

УДК 378.015.31:2-47

DOI <https://doi.org/10.33989/2524-2474.2022.79.264673>

**TETIANA FAZAN**

ORCID: <https://orcid.org/0000-0001-9132-9394>

Place of work: Poltava V.G. Korolenko National Pedagogical University Country: Ukraine, Poltava

Email: fazantp7@gmail.com

## **MODERN SPIRITUAL AND MORAL ASPECTS OF EDUCATION IN PEDAGOGICAL INSTITUTIONS OF HIGHER EDUCATION**

*The purpose of the article: to reveal the essence of the concept of spiritual and moral education in pedagogical institutions of higher education. To determine the directions of spiritual and moral education of students of higher education institutions. Create a model of spiritual and moral growth of the individual.*

**Keywords:** spirituality; morality; spiritual and moral education; pedagogical institutions of higher education.

The formation of the individual depends on education, and the power of the state - on the spiritual and moral condition of its citizens. Modern psychological and pedagogical research has shown that 73% of modern university students dream of building a successful career; have high fortunes to spend money on entertainment, luxury vacations, purchasing status items, 65% of young parents believe that caring for children is To meet the material needs of a child, 84% of young people aged 17 to 25 believe that caring for the elderly is buying medicines, food, food, a modern telephone and other modern gadgets. And not a word about communication, moral support, just a phone call (Верхова, 2019).

Spiritual and moral education at the present stage of development of higher pedagogical education is closely connected with the formation and development of spirituality and morality. Scholars believe that the basis of spiritual and moral education is the involvement of the individual in the highest universal values: mercy, truth, justice, willingness to give up their own interests for the interests of others, the desire to do good to people and try to stay away from evil. The degree of formation of these personality traits indicates the level of his spirituality and morality. Currently, the Ukrainian state is experiencing a crisis that has affected almost all spheres of human life - from economics to culture. The spiritual crisis today is manifested in people's sense of the futility of life; in the devaluation of human laws; in daily violation of norms of behavior; in the loss of human values.

Deterioration of moral relationships between people is manifested in the behavior of adults and youth. Therefore, the urgent need of the time is to return to the eternal values of mankind, to rethink the ideals that should lay the foundation of spirituality as the initial direction of further development of human civilization. The development of the spiritual qualities of the individual should become the main task of human existence and the ultimate goal of the functioning of the system of education and upbringing.

Today we are witnessing an active process of updating the content of education in the framework of NUS. One of the tasks of modern education is to rethink and reorient to the formation of a high moral civic position, national self-identification, inner moral consciousness, spirituality, based on the moral qualities of the individual. Thus, the National Doctrine of Educational Development states that education «reproduces and increases the spiritual potential of society.» values of national culture... ». In addition, one of the priorities of state policy in the field of education is the formation of national and universal values, which should enrich the spirituality and culture of the people (Про Національну доктрину, 2002). The «National Strategy for the Development of Education in Ukraine until 2022» emphasizes the return to the main principle of pedagogy - the priority of the values of spiritual and moral education over material and economic. Therefore, education in this document is interpreted as the transmission to the next generation of the traditional spiritual hierarchy of values, through which the best achievements of national culture are assimilated. (Про Національну стратегію, 2013).

A number of government documents in recent years confirm the focus of higher education on the moral development of the individual. The Law of Ukraine «On Higher Education» emphasizes «preservation and increase of moral, cultural, scientific values and achievements of society»(Law of Ukraine «On Higher Education»). The Law of Ukraine «On Education» defines the purpose of education as «comprehensive human development as a person and the highest value of society, its talents, intellectual, creative and physical abilities, formation of values and competencies necessary for successful self-realization, education of responsible citizens capable of conscious social choosing and directing its activities for the benefit of other people and society, enriching on this basis the intellectual, economic, creative, cultural potential of the Ukrainian people, raising the educational level of citizens to ensure sustainable development of Ukraine and its European choice»(Про повну загальну, 2020).

Much attention is also paid to the spiritual and moral development of the individual in the Concept of the New Ukrainian School, because the reform of various spheres of life requires a person with high spirituality, morality and recognition of ethical values as regulators of behavior. Competence approach, as a key factor in reforming national education, involves not only the need to acquire the necessary knowledge, skills and abilities to implement in professional life. and ensures the formation of values as the foundation of education (Грищенко, 2016).

