



*Asesorías y Tutorías para la Investigación Científica en la Educación Puig-Salabarría S.C.*  
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**TÍTULO:** Valores como constituyentes de la salud espiritual. Experiencia de un experimento pedagógico.

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**RESUMEN:** El artículo se refiere a las conexiones generales entre la teoría de la salud mental y el desarrollo espiritual de la personalidad. Se demuestra que las mejoras en la salud mental se hacen posibles en consideración a los aspectos psicofisiológicos y meta-antropológicos de la existencia humana. Este enfoque requiere la cooperación intersectorial de todas las partes interesadas, especialmente la educación. Se realizó una investigación para encontrar variantes de formar valores espirituales como constituyentes de la salud espiritual y analizar su efectividad en pruebas educativas experimentales.

**PALABRAS CLAVES:** salud mental, espiritualidad, educación, crianza, valores espirituales.

**TITLE:** Values as constituents of spiritual health. Experience of pedagogical research.

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**ABSTRACT:** The article refers to the general connections between mental health theory and the spiritual development of personality. It is shown that improvements in mental health are made possible in consideration of the psychophysiological and meta-anthropological aspects of human existence. This approach requires intersectoral cooperation of all stakeholders, especially education. An investigation was conducted to find variants of forming spiritual values as constituents of spiritual health and analyzing their effectiveness in experimental educational tests.

**KEY WORDS:** mental health, spirituality, education, up-brining, spiritual values.

**INTRODUCTION.**

Research scholars around the globe are intensively investigating genetic, psychological, physiological, ecological, and varied other factors negatively influencing both individual's mental and spiritual health and the society's as a whole, which results in search for different forms of projects to maintain it.

The currently existing world experience in this sphere leads to two main conclusions. In the first place, spiritual and mental health maintenance still remains a serious problem for both developed and developing countries. In the second place, costly specialized medical institutions have not proved to be a universal panacea for all sorts of problems. Even with huge resources allocated to health care in developed countries, the appreciable improvements in the sphere of mental health become possible under the condition of less expensive services involvement, which affects far broader cross-section of the population.

The existing examples of intersectoral cooperation between medical institutions, nongovernmental organizations, educational establishments, public organizations and service consumers, in practice, ensure more substantial maintenance of spiritual health. Models of such cooperation are indicative of the fact that spiritual health is not a purely medical notion, but is defined by multiple social and personality factors due to which people can become more vulnerable in face of life problems; that is the reason why the investigation of spiritual health problems should be considered as broadly as it is possible from personality and socio-cultural positions, with the account of all the complexity of moral values formation and spiritual meaning of human activity in the modern world, which are frequently not sufficiently investigated as constituents of spiritual health. Early detection of spiritual disorders deserves particular consideration alongside with prophylaxis of spiritual wellbeing, which, first of all, requires a different level of school educational programs on the appointed problems.

#### **DEVELOPMENT.**

There is a range of nonmedical approaches towards the problem of spiritual and mental health. S.Freud, K.Jung and A.Adler carried out investigations in the area of psychodynamic approach; C.Rogers performed a study in the sphere of phenomenology; and there also are humanistic studies by A.Maslow. Spiritual health of the society, its dependence on cultural and social factors, realization of basic social needs, ways and methods to correct psychologically troubled society properly are given wide enough coverage by K.Horney, E.Ericson, and E.Fromm, where needs, meanings, identifications and other aspects are considered as constituents of mental and spiritual health.

The latest researches (e.g. Cloninger, 2012) state, that the formation of spiritual wellbeing purports the presence of a complex adaptive system because the same personality traits can predetermine different outcomes (i.e. multifinality), while different sets of personality traits can lead to the same outcome (i.e. equifinality). Thus, lineal stage models of development, like the ones of Ericson, Piaget and Kohlberg are defined as imperfect.

Kennon Sheldon and his colleagues have recently concentrated their attention on the concept of self-determination, according to which people believe that they pursue their objects because these objects correspond their main interests and values, not because other people tell them that they have to pursue these goals. Self-determined people usually demonstrate higher level of subjective wellbeing (SWB) (Sheldon, 2004).

Alan Carr supports the argument that existential or spiritual intelligence, or an advanced stage of moral development may be of decisive importance for positive spiritual health with the account of established interconnection between religious practices and wellbeing (Carr, 2012).

George Vaillant describes such spiritually important positive emotions as love, hope, gladness, forgiveness, compassion, faith, veneration and gratitude, which enlarge one's moral compass, strengthen creativity, help to break free from oneself, forming skills for overcoming mentally uncomfortable states (Vaillant, 2008). He also offers seven concepts of positive mental health: effective functioning, personality strengths, maturity, positive emotional balance, social-emotional intelligence, life contentment (true happiness) and stability. Besides, the author makes a valuable suggestion that these seven concepts of wellbeing agree with each other to great extent (Valliant, 2012).

The feedback in dynamics of wellbeing, believes Cloninger (Cloninger, 2012) reveals optimistic perspectives for improving mental health as it indicates the existence of numerous ways to wellbeing which can be adapted to everyone's individual strengths and weaknesses.

