

## EXISTENTIAL AND SPIRITUAL FULLNESS FORMATION OF STUDENTS

## ФОРМУВАННЯ ЕКЗИСТЕНЦІЙНОЇ І ДУХОВНОЇ СПОВНЕНОСТІ СТУДЕНТІВ

*The article reflects the theoretical study results of existential and spiritual fullness of students. On the basis of the analysis of foreign and domestic studies, the content of the concepts «spirituality», «existential fullness» and «spiritual fullness» has been determined. Spirituality is characterized as a person's ability to self-imagine and create culture, to identify the wealth of the spiritual world, erudition, developed intellectual and emotional requests for morality. The main structural components of spirituality are defined. It is emphasized that spirituality as an integral philosophical category expresses the dynamism of personal and social being, covers all spiritual phenomena. Spirituality expresses theoretical-cognitive, artistic-creative, moral-axiological person's activity. Each period of individual's spiritual development is a subjective reflection of everything that happens around, which is most exciting, striking, and then through the mechanism of interiorization acquires the personal meaning of being. The meaning is characterized as an understanding of a certain act in the current situation, an understanding of its purpose, content and value. It is noted that spiritual growth is a process of man's orientation to his own deep inner world, trust in inner experience, construction of renewed, spiritual relations with the outside world, that meaning is a criterion of personality formation. Spiritual strength is seen as a factor of personality orientation. The leading role of education in the students' formation of spiritual strength and existential fullness is justified. It has been proved that the educational environment motivationally fills the individual's life with the development of his interests and values, ideas about the possibilities of their realization, self-realization. Students intellectual and spiritual development allow to achieve a high level of self-regulation, provide existential fullness of life, which testifies to psychological and personal maturity, readiness to respond to challenges of crisis present. Existential fullness determines the fullness of the individual's spiritual world. It is emphasized that by guiding student youth on universal spiritual values, higher education contributes to the realization of individual's life claims, which would not empty his spirituality. Educational impact on personality in the conditions of higher educational institutions contributes to integrity formation of meaning sphere, mechanisms of its self-reproduction, that is, education forms students' existential and spiritual fullness.*

**Key words:** spirituality, existential fullness, meaning, spiritual fullness, higher education.

*У статті висвітлено результати теоретичного дослідження екзистенційної й духовної сповненості студентів. На основі*

*аналізу зарубіжних і вітчизняних досліджень визначено зміст понять «духовність», «екзистенційна сповненість», «духовна сповненість». Духовність характеризується як здатність людини до самотворення і творення культури, виявлення багатства духовного світу, ерудиції, розвинутих інтелектуальних і емоційних запитів моральності. Визначено основні структурні компоненти духовності. Підкреслено, що духовність як інтегральна філософська категорія виражає динамічність буття особистого і суспільного, охоплює всі духовні явища. Духовність виражає теоретико-пізнавальну, художньо-творчу, морально-аксіологічну активність людини. Кожен період духовного розвитку особистості є суб'єктивним відбитком усього, що відбувається довкола, що найбільше хвилює, вражає, а згодом через механізм інтеріоризації набуває особистого сенсу буття. Сенс характеризується як осмислення певного вчинку у ситуації, що виникла, осмислення його мети, змісту та цінності. Наголошено, що духовне зростання є процесом орієнтації людини на власний глибинний внутрішній світ, довіру внутрішньому досвіду, побудову оновлених, духовних відносин із зовнішнім світом, що сенс є критерієм сформованості особистості. Духовну стійкість розглянуто як чинник спрямованості особистості. Обґрунтовано провідну роль освіти у формуванні духовної стійкості та екзистенційної сповненості студентів. Доведено, що освітнє середовище мотиваційно наповнює життя особистості розвитком її інтересів і цінностей, уявлень про можливість їх реалізації, самореалізацію. Інтелектуальний і духовний розвиток студентів дає змогу досягти найвищого рівня саморегуляції, забезпечує екзистенційну сповненість життя, що свідчить про психологічну й особистісну зрілість, готовність відповідати на виклики кризового сьогодення. Екзистенційна сповненість визначає сповненість духовного світу особистості. Підкреслено, що, орієнтуючи студентську молодь на загальнолюдські духовні цінності, вища освіта сприяє такій реалізації життєвих домагань особистості, яка б не спустошувала її духовності. Освітньо-виховний вплив на особистість в умовах вищих навчальних закладів сприяє формуванню цілісності смислової сфери, механізмів її самовідтворення, тобто освіта формує екзистенційну і духовну сповненість студентів.*