Spiritual and moral education as a category of pedagogy is a state and church-Orthodox priority, part of the rationality of human existence. In the structure of the concepts of «spirituality», «morality», «spiritual and moral education» teachers of the XIX-XXI centuries highlight cultural, anthropological and natural elements, religious and Christian, moral and ethical ideals of nationality, patriotism, diligence and charity. Traditional pedagogy sees spiritual and moral education as the basis for preserving social peace in the religious-Christian dimension. The theoretical and practical significance of spiritual and moral education of the individual in the history and development of the new school and pedagogy is duly appreciated during the years of independence of the Ukrainian state. Modern scholars have turned to a thorough study of domestic historical and pedagogical experience of the past (N. Agafonova, M. Yevtukh, V. Zhukovsky, T. Zavgorodnya, S. Zolotukhina, I. Kurlyak, M. Levkivsky, O. Lyubar, Y. Rudenko, B. Stuparyk, O. Sukhomlynska, M. Yarmachenko, etc.) and retrospective analysis of the church and its impact on solving problems of spiritual and moral education (I. Andrukhiv, A. Vykhruhch, O. Vyshnevsky, L. Henyk, T. Ilyina, O. Kanevska, I. Myshchysyn, M. Stelmakhovych, O. Tymchyk, T. Thorzhevska, Y. Shcherbyak) to use the educational potential of the past in modern education.

The basis of spiritual and moral education is «spirituality» - the highest basis of human existence, a quality that is the opposite of corporeality; that is, the spiritual man gives preference to the spiritual life (*Біблія*, 1990). It means the high development of spiritual qualities of the individual, which are universal values - virtues, virtues, as well as the formed need for improvement. Love is recognized as the dominant value in the formation of spirituality. For a better understanding of the concept of «spirituality» Archpriest G. Dyachenko cites the concepts of «spirit», «soul» and «spiritual»: «Spirit - the highest ability in man (conscience), given directly by the Spirit of God ...; The soul is the spiritual part of the human being, which is the opposite of the senses, or the body...; the beginning of life, thoughts, feelings and desires of human beings, which are sometimes taken separately from the soul and from each other, the beginning of meaningful or mental life, which differs from the beginning of feelings (heart)...; Spiritual - a) in contrast to the corporeal - inherent in the spirit, as a disembodied being, or similar to the spirit, far from carnal needs, incorruptible, eternally alive, subtle...; invisible, intangible...; which hides under the visible, like a soul in a body, mysterious...; b) in contrast to natural thinking and the way of acting - one who comes from the Holy Spirit, who is under the influence of the Holy Spirit, who lives in the spirit as the highest part of the human being, [one] who is directly influenced by the Holy Spirit, gracious, holy» (Дяченко, 2002, с. 157).

The category «spirituality of the future teacher» is interpreted in modern pedagogical science as an integrative professionally significant quality of personality, characterized by focus on the spiritual values of culture in personal self-development and interpersonal interaction. The main criteria for the formation of this quality include: cultural competence, representation of spiritual and cultural values in the axiological potential of the individual, empathy, goal setting in the field of spiritual life and student involvement in spiritual and practical activities (Андрущенко, & Луговий, 2011).

Scholars have identified the following components of spirituality:

1. Demand-value - contains spiritual needs and spiritual value orientations.
2. Cognitive-intellectual - represented by such features of the mental sphere as observation, curiosity, depth, independence, critical thinking.
3. Volitional, which is manifested in such personality traits as: purposefulness, perseverance, self-control, self-regulation.
4. Action-activity - involves the implementation of spiritual self-development and is manifested in spiritual activities and spiritual actions.
5. Sensual-emotional, which is manifested in the development of the emotional sphere of the human psyche, the ability to experience a variety of feelings and emotions, as well as spiritual states.
6. Humanistic, which is manifested in the attitude of man to any form of life as the highest value; respect for the inner world of another person; embodiment in relationships with people of the highest spiritual values - goodness, beauty, love; careful attitude to spirituality.
7. Aesthetic, which reflects the human desire for beauty, harmony, perfection and is manifested in the need to perceive and create beauty, aesthetic feelings and aesthetic activity.

These components of spirituality can be considered as psychological landmarks in the educational process. Their purposeful formation is one of the main tasks of the spiritual development of the individual (Щербина, 2016, с. 287). The formation of spirituality - is the education of young people of high moral interests and demands, beliefs and orientations that contribute to the spiritual and moral activity of the individual.

