

# Theoretical and Methodological Principles of Formation of the Spiritual Values of Students in the Conditions of Higher Education Institution

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*The paper is devoted to the existing problems within the process of spiritual values formation which is essential for the students of a higher education institution. The author gives a definition of the term “spiritual values of student youth” and specifies the structural components of this personal complex. The article presents a series of pedagogical conditions, forms and methods of education that will promote the spiritual and value self-affirmation of the student’s personality. The paper reveals the content and peculiarities of pedagogical support in the process of spiritual values formation of student youth in the center of modern higher education.*

*Keywords: spiritual values; student youth; pedagogical condition; pedagogical support; higher education institution*

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## Introduction

Socio-economic transformations in Ukraine, globalization challenges, orientation towards the creation of a common European space require significant changes in the system of higher education, in particular the creation of such an educational environment that would ensure the formation of a new type personality with developed spiritual values, among which the leading place belongs to dignity, responsibility, tolerance, charity.

In modern conditions, the student is the main subject of the reform and innovative development of higher education and society, which is why the issue of the formation of spiritual values in student youth is becoming important.

At the same time, the analysis of pedagogical theory and educational practice demonstrates the disadvantages of the preparation of high school teachers for the implementation of the

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relevant educational activities, the inadequate level of orientation of educational programs and the involvement of public organizations in solving this problem is observed. Therefore, personally oriented educational influences should be directed to the process of formation of spiritual values, where the student is a priority.

The purpose of the article is seen in the definition of the structural components of the spiritual values of the personality, psychological mechanisms and pedagogical background of their formation during the period of study in a higher education institution.

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.

The analysis of the scientific work of Olga Bezkorovaina, Marina Bezugla, Irena Krivoschapko, Victor Kuzmich, Olga Kuznetsova, Olga Luchaninova, Lyudmila Moskaliova, Andrei Osiptsov, Alina Ponomariova, Inna Svyrydenko makes it possible to conclude that the student’s age is optimal for the development of value-semantic structures of consciousness of the personality and is characterized as the final stage of preparation for entry into independent professional activity. At this age, moral instincts will manifest themselves in the future as value orientations in the practice and behavior of the personality. It is at this age that the role of persuasion and responsibility for one or the other life choices and for values grows, such qualities as ambitiousness, determination, perseverance, independence, initiative, ability to manage yourself are strengthened, and the interest in spiritual and moral problems is increased.

### **Structural components of the process of forming the spiritual values of student youth**

Formation of spiritual values in students requires consideration of their structural components it is a question of the content structure of this integral entity. It can be represented by interconnected and interdependent components: cognitive, emotional and value-based, and praxical.

The definition of structural components is conditioned by the conceptual provisions on the dialectical unity of the intellectual and emotional factors of consciousness. After all, without knowledge of spiritual values, it is impossible to form relation to them. At the same time, without emotional perception, positive attitude and interest in spiritual values, difficulties will arise in mastering knowledge. This explains the isolation of the cognitive component, which determines the capture of beliefs and knowledge about the phenomenon.

The acquired beliefs and knowledge provide the opportunity to form a person’s attitude towards the subject of knowledge. An emotional (positive or negative) adjustment is formed, subjective evaluation criteria that will determine susceptibility to the formation of spiritual values are formed. Therefore, the emotional and value-based component implies a positive attitude to the content and manifestations of spiritual values.

The acquired knowledge and positive attitude are reflected in practice. Therefore, the ability to realize spiritual values in everyday life and professional activities determines the emphasizing of the praxical component. At the same time, it should be borne in mind that spiritual values are accumulated in such qualities of personality as responsibility, mercy, tolerance, dignity, self-sufficiency. The appropriation of such values by young boys and girls

ensures the effectiveness of interaction, communication with peers, relatives and acquaintances, their successful self-realization and adaptation in society.