**Ключові слова:** духовність, екзистенційна сповненість, сенс, духовна сповненість, вища освіта.

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**Problem statement.** In the present crisis, young people are becoming more vulnerable to the destructive processes caused by the globalizing turn of history. This is due to lack of proper adaptation mechanisms, of established behavior skills, tendency to suggestion, impulsivity, and lack of sufficient self-control level. It should be noted that the formation and enrichment of the individual's spiritual potential in the educational environment is of great importance today,

both for the personal development and social mobility of young people and society as a whole. Taking into consideration that the higher school is designed to form an intellectual and self-sufficient personality, it should be noted that the formation of existential and spiritual fullness by means of higher education become the most important factors in the formation of the spirituality of a harmonious personality, a competent specialist, a citizen-patriot. Let us also empha-

size that the role of higher education in building person's intellectual potential, its resilience and vitality is particularly increasing in the difficult conditions of the present crisis.

Taking into consideration that in the student age there is an intensive process of meaningful life, search for the meaning of life, formation of self-comprehension and own world view, motivational-need sphere, professional and personal growth, it is arguable that the educational environment motivationally fills the students' life with the interests and values development, ideas about their realization possibilities, self-realization. Student youth's intellectual and spiritual development in conditions of higher educational institution allows young people to achieve high level of self-regulation, provides existential fullness of their life. Education not only meets the individual's requirements in self exploration, exploration of others and the world, it contributes to the formation of the need for active knowledge for the sake of the knowledge itself throughout the person's life, that is, purposefully forms the spiritual content, the development of which is a constant process of qualitative and quantitative changes in the process of achieving the self-identifying of the individual, its self-realization. Thus, the study of the formation peculiarities of students' existential and spiritual fullness by means of higher education in conditions of socio-economic crisis today is theoretically appropriate and practically relevant.

**Researches analysis.** The conceptual understanding of spirituality was facilitated by the work of modern researchers: V. Andrushchenko, H. Ball, I. Bekh, Ye. Vereshchak, N. Vostroknutov, L. Hrimak, I. Zaharnytska, H. Osipova, I. Prokopenko, L. Shneider and others. Components of the individual's spiritual world were studied by I. Boichenko, V. Vozniak, L. Huberskyi, M. Mykhalchenko, V. Khramova, V. Shynkaruk, etc. The existential fullness of personality, as a human's subjective integral experience of the fullness of one's life, was investigated by: B. Ananiev, R. May, S. Rubinstein, A. Ruchka, V. Frankl, E. Fromm.

**The aim of the article** is to determine the specifics of students' existential and spiritual fullness formation by means of higher education.

**Statement of basic materials.** Traditionally, spirituality is defined as a category of human being, which expresses its ability to create culture and self-belief, in other words, the understanding of spirituality includes three beginnings: cognitive, moral and aesthetic, which correspond to spiritual values, namely truth, good, beauty. In psycho-pedagogical aspects spirituality is defined as individual expression in the personality's motives system of two fundamental needs: ideal need of cognition and social need to live, to act for others. In the sociological paradigm, the spirituality concept is defined as the prevalence of spiritual-moral and intellectual values over material

ones. According to the fair observation of V. Andrushchenko, human spirituality is a multifaceted and contradictory phenomenon, it is formed as an ability to experience reality, past and future as modern, and therefore spirituality is not reduced to consciousness, because it is the result of a different attitude to reality than reflection [1, p. 286].

