

THE PHENOMENON OF SPIRITUAL UPBRINGING IN THE MODERN EDUCATIONAL CONTEXT

Formulation and justification of the relevance of the problem. Innovative processes, determining present reconstruction trends of higher education and trying to understand the meaning of human existence in their life-giving and professional spheres, require not only the improvement of educational component, but also to deepen ideas of modern educational context peculiarities that promote inclusion of the personality into the semantic and axiological world of culture, formation of subjectivity, identity, desire for self-knowledge, freedom of expression as basic professional characteristics.

Formation of professionalism is closely related to its spirituality, which emerges and develops in specially organized educational environment, determines professional and personal choice and is a prolonged task that is chosen by each person who decides on the basis of personal experience and internal autonomy. In our opinion to ensure the effectiveness of this important process, we have to define conceptual principles related to the peculiarities of modern educational

environment, one of the most important characteristics of which is spiritual upbringing.

Analysis of recent research and publications. Starting position in scientific research on the phenomenon of spiritual education and theoretical definition of its conceptual foundations was the statement that the essential foundations of education are rooted in spirituality and are related to the innate individual spirituality and are determined by culture of the society [3, p. 377–378]. In this context, extensive research on the manifestation of spirituality in social media and in educational reality has been carried out for ten years. The results of it were presented by the team of Ukrainian and foreign scientists in international collective monographs «Spirituality in the Human World» [3], «Spirituality of Education» [4], «Context of Spiritual of Education» [2].

The consistent development of the concept of upbringing spirituality in aforementioned collective monographs, which was the basis for a conceptual idea about spirituality by professor I. Kievisas about upbringing spirituality as a

pedagogical reality and the phenomenon, which appears in the process of glorifying by the subjects that create their educational reality and it is the space of personality manifestation [4, p. 29]; was widely publicized among the leading researches of the academic community and educational institutions and led to further study issues related to the development of spiritual education, as a phenomenon of modern reality that needs to find ways of its implementation in the different ages of a person; benchmarking factors of its development as a manifestation of social maturity of a personality in pedagogical education space etc. [5].

The purpose of the article is to introduce the basic concepts of spirituality education as the basis for determining the prospects for the development of modern educational space.

The main material of the study. Taking into account the objective of this article we deliberately limit vector of our research and specify only at human conscious built environment and accordingly built the idea of spirituality. First of all, it concerns the concept of spirituality in the context of its manifestation, which is due to expression of personality that created spiritual environment. That is, using self-expression (creativity) a person opens his / her spiritual world, and creativity results which are determined by the personal sense, spiritualize the environment. Thus, the transformation of the created environment or spiritualizing by a personality, reveals human belonging to this process and suggests spirituality environment.

In the process of collective study we singled out the following benchmarks of spiritual sphere: *general* spirituality that is enshrined in the culture and is characteristic of all members of society; the *manifestation* of spirituality as an action of a person in the environment that surrounds here and now; and *personal space* of spirituality that also covers spiritual educational context. [2]

Such markers promote awareness of the human meaning of environment and specify the focus of impact on his / her spirituality. Considered and generalized spiritual environment can be represented as a dynamic process existing as the current phenomenon: spirituality of environment.

Thus, in the process of reviewing the concept of spirituality and expressing in a social environment (spiritualizing environment), it is possible to explore the phenomenon of spiritual education: its precise origins, process and conceptual basis of existence.

The second position that makes understanding of the phenomenon of spiritual education closer, is the ratio of individual freedom and spiritual environment.

The social aspect of spirituality of environment is a generalized reflection of the overall inherent to all members of society spirituality. But anyone who sees this universality always does it through the personal prism. The essence of the value of personal freedom and spirituality of human environment lies therein. So, when you try to open a spiritual environment, including educational one, both its indicated components (personal and social) must be analyzed.

In revealing the phenomenon of spirituality ordained individual freedom and the common spiritual context (public spirituality) space occupy a special place, the space of individual freedom in spiritual context of society, if to be more specific.

The space of common spirituality is defined by embodied spiritual values in the culture of the nation. Depending on the scope defined by recent personal freedom, the person has the opportunity to highlight the space in which he or she could describe the spiritual education and penetrate into its meaning, so that will stimulate personal maturity, and thus improve the quality of education in practice. On the other hand, the manifestation of individual freedom in spirituality space of common democratic society is a conceptual basis of the phenomenon of spirituality and offers opportunities for promoting personal maturity in educational reality.

As for spiritual educational activities, which are the next category of the concept of spirituality education, we have noted that education, being inseparable from the human environment, facilitates its integration into this environment. In the process of the integration spiritual environment becomes particularly important, including the kind of environment – educational reality.

It is clear that in different historical periods different objectives of society were settled, which were solved out on the background of certain paradigms. The development of modern society is characterized by global processes of transformation of reality, the inevitable effect on the education system and upbringing. The present period is characterized by the desire to avoid the traditional, classical education and the desire to free development of personality, meaning the transition from stable, moving to the directive, based on the personal needs of the individual systems.

According to I. Kievisas changing the paradigm that in fact happened on the verge of the XX–XXI centuries, now there is a qualitatively new structure and system of education where special attention is given to the learner as a subject of the educational process and the necessity of pupil and teacher activity in the context of their cooperation. The rapid flow of new information

contributes to it and that requires a joint search and eliminates significance of the current focus on memorizing and reproduction of knowledge. So, pedagogical reality that reflects the humanization process also requires a measured review.