In the diversity of opinions and approaches, it is not difficult to trace links between the theory of mental health and moral development of a personality: the basis of spiritual health is the normal development of human subjectivity, defining criteria of mental health are direction at and the nature of actualization of human in man.

Search for new approaches as well as methods of formation of moral values remains acute, especially for a growing and developing individual, which would effectively influence the state of spiritual health.

The objective of this investigation is to research possible ways for formation of moral values as constituents of spiritual health and analysis of their effectiveness in an experimental educational testing.

Spiritual health is one of the essential universal values because it forms the foundation of human harmony and wellbeing. Nearly everything that happens with the mankind is connected to the spiritual health. Terminologically 'mental health' means a level of intellectual and/or emotional well-being and/or an absence of mental illness. In this research, the term 'spiritual health' means a range of characteristics and functions corresponding the age norm for a wholesome psychological functioning of an individual, including physiological, personal and social wellbeing, which concern both the individual's internal state and extrinsic behavior, as soon as they ensure efficient fulfillment of individual's daily tasks in various spheres of human activity.

World Health Organization (Organization of Services for Mental Health, 2003) specifies the following criteria of mental health:

- Self-awareness and the sense of continuity, constancy and identity of one's physical and mental ego.
- Sense of continuity and identity of experience in similar situations.
- Adaptability in micro-social relations.
- Age accorded level of personal maturity of emotional and cognitive spheres.
- Critical attitude to oneself and one's mental activity and its results.
- Accordance of mental reactions to the impact and frequency of environmental effects, social conditions and situations.

- Ability to regulate one's behavior according to social norms, rules and laws.
- Ability to plan one's activities and realize these plans.
- Ability to vary behavior depending on the change of circumstances and life situations.

Mind, that current discredit, and at times, even elimination of established criteria for spiritual and moral life of the society leads not only to people's poor moral pronouncedness, which makes an impression that individual's inner life comes down to a mere psychological distress, regardless of moral and spiritual values, but makes practical realization of these criteria under the condition of moral framework.

There are descriptions of causation mechanisms and development of mental diseases depending on stress and other similar ultimate psychological situations. Though the notion of stress is subjectively psychological, the circumstances, which lead to stress with one individual, can have no obvious emotional influence on another individual. Therefore, stress or another frustrative process cannot be fully responsible for the causation of a mental disorder, as they require ground to root in. Spiritual underdevelopment and moral disorientation of a personality are often a sufficient ground for such disorders.

The connection of mental disorders with spiritual and moral status was analyzed by V.Sveshnikov in his book 'Essays about Christian Ethics' (Sveshnikov, 2010). Mental ailment, in his opinion, apart from constitutional peculiarities characteristic of each particular pathology, is based on a conflict, a discrepancy between a personality and the surrounding world; sometimes it is a general discrepancy, but more often it is the one with the particular environment, the people around, and, as a rule, that is where moral discords originate from.

The dependence of mental disorders on the moral ones was most thoroughly analyzed by V.Sveshnikov in his work about psychopathological states. Thus, the main moral vice of excitable psychopaths is uncontrollable anger. Hysterical psychopaths are extremely egocentric, they are not

capable to waive any of their desires, sacrifice themselves or get imbued with other people's interests. The absence of stable moral and ethical position is a characteristic feature of patients suffering from cycloid psychosis. The dominating position is taken not by their spine of ethics, but orientation on experiencing the outside emotional environment. Constitutionally, depressive psychopaths are oriented to the most valued ethical models, but demand immediate results, and as they do not obtain them, suffer from unsatisfied slighted pride. Moral vices connected to various lies and self-deception, like hypochondria or morbid imagination, move to the first place with paranoid psychopaths.

In each of these cases patients' dependence on disorders of moral origin in both personality constitution and behavior pattern is evident. It is sequentially shown in the research by V.Sveshnikov that those individuals who have positive spiritual practices have better results from psychotherapies and better mental health statistically. That proves the importance of resorting to moral and spiritual aspects in therapy. Human existence naturally contains certain spiritual aspect of life and spiritual dimension of humanity has great impact on thinking, behavior and general wellbeing.

On the assumption of the above the problematics of mental health requires more thorough orientation to the individuals' reality within its entirety, including spiritual, emotional and physical dimensions, through psycho-physiological to meta-anthropological aspects of existence, where the main principle of spiritual health is not only the individual's striving for becoming and remaining true to oneself, despite all twists and turns of life, but also desire to transform one's life in terms of spiritual perfection on the fundament of spiritual and cultural origination and value succession of human existence.

Whereas, mental health is tightly knitted to moral world view, while the stability of body, estimation of its change response and natural adaptability depends on spirituality, it gives the ground to form the central idea of spiritual development as an idea of possibility and necessity for an individual to progress to full self-realization through the conception and maturing of spiritual and moral values and

abilities on the basis of an individual's core powers and intentions. It is obvious that spiritual progress in this vein should start within school age.

