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Students' Spiritual Security Education

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Abstract

The article is devoted to the problem of students' spiritual security education, which, in our opinion, requires a deep study nowadays, because of the acute need for the finding of spiritual value and sense support to protect students from the negative impact of the external environment. According to the authors, spiritual security is defined as a developed spiritual property of a personality, which is a system of universal human values, ideals of a positive personality. Spiritual security includes the value and sense sphere of the personality, culture, a high level of spirituality, and the ideals of the personality. The inclusion of art education elements in the educational process of the university plays a significant role in students' spiritual security education. The authors accentuate that the special course "The Spiritual Foundations of Your Life" occupies a special place among the pedagogical disciplines that contribute to students' spiritual security education. The program of the special course focuses on the awakening of spirituality, which can fill the spiritual emptiness of the personality and the education of the Spiritualized Image of a Person of Culture of the 21st century. The authors are convinced that the result of students' spiritual security education would be their spiritual awakening as spiritually, culturally, morally, artistically and aesthetically oriented and innovatively thinking personalities with a highly developed creative potential.

Keywords: Spirituality, spiritual culture and security, spiritual values, values and meanings sphere, morality.

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Introduction

Nowadays, humankind has faced many contradictory phenomena that contribute to the destruction of the spiritual world of a personality: society is absorbed in mercantile interests, considerations of profit, prestige, material success; people's lives are increasingly marked by artificiality, superficiality, lack of spiritual values and deep senses. This problem is quite clearly revealed in the famous novel "The Catcher in the Rye" by the American writer J. Salinger (1951). The protagonist of the novel, Holden Caulfield, shares his dream: he imagines little kids playing on a huge rye field in the evening. And he stands on the very edge of the cliff, over the abyss in the rye, and he has to catch these children so that they do not fall into the abyss. In modern life, a person needs adaptive defense mechanisms not to fall into the abyss. The education of a personality's spiritual security can be such a powerful defense mechanism against the negative impact of the external world. It is aimed at finding spiritual value and a sense of support that will not only help them survive in a difficult lifetime, overcome certain obstacles, adapt to a changing reality, but also saturate the inner world with a joyful attitude, positive emotions, charged with vital energy.

In the context of a deep personality crisis, the loss of their spiritual, moral, and cultural orientation, the urgent need is to find the ways to overcome threats to spiritual security of the present, such as conflict and lack of spirituality, the loss of moral compass of society, the destruction of national culture, national science, education, and upbringing. It is possible to protect the spiritual security of society and every person by following the national cultural traditions, multiplying them with the Spirit of responsibility, faith in justice, human dignity and honesty, high morality, and beauty. The foundation of spiritual security can be spiritual culture and spiritual values that create the architecture of a personality's spirituality. The most important spiritual values of society are culture, science, education, and upbringing, which elevate a person to the highest level of his life, contribute to the education of a value-based outlook, the spiritual world, a system of spiritual and moral ideals that allow a personality to remain spiritual in all life situations and confidently maintain spiritual backbone. The guarantor of the high tension of spiritual energy is culture, which contributes to the education of an image of a spiritual and cultural personality filled with cultural and art values, humanity, and responsible citizenship.

The problem of spiritual security was directly and indirectly reflected in the works of national and foreign scientists: M. Borishevsky, I. Bekh, A. Zapesotsky, D. Zerkalov, S. Krymsky, O. Lanovenko, O. Oleksyuk, E. Otich, E. Pomytkin, S. Rybakov, S. Sokolova, A. Tonkonogov, H. Shevchenko, J. Kievisas, L. Francis, K. Lewis and U. McKenna, J. Hochheimer, J. Fisher and others. The close connection of spirituality and art, art education and art culture is revealed in the works of modern scientists: E. Akuno, E. Wagner, B. Kwiatkowska-Tybulewicz, K. Pankowska, M. Samoraj, A. Sæbø, P. Schafer, S. Schonmann and others.