Spirituality as an integral philosophical category expresses the dynamism of personal and social being, covers all spiritual phenomena. The spirituality from eng. «spirituality» comes from lat. «spiritus» – «breath», breath of life. In our study spirituality acts as an integral category expressing theoretical-cognitive, artistic-creative, moral-axiological man activity. Covering a wide range of phenomena, the concept of «spirituality» defines the human spirit essence, reveals the problem of man spiritual development as a specific form of its self-determination.

By studying the students spiritual life in psycho-pedagogical categories, we pay attention first of all to its structural components: need-value (spiritual needs and values), cognitive-intellectual (observation, curiosity, depth, independence and critical thinking), will (determination, perseverance, self-regulation), action (spiritual self-development, spiritual activity), sensual-emotional and aesthetic [2, 289-290]. It should be noted that spirituality as an ability to feel being and itself has various manifestations, but its purpose remains united, that is the ability of a person to join his feelings to others. Consequently, the concept of «spirituality» is defined as a manifestation of the wealth of the individual's spiritual, his erudition, developed intellectual and emotional requests of morality.

The higher education, education in general as public development process and personality self-development, is a personal spiritual development factor. It is the subject-subjective interaction process of the teacher and the pupil, the teacher and the student who is focused on transfer (acquisition) of knowledge, formation of skills, education of principles of thinking and feeling, ability to consciousness, self-determination, self-actualization and self-realization in individual creative activity [3, p. 55].

In our opinion, it is through education, culture and education that individual's socially defined parameters are set. That is why the primary task of higher education institutions is to form students' existential and spiritual integrity through spiritual education towards the formation of ontological confidence and emotional culture, a positive world model, which is in its turn formed on the basis of existential fullness, which is the criterion that determines the individual's spiritual fullness. The concept of «existential fullness» should be interpreted as a subjective integral experience of a person's fullness of his life with goals and values, satisfaction with himself, his actions and activity. At the same time, it is important to remember that exis-

tential fullness characterizes the spiritual fullness of the existence subject of life.

Thus, V. Frankl defined existential fullness as the human life quality, while noting that fullness is inseparable from personal beliefs and personality settings. The «degree» or «level» of existential fullness shows whether there is a lot of meaningful life, whether a person lives in general consensus, whether his or her essence corresponds to decisions and actions, whether he or she can fill his or her life with positive [4]. Considering that assessments, values, consciousness value forms are components of the individual's spiritual world, we must understand how complex the spiritual world is, we must realize that spiritual life characterizes self-reflection, directs the vector of self-development forming herewith a personal meanings system.

Meaning is a fundamental consciousness element. The notion of «meaning» is interpreted as sense, as purpose or reasonable basis, as the ability to think correctly and draw conclusions. Thus, V. Frankl [4] characterizes meaning as perfect content, idea, essence, purpose, ultimate purpose (value) of something; as the context of any statement, which is not reduced to the values of its constituent parts and elements, but defines these values. The meaning is as an opportunity to carry out a certain act in the current situation, as an awareness of the situation. Scientists identify six basic mechanisms of meaning generation: closure of life relations; induction of meaning; identification; insight; meanings collisions; sense assignment. In due time, D. Leontiev [5] noted that the meaning is the regulator of the person relations with the world, the meaning combines the objective vital relations of the subject, consciousness subject content, a subject, and the structure of its activity that the same sense, being transformed in personality structures, can be in different forms, since the person semantic system exists in the temporary field (varies from accumulated life experience), includes six meaning structures (personal meaning; semantic construct; semantic installation; semantic disposition; motive; personal value).

Considering that the presence of the life meaning is the leading criterion of personality formation, an indicator of how ready a person is to manage his life, how independent of external circumstances, must also understand that in his life every person repeatedly experiences crisis states, which are connected with crises of self-development. According to scientists, this is most acute at the age of three, adolescence and youth. Whereas we must understand that every period of person spiritual development is a subjective reflection of everything that happens around, which is most exciting, striking, and then through the interiorization mechanism acquires the personal meaning of being. That is, in every period of spiritual growth, man must make efforts to ensure that his spiritual world

does not experience significant transformations as a result of immersion in the spiritual vacuum of the crisis present, which can not only affect the state of spiritual torpidity, or disrupt the usual spiritual order, and can provoke spiritual crisis.