Morality is the inner value basis of spirituality, the culture of the subject, which directs human activity to establish the self-worth of the individual, awareness of human responsibilities to others, to the homeland, society, nature. The priority of modern morality is universal humanistic values. Their criteria are not only ideas about such moral qualities as benevolence, respect for human dignity, mercy, kindness, humanity, tolerance, decency, the ability to forgive and do no harm, but also practical actions, deeds, motives, incentives and intentions of people. Of particular importance is the formation, and in some cases - development, the need for emotional and spiritual contact with people, the need for self-esteem, compassion and empathy for people.

Morality is the basis of the spiritual freedom of the individual and means the ability of man to differentiate between good and evil, the tendency of the will to do good and aversion to evil. The sphere of moral will is when universal demands coincide with the inner motives of man, it is the realm of creativity, inner self-compulsion, which turns into a tendency to do good. Any business that is not inspired by moral content becomes socially

dangerous and harms both the person himself and other people and society as a whole. The pursuit of good is the main driving force of moral consciousness, the structure of which includes: moral principles, sense of duty, responsibility, conscience, honor, dignity, shame, repentance.

Morality can be considered the internal law of the individual, his moral consciousness, which motivates a person to certain actions, deeds that do not conflict with social norms. A person with a high moral consciousness is said to be guided by the Golden Rule of Morality: «Treat others the way you want others to treat you.» Spiritual origins of morality are in the sphere of love for man, respect for life, faith in higher values, fear of losing human dignity and essence (Ковбасюк, 2018, с. 121). Thus, morality is an intrapersonal system of rules of human behavior, which answers the question: what is good and what is evil. Therefore, morality is always an independent human choice (The essence and methods of spiritual and moral self-actualization of the future teacher).

Analyzing the views of teachers of the past and present, we concluded that spiritual and moral education is a purposeful process focused on the spiritual and moral development of the individual and its formation: knowledge of the concepts of spirituality and morality (includes stages of perception, understanding, understanding, etc.); spiritual and moral feelings (conscience, duty, faith, responsibility, citizenship, patriotism, etc.); moral behavior (willingness to serve the people and the state, spiritual prudence, good will, etc.); spiritual face (patience, mercy, gentleness, innocence, etc.); moral position (ability to distinguish between good and evil, manifestations of selfless love, willingness to overcome life's trials, etc.).

Thus, the spiritual and moral education of students of higher pedagogical education should be aimed at integrating knowledge about the values of spiritual culture, enriching moral and spiritual needs, expanding the experience of spiritual knowledge through intensified spiritual and practical activities and striving for moral and spiritual self-improvement. The content of the process of spiritual and moral education of future teachers should include educational resources of spiritual and moral heritage and the best achievements of spiritual culture; socio-cultural potential of the educational environment of the institution of higher education, spiritual self-development and self-improvement of the student's personality.

Today we need a new, modern teacher, for whom the essential features are: trust and openness in communication with children; the ability to create a positive emotional atmosphere and sincerely rejoice in cognitive success; to provide assistance to students in understanding their own intellectual capabilities in various activities; to convince children in the prospects of high creative achievements, perception and awareness of social values, etc.

In the monograph «Personality on the way to spiritual values» Academician I. Bech identifies and substantiates for future teachers psychological guidelines (precepts of spirituality), which appeal to the growing personality to his inner world: to cultivate a pupil's spiritual outlook on life, support spiritual aspirations on the infinity of the «I-spiritual», to ensure spiritual integrity, to ensure separation from the «I-lower», to rely on the power of arbitrariness, to move from limited experience to creative independence, to prevent defects in personal self-development, to support real actions of the pupil pupils and others. Spiritual guidelines should permeate the educational process at all its age stages, and a teacher will be successful if he masters the ability to enchant students with sincerity, altruism and love for people (Бех, 2018, с. 236).

Prominent pedagogue and scientist M. Stelmakhovych emphasized that the education system should educate a highly moral person on the basis of national heritage: and bright sun, mother nature, from a good heart and sincere soul, deep human feelings and experiences, crystal honesty and humanity, bright spirituality, heartfelt love for children, the spirit of Mother Ukraine « (Стельмахович, 1997).

O. Dubaseniuk emphasizes that only the replacement of spontaneous self-education by an organized and controlled system of educational classes can increase and make habitual spiritual and moral needs. The main task of the pedagogical staff of the Free Economic Zone is to teach a young person to empathize, empathize, strive to do good, to form an intelligent and highly spiritual personality. (Дубасенюк, 2014, с. 79).