The objective of this research is to reveal the theoretical and practical aspects of students' spiritual security education. At the same time, we are guided by the following provisions: the education of the spiritual security of students is a component of the national security of Ukraine; the spiritual security of students contributes to the sustainable development of the state and society. The research is based on a set of **methodological approaches** aimed at clarifying the deep essence of the mentioned above problem. The systemic approach in pedagogical research is based on the general philosophical principles of the systemic approach as a means of cognition and construction of complexly organized objects presented in the works of V. Afanasyev, I. Blauberg, M. Kagan, E. Yudin, and others. According to the principle of systematicity, phenomena are studied from the point of view of the whole and acquire properties that cannot be derived from their fragments or parts. A systemic approach allows us to consider the spiritual security of students as a system that includes: the value and sense sphere

of a personality; a system of values focused on the development of national and cultural identity, effective patriotism, spiritual and moral, aesthetic, professional ideals; a common culture and a culture of peace, responsible global citizenship. The axiological approach involves the education of value consciousness of student youth, a system of vital values and senses. Based on the axiological approach, spiritual, moral, aesthetic, and professional ideals are formed. The use of the culturological approach involves saturation of the educational process with the achievements of universal and national culture and art, increasing the cultural intensity of courses that contribute to the education of the Image of a Person of Culture. The civilization approach promotes students' awareness of the value of national and cultural traditions, which are the cultural guards of the nation. The paradigm of our research is the principle of subjectivity and self-determination. **The scientific novelty of the research** is that the essence of the category of spiritual security is disclosed in the spiritual and cultural context for the first time. The authors' have developed and implemented a special course "The Spiritual Dimensions of Your Life" for Master Degree students of pedagogical specialties in the educational process of Volodymyr Dahl East Ukrainian National University. The analysis of the results of conducting a special course testifies to the expediency of the interaction of culture and spirituality as factors in the education of the spiritual security of a personality.

Literature Review

An important feature of human nature is spirituality. A human, according to a wise saying of G. Hegel (1956), is a spirit, "Spirit developing itself in its 'ideality' is Spirit as knowing or cognitive" (p. 52). The human spirit is directed towards the bright, moral, divine, and has immortal nature. As an ideal, it elevates a personality over everyday life and provides a person with a blessing.

Once, N. Berdyaev (1995) rightly emphasized that "the highest goals of life are neither economic nor social, but spiritual. The greatness of a nation and its contribution to the history of the humankind is determined not by the state power, not by the economic development, but by spiritual culture" (p. 320). The specific essence of a person is that possessing the spirit and striving for good, a person must be highly spiritual in his thoughts, actions, and deeds. Therefore, it is no coincidence that it is important to protect spirituality in the current conditions of the information technology civilization. Namely, spirituality distinguishes a person from all other types of life on Earth. The laws of morality lie in the basis of spirituality.

One of the important means of achieving a high level of spirituality of a personality is culture and, especially, spiritual culture. In our opinion, the spiritual culture of a personality is its integrated property, which reflects a person's inner world, values, attitudes, ideals, and cultural senses of life. The main sense-forming components of spiritual culture are truth, goodness, beauty, faith, hope, love, wisdom, and conscience. The development of precisely these qualities inspires a personality, that is, enriches a person with high values, and brings his life closer to the ideal (Shevchenko, 2017, p. 106, 108-109). Based on the fact that spiritual culture is an indicator of a person's value content, in fact, the measure of a person's humanization in a certain cultural space, special attention should be paid to the culture of action as one of the components of a person's spiritual culture. A special place in developing a culture of action among students is occupied by the "poetic image of a humane person", whose actions are worth following, who can become a model to "paint" an image of a sublime, beautiful, humane, creative, spiritual person, that is, a morally ideal one. The image of a humane person embodies all the noble deeds (Ibid., p. 73).