Long period of school childhood is characterized by conception and actualization of human virtues and skills in a child's mind. The factual content of this period consists of the community of events, which are driven by participation and empathy under the conditions of dialogue and co-operation in various activities (play, educational, organizational and practical), whereas the means of spiritual formation is personal example and kind guidance of significant adults. It is well known that a child is most vulnerable in his relationships with significant adults, such as parents, teachers, trainers, etc. Therefore, regarding children it would be more appropriate to correlate criteria of spiritual health with the system of links and relations the child had with his natural human environment, and, first of all, with significant adults.

Among the main indications of spiritual health dysfunctional conditions of a modern schoolchild are the following ones:

- Feeble and/or perverse moral and spiritual foundation in life.
- Scarcity and/or inadequacy of socio-cultural conditions for development.
- Diffusiveness and/or down-to-earth approach of outlook in the child's natural surroundings.

The reported children's mental health disorders are classified under the general term 'anthropogeny', the core meaning of which is deformation and/or disqualification of child's subjectivity. The typology of anthropogeny includes:

- Personality based anxiety generated by the feeling of kinlessness, unfulfillment, hopelessness, spiritual bankruptcy and moral disorientation.
- Absence of clear personal position, manifesting in a flexible way of life, instable and unprincipled behavior, lack of yearning for positive freedom and independence, extremely poor planning



abilities, extreme dependence on combination of circumstances or a leading string and environmental effect.

- Disharmonious development, formed by distorted self-identification with characteristic ego-centric orientation, which becomes apparent via arrogance unilaterality of motivation and meaning formation.
- Extreme forms of children's reactions on unfavorable life situation, which in their turn trigger psychologic traumatic experiences and neuropsychic disorders.

In our opinion, kinlessness, hopelessness and disorientation (in fact, antonyms for patrimonial rootage, spiritual and cultural succession and meaningful virtuous aspiration) can be regarded as the most topical problems contributing into disturbance of spiritual health. From the position of ethics, the sign of deviation from the norm of spiritual health in case of unformed personal position is inability and, in case of disharmonious development, alienation of moral emotions and virtuous desires.

On the basis of the above, significant adults (first of all, teachers and parents) should set obvious guidelines, such as regulatory value framework and coordinate system, that can strengthen and direct a maturing individual. The following stage should be the introduction of educational work into moral context as a way of life, which becomes apparent in patrimonial rootage, cultural succession and personal aspiration.

On the final stage the inner world of the maturing individual should undergo changes. An outstanding pedagogue K.D.Ushynskiy (Ushynskiy, 1988: 251) noted: "In order to ensure the creation of a different nature for an individual with the help of education, the ideas of education should naturally become the ideas of pupils, the ideas should transform into habits and then into propensities. When the idea has rooted in a man so deeply that he follows it before considering that it is worthy to be

followed, only then, it becomes a constituent of his nature”. It undoubtedly concerns the formation of the moral and system of values as the basis of spiritual health.

The currently existing underdeveloped methodology for formation of moral and value foundation of spiritual health on the basis of traditional moral values in practice has become a reason for studying possible praxeological ways of developing them in the sphere of education with the grounding of theoretical propositions during research activities on the theme “The creation of system for development of axiosphere of an individual on the fundament of traditional spiritual values”.

Educational institutions of Dnipropetrovskiy region have been involved into the research in the subject area for the period from 01,09,2013 to 01,09,2020 (principal investigator – E.G.Rogova, PhD). We will notice that the main objective of this research is to create the system of individual axiological development on the principles of traditional spiritual values in modern schooling in order to improve the moral of a developing individual. The mentioned improvement is one of the fundamental constituents of spiritual health. The object of research is the educational process in educational institutions. The subject of research is development of personal axiosphere on the principles of traditional spiritual values within the system of educational institutions.

In 2014 and 2017, pupils of experimental educational institutions (hereinafter referred to as EEI) were invited to take part in a survey about their attitude towards traditional spiritual values and formation of certain qualities.

The following generalizations are aimed to introduce the dynamics shown in respondents’ answers according to schools (comparison of students’ replies (the dynamics of the phenomenon in schools) in 2014 and 2017) and demonstrate generalized comparisons by criteria of estimation.

The survey was carried out via anonymous self-evaluation in an online poll supported by Google-form service. The survey was based on author’s technique by E.G.Rogova and covered the following directions:

- 1) A questionnaire for finding out the level of mastering the acquisition of traditional spiritual culture.
- 2) A questionnaire for studying the development of vital competence.
- 3) A questionnaire for determining the level of students' axiosphere development.
- 4) A questionnaire for finding out the level of students' civility.
- 5) A questionnaire for determining the level of educational activity effectiveness as innovative space in formation of personal axiosphere.