The emotional and value-based component of the students' spiritual values is manifested through the value attitude of young boys and girls to themselves, others, surrounding reality and is a benchmark in their spiritual growth. It also implies a humanistic interaction adjustment; detection of tolerance, mercy, responsibility; developed empathy; positive "I-concept"; emotional self-regulation.

Formation of spiritual values in students is impossible without emotional experiences because they are developing a value relation to this phenomenon. This is due to the fact that at the young age a significant experience of emotional life is already acquired. Student youth not only can manage its emotions, give a moral assessment of aspirations, but also deliberately tries to educate itself in high moral feelings. Self-esteem of actions and feelings, aspiration for a moral ideal — all this develops and deepens the most important of moral feelings — a sense of duty, produces the ability to give a moral assessment — conscience.

Spiritual values are semantic entities directed at other people and itself. That is why they are always connected with emotional contact between the two subjects. Properly reflecting the feelings of another person, we signal how we understand its internal state. The productivity of interaction and understanding depends in such cases not so much on actual information, but from sets, feelings, emotional manifestations.

Given this, the ability to respond emotionally to the experiences of others, to show mercy, tolerance, the ability to use emotional expression as a means of communication, to express emotions purposefully, to control their manifestation arbitrarily, the ability to adequately perceive, evaluate and understand their own emotions and emotions of other people, be aware of, reflect emotional states, control emotions, etc., is very important in the process of interaction [Chetveryk-Burchak, 2015: 141].

Due to the growth in the student's age of self-control and self-criticism of their behavior, forms of manifestation of feelings change. Changes and new formations in feelings are evidence of the maturity of young people, their spiritual growth. They are a manifestation of the formation of their consciousness and self-consciousness, their interests, in particular, the interest in themselves, other people, in their own and others' experiences. Student youth has the ability to empathize, understand and respond to the experiences of another person. It is worth noting that the feeling of personality is not simply experienced by it, but expresses its subjective attitude to certain phenomena of reality, persons, they become the motives of its actions [Ternopil'ska, 2009: 143].

Spiritual values are considered, first of all, as the personal formation of the student, which is reflected in its beliefs, views, needs, motives, feelings, and interactions. They are a tool for self-realization of a student in a relationship with other people. Important in the development of the emotional and value-based component is the awareness of young people of their own abilities, needs, motives of behavior, value-based orientations.

The aspiration for self-determination, self-affirmation, self-realization belongs to one of the most important needs of students and is a condition for their harmonious spiritual development. The notion of itself, its "I" inevitably gives rise to the need to realize its capabilities and abilities [Malykhin, 2009: 160-161].

The emotional and value-based component of spiritual values is a complex of motives that motivate young people to interact, establish an active life position, self-understand, self-improve. First of all, external motives of spiritual values include social motives widely

represented (desire to occupy a certain place in society, increase social status, motives of personal self-realization and prestige) and narrowly represented (desire to have a certain status in a particular social group). The internal ones include cognitive motives, self-affirmation, identification with another person, self-development and self-actualization (this refers to the desire for self-improvement, the desire to increase its individual capabilities, to realize individual potential), affiliation (the desire to establish relationships with other people), personal growth (the ability to have self control in any situation) [Zanyuk, 2002: 75].

Formation of spiritual values of students is conditioned by a complicated hierarchical system of socially meaningful and personal motives; in it, the higher level of motivation is the transformation of the need into conscious interest, personal value, and the value — into the purpose of the activity. The development of the motives of spiritual values is carried out in the direction from external impulses to the appearance of their own motivational entities. But the formation of the spiritual values of students should be spoken only when in the process of interaction or communication another person acts for them as an object of value attitude, manifested in recognition of its needs, interests; orientation towards positive in a person.

An important condition for the successful formation of students' spiritual values is identification, empathy. In the process of identification, there primarily takes place interpersonal regulation of the behavior of boys and girls, assimilation, identification of partners in communication and, as a consequence, — mutual understanding. The phenomenon of identification belongs to the most significant and most vivid processes of human communication. In particular, M. Herbert considers identification as a process by which one subject is likened to another, accepting its values, views, sets, life experiences, as well as specific forms of its behavior.