It is the spiritual and cultural platform that is the basis for educating a personality's spiritual security. Spiritual security presupposes that a person has a system of vital values, a spiritual and cultural worldview, world-relation, world outlook, the presence of moral, aesthetic, environmental,

professional ideals that form a spiritually, culturally, morally, artistically, and aesthetically oriented and innovatively thinking personality with high creative potential.

The present stage of human development is characterized by many factors contributing to the destruction of a personality's spiritual security. They include technologicalization of human life, which contributes to the appearance of a human-robot with the loss of moral and aesthetic ideals. "The Fourth Industrial Revolution completes the transformation of our reality into an environment where an integral body-spiritual person cannot exist. This is the root cause of modern environmental and anthropological crises. The condition for human survival on Earth is to limit the rampant innovation technologicalization of the world and control its development" (Kutyrev, 2017, p. 45). It is clear that "the wider the sphere of thinking technology is, the narrower the sphere of creativity is and the more passive the role of a person is" (Lotman, 2005).

The effectiveness of the education of the spiritual security of students is negatively affected by factors that lead to the destruction of the inner world, spiritual culture, and spiritual values of a personality, their spiritual security:

- low level of value consciousness of the population, which makes it possible to manipulate a person;
- segmented consciousness, for which high levels of intelligence, social maturity, responsibility is not accessible;
- destruction of the spiritual world of a person;
- life without faith, spiritual loneliness;
- absence of spiritual and moral ideals;
- negative impact of mass culture;
- dissemination of morality permissiveness, anti-aesthetics, lack of national, cultural, and spiritual self-identification through the mass media;
- polarization of ideologemes and the corresponding spiritual and moral values in society, which lead to different directions of geopolitical interests and different visions of the country's development.

It was these factors that had a negative impact on the deformation of the value system in society, contributed to the relativization of universal and national moral and aesthetic norms, blurring the boundaries between good and evil, the value of one's life and those of others. Being spiritual means filling life with meaning.

The problem of spiritual security of a personality has always been at the epicenter of the attention of scientists. The concern of scientists is explained by the fact that the absence of spiritual security of a personality is a threat to a full human life saturated with creativity, and focus on achieving ideal life plans. A serious danger to both a personality and society is spiritual emptiness, as Academician N. Moiseev (1996) pointed out at his time. Spiritual emptiness appears at an inadequate assessment of one's personality. Egotism and excessive self-esteem of one's personality, inability to critically assess oneself is a threat to the spiritual security of a personality. "One of the main obstacles to the moral and spiritual growth of an ordinary person is his mental myopia, which does not allow him to see his insignificance, in which he is so comfortable that he is completely incapable of self-criticism" (Sommer, 2018). To prevent the appearance of spiritual emptiness in a person, "it is important to learn the art of participating in something, but not allowing oneself to be absorbed while

protecting individual, inner freedom. This can be achieved only by those who have formed their own strong and stable individual inner self through spiritual work” (Ibid).

The problem of spiritual emptiness and lack of spirituality concerns many scientists (Bekh, 2018; Bueva, 1996; Krymsky, 2003; Pomytkin, 2013), who are deeply concerned about the current spiritual crisis of a personality. This is what G. W. F. Hegel spoke of – spirit and good are unrealized. In order to achieve a high level of spirituality, it is necessary to systematically deal with the problem of awakening spirituality, which can fill spiritual emptiness. To educate a spiritually developed personality is the task of educational work at school and universities. The process of spiritual security education is becoming uncontrollable at present, and it is fraught with the most negative, tragic consequences associated with wars, epidemics, and the confrontation of various political systems. Our attention is drawn to students because it is they who will embody the ideals of the future – living in spirituality. In this regard, it is appropriate to recall the words of M. Kagan (2006) that “spirituality is an attribute of a person as a subject (and an attribute of an artistic image as a subject model), and lack of spirituality is a sign of a personality’s loss of their subjective qualities and their “degeneration” into a simple object, a likeness of an animal and a mechanism” (Kagan, 2006, p. 636).