### **Respondent description.**

Pupils from 30 EEI participated in the survey. In 2014 there were 2452 students and in 2017 there were 2265 students. The survey stipulated monitoring the opinion of final year students (questionnaires 1,2), high school students (questionnaire 5) and monitoring of opinion in the genesis of its development in the repeated (prolonged) study of respondents (with the focus of attention on opinions of 3<sup>rd</sup>-5<sup>th</sup> year and 6<sup>th</sup>-8<sup>th</sup> year students correspondingly) in 2014 and 2017 (questionnaires 3,4).

### **Survey analysis by directions.**

*1) A questionnaire for finding out the level of mastering the acquisition of traditional spiritual culture (performed by final year students).*

Within the scope of this survey students were asked to estimate the level of their knowledge, skills and qualities as 'very high', 'high', 'moderate' or 'poor'. The questionnaire included the following criteria:

- The level of mastering national spiritual and cultural values.
- Respectful attitude towards other cultures.
- Aspiration for mastering world culture.
- Respect for other peoples' religious values.

- Knowledge of national cultural heritage (works of artists, writers, composers, etc.).
- Knowledge of other cultural heritage (works of artists, writers, composer, etc.).
- Ability to rationally and reasonably use their free time.
- Willingness and ability to cooperate with representatives of other cultures.
- Striving to preserve and enrich cultural and spiritual values.
- Level of aesthetical and ethical culture.

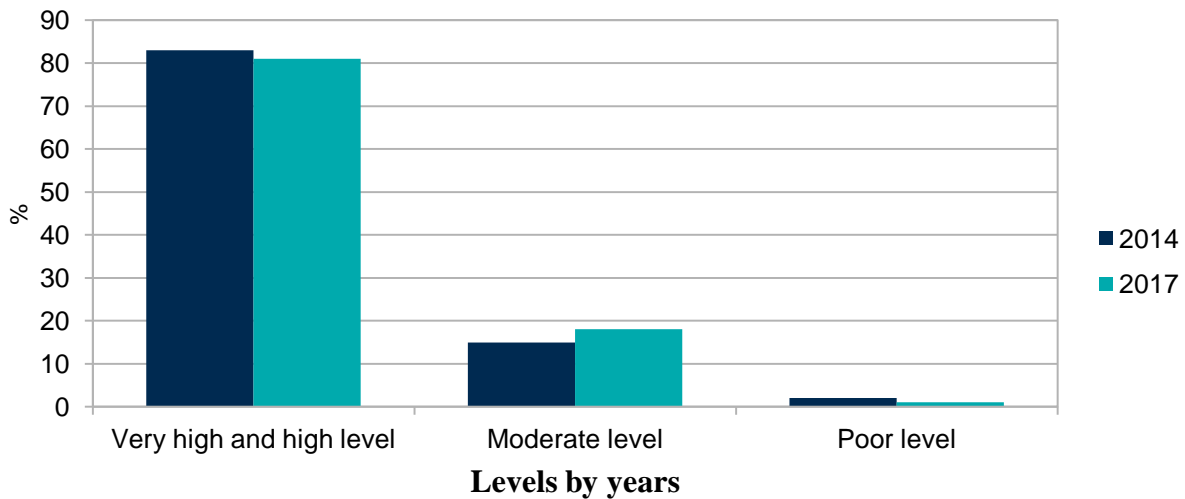
General results look the following way. In 2014 83% of students believed to have mastered national spiritual culture on ‘very high’ and ‘high’ level which matched 81% of respondents in 2017.

The situation by schools looks as following: the replies of 11 EEIs students makes evident that in 2017, compared to 2014, the level of knowledge in the sphere of traditional spiritual culture decreased, while in 6 of the observed schools there was a significant positive dynamic in mastering traditional spiritual culture. In 5 schools students’ answers led us to the conclusion that the level of knowledge in the area of traditional spiritual culture remained unchanged esteemed as ‘very high’, on the level 100%. In 8 EEIs, the situation remained either without changes or with insignificant changes.

On the moderate level of mastering traditional spiritual culture, the percentage of respondents compared to the general number of participants the situation looks somewhat different. In 2014 it was 15% and in 2017 – 18%, correspondingly. However, in 2014 2% of respondents described their knowledge in this sphere as ‘poor’, while in 2017 the rate was at 1%.

The general dynamics of the level of knowledge of traditional spiritual culture is shown on pic.1

Picture 1. Dynamics of the level of knowledge of traditional spiritual culture.



We can observe slightly negative dynamics in the level of students' confidence about high level of their knowledge of traditional spiritual culture heritage. There was an especial impact on this decrease of the level due to the opinion of students in 11 EEIs (in 2017, compared to 2014). Meanwhile, it is worth mentioning that students of 5 educational institutions maintained their 'very high' level of knowledge in the sphere of traditional spiritual values during the observed period. Also 15% and 18% of respondents defined their knowledge of traditional spiritual values as mere 'moderate' in 2014 and 2017 accordingly.

In general, the process of mastering traditional spiritual heritage appeared to be a greater challenge than it was predicted in the beginning of the experiment. That is first of all connected with the fact that the educational process was being performed in the society, where the revival of traditional spiritual values was sooner only declared, than realized in practice during the period of the experiment.