One of the mechanisms that mediate the formation of spiritual values for students is empathy. In the aspect of interpersonal interaction or communication, the empathy is regarded by scientists as fulfilled for another person introspection or the ability to feel, see, distinguish, reproduce and respond to feelings and experiences of other people. It has a complex structure, including cognitive, emotional and behavioral components. As a cognitive phenomenon, empathy is a way of understanding another person, aimed at analyzing its personality, and not only meaningful but also intuitive knowledge of its emotional experiences. It is the ability to penetrate the affective orientation of another person; it is a sympathy for its experiences, the ability to be attached to the emotional life of another person, to share its emotional states, to experience emotional well-being or trouble. In addition, finally, the behavioral component manifests itself in the ability to “put” yourself into another person and influence the changes in its personality, its support and active assistance [Zymianskyi, 2015].

Therefore, we see empathy as an important factor in the student's spiritual development. It is an effective means of disclosure, assimilation and balance of the internal content of interpersonal relationships and social norms. Without it, adequate understanding is hardly possible. The manifestation of empathy in the communication process indicates the general set not only for understanding the formal part of communication but for entering its hidden meaning, the state of another person that appears primarily by nonverbal means — intonation, gestures, postures. That is there is a direct correlation: the higher is the overall culture of the personality, the more intense is the ability to empathize, sympathize with people. The egocentric emotions here are replaced by altruistic motives. Acting complicity in the fate of another person, compassion for another's grief enrich and develop interpersonal relationships. The actualization of empathic processes (development of emotional susceptibility, feeling of

internal promotion to another person) is realized in the process of interaction, communication of senior pupils, the meaning of which is the care of another person, which manifests itself in compassion and empathy to it. Ability to sympathize with and empathize and be happy for another person, and therefore, to be able to put yourself in its place — the main thing that defines a good person. These abilities can be developed; this can be taught by student youth.

In this way, under the condition of identification and empathy, the behavior of another person is taken into account, but the result of the joint actions will be different: one thing is to understand the partner in communication, taking its position, acting in accordance with it (identification); the other is to understand it, taking into account its point of view, even to sympathize with him, but to act in its own way (empathy).

For the development of the emotional and value-based component of spiritual values students must form a humanistic set for interaction, communication, interest in another person, willingness to engage with it in interaction; develop empathy, identification, interest in its own inner world, positive “I-concept”, as well as promote awareness by young people of motives of their own behavior, improvement of the structure of their value-based orientations.

It should be noted that spiritual values are based on a certain level of knowledge, the content of which is revealed in the understanding by the students of the essence of the spiritual values of the personality (responsibility, mercy, tolerance, dignity, self-sufficiency). One of the important components of the cognitive component is a reflection. Reflection involves not only the knowledge of the subject about itself and its activities but also the idea of how it and its activities are perceived by others. Reflection as the ability to self-knowledge, self-esteem, self-conception, self-education, self-regulation provides an opportunity for a personality to explore its own mental life as if from the side. In the process of reflection, the object of analysis is the results of the acquired spiritual experience. Reflection as self-analysis is a tool of self-control, manifestation in the behavior of responsibility, dignity, tolerance, mercy, self-sufficiency of the personality.

According to Bekh, reflection unfolds as the reasoning of the subject not only in the plane of its life today with its personal values, desires, aspirations but also in the plane of attaining possible higher spiritual achievements. And the deeper and more diverse the reflection is, the more differentiated the “I” is. On the depth of reflection there depends the emotional attitude of the personality to objects that belong to the sphere of its spiritual entities (the values of knowledge, activity, communication). At the same time, those positive emotions that arise may become a new self-sufficient motivation “I will independently change myself spiritually” [Bekh, 2012: 48-59]. Knowledge of spiritual values is a necessary, but insufficient condition for their formation in boys and girls. This knowledge should become their beliefs. With this in mind, researchers emphasize the emotional and value-based basis of knowledge, because only then the knowledge is internally absorbed when students experience them as a value, become their internal motives for behavior.