The problem of spiritual security is also largely revealed in the scientific publications of modern foreign scientists. Thus, the Australian scientist J. Fisher in the article “From the beginning to spiritual well-being” (2016) revealed the history of the concept of “spirituality”, described the nature of the spirit and its relationship with the soul and mind. The scientist considers spiritual health as a dynamic state of human existence, which reflects the boundaries within which people enter into harmonious relationships, represented in the four spheres of spiritual well-being. The four-sphere model of spirituality, according to the scientist, is manifested in relations to oneself, to other people, to nature, and to the transcendental Other (usually to God). J. Fisher provides evidence that it is God who is the most influential Transcendent, capable to improve a person’s relationship with himself and with other people.

Of interest is the research of the connection between spirituality and empathy, conducted by L. Francis, K. Lewis, and U. McKenna (2017). The results of the research were highlighted in the article “Spirituality and empathy: a study among religiously unaffiliated adolescents within the UK”. The authors, based on an analysis of the results of the research, prove that, in strengthening empathy in the lives of young people, spirituality performs the same function as traditional religion.

The connection between culture and spirituality is revealed in detail in the works of the Canadian culturologist P. Schafer “Creating a World System Conducive to the Flourishing of Culture and Spirituality” (2015), “The arts key to a full and fulfilling cultural life” (2016). The researcher focuses on the need to create a new system of the future world, which will be based on the holistic development of culture. In this system, culture will play a central role, and the idea of spirituality will be brought up on the basis of experience accumulated by all people on an ongoing basis, as it will become a fundamental part of the common way of life.

A special role in educating the spiritual security of students is played by the inclusion of the elements of art education in the educational process at the university, which contribute to the development of youth’s desire for self-development, to the full disclosure of creative potential, to the emergence of a sense of confidence in their actions, form the ability to see and create beauty, to go through “spiritual-cultural and artistic-aesthetic navigation” and lay the foundations for the sustainable development of society in the future in the interests of a culture of peace and respect for people around.

These aspects of the study of this problem are disclosed in the articles of E. Wagner “Local – global concepts in arts education”; “Artistic and creative development of a personality in the context

of united nations' sustainable development goals" (2017); A. Sæbø "Process drama for creative teaching to foster creative competences and a holistic learning outcome" (2017); E. Akuno "Childhood culture and arts experiences as education for spiritual security" (2017); B. Kwiatkowska-Tybulewicz "Meetings: contemporary art as a space of discovering another man" (2017); S. Schonmann "The aesthetic dimension: a weak link in the discourse of applied drama (2015); M. Samoraj "Education through art as a possibility of spiritual security and intercultural education" (2018); K. Pankowska "Theater and drama as a form of education in the context of education and spiritual security" (2018).

A powerful mechanism for protecting students from the destruction of their spiritual world is the upbringing of a positive personality, which is based on the value and sense sphere of the personality (Antonenko, 2018), on ideals that allow you to adapt to changing reality and, at the same time, saturate the inner world with a joyful attitude positive emotions that allow you to charge your life with positive vital energy. We consider positive education as an optimistic, life-affirming strategy that provides students with the ability to see the world in all its beauty and harmony and enjoy it. The idea of positive education is based on the idea that ascent to higher aspirations, values, meanings, ideals, the ability to search for the positive in the surrounding reality, in nature, yourself, in other people is the need of a highly developed personality (Shevchenko, Antonenko, & Safonova, 2020).

Positive value and sense determinants of the education of a spiritual and cultural personality can be:

1. Good – in the sense of the fullness and integrity of being. Person, as the highest value, is an integral "cosmo-bio-psycho-cultural" component of the Universe and evolves according to general laws with it (Shevchenko, 2017).

2. The benefit is in the "peak experiences" of a person (Maslow, 1999) – the best, happiest moments of human life.

3. "The benefit of a rational being is in common" (Antonin, 1992). We must build a common peace and strive for the common good.