Given moral pedagogy and psychology, the acquisition of spiritual experience occurs most intensively during sensational periods. It should be noted that one of such periods, that is 19-20 years, falls during the time of study at the higher educational institution. In order to pass it worthily, the student needs mental strength to maintain the optimal rhythm and productivity of educational activities, to choose the right way of his professional development. Constant work is needed for spiritual development and strengthening spiritual resilience.

Spiritual sustainability should become a factor of youth orientation in conditions of crisis present. Focusing on the orientation as the individual's main structural component, it should be noted that the most pressing question of its definition arises at the stage of the educational institution completion. Without exaggerating it can be said that with the approach of obtaining the desired higher education diploma, the pragmatism of modern students is impressive. It is clear that young people choose economic well-being, which is quite a natural phenomenon, if we pay attention on the one hand, to the constant information propaganda of economic freedom, and on the other, to the low standard of modern Ukrainian society living. In turn, we must understand that the cynicism and conformism of young people are the result of social, economic and political problems. Realizing this, we must orient students to universal spiritual values. Higher education should contribute to the realization of the individual life claims, which would not ravage it's spiritually. At the same time, it is very important that the experience that students receive in the course of their studies is coordinated with real life when leaving the higher education institution. We consciously focus on this, because while leaving the higher education institutions students are fall not so much under a crisis of professional expectation as under a crisis of vital choice, a spiritual crisis of finding the life meaning.

Given that the individual's spiritual growth is a process oriented towards its own deep inner world, we note that it is impossible without trust in the inner experience and building of the renewed spiritual relations with the outside world. According to L. Schneider, personality's self-enrichment takes place in two stages: the stage of personality's consciousness of its deep needs and the stage of formation of renewed relations, the needs of co-existence [6, p. 41]. That is why, in our opinion, higher education should contribute to the development of sanogenic thinking among students, ensure their spiritual, mental, psychological and physical health. Therefore, we note among edu-

cational technologies a special place, which is occupied by social and psychological trainings aimed at formation of effective personal changes in conditions of a simulation of an existential crisis. The purpose of such trainings is a simulation of a crisis situation to prevent a non-constructive crisis. Thus, N. Pylypenko notes that psycho-correctional work towards the effective communicative skills formation and stable motivation for self-development should be based on certain axiotherapy methods, that are: group discussion (content analysis of personal crisis experience, transformation of value-sense sphere of personality); specific situations analysis (countering deep and social regressive trends); role play (simulation of overcoming existential crisis, formation of subjective readiness to experience crisis and its overcoming); psychodrama (active psychological correction methods aimed at preventing and eliminating inadequate emotional reactions in the situation of internal conflict) [7, p. 68]. Represented data show that innovative pedagogical technologies, by activating the mental activity of the individual, form a certain level of psychological flexibility, in other words the individual's ability to adequate situational changes, and therefore determine the effectiveness of his activities.

**Conclusions.** Modern life requires a fundamental change in the education content, its reorientation towards human values. The problem of the spirituality formation is the problem of individual's moving beyond empirical existence, the problem of creative life, the problem of rising over spiritual decline, both at the individual and social levels. The problem of existential fullness formation is inseparable from personal beliefs, attitudes, meaning of life. Considering that the basis of the content and structure of the person's spiritual world formation is his mind, it is necessary to understand that the period of study in higher school is the period of person's intellectual

potential, spiritual and moral qualities formation, it is the period of professional formation as a competent specialist, the period of professional identification and adaptation, the period of formation of the person as a patriot citizen. So, it can be surely stated that higher education contributes to the formation of existential fullness of the educational environment subjects, in other words forms the spiritual fullness, and therefore forms spirituality as a holistic phenomenon.

We see empirical studies of meaning designs of students' existential and spiritual fullness in conditions of educational environment, which is reformed, as the prospects of further scientific research.

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