, nowadays students often tend to increasing focus on themselves, the attraction to egocentrism, irresponsibility, orientation to satisfy their own needs, regardless of others, aggressiveness in relationships and achieving status, susceptibility to competition, desire for power, but at the same time they are distinguished by introversion, anxiety, irritability (there is not enough warmth for emotions). According to our data in 41.2 % of EG students and 42.4 % of CG focus on themselves has been found. 38.4 % of EG boys and girls and 41.5 % of CG are characterized by orientation on communication, interaction what has been expressed in desire to maintain relationships with groupmates, other people, sociability, mercy, courtesy, tolerance, orientation on joint activities (not necessarily for the action completion but for the interaction). In addition to that they are also characterized by orientation on social approval, depending on the group, the need for emotional contact with people. 20.4 % of EG students, 16.1 % of CG show orientation on action. They are characterized by orientation on business cooperation, the tendency to cooperation, interest in solving business problems, performing the task as good as possible, and ability to defend their personal opinion in the interest of the case useful for achieving a common goal. This data we have obtained using the method "Orientation questionnaire" by B. Bass adapted by I. Peysakhov.

According to scientists' research, self-esteem which is adequate to the level of aspiration and real opportunities of boys and girls affects the way they establish social contacts and is a condition

for their further successful life self-determination and self-realization.

As a result, analysis has shown, 40.1% of EG students, 42.2 % of CG have adequate self-esteem what is expressed in their possessing of such personal characteristics as confidence in personal opportunities, high self-aspiration, sociability, warmth, mercy, friendliness in relationships with others, tolerance and respect for others. These students never suffer from inferiority complex. Diminished self-esteem was found in 31.2% of EG students and 31.3 % of CG. This category of the surveyed has got diminished level of aspiration, lack of self-confidence, tendency to solitude, difficulties in interpersonal contacts, emotional instability, resentment which complicates the process of forming their spiritual values. 28.7% of EG surveyed and 26.5% of CG are characterized by higher self-esteem.

Under a motive we shall understand a complex of external and internal factors related to the satisfaction of specific needs of the individual and determine the level of expression and orientation of his activity. Relatively orientation is expressed in stable motives that guide the activity and behaviour of the individual regardless of the situation. The orientation is determined by the presence of actual motives, connection between some motives, character and action strength of the dominant motive, a degree of objectivity of some incentives and first of all the dominant factor [10].

The study of students' motives, the system of personal values which define the content of their activity, the formation of spiritual values, attitude to partners from interaction, assessment of others and self-evaluation we have conducted using questionnaire.

Expression by boys and girls of spiritual values is often situational – 30.8% of EG, 28,7% of CG. But among the expression motives of students' spiritual values together with orientation on communication, interaction with groupmates, valuable attitude to others there have been distinguished orientation motives for the future (students indicate that the developed spiritual values (dignity, responsibility, mercy, tolerance, self-sufficiency) will help them in professional training and will facilitate successful self-realization, establishing adequate relationships with business partners.

Such a choice, in our opinion, is connected with a characteristic tendency of this age period – orientation on the professional and personal self-determination. There have been found 22.1% of EG and 20.7% of CG of such respondents. Orientation to avoid unpleasant situations, the desire to win a positive attitude, authority among others has been observed in 34.6% of EG students and 32.6% of CG. In particular, some boys and girls emphasize attention at the desire to win good attitude from the side of the opposite sex what has been strategically related to the peculiarities of student's age (leading importance at this age acquires communication with the representatives of the opposite sex as a condition of higher social status among peers – psychosexual development). 13.2% of EG students and 18.4% of CG emphasize on the non-obligatoriness of expressing spiritual values or relationship.

As an indication of motivational and valuable component of spiritual values we have also defined empathy. In interpersonal relationships empathy comes out as the ability to see, to feel, to react to the feelings and emotions of another person, to join her emotional life, to share her emotional states, to show mercy and tolerance [11]. Empathy is an important factor in the spiritual development of student youth. The level of empathy of boys and girls we have found out with help of "Empathy diagnosis" (I. Yusupova). Only 11.2% of EG students, 10.7% of CG have a high level of empathy development, what has been expressed in emotional sensitivity to people around, kindness, sociability, mercy, ability to establish contacts and to find common language with others, the ability to encourage and to calm others, selflessness. Boys and girls try to avoid conflicts, to find compromise solutions, show tolerance.