4. "The search for benefits should not be outside of oneself, but in oneself" (Epictetus, 1904). When we seek support, we find it in ourselves, in the mind.

5. The key to happiness lies in the love of the cause, in the total devotion to it.

6. The path to happiness is to live virtuously. Virtues are properties of a worthy person. "Order instead of chaos, honesty instead of dishonor, content instead of debauchery, reverence for one's soul instead of contempt! Come to your senses and save your soul!" (Epictetus, 1904).

7. The way in which we can make our lives meaningful is "the position that we hold in relation to fate that we are not able to change" (Frankl, 1990).

We consider spiritual security as a developed spiritual property of a personality, which is a system of universal human values, ideals of a positive personality, which become the meaning of his life.

The foundation of spiritual security is a developed value and sense sphere of personality, culture, a high level of spirituality, personality ideals. The named structural components of spiritual security are the basis of moral attitudes and actions of the personality. The result of educating spiritual security is the effectiveness of a moral and aesthetic act, a highly developed sense of patriotism, responsibility, and citizenship, the foundation of a culture of peace.

The defining vector of human life is the value system. N. Berdyaev (1995) said: "Person is an evaluating creature that defines quality. The definition of values and the establishment of their

hierarchy is a transcendental function of consciousness. Even a savage makes grades. But in our world the hierarchy of values is overturned, the lower has become the highest, the higher has been crushed” (p. 318).

For the education of the spiritual security of students, intellectual feelings, which have a huge impact on the developing personality, are of particular importance. Intellectual feelings are specific experiences that arise in the process of mental activity. The term “intellectual feelings” arose in the first half of the 19th century at the school of I. Herbert, whose representatives defined intellectual feelings as a conscious assessment of the relationship between representations. In their opinion, they are no different from cognitive processes. Intellectual feelings include: a sense of novelty, contrast, change, surprise, interest, conjecture, confidence, humor, curiosity, etc. Intellectual feelings are of great importance in the process of assimilation of knowledge, because they stimulate thinking, forcing a person to plunge deeper into the essence of objects and phenomena. The development of students’ intellectual feelings occurs in the process of active cognitive activity based on awakening and strengthening interest in learning, in subjects that are studied, setting and solving problematic issues and tasks (Ilyin, 2001, pp. 190-191).

Among intellectual feelings, a special place is held by a feeling of surprise, a profound analysis of which was carried out by K. Ushinsky. According to the scientist, you can meet uninteresting people, as well as those who are indifferent to the acquisition of knowledge, but people who are not able to be surprised do not exist (p. 193). K. Ushinsky (1974) identifies two types of passion for surprise: “a strong, inquisitive soul” (curiosity) and “petty passion of a soul” (prying) (p. 436). In the process of educating the spiritual security of students, it is appropriate to recall the scientist’s thought that traditional education, when a child receives ready-made answers to all his questions, kills the ability to surprise, look at nature with a mature mind and infant feeling. In the learning process, the presence of a developed sense of surprise allows you to discover something new in everyday life, significantly increasing interest in the educational process. As I. Vasilyev (1976) aptly observes: “with the help of surprise, something “new” that has value to a person is emotionally tinted and highlighted.” Thanks to the feeling of surprise, a person unconsciously determines for himself the old and the new, compares them with each other, analyses and, as a result, his cognitive activity is significantly updated, in the process of which ways to overcome the revealed contradiction are determined.

An important role in the process of educating the spiritual security of students is played by a sense of interest, thanks to it there is an ordering of the cognitive activity of a person, which is accompanied by selective activation and orientation of the processes of attention and perception on the subject that causes the greatest interest. According to C. Isard (2000), interest is defined as a positive emotion that a person experiences most often than all other emotions. He equates interest in motivation, noting that interest is more than attention (p. 197). At the same time, the scientist emphasizes the importance of interest as the source of creativity and the stimulator of creative activity. C. Isard (2000) also notes that the emotion of interest manifests itself in such experiences as seizure, fascination, curiosity.

