

PROFESSIONAL TRAINING OF FUTURE SPECIALISTS IN THE CONTEXT OF SPIRITUAL SELF-DEVELOPMENT

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The article examines the educational cycle of training a psychologist as a psycho-developmental technology aimed at forming students' professional competences and spiritual potential. In the context of integrating Ukrainian higher education into the European educational area, the need is emphasized to train highly qualified psychologists who combine professional knowledge, specific abilities, and well-developed personal qualities, including spiritual ones. The profession of a psychologist requires not only cognitive and interactive skills but also a high level of existential-meaning and spiritual maturity, which determines the effectiveness of psychological assistance. Drawing on A. V. Furman's vita-cultural paradigm, a theoretical model of training a practitioner-psychologist is developed that encompasses four stages of the educational cycle: the informational-cognitive, the normative-regulatory, the value-reflective, and the spiritual-self-realization stages. Each stage presupposes parity-based interaction between instructors and students, aimed at activating processes of self-awareness and developing the self-concept and spiritual potential. Diagnostic results show that the formation of the student's spiritual sphere depends not only on age and individual characteristics but also on the organization and content of the educational process. It is established that the educational environment of a higher education institution positively influences the spiritual formation of the future specialist; however, this impact is insufficient for full self-realization as a highly spiritual personality, which necessitates specially organized conditions to activate processes of self-knowledge, self-understanding, self-development, and self-actualization. To this end, training sessions were designed and piloted that included dialogic-discussion methods, role-play, psychodrama, therapeutic drawing, aesthetotherapy, and elements of meditative techniques. Re-assessment confirmed an increase in indicators of spiritual potential among students in the training group. It is concluded that students' spiritual growth occurs most effectively under conditions that create a value-meaning educational environment conducive to subjectively significant comprehension of the world. The proposed model and the methodological tools of the trainings provide a foundation for developing a spiritually mature practitioner-psychologist capable of self-realization and effective professional activity.

Key words: spiritual potential, personality, act/deed, values, reflection, educational environment, motivation, self-knowledge, self-determination, self-development, self-actualization, educational cycle, training of psychologists.

Бугерко Ярослава. Професійна підготовка майбутніх фахівців у контексті духовного саморозвитку

У статті досліджується освітній цикл підготовки психолога як психорозвивальна технологія, спрямована на формування професійних компетенцій та духовного потенціалу студентів. У контексті інтеграції української вищої освіти в європейський освітній простір підкреслюється необхідність підготовки висококваліфікованих психологів, які поєднують професійні знання, спеціальні здібності та розвинені особистісні якості, зокрема духовні. Професія психолога вимагає не лише когнітивних та інтерактивних навичок, а й високого рівня екзистенційно-смислової та духовної зрілості, що визначає ефективність психологічної допомоги. На основі вітакультурної парадигми А.В. Фурмана розроблено теоретичну модель підготовки психолога-практика, котра охоплює чотири етапи освітнього циклу: інформаційно-пізнавальний, нормативно-регуляційний, ціннісно-рефлексивний та духовно-самореалізаційний. Кожен етап передбачає паритетну взаємодію викладачів і студентів, спрямовану на активізацію процесів самосвідомості, розвиток Я-концепції та духовного потенціалу. Результати діагностичних досліджень показали, що формування духовної сфери особистості студента залежить не лише від вікових та індивідуальних особливостей, а й від організації та змісту освітнього процесу. Встановлено, що освітній простір вищого навчального закладу позитивно впливає на духовне становлення майбутнього фахівця, проте цей вплив є недостатнім для повноцінної самореалізації як високодуховної особистості, що зумовлює потребу в спеціально організованих умовах для активізації процесів самопізнання, саморозуміння, саморозвитку та самоактуалізації. Для цього розроблено та апробовано тренінгові заняття, котрі містять діалогічно-дискусійні методи, рольові ігри, психодраму, психомалюнок, естетотерапію та елементи медитативних технік. Повторна діагностика підтвердила зростання показників духовного потенціалу у студентів тренінгової групи. Підсумовано, що духовне зростання студентів ефективно відбувається за умов створення ціннісно-смислового освітнього середовища, яке сприяє суб'єктивно значущому осягненню світу. Розроблена модель і методичні засоби тренінгів створюють підґрунтя для формування духовно зрілого психолога-практика, здатного до самореалізації та ефективної професійної діяльності.