During event evaluation they trust more their feelings and intuition rather than to analytical conclusions. They constantly need approval from others. The medium level of empathy has been

diagnosed in 53.4% of EG surveyed and 51.2% of CG. These boys and girls keep their emotions under control, they have no sense of relaxedness what prevents full perception of others and is an obstacle to the establishment of full relations. In relations with people, they judge about them primarily by actions, less having interest in their motives. Attentive to the interlocutor, trying to understand what stands for his words but during extra expression of feelings they lose patience. 35.4% of EG surveyed and 38,1% of CG have expressed low level of empathy. For this category of students' emotional expressions on the part of others are not understandable, they treat them with irony which causes significant difficulties in establishing contacts with other people. This is often difficult for such students to start the conversation first especially with strangers. Their relationships with others are formalized what does not facilitate successful spiritual growth of young boys and girls.

Thus, as a result of the diagnostic study it has been established that a high formation level of motivational and valuable component of spiritual values is observed in 22.1 % of EG boys and girls, 20.7 % of CG; sufficient level – 34.6 % of EG boys and girls, 32.6 % of CG; medium level – 30.1 % of EG students, 28.3 % of CG; low – 13.2 % of EG surveyed, 18.4 % of CG.

Behavioural component of spiritual values involves finding out the level of communicative and organizational skills of students in interpersonal interaction, communication. Communicative and organizational skills of students have been identified by us via COS test. As a result of study, we have established, that 21.9% of EG boys and girls and 23.2% of CG are characterized by a high level of development of communicative and organizational skills. These students are open to contacts, show the initiative in communication, a desire to develop emotional contacts with others, are sociable, take active part in organization of different events, have many friends and acquaintances. 30.1 % of EG respondents and 32.9 % of CG are characterized by a medium level of expression of communicative and organizational skills.

Students of this group show sociability and desire to establish relations, always defend their opinion, take active part in organization and conduction of various group, university events, but the potential of their inclinations does not differ by high stability and is often of situational character. 32.7 % of EG students and 30.8 % of CG have development of communicative and organizational skills lower than a medium level. They show tendency to “uncommunicativeness”, feel difficulties in communication, establishing contacts with others, limit the circle of friends. As a rule, they try to avoid participating in events held at group and university levels. These students often take the position of conformists. Low level of communication and organizational skills is observed in 15.3% of EG students and 13.1% of CG. Boys and girls of this group are of little initiative inclined to avoid the relationship, they do not have developed skills of communication and interaction with groupmates. They take part in the events only under force.

Indicators of behavioural component of spiritual values, we have determined the following personal characteristics of boys and girls as introversion - extroversion. Results of the study of control locus show that 35.6% of EG students, 36.3% of CG – are internals. Their characteristic features are responsibility for the events of their life (their decisions, actions and acts), emotional stability, self-sufficiency. Emotional attitude to others is shown in compassion, mercy, sympathy, sociability, flexibility in contacts, expression of warmth and friendship in relationships, sociability and tolerance. Such students accept conventionalities, rules and principles of moral behaviour with others, show the spiritual values in the relationships.

It should be mentioned, inclination to external localization of control is accompanied in them by such personal traits as irresponsibility, lack of confidence in their own abilities and capabilities, anxiety, excessive sensitivity to criticism to their address, critical attitude to any opinions, except of their own, suspicion, desire to postpone the realization of their intentions, motivation predominance of avoiding failures, low motivation of achievement. Besides, they often differ in conformity, are not sociality and avoid extensive contacts. As a rule, these students have a low

level of development of spiritual values.

In addition, students were offered to determine the level of formation of specific behavioural skills and abilities in themselves which characterize the expressions of spiritual values (dignity, responsibility, tolerance, mercy, self-sufficiency). Along with the evaluation by boys' and girls' personal expressions of spiritual values in the behaviour a method of generalization of independent characteristics has been used – teachers and curators were offered to evaluate the level of formation of students' spiritual values in interpersonal relationships. With this purpose we have compared the students' evaluations with evaluations of their groupmates, teachers and supervisors.

As a result of the diagnostic study, we have established that a high level of behavioural component formation of spiritual values is observed by 16.5% of EG respondents, 17.9% of CC; sufficient – 29.7% of EG, 28.5% of CG; medium – 40.7% of EG, 39.3% of CG; low – 13.0% of EG, 14.3% of CG.

As part of study, first the level of formation of students' spiritual values by each indicator has been found out, then we have found out an average arithmetic by dividing the sum of all indexes on their number at each level. Thus, the conducted study regarding students' expression of spiritual values in every day relationships with others roughly allows to outline four groups of students.