According to S. Ozhegov, curiosity is defined as the desire to learn, to see something new, to show interest in something (Ilyin, 2013, p. 216). When analyzing the concept of “prying”, one should pay attention to the related concepts of “curiosity”, that is, a tendency to acquire new knowledge. Curiosity and prying are manifestations of cognitive interest. Some psychologists (S. Rubinstein, A. Kovalev) emphasize that interest is a person’s need-based world-relation, the characteristic features of which are his stable positive emotional tone of impression – pleasure from the process, as well as the need for knowledge, novelty. Thus, interest is seen as an affective-cognitive complex (Ilyin, 2000).

In the process of educating the spiritual security of students, one should also take into account the influence of such intellectual feelings as a sense of humor (a person's ability to give a perceived serious phenomenon a comic color, perceive other people's humor and adequately respond to it), a sense of conjecture (an assessment of something new, thanks to which colored and highlighted new knowledge that is valuable to a person, gradually contributes to his awareness and, as a result, his understanding by a person) and other intellectual feelings that play an active role in the process of assimilation of knowledge by students, stimulate mental activity and fruitful diverse development of a student as a personality (Antonenko & Bezugla, 2017, pp. 56-59).

We have identified the following conditions that significantly increase the effectiveness of educating the spiritual security of students:

- education of spiritual values, spiritual culture, and value consciousness as factors in the formation of the value and sense sphere of personality;
- increased attention to education in the humanities in the spirit of a culture of peace, respect for human rights and responsible global citizenship, the value of knowledge as the foundation for the development of a cultural personality;
- education of national and cultural identity of a personality;
- formation of the Spiritualized Image of a Person of Culture;
- reliance on spiritual guidelines based on the spiritual core – faith, love, and conscience;
- education of vital values and spiritual harmony of students;
- increased attention to arts education and artistic upbringing of students as components of a universal culture.

Results and Discussion

Based on the analysis of the domestic and foreign scientific literature as well as our long-term experience of scientific work in the context of spiritual development of a personality, we have come to a conclusion that it is necessary to introduce a special course "Spiritual Dimensions of Your Life" for Master Degree students of pedagogical specialties into the educational process of the Volodymyr Dahl East Ukrainian National University. The named special course was tested by us in 2018.

The special course "Spiritual Dimensions of Your Life" provides equipping Master Degree students of pedagogical specialties with a system of knowledge about the essence of spiritual security and its main components: education in the humanities, upbringing, spiritual values, vital values and senses, ideals, culture, national and cultural identity, effective spirituality; students' awareness of the essence of spiritual security as a component of the national security of the state, as protection of spiritual values, culture, the information sphere, science, education and religion; education of student's moral consciousness, spiritual needs, spiritual and moral, artistic and aesthetic culture, and a system of vital values and senses of a personality on the basis of humanization that will allow to preserve the culture of mankind.

The program of the special course "The Spiritual Dimensions of Your Life" includes the following thematic directions of work with Master Degree students of pedagogical specialties:

- "The Problem of Spirituality in Ancient Greek Philosophy";
- "Hymn to Person in the Art of the Renaissance";

“Moral Dominance of Spirituality” (morality in the history of philosophical and pedagogical thought; spiritual and moral values; spiritual and moral ideals; spiritual and moral activity; spirituality and values of life);

“The Problem of the Phenomenon of Human Spirituality of the 21st Century” (specific features of human nature; body-spirit-soul essence; energy and information structure of human nature; the spirituality of the personality from the point of view of the cosmoplanetary approach);

“Education as Spiritual Catharsis of the Personality”;

“Spirituality and Spiritual Culture of the Personality” (spiritual culture of the personality, its essence and structure; concept of culture; functions of culture; spiritual culture of society; substantial essence and structure of spiritual culture; dominants of spiritual culture);