Ключові слова: духовний потенціал, особистість, вчинок, цінності, рефлексія, освітній простір, мотивація, самопізнання, самовизначення, саморозвиток, самоактуалізація, освітній цикл, підготовка психолога.

Introduction. The integration of Ukrainian higher education into the European educational area imposes new requirements on the training of a highly qualified specialist who, in addition to professional knowledge, must possess certain specific abilities and personal qualities.

These include the capacity to make adequate decisions in nonstandard situations or under time constraints; speed, adaptability, and autonomy in seeking new information; flexibility, dynamism, and creativity in professional behavior. At the same time, the issue of harmoniously aligning

a graduate's worldview foundations, value orientations, and spiritual needs tends to be relegated to the background.

Psychology is a distinctive sphere of knowledge in which a specialist's personal psycho-spiritual insufficiency reduces the level of professional mastery. The effectiveness of psychological help is often determined not only by the specialist's professional competences and the level of development of cognitive and interactive personal characteristics, but also by existential-meaning and spiritual aspects. The formation of a psychologist's professional mastery proceeds with particular intensity during higher education and is accompanied by sustained self-work, clarification of one's limits and capabilities, alongside an exceptionally intensive unfolding of processes of value self-determination, reflective self-activity, and spiritual self-knowledge.

Numerous works address various aspects of the professional training and development of the future psychologist. Substantive authorial conceptions are presented in the writings of O. F. Bondarenko, Zh. P. Virna, V. H. Panok, O. P. Sannikova, V. A. Semychenko, Yu. M. Shvalb, N. F. Shevchenko, N. V. Chepeleva, A. V. Furman, T. S. Yatsenko, and other prominent Ukrainian psychologists. Director of the Ukrainian Scientific-Methodological Center for Practical Psychology and Social Work V. H. Panok, analyzing existing approaches to the content, forms, and methods of training practitioner-psychologists, identifies three principal directions: development of professional knowledge, skills, and competences; formation of professional motivation, stance, and attitude toward the profession; and formation of personal traits and qualities (primarily those encompassed by "social competence"). The scholar underlines that "a student becomes a true specialist only when they begin to see the world through the eyes of a psychologist" [1, p. 138]. Despite a comprehensive analysis of the various aspects of training future practitioner-psychologists, the issue of their existential-value and spiritually oriented development as future professionals remains under-illuminated (with the notable exception of the substantial studies by E. O. Pomytkin, M. V. Savchyn, and A. A. Furman). Therefore, **the purpose of this article** is to consider the full educational cycle of training a psychologist as a specific psycho-developmental technology in which distinct stages of personal development and specific processes of spiritual growth of the future specialist can be identified.

Materials and Methods. The study is conducted within A. V. Furman's vita-cultural paradigm, which advocates animating life processes by culture and is grounded in socio-cultural, systems-synergetic, and cyclical-act approaches, taking into account contemporary scientific directions in axiopsychological and reflective research of personality. Methodological choices were determined by the research tasks. General scientific methods included theoretical-methodological and logical analysis, analogy building, comparative and retrospective analysis, objective observation and self-observation, as well as synthesis and interpretation of scientific data. The diagnostic battery comprised E. Pomytkin's technique "Spiritual Potential of Personality" and T. Danilova's questionnaire "Determining the Type of Orientation of the Practical Psychologist's Personality."

Our research proceeds from A. V. Furman's definition of the educational process as a didactic and, simultaneously, psycho-developmental technology for training a highly competent specialist, implemented through four-stage activity engaging the consciousness and self-consciousness of the young person as subject, personality, individuality, and universum throughout their entire study at a higher education institution (see [2, pp. 80–104]).

The educational cycle for training a psychologist is essentially modeled as a special psycho-developmental technology comprising four stages: informational-cognitive, normative-regulatory, value-reflective, and spiritual-self-realization. The foundational basis of each stage is diverse parity-based activity of students and instructors from the first through the fifth (sixth) years, which "is determined by the invariant-normative psychosocial content of their joint educational interaction, causes a rhythmic change in processes of self-consciousness in unity with the actualization of various (cognitive, emotional-evaluative, conative-creative, spontaneous-spiritual) components of the self-concept of instructor and student, successively realizes the cognitive, social, conative-act, and moral-spiritual potential of each, enriching both their meaning-semantic sphere (consciousness) and the psycho-spiritual content of the components of a positive self-concept (self-consciousness)" [2, p. 92].