Motivational and semantic regulators of spiritual and moral development of each student, as a socially valuable person, should be basic universal spiritual values (Faith, Hope, Love). Spiritual values are the soul and image of the people, their character and ideals, preserved and transmitted folk traditions. The values of the past, the peculiarities of the nation's mentality and the priorities of historical and social development are laid down in the values. When a society has defined goals and values, it can gradually move and develop (Гавлітіна, 2019, с. 24).

According to the scientist O. Otych, each of these values is refracted in its own way through the prism of personality, determining its direction, and in the process of joint activities of the subjects of the educational process to create and spiritualize the educational environment is transformed into their personal qualities that determine their spiritual individuality. Only in this case we can witness the transformation of «educated man» into a cultural man, a bearer of moral and spiritual universal and national values, which in fact is the main goal of educating modern youth.

Based on the understanding of spiritual and moral education as a purposeful and clearly organized educational process that contributes to the spiritual and moral development of the student's personality, modern scholars have identified certain areas of this process:

- education of citizenship, patriotism, respect for human rights, freedoms and responsibilities;
- education of high spiritual feelings and moral consciousness;
- education of diligence, creative attitude to study, work, life;
- formation of values towards health and a healthy lifestyle;
- formation of values to start one's own family and have children;

- education of spiritual attitude to nature, environment (ecological education);
- education of values to the beautiful and eternal, the formation of ideas about the organic connection of aesthetic and moral ideals in the centuries-old heritage of national culture.

To effectively work on the implementation of all these areas, we propose a model of spiritual and moral growth of the individual (see Table 1).

Table 1.

*Model of spiritual and moral growth of personality*

<b>Model of spiritual and moral growth of personality</b>		
<b>Approaches:</b> <ul style="list-style-type: none"> <li>▪ system</li> <li>▪ personality-oriented</li> <li>▪ communicative</li> <li>▪ competence</li> <li>▪ culturological</li> </ul>	<b>Organizational forms of spiritual and moral education:</b> <ul style="list-style-type: none"> <li>▪ mass</li> <li>▪ group</li> <li>▪ individual</li> </ul>	<b>Tutors of spiritual and moral growth of students of higher education institutions:</b> <ul style="list-style-type: none"> <li>▪ educational department</li> <li>▪ teachers</li> <li>▪ members of the public</li> <li>▪ student self-government</li> </ul>
<b>Directions of spiritual and moral growth:</b> absolute eternal values, family values, values of personal life, national values, civic values.		
<b>Tasks of spiritual and moral growth:</b> formation of knowledge, development of feelings, formation of beliefs, formation of skills of behavior.		
<b>Personality with formed spiritual and moral values.</b>		

Implementation of this model involves the gradual movement of the individual from the cognitive (formation of knowledge about spiritual and moral values) component of the perception of moral and spiritual values to axiological understanding (achieving the goals of spiritual and moral education) and daily activities of acquired knowledge and beliefs (Верхова, 2019).

Thus, spiritual and moral education of students of higher pedagogical educational institutions is a process of organized, purposeful both external and internal (emotional and heart) influence of the teacher on the spiritual and moral sphere of the individual, which is the system forming his inner world. Spiritual and moral education of the individual is an objective necessity of today and helps every student of higher pedagogical institution to become a highly moral and deeply spiritual person and to revive true ideals.