The praxical component of the spiritual values of students characterizes the manifestation of two (cognitive and emotional-value) components in their behavior. First of all, it is a collection of practical actions, through which students realize the object of spiritual values or take the means for this. Spiritual values in the context of this aspect of the study are seen as the choice and implementation by the students of ways to interact with the outside world, the search for meaning in this interaction, expressed in the unity of knowledge, skills and abilities of responsibility, tolerance, mercy, dignity, self-sufficiency, accumulation in the process of subject-subject interaction.

In this regard, the praxical component of the students' spiritual values is represented through the acquisition by them of a certain experience consisting of five components:

1. Valuable experience: interests, ideals, beliefs, social norms. It directs the efforts of young boys and girls to form spiritual values (in this case, it is an expression of a moral ideal and a model of a pupil with a high level of development of spiritual values).
2. Experience of reflection: the correlation of knowledge about its capabilities, about itself with the requirements of activity (in the context of our study — with the requirements of social and communicative activities).
3. Experience of usual activation: adaptation to a certain situation, communication, interaction, changing conditions, focusing on certain conditions in the achievement of success (helps to adapt its efforts in order to solve important tasks, in particular, readiness for personal and life self-determination).
4. Operational experience: the ability of responsibility, tolerance, mercy, dignity, self-sufficiency, as well as self-regulation skills (the combination of specific tools for transforming the situation and its capabilities).
5. Experience of cooperation: it is formed in relations and communication of students with peers, other people, helps to unite efforts, jointly solve tasks and provides subject-subject interaction.

All five components of subjective experience constitute an integral system of student life experience as a subject of interaction, communication, life self-determination.

Praxical component of spiritual values is formed in the process of communication of students and is associated with a variety of activities that is expressed in the ability of pupils to use in interactions or communication their social and communicative properties, in skills related to the understanding, considering in interpersonal interactions or communication features of another person, the ability to establish, maintain contact, send and intercept the initiative in communicating, constantly stimulate both their own activity and the interlocutor's activity; to predict the possible development of a situation within which communication takes place; to be able to overcome psychological barriers; to choose an appropriate style of behavior, gestures, facial expressions, etc.

A significant role in the formation of students' spiritual values belongs to socially significant joint activities. It is referred to a leading reference group in which interpersonal relationships are due to its content. The joint activity involves a system of interaction between peers and promotes the establishment of positive relationships between them, enables their spiritual, personal growth and is a means of expanding students' social contacts and their successful social adaptation. In this regard, according to Orban-Lembryk, it is in the group that the most favorable situation occurs for the spiritual development of the student. First of all, joint group activity involves a system of interaction between group members, between a particular student and a group as a joint subject, the condition and means of forming of which is communication. Accordingly, a system of interactions of individual and collective needs, interests, values, motives, goals regulating the development of certain rules and norms of behavior, is formed. Moreover, if the nucleus of the direction of collective activity is the goals, the significance of which is well understood by all and the dominant motives of activity, then the source of collective goals and motives is the value orientations that are formed in the process of acceptance by the group of the values of society [Orban-Lembryk, 2002: 53].

The praxical component of spiritual values is also reflected in the levels of formation and sustainability of the spiritual qualities of student youth (dignity, mercy, tolerance, responsibility,

self-sufficiency) that make their behavior constructive, as well as is an expression of their ability to be responsible for their actions, control their own emotional states, live in society, cooperate, choose the situation on the basis of reflection, show tolerance in relationships. This component is also related to the need to form students' emotional self-regulation, behavior in communication, interaction. The main function of the activity is that it helps to acquire social experience, the experience of the students' treating towards themselves, people, the world, to form social and communicative skills. To organize the constructive activity of students, it is first of all to form an awareness of the need and the desire to identify the social and communicative culture in daily interpersonal relationships, as well as to master its mechanisms.