To the first group of students characterized by high level of formation of spiritual values we referred those students who have deep and strong knowledge about norms, rules, behaviour models accepted in society, dignity, responsibility, mercy, tolerance, self-sufficiency. They are guided by them in their relationships with others. They are characterized by emotionally positive attitude to themselves and other people, surrounding reality, the unity of inner and external upbringing. Students of this group are self-critical, have adequate self-esteem. Their behaviour in relationships with others is characterized by politeness, tact, kindness, compassion, contact and speech culture. This group included 17.4 % of EG and 17.7 % of CG.

The second group included students who have a sufficient level of formation of spiritual values (31.0% of EG, 32.3% of CG). These students are characterized by rather deep knowledge of rules, norms, behaviour models accepted in society and realization of the necessity for their compliance in everyday relationships. However, unfortunately, characteristic peculiarity of such students is inconsistency in words and actions. Their behavior is conditioned by situation – depending on the requirements, their own interests, needs and under the influence of significant adults. Students with a reasonable level of formation of spiritual values show politeness, tact, kindness, sensitivity, mercy, tolerance, responsibility in attitude to others; they differ by developed communicative skills, culture of speech. They have adequate self-esteem, ability to regulate their actions.

The third group consists of students who have been stated with a medium level of development of spiritual values (37.3% of EG, 36.0% of CG). These boys and girls realize the necessity to meet moral norms, rules, behaviour models accepted in society but they act selectively according to them. They show positive qualities only in attitude to close friends. They are characterized as self-centered, oriented on their own interests and inadequate self-esteem. Students have difficulties of communicative character related to their insufficient mastery of verbal and nonverbal means of establishing contact. The skills of self-regulation in behavior are not developed enough.

Students with a low level of formation of spiritual values have insufficient knowledge of norms, rules, behaviour models accepted in society, spiritual values of the individual. This knowledge is deprived of consistency, is not motivated by internal needs of students, is rarely reflected in their behaviour. The low level of formation of spiritual values is characterized by indifference, inability to empathy, compassion, mercy, absence of behaviour self-regulation. This group included 14.3% of EG, 14.0% of CG.

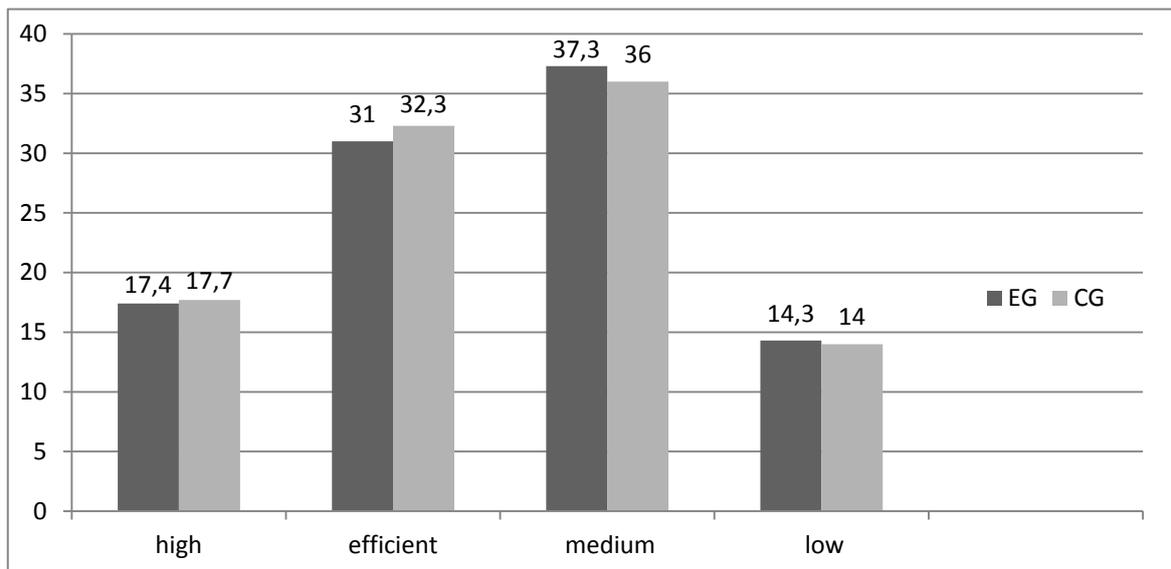


Fig. 1. Levels of formation of students' spiritual values (in %)

So as the results of summative stage of the experiment have shown students have not enough deep background knowledge regarding the main components of the individual's spiritual values. For most students, spiritual values do not act as a mechanism of behaviour regulation. Many young boys and girls are characterized by orientation on themselves, inclination to egocentrism, low level of empathy blocking the development of their spiritual values. Their skills of behaviour self-regulation have not formed what is expressed in uncontrolled acts, actions, offensive language, they also do not possess the skills of effective conflict resolution.