#### СПИСОК ВИКОРИСТАНОЇ ЛІТЕРАТУРИ

- Бех І. Д. Особистість на шляху до духовних цінностей : монографія. Київ ; Чернівці : Букрек, 2018. 296 с.
- Библия. Книги священного писання Ветхого и Нового завета. Канонические. Chicago : SGP , 1990. 292 с.
- Верхова І. Духовно-моральні цінності сучасної молоді як консолідуючий чинник розвитку українського суспільства та української нації. *Особистість на шляху до духовних цінностей: теорія, практика, пошук* : всеукр. наук. конф., м. Рівне, 24 січня 2019 р. Рівне, 2019. С. 19.
- Гавлітіна Т. Духовні цінності як надбання особистості. *Особистість на шляху до духовних цінностей: теорія, практика, пошук* : всеукр. наук. конф., м. Рівне, 24 січня 2019 р. Рівне, 2019. С. 24.
- Дубасенюк О. А. Духовно-моральне виховання студентської молоді. *Інноваційні підходи до виховання студентської молоді у вищих навчальних закладах* : матеріали міжнар. наук.-практ. конф. (м. Житомир, 22-23 травня 2014 р.) / за ред.: О. А. Дубасенюк, В. А. Ковальчук. Житомир : Вид-во ЖДУ ім. І. Франка, 2014. С. 78–87. URL: <http://eprints.zu.edu.ua/18217/1/%D0%94%D1%83%D0%B1%D0%B0%D1%81%D0%B5%D0%BD%D1%8E%D0%BA%20%D0%9E.pdf>
- Дяченко Г. Повний церковнослов'янський словник. Москва, 2002. 1143 р.
- Ковбасюк Т. Духовно-моральне виховання як чинник формування підростаючої особистості. *Нова педагогічна думка*. 2018. № 4(96). Р. 120.
- Нова українська школа / за ред. М. Грищенко. 2016. URL: <https://nus.org.ua/wp-content/uploads/2017/07/konceptziya.pdf>
- Павлик Н. В. Сутність і методи духовно-моральної самоактуалізації майбутнього педагога. Київ : Логос, 2013. 48 с. URL: <https://lib.iitta.gov.ua/709795/1/44.pdf>
- Про вищу освіту : Закон України № 1556-VII від 01.07.2014 р. URL: <http://fedmet.org/analytics/zakon-ukraini-pro-vishhu-osvitu/>
- Про Національну доктрину розвитку освіти : Указ Президента України № 347 від 17.04.2002 р. URL: <https://zakon.rada.gov.ua/laws/show/347/2002#Text>
- Про Національну стратегію розвитку освіти в Україні на період до 2021 року : Указ Президента України № 344 від 25.06.2013 р. URL: <https://zakon.rada.gov.ua/laws/show/344/2013#Text>
- Про повну загальну середню освіту : Закон України від № 463-IX від 16.01.2020 р. URL: <https://zakon.rada.gov.ua/laws/show/463-20#Text>
- Психолого-педагогічні засади проектування інноваційних технологій викладання у вищій школі / заг. ред.: В. П. Андрущенко, В. І. Лугового. Київ : Пед. думка, 2011. 260 с. URL: [https://ihed.org.ua/wp-content/uploads/2018/09/levshyn\\_monografia.pdf](https://ihed.org.ua/wp-content/uploads/2018/09/levshyn_monografia.pdf)
- Стельмахович М. Г. Українська народна педагогіка. Київ : ІЗМН, 1997. 232 с. URL: [https://pedagogy.lnu.edu.ua/departments/pedagogika/library/stelmahovych\\_narped.pdf](https://pedagogy.lnu.edu.ua/departments/pedagogika/library/stelmahovych_narped.pdf)
- Щербина С. М. Духовний розвиток та формування духовної культури особистості – найважливіші завдання сучасної освіти. *Педагогіка формування творчої особистості у вищій і загальноосвітній школах* : зб. наук. пр. / голов. ред. Т. І. Суценок. Запоріжжя, 2016. С. 283–291.