Military operations in the East of Ukraine actualized to greater extent other types of world view and ideological issues. At the same time, due to parents' disorientation in values, the experimental activities did not get sufficient family support in mastering national spiritual heritage. Therefore, this

element of spiritual health requires more active support from the side of the government (for example, within the framework of the new Ukrainian school) and actualization of cooperation with parents. Positive and stable dynamics was observed in those schools where under the conditions of decentralization worked out the following chained response: child – family – school – regional authorities – local church.

2) *A questionnaire for studying the development of vital competence (performed by final year students)*

Within the scope of this survey students were asked to estimate the level of their knowledge, skills and qualities as school-leavers using the following scale: ‘very high’, ‘high’, ‘moderate’ or ‘poor’.

The questionnaire included the such criteria:

- Ability to independently take decisions and take responsibility for the results of their activity.
- Level of adaptability.
- Ability to cope with difficulties.
- Ability to take a conscious choice.
- Level of life ideals and values formation.
- Ability to activate inner vital force.
- Skill of applying theoretical knowledge in practice.
- Ability to set a goal and organize its achievement.
- Ability to determine one’s role in the world.
- Preparedness for conscious life activities.

**The overall results look the following way.**

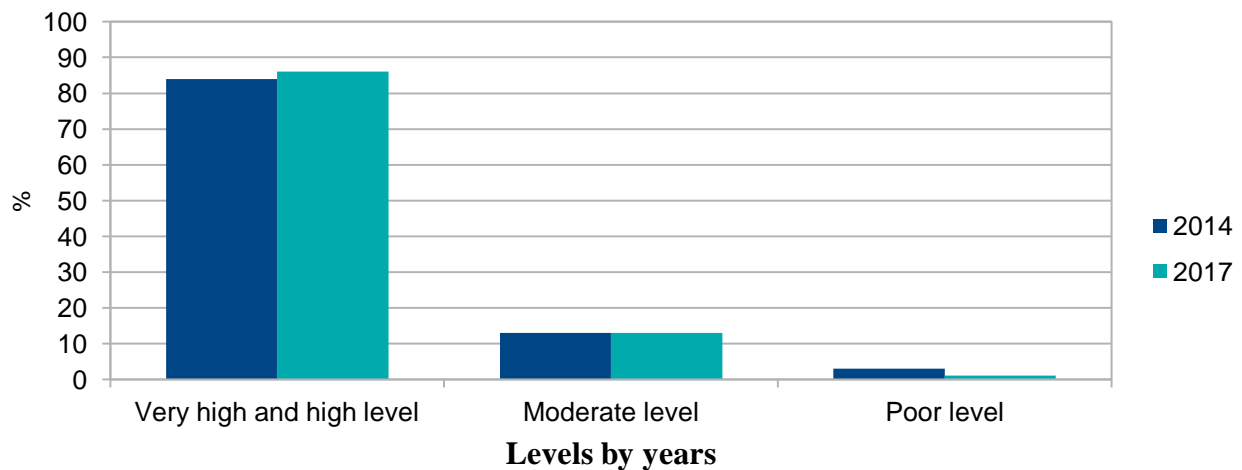
84% of respondents in 2014 thought that they had mastered necessary vital competences on ‘very high’ and ‘high’ levels, which matches 86% of similar replies in 2017, having increased by 2%.

The situation in schools looks the following way. The survey in 2017 made obvious the positive dynamics in the level of development of students' vital competences. That increase is observed in 9 of EEIs which took part in the experiment, while in 8 of them the situation is opposite and students' replies indicate certain decrease in their confidence about life competences compared to 2014. In 4 EEIs the situation did not change remaining on the level of 100%; and in 9 EEIs the situation remained about the same as in 2017, without noticeable changes.

The percentage of students with 'moderate' level of vital competences development is as following. In 2014 13% of respondents describe their abilities as moderate which remained unchanged in 2017. However, the percentage of students who described their vital competences level as 'low' decreased from 3% in 2014 to 1% in 2017.

The general dynamics of the level of vital competences is shown in picture 2.

Picture 2. Dynamics of the level of vital competences.



By this criterion, there is a slight positive dynamic in level of students' confidence about the development of their vital competences. Nevertheless, students' replies do not allow us to describe the situation as stable or positive one (there is positive dynamics in answers given by participants in 9 EEIs, but in 8 EEIs there is a decline in students' confidence about the high level of their vital competences development). Steady position about high level of vital competences development is

noticed in replies of students of 4 EEIs. It is also conceivable that the positive effect on the dynamics was exerted by the decline in the number of students who estimated their level of vital competences as 'low' (from 3% in 2014 to 1% in 2017).

In general, positive dynamics in EEIs indicates the effectiveness of selected technologies for formation of vital competences as a constituent of spiritual health. Nevertheless, the proposal to improve these technologies is still urgent. Where the steady positive dynamics is absent, there is essential need for philosophical and educational consideration about the selected approaches towards formation of vital competences.