Solving the problem of humanization of contemporary educational reality, it is appropriate to rely on the spiritual heritage of the nation, because it is a source of spirituality and its manifestation system. Dealing with this kind of problem in the traditional system of education usually covers education issues of spirituality. But taking into account the current role of the studying person (pupil or student) as a part of the process, it is not enough. It is important that the issues of spirituality are relevant precisely to him / her, and then addressing them, he or she is actively involved in the searching of answers. In this case, the teacher has a problem of selecting the strategy of the organization of educational process and adjustment of spiritual environment as «spiritual environment (spiritual upbringing) is a space of personality manifestation, where answers to various questions related to content activity, behavior, the role of environment in human life culture must be asked and found» [2, p. 3]. Therefore, there is spiritual education, which is defined by us as a kind of environment.

Obviously, there is the phenomenon of spiritual education in case of recognizing the pupil as a creator of the environment, a member of culture in the process, which is directly linked with the development of individuality. But alas, today the dominant culture of consumerism is still often focused on one-sided, based on social development needs of education. This orientation confirms the limited understanding of the role of spirituality in the process of becoming not only personal maturity of the younger generation, but also the development of society. That is why present, in classical education and training concepts of spirituality are related to the spiritual education of the younger generation by means of any object, or by educational activities. Thus, education serves as a partial spiritual problem, not a comprehensive conceptual problem of education.

We surely do not reject the importance of the knowledge environment, the needs of society, improvement of the competencies and creative power of students and consider this approach as means and necessary steps in the transformation of perceived student activities and social significance of the essence. However, we understand the limitations of this approach and the need to urgently address the conceptual issues of spirituality education which covers existing educational reality.

In fact, these are different approaches to the

understanding of the maturity of the person and the role of spirituality in the educational reality. Stimulation of maturity is based on knowledge of spirituality, characterized by the so-called spiritual formation that is the introduction of a certain ideology in the minds of young people. Such education can contribute to the individual manifestation in monoculture environments where they are taught to act according to these environment characteristics of culture model and interpersonal relations. This approach generally characterizes traditional education, focused on learning and maturity that helps the trained individual to perform the established social order model.

The second approach is the case when spirituality is seen as property and educational component of reality; as a phenomenon that appears during inspiration entities created by reality [4, p. 29). In such a situation, the individual maturity is determined by stimulating creativity, self-expression and the ability to change the environment. This approach makes it possible to achieve any target of those who learn not only through the use of standard models and behavior, but also by means of their own creation. And in that case, the installation to work creatively, innovatively is set, and therefore to serve as a subject in the process of creation and the spiritualizing of the environment as a personal world.

These differences provide a basis for understanding and realization that in a democratic society humanizing of educational reality is advisable to build, focusing on spiritual education. Hence, changing the paradigm of education and humanization (inspiration) is reasonable to represent the environment in the context of the conceptual foundations of the phenomenon of spiritual education.

Examining the education issues of spirituality we confirmed interdependence *sense of cultural phenomena and spiritual upbringing*, when a person penetrating the meaning of cultural phenomena, consciously or unconsciously, actually crystallizes relevant to them accumulating personal meaning, which is transferred to the environment (subjectivity environment). So, a person must not only know spiritual space, but understand it as an integral part of the environment as «the maturity of the individuality depends on the culture environment and human capabilities to understand, assimilate and spiritualize it personally» [3, p. 361). Thus, perceived sense of the environment and its effects is another aspect of the conceptual foundations of the phenomenon of spiritual education.

It is important to understand the significance of the phenomenon of spiritual education, because it is closely connected to social and transcendent

reality, but human being as a person grows in the social environment using creativity. That is why the traditional focus of education and training at only existing models of culture and its empirical manifestations limiting is not justified, while the possibility of individual expression in transcendental reality. We consider to be important not only a parallel existence, but preserving and expanding both sides of the existing space. This is especially true about educational process, where the identity formation is done and bases of development are fixed.

Thus, simultaneous attention to both sides of the pedagogical space turns it into a single and open to the reality of the existence of human beings in a social environment, creativity and expression of spirituality through their own activities (spiritualizing of created environment) provides identity formation in the context of modern democratic culture.

Conclusions and prospects for further researches of direction. Extrapolation of the main theses of the presented above concept into the realm of modern educational space makes it possible to determine the features of spiritual education within the created and existing learning environment, focusing on the possibility of spiritual growth (maturation) of the person in such an environment, highlighting the specific indicators of the maturity and capacity for the transformation of reality. Exactly this aspect of the study was one of the main scientific studies of researchers in the following international collective monograph on the development of spiritual education [1], the main theses of which may become decent guidance of creating modern educational space in the university.

So, taking into consideration the nature of the model of spiritual maturation (formation of spiritual maturity) of a person, when he / she develops individual inner world in appropriate environment [1, p. 16–18], accepting incorporated values [1, p. 18–21] and becoming a social entity (in our case – the subject of educational reality) and the possibility of its realization through spiritual dimension of human creativity (professional), being a phenomenon that reflects the manifestation of personality in the creative process using his / her own ways of expressing inner world, spiritual nature and spiritual potential [1, p. 21–40], opening up the possibility of understanding as professional and educational future professional is aimed at making self-spirituality as a reflection of the manifestation of the unity and integrity of a human being in respect of appropriation culturally inherited spiritual values [1, p. 40–53].

The development of spiritual education is an essential sense of educational, social and global

environment. Accordingly, there are different circumstances of spiritual education. The circumstances of the global environment defining the framework and features of the process of spiritual education at the level of choice of approaches to educational reality [1, p. 145–163] the circumstances of the social environment mostly determine the behavior and function of educational process [1, p. 163–171] and to the peculiarities of national culture and mentality of the people who are related to the circumstances affecting the practical realization of spiritual education [1, p. 171–181]. In this context, it is possible to introduce the use of the above forms of spiritual education and certain forms of the environment as a whole and consider such integrity as a model of spiritual education, which is the theoretical basis of the process of identity formation in contemporary educational reality and especially in modern educational sphere of higher education.

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