Results. Contemporary developments in psychology indicate the need to investigate issues of professional training of future psychologists, whose work requires the formation of special skills for constructive interaction within the "human–human" framework. Such abilities are necessary conditions for effective work by practitioner-psychologists in social assistance and psychological service domains. The effectiveness of these services is conditioned by the quality of training psychologists receive in higher education institutions. It should be noted that psychologists' professionalism is determined not only by their theoretical knowledge but also by the extent of their personal spiritual development. Deep psychological self-knowledge and the activation of one's spiritual potential are important for the future psychologist and are maximally conducive to mastering the profession.

Ukrainian scholar V. H. Panok outlines key requirements for the content of practitioner-psychologists' education in higher education: distinguishing theoretical and practical training; specialization to deepen psychological knowledge; and broad cultural and linguistic preparation of the psychologist. He notes that the central focus of practical psychology must be the person in the context of their own life situation, which presupposes consideration of both the psychologist's professional skills and their life experience. The content of instruction must be directed toward internal change in the learner; psychological knowledge should be subjectively significant for the learner; and the learning process should be subjectively "dramatic" [1].

Higher education in itself does not guarantee a high level of moral upbringing or spirituality. Understanding spirituality of the future specialist as an integrative, professionally significant personal quality characterized by an orientation toward the spiritual values of culture in per-

sonal self-development and interpersonal interaction, we stress the importance of creating a special psycho-cultural environment in the educational process that provides conditions for the self-realization of the individual's spiritual strengths [3, pp. 90–96].

Accordingly, there is an evident need to search for new psychological approaches and pedagogical technologies oriented toward the development of personal spirituality in the modern educational space of higher education institutions. According to I. D. Bekh, the educational formation of a system of spiritual values in the growing personality must be preceded by psychological readiness to realize one's spiritual vocation (higher meanings of life, the spiritual Self), which should be purposefully formed by means of reflection [4, p. 47]. By influencing themselves, the learner changes themselves, coordinates their activity, emotions, and thoughts, and correlates them with value-meaning grounds—their own, those of other participants in educational interaction, and universal ones. Thus, reflection acts as a specific regulatory center of psycho-spiritual reality and, indeed, of a person's entire life activity. The emergence of spiritual-meaning reflection is associated with a person's value-meaning determination of life and the capacity to acquire spiritual experience.

The profession of the practitioner-psychologist, being engaged with various spheres of social life, imposes high demands on the specialist's personality. Therefore, during higher education students must not only acquire the necessary stock of specialized knowledge but also develop appropriate psychological qualities and traits and form positive professional thinking, which together enable success in future practical activity. Hence, the problem of developing the spiritual capacities of future psychologists is particularly acute [5; 6].

During study at a higher education institution, a full-format program of professional training is carried out. This is a clearly coordinated and defined set of methods, means, techniques, procedures, and operations that regulate the activities of participants in the educational process and determine their activity "as an act-based metasystem subordinated to the laws of both causal determination and clearly designed teleological conditioning and value-meaning reference points" [2, p. 89].

The transition from theoretical analysis of professional training to consideration of the concrete realities of this process presupposes a linking element—developing an optimal model and technology for the psychologist's professional formation, a certain strategy and tactics for optimal advancement toward professional readiness and development. The following positions must be considered. First, modeling the psychologist's professional development cannot be addressed apart from professionally oriented educational activity, which is the leading activity in this age period and during which both professionally necessary and spiritual-moral qualities of the personality develop. Second, the proposed psycho-technological model of professional development does not reflect all characteristics of the person and their activity but only the main basic components; it serves as a guide for examining the dynamics of the future psychologist's professional and personal development.

An analysis of scholarly sources on effective training of the future psychologist enabled the construction of a theoretical model of training the practitioner-psychologist with a developed spiritual potential (table). It should be taken into account that (1) the psychologist's professional development is a dynamic, processual system in which distinct stages can be identified; (2) the professional formation of the future specialist is non-linear and capable of self-organization; and (3) professional development manifests an inseparable unity of internal and external factors (Table 1).