Data generalization of the summative experiment, identifying the levels of formation of spiritual values in students helps to determine goals, to specify the tasks, to choose forms and methods of work in order to optimize the formation of spiritual values in young boys and girls [9].

It should be noted that personal work experience at high school and summarizing the study results in the system "student – teacher" gives reasons to state that not always our teachers build relationships with students on the basis of mutual respect, mutual understanding, trust, taking into account age and individual peculiarities of pupils and students. They often forget, as I. Bekh states that "participants in the educational process are equal in communication, take into account partner's considerations, recognize the right to their differences from their own, coordinate their positions. The teacher avoids specific unreasonable regulations, does not treat a student as a passive object of their influences; considers his or her mental state, life experience, system of habits and values; shows empathy, resorts to productive educational actions; expresses the creativity and pedagogical reflection" [1].

In order to identify the opinions and preferences of students concerning the organization of educational activity, finding out their attitude to the compulsory university and group events we have made the survey. The results of answers to the question: "What arguments would you put forward in order not to go to university (group) event?" – have shown that 51.1% of young boys and girls are not interested in the theme of the event; 33.6% have negative attitude to all the university events (they have other interests outside the university); 15.3% like to participate in events but as an organizer. Besides students complain that educational events are planned by a curator declaratively, without students' involvement in their planning (students' interests and wishes are not taken into account); few common cases are held where boys and girls could meet their needs in communication, self-fulfillment and self-determination. Such state of case evidences insufficient organization level of extracurricular educational activity at high school what in its turn

affects the formation of students' spiritual values.

According to our survey the main source of receiving students' knowledge about the spiritual values of the individual are: educational activity of the university – 13.6%; communication with friends – 28.7%; personal experience – 27.2%; mass media – 15.4%; the relationship of parents – 15.1%. The received results indicate that the educational activity of the university does not provide students with necessary knowledge and skills concerning spiritual growth.

### 3. CONCLUSIONS

It should be noted that at many universities extracurricular educational activity comes down to carrying out traditional calendar holidays which are not always interesting for boys and girls, we can also observe that there is also a tendency to reduce the number of hours designated to club activities and special courses that are introduced at university are related mainly to deep studying of academic disciplines.

Thus, the conducted diagnostic study of relationships in the system “student – teacher” focuses on the organization and conducting special work in this direction in order to harmonize their relations and optimization on this basis of the formation of students' spiritual values.

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Лаппо Віолетта. Методика та технологія діагностики особистісних духовних цінностей студентів закладу вищої освіти. *Журнал Прикарпатського університету імені Василя Стефаника*, **9** (1) (2022), 69-81.

Стаття присвячена проблемам діагностування сформованості духовних цінностей молоді людини в період її фахового становлення. Провідними духовними цінностями, які формуються під час навчання особистості у закладі вищої освіти, визначено: гідність, відповідальність, толерантність, милосердя, самодостатність. У статті переконливо доведено, що саме в освітньому середовищі сучасного університету існує необхідність створення належних умов для утвердження і подальшого самовдосконалення духовно-ціннісного імперативу кожного студента. В означеному контексті актуалізується потреба вивчення рівня сформованості духовних цінностей здобувачів вищої освіти. Наголошено на важливості спеціальної технології, яка містила низку взаємодоповнюючих методик дослідження духовно-ціннісної сфери особистості майбутнього фахівця. Запропонована автором технологія рекомендована для використання кураторам академічних груп з метою діагностування рівня сформованості духовних цінностей студентів першого курсу. Розроблено критерії високого, достатнього, середнього і низького рівнів сформованості духовних цінностей особистості. Представлено методичний інструментарій для вивчення рівня сформованості духовних цінностей майбутніх педагогів. Подано результати емпіричного дослідження окресленої проблеми. До педагогічного експерименту було залучено 974 майбутніх учителів та 168 викладачів, котрі працюють у педагогічних університетах України. Значну увагу приділено вивченню динаміки розуміння майбутніми фахівцями змісту поняття «духовні цінності», системи знань, що стосуються складових духовних цінностей особистості, ранжуванню чинників, що впливають на формування духовних цінностей тощо. Виявлено залежність мотивації діяльності молоді людини від рівня сформованості її духовно-ціннісної сфери. Результати дослідження підтвердили гіпотезу про те, що у значної частини студентів, як брали участь в експерименті, недостатньо сформована система духовних цінностей.

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**Ключові слова:** вища педагогічна освіта, студентська молодь, духовні цінності, методи дослідження, рівні сформованості духовних цінностей.