The manifestation of spiritual values by students synthesizes the possibilities of choosing a variety of behaviors, modes of activity that are adequate to the specific relationships and the conditions under which they are realized. In each case, choosing behavior or kind of activity, the student must establish new relationships with other people, so any meaningful act of choice, however individual it may seem, is at the same time the moment of functioning of the community to which it is included, an indicator of its needs in communication, interaction. That is why relationships, communication cannot be imposed outside. They need to be born and developed as a result of the activity of the person itself, who realized the need and responsibility for their improvement.

Consequently, the spiritual values of students are determined by their value orientations, moral beliefs, relationships with others, the ability to act in accordance with socially accepted norms of conduct. They reflect the attitude towards themselves, other people and the outside world. It can be argued that the moral qualities unite the society and the pupil, representing spiritual values in an emotionally fixed form.

### **Pedagogical support for the process of forming the spiritual values of student youth**

The basis of the formation of the spiritual values of students of higher education institutions is the process of mastering by young boys and girls moral norms and values that govern the behavior of people and ensure their stability in different circumstances. At the same time actions directed on the external observance of moral norms, but caused not by the interests of other people, but by other motives (for example, by the fear of disapproval), according to the logic of morality, cannot be regarded as moral.

Formation of spiritual values of students requires the creation of a coherent, self-governing system of education, which involves:

- a) Increasing attention to the student's personality, taking into account his capabilities and needs.
- b) Development of internal motivation, the formation of knowledge and skills about spiritual values.
- c) A complex of interaction between educational institutions and the efforts of public organizations to create conditions for a specific educational environment that would ensure the creative integration of student youth into different types of culture and would contribute to their intensive spiritual growth.
- d) Purposeful scientific and methodological support, improvement of theoretical and methodical training of pedagogical staff on the activity of forming spiritual values with the use of modern forms and methods of education, as well as through self-education.

According to academician Bekh, one of the conditions for effective education “is the creation of a special scientifically organized society, which differs from the usual environment with higher by content and intensity characteristics of joint activity and communication, emotionally and intellectually rich atmosphere of cooperation and creation. At the same time, the team of teachers, according to the scientist, acts not in the declarative form of the “group of colleagues-like-minded people”, but in the form of a “collective of creators”, acting in accordance with organized order, rituals adopted in a particular environment. Teachers join in the joint activity as equal creative participants” [Bech, 2003: 26-27].

In this context, special attention is paid to the forms and methods of instilling spiritual values, which have a social precondition and practical direction, provide methods for interaction between teachers and students, determine the degree of activity of student youth in the educational process and the time interval of its implementation.

Forms of an organization of the process of instilling spiritual values are divided on the following basic features:

- a) The theoretical and practical importance of creating optimal models of relationships in the system “teacher, curator — student — student group”.
- b) Ways to stimulate student activity.
- c) The share of application in the educational process.
- d) Time interval of implementation.

An example of a modern form of the organization of instilling students’ spiritual values is work with a web-quest, prepared by a teacher or found on the Internet. Web-quest is called a specially organized type of research activity, for which students search for information on the network at specified addresses. They are created for the more effective use of time by those who learn, the usage of the acquired information for practical purposes, the formation of the ability to think critically, analyze, synthesize and evaluate information.

In order to make this work as effective as possible, a web-quest (a specially organized web-page) must contain the following parts: 1) an introduction that describes the terms of its holding and proposes an initial situation; 2) an interesting task that can be really implemented; 3) a set of links to network resources that are required to complete the task. Some (but not all) resources can be copied to the website of this web-quest in order to facilitate those who learn, download materials. The resources indicated should include links to web pages, expert emails or topic chats, books or other materials that are in the teacher or library.

Web-quests can be short-term and long-term. The purpose of short-term projects is to acquire knowledge and to integrate them into your own knowledge system. Working on a short-term web-quest can take from one to three sessions. Long-term web-quests are aimed at expanding and clarifying the concepts. After completing work on a long-term web-quest, the student must be able to conduct a deep analysis of the knowledge gained, be able to transform it, possess the material so that he can create tasks for work on the topic. Working on a long-term web-quest can take from one week to a month (maximum two).