Professor A. V. Furman notes the exceptional importance of continuous, appropriate guidance of the student's psycho-spiritual development, whose leading activity is professionally oriented educational activity. The general educational technology, encompassing the spatio-temporal characteristics of this activity from the first to the last day of study over five to six years, represents not only a substantive program of professional training that includes a coordinated and synchronized set of procedures and operations, methods and techniques, and means of situational co-activity of participants in the educational process, but also the realization of their parity-based educational activity as an act-based metasystem subordinated to the laws of both causal determination and clearly designed teleological conditioning and value-meaning reference points [2, p. 89].

Theoretical model of training a practitioner-psychologist with a developed spiritual potential

Dominants of the credit-modular educational cycle (after A. V. Furman)	FULL EDUCATIONAL CYCLE OF TRAINING A PSYCHOLOGIST			
	Year 1 – Informational-cognitive stage	Year 2 – Normative-regulatory stage	Years 3–4 p Value-reflective stage	Years 5–6 – Spiritual-self-realization stage
<i>Leading forms of psychological set</i>	Positive attitude toward the profession; achievement motivation.	Focus on mastering professional knowledge, skills, and competences.	The psychologist's conscious responsibility for outcomes.	Self-reflection and professional identity.
<i>Dominant forms of spiritual potential</i>	Spiritual states.	Spiritual processes.	Spiritual properties.	Spiritual tendencies.
<i>Mechanism of actualization</i>	Spontaneity as a mechanism of human creative activity.	Reflective analysis and self-immersion.	Self-distancing.	Harmonization of the psycho-spiritual sphere.
<i>Processes of spiritual growth</i>	Self-knowledge.	Self-understanding.	Self-development.	Self-actualization.

Table 1

Professionalism of the practitioner-psychologist requires adequate self-knowledge and development of personal characteristics and spiritual qualities. The specificity of this profession, as Ukrainian psychologists emphasize, is that—unlike many other spheres—the specialist's inner potential (cognitive, interactive, existential-meaning, and spiritual aspects) determines the effectiveness of psychological help and thus ensures high professional results.

Creating conditions for actualizing students' spiritual potential requires a crucial role for the university instructor—professional and psychological reorientation from mechanical application of knowledge and experience to motivated generation; internal release from traditional pedagogical schemata; a need for constant self-development and self-improvement; and organizing interaction with students as humane, parity-based intersubjective co-activity. In such interaction, a new experience of communication and activity emerges, largely due to the instructor's meaning-orientation toward engaging students in situational developmental relationships grounded in co-authorship within the educational process—a process in which mutual self-change of its subjects occurs, i.e., the educational act [7].

This general orientation is realized through facilitative attitudes of congruence (genuineness), unconditional positive regard, empathy, and reflection. Thus one of higher education's problems is addressed: students may not only lack interest in disciplinary content but also in themselves as persons, having the everyday role of mere executors of teachers' assignments. In spiritually oriented education, learning activity is understood as a means of self-determination—as a series of large and small, yet always unique and unrepeatable, events, the chief of which is the discovery of oneself and one's possibilities and the enrichment of spiritual experience [8; 9].

By orienting themselves to spiritual foundations (faith, hope, love, doing good, active participation in improving the world, spiritual reflection), a student can achieve significant results in spiritual development and become capable of living at the level of the act/deed. As M. Savchyn observes, this manifests in the ability to harmonize one's inner world by establishing equilibrium with the unconscious, overcoming complexes, resolving inner conflicts, attaining a state of consciousness characterized by clarity of mind and breadth and depth of awareness of self, the world, and one's life (awareness of what is essential); understanding, perceiving, and accepting both inner necessities (one's life mission, meaning, values, personal ideal) and outer necessities ("I must," "what is expected of me"); the ability to control life situations and solve problems considering recognized past and current mistakes; and, ultimately, the capacity for the act of self-accomplishment [10, p. 157].

The process of spiritual development and activation of the spiritual "I" is inseparably linked to the ordering of ideals, values, and meanings. Spiritual growth, on the one hand, transcends the individual and elevates a person to transpersonal experiences; on the other, through self-reflection it directs them to the depths of their inner world [11]. Based on reflection on the educational process and the results of their own actions, students not only

become aware of their self-worth but also inwardly grasp (at least situationally) the uniqueness of being, which enables them to independently choose and develop a value coordinate system for life and to build their life trajectory relative to it. They discover spiritual-meaning supports—faith in themselves, goodness, justice—recognize the need for spiritual self-improvement, see prospects for their further life, and move toward a pinnacle level—an inner disposition toward spiritually comprehending the meaning of their own life, actualizing their spiritual potential, and becoming capable of the act/deed.