## REFERENCES

- Andrushchenka, V. P. & Luhovoho, V. I. (Eds.). (2011). *Psykhologo-pedahohichni zasady proektuvannia innovatsiinykh tekhnolohii vykladannia u vyshchii shkoli [Psychological and pedagogical principles of designing innovative teaching technologies in higher school]*. Kyiv: Ped. dumka. Retrived from [https://ihed.org.ua/wp-content/uploads/2018/09/levshyn\\_monografia.pdf](https://ihed.org.ua/wp-content/uploads/2018/09/levshyn_monografia.pdf) [in Ukrainian].
- Bekh, I. D. (2018). *Osobystist na shliakhu do dukhovnykh tsinnosti [Personality on the way to spiritual values]*. Kyiv; Chernivtsi: Bukrek [in Ukrainian].
- Bibliia. Knigi sviashchennogo pisaniia Vetkhogo i Novogo zaveta. Kanonicheskie [Bible: books of the Holy Scriptures of the Old and New Testaments (canonical)]*. (1990). Chicago: SGP [in Russian].
- Diachenko, H. (2002). *Povnyi tserkovnoslovianskyi slovnyk [Complete Church-Slavonic Dictionary]*. Moskva [in Ukrainian].
- Dubaseniuk, O. A. (2014). Dukhovno-moralne vykhovannia studentskoi molodi [Spiritual and moral education of student youth]. In O. A. Dubaseniuk, & V. A. Kovalchuk (Ed.), *Innovatsiini pidkhody do vykhovannia studentskoi molodi u vyshchyykh navchalnykh zakladakh [Innovative approaches to the education of student youth in higher educational institutions] : Proceeding of the Intertational Scientific Conference* (pp. 78-87). Zhytomyr: Vyd-vo ZhDU im. I. Franka. Retrived from <http://eprints.zu.edu.ua/18217/1/%D0%94%D1%83%D0%B1%D0%B0%D1%81%D0%B5%D0%BD%D1%8E%D0%BA%20%D0%9E.pdf> [in Ukrainian].
- Havlitina, T. (2019). Dukhovni tsinnosti yak nadbannia osobystosti [Spiritual values as the property of the individual]. In *Osobystist na shliakhu do dukhovnykh tsinnosti: teoriia, praktyka, poshuk [Personality on the way to spiritual values] : Proceeding of the Scientific Conference* (pp. 24). Rivne [in Ukrainian].
- Hryshchenko, M. (Ed.). (2016). *Nova ukrainska shkola : kontseptualni zasady reformuvannia serednoi shkoly [The new Ukrainian school: conceptual principles of secondary school reform]*. Retrived from <https://nus.org.ua/wp-content/uploads/2017/07/konczepczyia.pdf> [in Ukrainian].
- Kovbasiuk, T. (2018). Dukhovno-moralne vykhovannia yak chynnyk formuvannia pidrostaiuchoi osobystosti [Spiritual and moral education as a factor in the formation of a growing personality]. *New pedagogical thought*, 4(96), 120 [in Ukrainian].
- Pavlyk, N. V. (2013). *Sutnist i metody dukhovno-moralnoi samoaktualizatsii maibutnoho pedahoha [The essence and methods of spiritual and moral self-actualization of the future teacher]*. Kyiv: Lohos, 2013. 48 s. Retrived from <https://lib.iitta.gov.ua/709795/1/44.pdf> [in Ukrainian].
- Pro Natsionalnu doktrynu rozvytku osvity [National doctrine of education development]*. № 347. (2002). Retrived from <https://zakon.rada.gov.ua/laws/show/347/2002#Text> [in Ukrainian].
- Pro Natsionalnu stratehiiu rozvytku osvity v Ukraini na period do 2021 roku [About the National Strategy for the Development of Education in Ukraine for the period until 2021]*. № 344. (2013). Retrived from <https://zakon.rada.gov.ua/laws/show/344/2013#Text> [in Ukrainian].
- Pro povnu zahalnu seredniu osvitu [About complete general secondary education]*. № 463-IX. (2020). Retrived from <https://zakon.rada.gov.ua/laws/show/463-20#Text> [in Ukrainian].
- Pro vyshchu osvitu [About higher education]*. № 1556-VII. (2014). Retrived from <http://fedmet.org/analytics/zakon-ukraini-pro-vishhu-osvitu/> [in Ukrainian].
- Shcherbyna, S. M. (2016). Dukhovnyi rozvytok ta formuvannia dukhovnoi kultury osobystosti – naivazhlyvishi zavdannia suchasnoi osvity [Spiritual development and formation of spiritual culture of personality - the most important tasks of modern education]. In T. I. Sushchenko (Ed.), *Pedahohika formuvannia tvorchoi osobystosti u vyshchii i zahalnoosvitnii shkolakh [Pedagogy of formation of creative personality in higher and secondary schools]* (pp. 283-291). Zaporizhzhia [in Ukrainian].
- Stelmakhovych, M. H. (1997). *Ukrainska narodna pedahohika [Ukrainian folk pedagogy]*. Kyiv: IZMN. Retrived from [https://pedagogy.lnu.edu.ua/departments/pedagogika/library/stelmahovych\\_narped.pdf](https://pedagogy.lnu.edu.ua/departments/pedagogika/library/stelmahovych_narped.pdf) [in Ukrainian].
- Verkhova, I. (2019). Dukhovno-moralni tsinnosti suchasnoi molodi yak konsoliduiuchy chynnyk rozvytku ukrainskoho suspilstva ta ukrainskoi natsii [Spiritual and moral values of modern youth as a consolidating factor in the development of Ukrainian society and the Ukrainian nation]. In *Osobystist na shliakhu do dukhovnykh tsinnosti: teoriia, praktyka, poshuk [Personality on the way to spiritual values] : Proceeding of the Scientific Conference* (pp. 19). Rivne [in Ukrainian].