The forms of the web-quest may also vary. In particular:

1. Creating a database of problems, all sections of which are prepared by students.
2. Creating a micro-environment in which students can move through hyperlinks that simulate physical space.
3. Writing interactive history (students can choose options for continuation of work; for this purpose, they should each time indicate 2-3 possible directions).



4. Creating a document that contains an analysis of any complex problem; students can agree or disagree with the author's opinion.
5. Online interview with a virtual character. Students who have experienced the interviewer's personality well enough develop answers and questions. This option is to be best offered not to individual students, but to a mini-group that receives an overall assessment.

Students may be offered a series of web-quests on themes "Tolerant personality", "Responsible act, responsible behavior", "Human power is in the dignity", "Mercy as spiritual value", "Personal self-sufficiency", etc.

A special kind of work is the "virtual rally" — specially designed by teachers' web pages with a link to various resources in the telecommunications network and questions that need to be answered by visiting the sites. The task of those who are learning — to visit the maximum number of sites and correctly answer all the questions. Time of work is limited — 1 hour. At the end of the work, the learner sends the report to the teacher by e-mail or writes it in writing. The best works are published on the course support site.

The basic methods aimed at the formation of students' spiritual values include the production of individual programs of personal growth, self-presentation, development and protection of creative projects, Socratic conversations, discussion swings, solving individual and value problems ("angles", "snowballs", "graffiti"), and exercises.

Among the effective methods for the formation of spiritual values, it is worthwhile to highlight the training "Forming spiritual values in action", which has a number of advantages:

1. The common goal brings together and there comes the awareness that the problem of the formation of spiritual values relates to everyone.
2. The training provides an opportunity to hear the thoughts of others on the problem of the formation of spiritual values, in particular, dignity, responsibility, tolerance, mercy and compare them with your own vision of the problem.
3. Group work contributes to self-evaluation of student behavior in a particular situation.

During the training, active formation of tolerance, mercy, responsibility towards representatives of other nations, cultures, religions, as well as views and opinions of others takes place.

A number of interesting methods for the formation of spiritual values should also include the case method "Spiritual Values", which is based on students' analysis of the information received on problematic issues regarding spiritual values, as well as finding ways to resolve them. The case method is an interactive learning method that enables the educational process to be brought closer to the practical work of future professionals. It contributes to the formation of the skills of a rational solution to the problems of spiritual values, forms the ability to analyze and diagnose the problems of the formation of the spirituality of the personality. There are such types of cases: case-case, case-exercise, case-situation.

A case-case type tells of a particular case, it can be used during a lecture in order to illustrate a certain idea of forming the spiritual values of a personality or raise questions for discussion.

A case-exercise type gives students the opportunity to apply the acquired spiritual skills in practice.

A case-situation type requires students to analyze interaction situations based on the identification of spiritual values. In it the question "Why the process of interaction has obtained such a development? is often asked".

The method of the round table on the topic “Spirituality as a component of competence of the future specialist”, “Spiritual values: the path to self-improvement and self-realization”, “Spiritual values and student environment” should be used to discuss complex theoretical problems of spirituality and exchange of international experience.

Scientists distinguish a number of methods that contribute to the formation of students’ spiritual values, namely: the method of forming consciousness (suggestion, belief, example) and the method of gaining experience in social behavior (teaching, exercising, commission, demand), self-education.

### **Features of pedagogical support in the process of forming the spiritual values of students**

An important condition for the formation of the spiritual values of students of higher educational institutions is the pedagogical support of students in moral self-determination, a manifestation of spiritual values.

Pedagogical support of the personality is the subject of consideration in the context of various psychological and pedagogical areas: the concept of “relations that help” of Rogers, the existential psychology and pedagogy (Binswanger, Frankl, Bolnov, Barret and others), the idea of “strengthening the existence of another” of Sergii Rubinstein, the concept of the personalization of Petrovsky and supersituative activity of Petrovskiy [Petrovskiy, 1978].