Thus, under properly organized instruction, the spiritual development of the personality and activation of the spiritual Self are inseparably connected with self-knowledge, self-determination, achieving personal maturity, and harmony of the inner world. Spiritual growth is not free from crises and contradictions; however, it impels students toward self-determination and toward a succession of large and small, yet always unique and unrepeatable, events, chief among which is the discovery of oneself and one's possibilities and the enrichment of spiritual experience, which serves as a condition of spiritual self-realization. In spiritually oriented education, learning activity is perceived by the student as a means of self-determination—again, a series of unique events culminating in self-discovery and enrichment of spiritual experience. The student masters the meta-abilities of self-analysis, self-motivation, self-regulation, self-coordination, self-control, and self-evaluation and, most importantly, begins to recognize their individuality and achieves purposeful advancement within their psycho-spiritual life [12; 13].

We will analyze the features of unfolding processes of students' spiritual growth across the full educational cycle. Through self-knowledge, participants in the educational process deepen self-understanding and construct a personal system of self-conceptualization in which separate situational images of the Self are integrated into a sufficiently holistic and adequate self-representation. Through self-comprehension, an evaluative-cognitive system develops whose depth and accuracy depend on the intensity and level of self-analysis. Practice-oriented psychological disciplines and extracurricular educational activity stimulate such inner layers of self-awareness as self-understanding and self-attitude, which largely determine behavior in problem situations, as well as values and motives.

Notably, when receiving information about a situation or existing interpersonal relations, a student does not merely possess it but orders, structures, and organizes it according to their own vision. Concurrently, intensive work proceeds on crystallizing and systematizing the inner world. "A person listens to themselves and to their inner voice, compares and differentiates, remains in a state of creating their inner world, making it more systematic and hierarchical" [10, p. 152]. An active process of self-identification unfolds. Acquired representations arise situationally, then become generalized and form self-attitude. Clear, detailed planning of one's behavior in various situations; awareness of obstacles on the path toward goals; programming one's actions considering these obstacles; and objective,

realistic evaluation of outcomes create conditions for the act of self-actualization and the act of self-projection.

Synchronous formation of the inner world of personal meanings and the organization of external knowledge in the form of culture leads students to an awareness of the infinity and eternity of the world and of their place in temporal being. Self-analysis and the capacity for reflection—for looking at oneself “from the side”— give rise to an inner disposition toward spiritually grasping the meaning of one’s own life and, thereby, to a sense of personal participation in the wise, the sacred, the eternal within earthly time-space, toward spiritual acceptance of the universe [14].

These processes function actively under conditions of an appropriate socio-psychological educational environment. Diagnostic studies conducted at the Department of Psychology and Social Work of West Ukrainian National University (sample: 106 students in the “Psychology” program at bachelor’s and master’s levels) show a tendency toward higher levels of spiritual potential and moral-ethical responsibility among students (from insufficient and low levels in Year I to predominantly medium and high levels among master’s students) (see Fig. 1).

Determining the psychologist’s personality orientation by T. Danilova’s method revealed a tendency toward partial reduction of egocentric orientation, which is undoubtedly positive; at the same time, a clearly expressed egocentric orientation was observed in 16.5% of students and a pragmatic orientation in 47.7%, totaling two-thirds of respondents. These findings are quite alarming, especially given the specifics of their future profession. At the same time, a positive fact recorded was an increase among senior students in choices whose content is meaning of life, act/deed, and social and spiritual values.

Comparing test data with observations and questionnaires on students’ spiritual values shows that first-year students, compared to seniors, demonstrate weaker orientation in universal values and in concepts of good and evil, and lack a concrete understanding of their profession’s purpose. It is also concerning that one quarter (25%) exhibit a zero level of moral-ethical value formation and 30% an insufficient level. In total, 55% show an unformed moral-ethical sphere; they may be unpredictable in their acts,

and it is difficult to place trust in them. The study shows that almost 24% are oriented toward egocentric meanings (to be independent and obligated to no one; to be healthy; to enjoy life), indicating a certain spiritual-psychological immaturity. Some 37.8% had almost never experienced altruistic emotions; 32.4% were not guided by moral motivation in their acts; 56.5% had an unformed or almost absent sense of responsibility for their actions; 59.1% did not analyze morally complex situations—evidence of insufficient development of moral, humanistic, and existential components of spirituality.