“Spiritual Security of the Personality” (lack of spirituality as a factor of self-destruction of a person and society; spiritual security: cultural conformity of the nation; the spiritual and moral culture and spiritual values of the modern person; the value and sense sphere of the personality as the fundamental basis of its spiritual security);

“Education of the Spiritualized Image of a Person of Culture of the 21st Century” (place of culture in the education of the image of the modern person; characteristics of the concept of “the spiritualized image of a person”; education of the image of a person of culture based on spiritual and moral values);

“Spiritual and Moral Education of the Personality as a Process of Humane, Cultural and Spiritual Personality Creation” (self-actualization, self-knowledge, self-creation of the personality, i.e. autopoiesis; the main signs of spiritual personality creation; the influence of the cultural space of an educational institution, the system of value orientations, moral and spiritual ideals, moral and aesthetic ideals, and professional ideals on the process of spiritual personality creation; the influence of the information environment on the process of spiritual personality creation);

“Forms and Means of Students’ Moral and Aesthetic Ideals Education” (moral and aesthetic ideals of the Ukrainian people: beauty of everyday life, Ukrainian decorative art, spiritual treasury, love of native land, Ukrainian song; experience of education of students’ moral and aesthetic ideals);

“Art as a Means of Education of Spiritual and Cultural Values” (the specifics of art and its main functions; the impact of art on the integral structure of the personality; artistic values as an embodiment of universal values of culture and spirituality);

“The Phenomenon of Spiritual Emptiness and Spiritual Awakening of the Personality.”

The results of the analysis of the special course classes show that the effectiveness of education of the spiritual security of students is facilitated by:

- culture-centered concept that presupposes “gathering” of the spiritual world of the personality, his/her spiritual ascent to the ideal, as a condition for the spiritual security of society, and “cultural self-standing” (Ilyin, 2017);
- correspondence of a high level of spirituality to a high level of morality;
- national and cultural identity of the student’s personality;
- education in the humanities as a mechanism for transmission and reproduction of cultural values, ideals and meaning of life, and a potential of culture to create a spiritual, and humane personality (Zapesotsky, 2013);
- development of mechanisms to monitor and diagnose the level of education of the spiritual security of students;

- development of a set of methods, and pedagogical technologies of education of the spiritual security of students;
- use of the experience the American Professor John Hochheimer in conducting workshops of the special course “Spirituality in the Human Experience” (2012; 2013). The peculiarity of this special course is that the workshops were conducted outdoors, for example, near the lake and each student was left alone, smelling the river and the nearby forest, perceiving the blue of the sky, and having an internal dialogue with himself. The main method of conducting classes was inner listening. Being isolated from the media space, the students felt the beauty of the world around them, the scents of their native nature, which helped them to think about the meaning of their lives, to know themselves, and to learn to listen to themselves and others. Self-knowledge and self-understanding contribute to the spiritual awakening of students.

In accordance with the content of the special course “The Spiritual Dimensions of Your Life,” a corresponding set of methods was proposed. Classes of the special course were built according to the type of artistic image. The use of aesthetic categories contributed to the development of students’ imaginative thinking, imagination, and critical thinking, and stimulated the education of their holistic value consciousness.

In the classes of the special course “The Spiritual Dimensions of Your Life,” we actively used the methods of J. Hochheimer (2012) aimed at knowing the personality from the inside, as well as the method of interaction of different kinds of art (Shevchenko, 2014). The essence of the method of interaction of different kinds of art lies in the simultaneous use of a selection of classical music, reproductions of paintings by artists, and learning videos in class in order to “revive” the university educational process. This allows educating students’ sense of beauty and stimulates the education of their true spiritual, moral, cultural, artistic, and aesthetic values, and their ability to see the “hidden” beauty in everyday life (Bezuhla, 2019).