Under pedagogical support, we understand the activities of educational process subjects, which are aimed at providing preventive and operational assistance. The psychological aspect of such activities consists in participation in life’s self-determination, in the preparation for the moral choice in crisis situations, in self-disclosure and in the elimination of subjective obstacles to development, as well as in providing assistance in specific situations. Pedagogical support can be a necessary stage of development, relatively free from the forming role of another and closest to an independent organization. The purpose of pedagogical support in the formation of spiritual values of students of higher educational institutions is to eliminate the obstacles that arise in the way of the personal formation of pupils. In the broad sense, pedagogical support consists in creating favourable conditions for the development of students’ moral consciousness, the disclosure and realization of their potential, the formation of the ability to act independently and moral self-determination. In our study, we consider pedagogical support as an important condition for the formation of the spiritual values of students of higher educational institutions

Pedagogical support of students for the formation of spiritual values should have a systemic character and include the following factors: the need to optimize communication and increase the level of teacher’s personal development; the opportunity to reveal an individual style of communication; the presence of a flexible and creative approach to the problems of educational interaction; the desire of subjects to self-develop.

In the individual support of the student in terms of revealing spiritual values, several interrelated stages can be distinguished:

- a) Diagnostic — clarification of the problems of understanding and producing spiritual values in relationships.
- b) Search — a joint search for causes and methods of solving problems of identifying spiritual values in relationships.
- c) Designing — the establishment of relationships with the aim of approaching the

solution of the problem of identifying spiritual values in relationships.

- d) Activity — the interaction of the teacher and the student in the construction of a personal algorithm for identifying spiritual values in relationships.
- e) Reflexive — an analysis of joint activities on the problem of identifying the spiritual values of the student, discussion of the results obtained, ways of solving the problem.

Each stage of pedagogical support involves the development of various forms, methods, means of educational activities, with the help of which pedagogical support for the student is provided in order to form his spiritual values.

The basic principles of providing pedagogical support in the formation of the students' spiritual values are their consent to the assistance and support, orientation towards the students' ability to choose on his own the identification of the action-dignity, action-tolerance, action-responsibility, action-mercy in their relationships.

Pedagogical support for students can also be defined as the assistance of a teacher, curator of an academic group, aimed at forming a deep inner motivation for the formation of spiritual values, self-education and facilitating adaptation to the conditions of a real educational process in a higher educational institution. All this will contribute to a clear awareness of the students of their own individual, potential features.

Implementation of the conditions of pedagogical support is carried out in the educational process of a higher educational institution according to the following principles:

1. The principle of facilitation (providing a group of professional support — teachers, curators of the academic group, methodologists).
2. The principle of dialogicity of interactions (the interaction of all participants is the nature of a dialogue in which each participant has equal opportunities to speak and everyone can be heard).
3. The principle of reflexivity (making by a student and a group of support the analysis and correction of their own behavior and interaction with groupmates).
4. The principle of personally oriented education and upbringing (ensuring the right to freedom of choice of the value position, the possibility of its effective implementation in the presence of a set to overcome disharmony in interaction).
5. The principle of feedback of theoretical training and practical activity, which provides, on the one hand, the comprehension and application of theoretical knowledge in everyday activities, and, on the other hand, — consolidation of empirical knowledge obtained during the study of theoretical disciplines.
6. Sequentiality — the gradual learning of all structural components of the spiritual values of the personality, alternate mastery of the skills of responsibility, tolerance, mercy, dignity and self-esteem.
7. Continuity — the interconnection of all types of practice, when learning something new is carried out on the basis of experience gained by students in the previous stages of practical training.
8. Dynamism — a gradual complication of tasks of various types of educational activities, expansion of the spectrum of tasks for the development of an individual style of formation of spiritual values of students.