Equally troubling is that for 21.5% dominant values were egocentric: striving for success, fame, social recognition, prestige, influence over others, and various entertainments—hardly aligned with the chosen profession.

These data support the assumption that the formation of the student’s spiritual sphere is determined not only by age and individual-personal features but also by the organization and substantive content of the educational process—its goals, content, forms, technologies, methods, and means. The full educational cycle is modeled as a psycho-developmental technology with four stages: informational-cognitive, normative-regulatory, value-reflective, and spiritual-self-realization (after A. V. Furman) [2]. The foundation of each stage is multicontextual, parity-based educational activity of instructors and students, filled with value-reflective content and oriented toward the capacity for the act/deed.

Diagnostic findings show that the socio-psychological educational environment created at West Ukrainian National University positively influences processes of spiritual formation in the future specialist’s personality. However, this influence is insufficient for the self-realization of the future psychologist as a highly spiritual personality. Therefore, in special training sessions, we modeled the impact of those processes of the educational environment on the student’s inner world that activate spiritual potential, particularly by unfolding processes of self-consciousness.

Briefly, the principal stages of psycho-spiritual development during the trainings were as follows. Methodological tools and formats were selected according to the theoretical model of training future psychologists and systematically covered four blocks of spiritual growth processes: self-knowledge, self-understanding, self-development, and self-actualization.

To activate self-knowledge, we used dialogic-discussion interaction—interviews, dialogue, and group discussion. The interview method aimed at knowledge acquisition primarily by heuristic means. Its effectiveness requires sufficient empirical knowledge, reflective notions, and life observations among participants. We employed systematizing interviews (to generalize and systematize knowledge and connect new meanings with previous conclusions) and heuristic (Socratic) interviews to cultivate creative thinking and a drive toward truth. As discussion material we used Kohlberg’s situations from the literature.

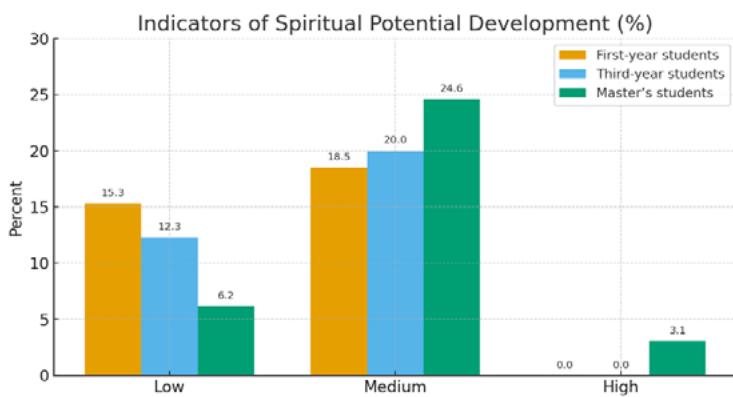


Fig. 1. Comparative analysis of indicators of students’ spiritual potential in Years I, III, and V of the “Psychology” program according to E. Pomytkin’s “Spiritual Potential” methodology

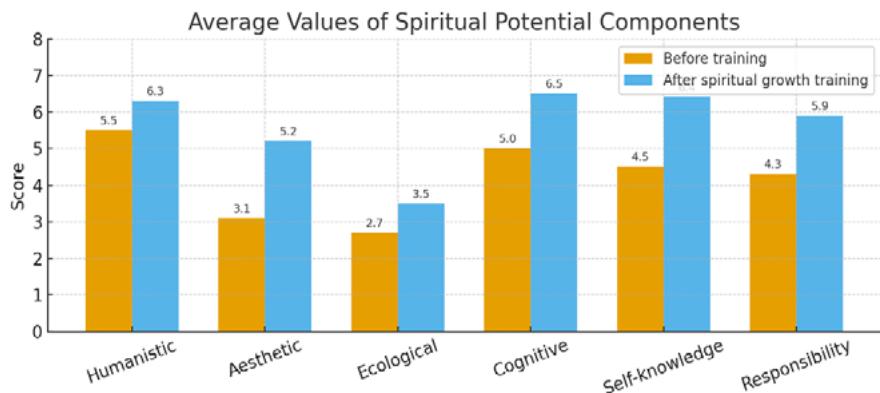


Fig. 2. Comparative analysis of components of spiritual potential among students in the training group according to E. Pomytkin's "Spiritual Potential" methodology