### *3) A questionnaire for determining the level of students' axiosphere development*

Within the scope of this survey students were asked to estimate importance for them of the following humanities and emotions by the scale from 'very high', 'high' and 'moderate' level to 'low' level.

The questionnaire includes the following criteria:

- |                    |                    |
|--------------------|--------------------|
| 1. Kindness        | 11. Loyalty        |
| 2. Mercy           | 12. Fairness       |
| 3. Love for people | 13. Honesty        |
| 4. Unselfishness   | 14. Truthfulness   |
| 5. Optimism        | 15. Ethical purity |
| 6. Love for life   | 16. Peacefulness;  |
| 7. Pride           | 17. Patriotism     |
| 8. Honour          | 18. Altruism       |
| 9. Responsibility  | 19. Conscience     |
| 10. Duty           | 20. Consciousness  |

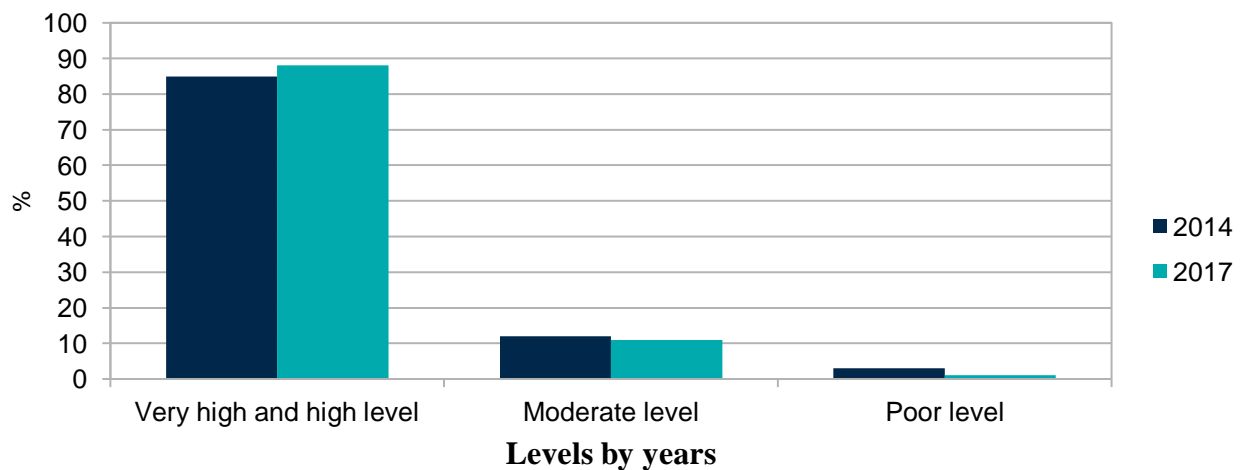


**The general results look the following way.**

In 2014 85% of participants replied that they rank these humanities either ‘very highly’ or ‘highly’. In 2017 the survey showed 3% growth as 88% of respondents expressed such attitude towards them. The situation in schools looks the following way. In 2017 positive dynamics in the level of axiosphere development became evident from answers of students in 10 EEIs, though, students of 7 EEIs, on the contrary, declared certain decrease of the importance for them of these criteria if compared with 2014. Replies of students in 2 EEIs allow the conclusion that their level of axiosphere remained unchanged on ‘very high’ level (92% and 98%); in 11 EEIs respondents’ positions did not undergo significant changes between 2014 and 2017.

On the ‘moderate’ level of importance of the listed criteria in percentage terms compared to the general number of participants the situation looks the following way. It was 12% of respondents in 2014 and 11% in 2017. 3% marked ‘low’ level of importance of these criteria in 2014 and 1% in 2017, accordingly. General dynamics of development of personal axiosphere is shown in picture 3.

Picture 3. Dynamics of development of personal axiosphere.



On the whole, this survey enabled tracing of the change in children’s attitudes in 3 years of experiment performed in schools. There is an increase in the number of students who think that the listed criteria are important for them (‘high’ level). According to replies of students in 10 EEIs there was a rise of

axiosphere significance level ('very high' and 'high' levels). There was negative dynamics in 7 EEIs. Steadily high rate is maintained in 2 EEIs. To positive dynamics also contributes the decrease in the percentage of 'low' rate responses (from 3% in 2014 to 1% in 2017). Positive dynamics in this survey can also be regarded as a result of consequent and progressive work in EEIs with the same students, who, despite reaching turbulent and rebellious teenage period, (from 11-12 years old in 2014 to 14-15 years old in 2017), were inculcated more conscientious attitude to the listed criteria of personal axiosphere development as a constituent of spiritual health.

There was negative dynamics in those EEIs where, first of all, effective approaches to teenagers with the account of peculiarities of this period were not found, and where, secondly, the principle of succession was violated due to the change in coordination of the experiment, supervising teachers with the background of both objective processes (e.g. decentralization, which was also to certain extent reflected in educational policies) and subjective processes (e.g. illness or removal).