Principles of pedagogical support should be implemented in the process of all types of activities and include: conducting explanatory work with students on the formation of spiritual values in

them, analysis of the main false judgments about such a phenomenon; formation of a positive set of students for spiritual development; assistance to future specialists during the preparation of an individual plan for the formation of spiritual values; diagnostics of the formation of students' spiritual values by developed indicators, familiarization of students with the results of diagnosis and consulting on the improvement of the level of formation of spiritual values.

It is necessary to develop a prompt card for the student, which would contain a description of the process of formation of spiritual values, content, criteria for the formation of such a phenomenon, and advice on improving the effectiveness of the formation of spiritual values. It is advisable to use training exercises, various types of techniques that provide feedback at the discussion stage: description of feelings and emotions in the process of playing a role, discussion of memories about one's life experience, associated with a similar situation or problem, self-observation from the side; conducting with the students various test methods for the identification of individual-typological features, professionally significant and personality traits. Such techniques are aimed at developing spiritual skills, empathy, positive "I-concept" of a future specialist; provide self-assessment by students of their own verbal and non-verbal communication, image, conflict, identification of barriers in interaction. On the basis of the results of these methodological diagnostics, it is necessary to give the student recommendations on self-education.

In order to provide pedagogical support and constant feedback with students, it is expedient to develop a training program for further self-development, self-education, and the formation of spiritual values. The developed training program is focused primarily on the organization of interaction between the teacher and students. It is based on the idea of constructivist pedagogy, which seeks to create a developing environment for students, which provides the possibility of searching for their own "I", learning ways to construct knowledge, taking into account the individuality and uniqueness of the experience of each personality [Zhyrun, 2011].

The training program "Self-creation" contains the following blocks: student's prompt cards, methodical tools, diagnostic tools, situations and video situations of actions of responsibility, tolerance, mercy, dignity, self-sufficiency, exercises to identify spiritual values of personality in everyday life.

Pedagogical support of students in the educational process of a higher education institution involves prompt assistance in solving their individual problems in the realization and formation of spiritual values, in the development of the creative potential of students.

Pedagogical support is a moral category, since it is about the assistance to the developing person, about the self-determination and self-realization, the formation of relations with people. Pedagogical support is valuable if it is tactful, competent, timely, targeted, dosed and every day, and most importantly — if in all cases it fully fulfils its educational purpose and works for the future.

We propose a model of pedagogical support developed in our research as a value-oriented strategy for the formation of students' spiritual values. At the first stage, students' attention should be emphasized on the identification of actions of responsibility, tolerance, mercy, dignity in relationships, which requires comprehension. The identification of spiritual values is based on the analysis of various cultural values: the values of art, the everyday culture of the relationships of students with groupmates, coursemates, and friends.

The second stage of pedagogical support is related to the students' search for their own understanding of spiritual values. At this stage, the attention must be focused on their orientation towards humanistic values and the formation of students' spirituality.

The third stage is a dialogue, aimed at creating students' own algorithm for identifying spiritual values in a relationship. Entering into ideas of Grygoriev, who researched the influence of pedagogical support on the students' search for a value-based sense of life, we believe that the important condition for the formation of spiritual values in students is the position of a teacher who can understand, accept and recognize. At this stage, students create their own algorithm for identifying spiritual values, comparing it with the views of friends, comrades, group mates, and close people.

The fourth stage is reflexive, related to the analysis of joint activities to solve moral problems in identifying spiritual values in relationships. The necessity of this stage is due to incomplete dialogue, the readiness of students to exchange spiritual values. The role of the teacher at this stage is to provide students with opportunities for self-determination in relation to spiritual values.

## Conclusions

Thus, the process of forming the spiritual values of student youth in a higher education institution involves self-knowledge, self-awareness, disclosure by young boys and girls of their personal characteristics. All this is decisive in interaction, communication with other people, in the consideration of the main components of the spiritual values of the personality, in teaching students constructive relationships, techniques of self-regulation of emotions and behavior.

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