In the framework of the special course “The Spiritual Dimensions of Your Life” the pedagogical technology “If I were...” proved its effectiveness in educating the spiritual security of students. We asked our students to identify themselves with any phenomenon of nature and to characterize its significance for human life. For a more complete immersion in a state of harmony and unity with nature, the mentioned artistic and aesthetic exercise was conducted in the open air to the accompaniment of inspiring classical music (e. g. T. Albinoni’s Adagio in G Minor, F. Chopin’s Waltz No. 7, W. Mozart’s Symphony No. 40, G Minor and many others). Besides, at one of the classes of this special course, we asked our students to perform the creative task “I imagine myself to be a flower”. After listening to P. Tchaikovsky’s musical work “The Waltz of the Flowers,” students shared their impressions and emotions, and they were involved in the search and selection of paintings by artists depicting flowers, such as paintings by Catherine Bilokur, Igor Levashov, Marchella Kaspar, Jean-Baptiste Robie, etc. and literary works that figuratively convey the beauty, fragility, and tenderness of plants. This allowed students to immerse themselves deeper in the world of bright emotions and images “painted” by different works of art, stimulated their spiritual awakening as positive, spiritually, culturally, morally, artistically, and aesthetically oriented creative personalities, and contributed to the education of their creative worldview and world-relation.

In order to awaken students’ moral feelings and educate their culture of moral behavior, in the classes of the special course it is also offered to familiarize them with feature and documentary films on moral topics (e.g. “For Thy Name,” “The Freedom Writers Diary,” “Mother Teresa,” “Three Words about Forgiveness”). Besides, the students are asked to select aphorisms, parables, paintings by artists, and excerpts from artworks (e.g. M. Grimich “Frida,” “Red Poppy in the Dew,” O. Zabuzhko “The Conductor of the Last Candle,” A. Kuprin “The Wonderful Doctor”), which figuratively characterize

certain actions of people. The ability to put themselves in the place of literary characters, to analyze their actions helps students to educate a sustainable system of values and senses, their sustainable moral core as the main guideline for their future actions.

The content and methods of the study of the problem of education of the spiritual security of students have contributed greatly to the achievement of the key objectives of the Education Program (2018-2021) of the Global Citizenship Concept that emphasizes the importance of education of national and cultural identity, modern culture of peace, tolerance, and spiritual security. We understand spiritual security as a component of the national security of the state and one of the most important core values of the present.

Conclusions and Prospects for Further Research

Achieving a high level of education of the spiritual security of students will be the foundation for a high level of morality, spirituality and culture of society, transmission and reproduction of spiritual, moral, cultural, artistic and aesthetic values, ideals and meaning of life, spiritual, human-creative and spirit-creative potential of culture. In modern conditions, it is vitally important to re-emphasize education on the development of a spiritually, culturally, morally, artistically and aesthetically oriented and innovatively thinking personality with a highly developed creative potential, who has a deep awareness of the importance of spiritual security for the sustainable development of society and the state.

We consider the development, within the framework of the conducted research, of conceptual theoretical and methodological foundations of the spiritual security of students as an important contribution to world science. They will help to educate students' awareness of the importance of national cultural identity, culture of peace, respect for human rights and responsible world citizenship, spirituality, spiritual values and culture, education in the humanities and value of knowledge, and create conditions that would guarantee equal opportunities for students in the context of sustainable development of society and lifelong learning.

The results of the research are also important for the domestic pedagogy, as for the first time, the authors have made an attempt to form a holistic picture of the problem of education of the spiritual security of students based on the research of foreign and domestic scientific works. The holistic picture of the named problem reveals the prospects of an innovative view on improving the higher education system. The authors accentuate that the implementation of the special course "The Spiritual Foundations of Your Life" and related pedagogical technologies for educating the spiritual security of students will contribute to the formation of immunity from the negative influence of lack of spirituality factors and the search for ways to overcome them.

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