#### *4) A questionnaire for finding out the level of students' civility*

Within the scope of this survey students were asked to estimate how well-formed the following criteria are by the scale from 'very high', 'high' and 'moderate' level to 'low' level. The questionnaire includes the following criteria:

1. Reliability and responsibility.
2. Thrift.
3. Discipline.
4. Zeal studying.
5. Zeal working.
6. Kindness and empathy.
7. Honesty and fairness.
8. Simplicity and modesty.

9. Communication etiquette.

10. Cooperation and sense of community.

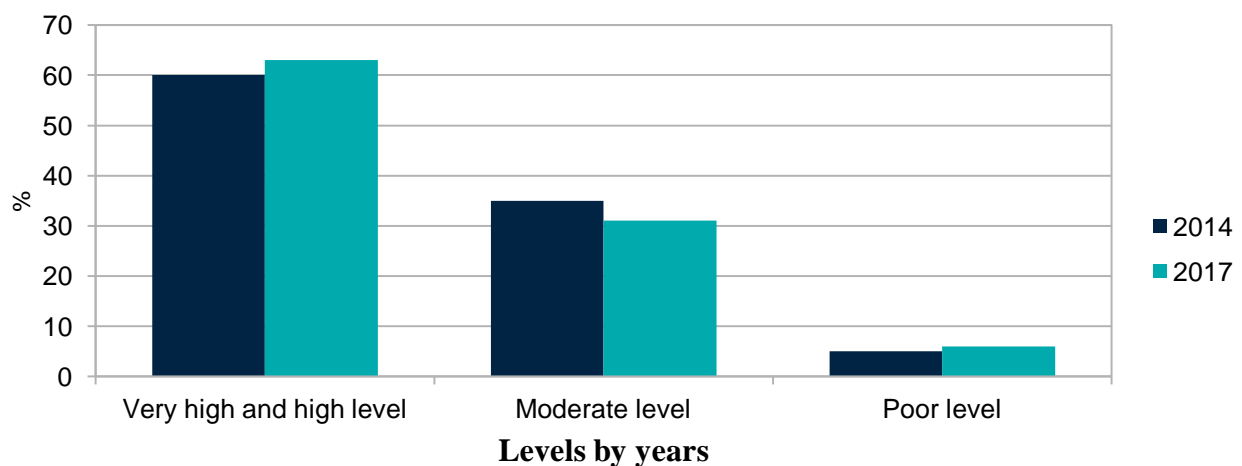
**Overall results are as follows.**

In 2014 60% of respondents thought that they had the listed criteria formed on ‘very high’ and ‘high’ levels. In 2017 this percentage grew to 63%.

In schools the situation looks the following way. In 2017 there is positive dynamics in defining students’ level of civility, which is supported by their replies in 11 EEIs, though, students of 9 EEIs to the contrary show certain decrease in these criteria as compared with 2014. Responses of the students in one EEI allow the conclusion that their level of civility remained unchanged on ‘very high’ level (100%); in 9 EEIs the position of respondents (in both 2014 and 2017) underwent no significant changes.

The percentage on ‘moderate’ level of these criteria formation looks the following way. It was 35% in 2014 and 31% in 2017. However, in 2014 only 5% of participants described the formation of these criteria as ‘low’, which grew to 6% in 2017. The general dynamics of the level of civility is presented in picture 4.

Picture 4. Dynamics of the level of civility.



Therefore, this survey enabled the monitoring of changes in students' minds during 3 years which the experiment took. So, there is certain increase in the percentage of those children who believe that have the listed criteria highly developed. Alongside with this we observed a decrease of the level of confidence with the students of 9 EEIs about the formation of these criteria on high level. Steadily positive high results were maintained on the level of one EEI. Also with the background of generally positive changes there was a slight rise in the percentage of students with 'low' level of formation.

In general, positive dynamics was spotted in those EEIs where children-adults relationships evolved through spiritual affinity and personal civility example via better rapport, trust and respect, following the principles of ethical purity. And, to the contrary, the cases of indifference, alienation, misunderstanding in relations student-teacher prevented the growth of the level of students' civility. At the same time, it is the civility of students which ensures their autonomy as one of the most important elements of spiritual health.

*5) A questionnaire for determining the level of educational activity effectiveness as innovative space in formation of personal axiosphere.*

Within the scope of this survey the students were asked to estimate according to the levels 'very high', 'high', 'moderate' and 'low' the formation of values by means of educational activities in the educational institution on the following scales:

1. "Knowledge as a value"
2. "I am a value"
3. "Another is a value"
4. "Community activities"
5. "Responsibility is a value"

**Overall results look as following.**

In 2014 25% of students in the survey thought that they had these criteria formed on 'very high' and 'high' level. This percentage grew to 38% in 2017.

The situation in schools looks the following way. In 2017 there is positive dynamics with defining the level of effectiveness of educational activities as evidenced by responses of students in 13 EEIs. The positions of students in 4 EEIs, to the contrary, illustrate significant fall of esteem for the attitude to the listed criteria compared to 2014. In 12 EEIs the positions of respondents remained unchanged or without significant changes. It is worth noticing that none of the EEIs was in the category of 'very high' level, which stayed unchanged (on the level of 100%).

The percentage of students with 'moderate' level of these values formation is as follows: 57% and 47% in 2014 and 2017, correspondingly.

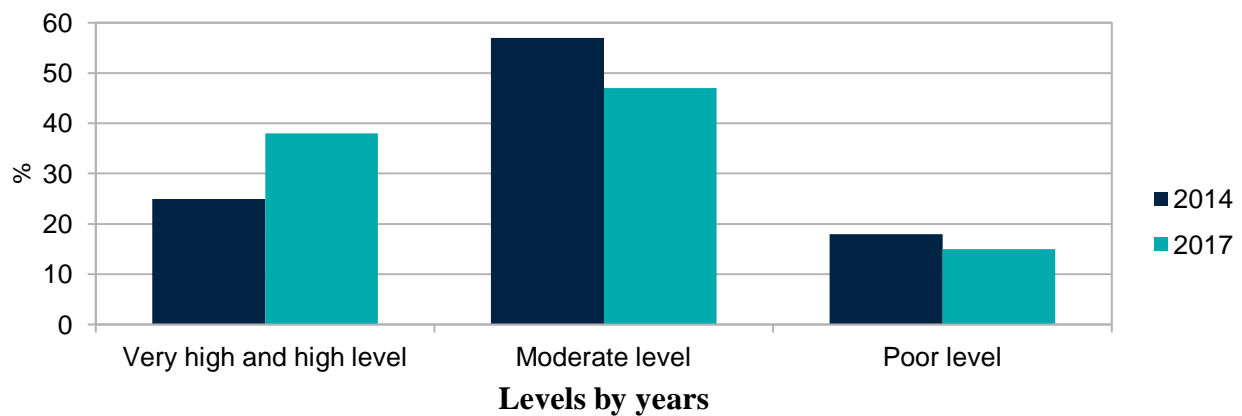
However, 'low' level of educational activities efficiency was noted by 18% of respondents in 2014 and 15% in 2017.

Thus, it is noticeable that, in comparison with other surveys, this particular diagnostics causes the greatest concern due to the lowest percentage of positive dynamics in the aspect of markings 'very high' and 'high' level (only 25% in 2014 and 38% in 2017).

In 3 years, the situation generally improved by 12%, which were gained due to positive changes in responses of students of 12 EEIs.

The overall dynamics of the level of educational activities effectiveness as innovative space in formation of personal axiosphere is illustrated in picture 5.

Picture 5. Dynamics of the level of educational activities effectiveness as innovative space in formation of personal axiosphere.



This diagnostic was the only one of all the previously analyzed which did not show high rates ('very high' and 'high'): none of the EEIs had high rate in either 2014 or 2017.

The percentage of 'moderate' rates also causes certain concern as it was 57% in 2014 and 47% in 2017, which can be linked to both a void in work of EEIs and the complexity of the diagnostics itself.

The percentage of 'low' rate answers awakes concernment too, as it makes 15% of respondents.

In general the fact of identifying the lowest percentage of positive dynamics in the aspect of 'high' and 'very high' esteems given to the level of educational effectiveness in the sphere of axiological formation of an individual within innovative space of an educational institution is a rather factful attainment, because it highlights the sphere of educational activities which requires most attention.

The general improvement in percentage happened only due to those schools which quickly reacted after finding the noted deficiency and not simply joined certain innovative steps, but also created a truly innovative educational space.

## CONCLUSIONS.

The problem of mental health is also a problem of norm and pathology of an individual's spiritual development. Each constituent part of health is multifaceted and complex. However, only under the

condition of natural combination of personal and socio-cultural components spiritual need can be formed and developed as a fundamental component of an individual's mental health. Childhood and adolescence are the best period for prophylaxis and building the fundament of spiritual health. Therefore, the right time to form axiological and spiritual approach which reveals itself through patrimonial rootage, cultural succession and personal spiritual striving.

Under the conditions of experimental educational activities, there were implemented praxeological methods in forming certain significant components of students' spiritual health: renovation of traditional spiritual values, axiological development, civility and life competences of an individual in terms of innovative educational space creation.

Positive dynamics was detected in those EEIs, where the chain connection child – family – school – regional authorities – local church worked out well. Among the findings there also are effective philosophical and educational trajectories for cultivation of a more responsible attitude towards understanding and adopting values, life competences and civility as constituents of spiritual health within formation of innovative educational space concerning the adoption of spiritual values via examples of spiritually healthy lifestyle and actions of significant adults. These trajectories appeared to be capable of harmonizing, developing and providing support of children's spiritual health.

Simultaneously by the means of the experiment there were found the most significant obstacles on the way of spiritual health constituents formation, namely mostly verbal nature of support, which should be given to renovation of spiritual values on the level of government and on family level owing to the spiritual disorientation of the latter; the cases of indifference, estrangement, misunderstanding between a teacher and a student and unseasonable philosophical-educational reflection about the chosen experimental trajectories.

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