Another important method of non-regulated verbal interaction was the spontaneous group discussion. Its functional content was ensured by techniques of argumentation, debate, sophistry, and heuristics, which foster an "effect of generation" during discussion and, most importantly, actualize the formation of moral-spiritual judgments among participants. O. I. Klymyshyn notes that in formulating moral judgment during moral reflection and realizing one's individual and personal position, discussion participants become creators of their own spirituality by transforming conceptual and affective knowledge into spiritual knowledge imbued with personal meaning and significance [15, pp. 42–47].

The second block targeted activation and development of self-understanding through role-play and psychodrama. We chose game formats for their functional ability to evoke the "joy of freedom of one's own Self." The common features of role-play and psychodrama involve enacting modeled situations along a given story line. In the process, participants' spiritual values are projected into the sphere of real relationships and then realized in act-based behavior. Thus, personalized spiritual values become a psychological means of opening one's inner world to others. In psychodrama we used techniques of self-presentation, role enactment, dialogue, monologue, doubling, asides, role reversal, the empty chair, and the mirror.

The next block, largely linked to stimulating internal self-development, employed nonverbal and introspective forms of interaction. Considering spirituality to be an intentional and a priori human property and, following V. Frankl, its foundation to be the "unconscious spirituality," we selected methods aimed at actualizing and explicating the psyche's deep grounds—therapeutic drawing and aesthetotherapy techniques.

Ukrainian scholar T. S. Yatsenko, founder of the method of active socio-psychological cognition, notes that drawing enables a person, in metaphorical and symbolic form, to present their inner world, life dramas, and values [16]. The themes of the participants' therapeutic drawings reveal attitudes toward existential problems and open opportunities to "re-program" one's life path. We used free, supplemental, and joint drawing. The specifics of our training determined

the drawing topics; we drew on a set of thematic drawings proposed by O. I. Klymyshyn and systematized according to the structural-functional organization of the human spiritual world.

In applying aesthetotherapy—receptive music therapy and passive art therapy—the main emphasis was on the well-known developmental impact of music and visual art. Each work of art begins its functional existence only when it becomes the object of direct aesthetic perception.

The final block summarized the experience of spiritual states acquired during the sessions and focused on actively stimulating self-actualization. Here we used selected elements of meditative techniques. According to V. P. Moskaltse, meditation consists of mental efforts aimed at achieving deep concentration of the psyche, which is a prerequisite for self-contemplation, self-immersion, and self-analysis [17]. In our training, particular importance was attached to meditations involving visualization of spiritual values—beauty, goodness, meaning, truth, and harmony. Such meditations have a clear algorithmic structure described by O. I. Klymyshyn.

After the training, we conducted a re-assessment of spiritual potential (E. I. Pomytkin's method). The results show that in virtually all students of the training group, the main indicators of spiritual development increased (Fig. 2). In contrast, indicators among students who did not participate in the training remained unchanged.

Thus, the assumption is confirmed that the spiritual potential of students—future psychologists—is actualized through specially created conditions in the socio-psychological environment that facilitate spiritual growth processes: self-knowledge, self-understanding, self-development, and self-actualization.

Conclusions. The spiritual growth of the personality and the activation of its spiritual potential occur most effectively when a special value-meaning space of educational activity is created—when learning is not dispassionate cognition but subjectively significant comprehension of the world, filled for the student with personal meanings, values, and attitudes inscribed in their subjective experience.

The educational cycle of training a psychologist is modeled as a specific psycho-developmental technology

comprising four stages: informational-cognitive, normative-regulatory, value-reflective, and spiritual-self-realization. The foundation of each is diverse, parity-based interaction and continuous, appropriate guidance of the student's psycho-spiritual development.

In accordance with the developed theoretical model of training the psychologist, the psycho-technological conditions of spiritual growth of the future specialist are elaborated. These presuppose the presence of a specific socio-psychological environment aimed at facilitating pro-

cesses of self-knowledge, self-understanding, self-development, and self-actualization, along with appropriate methodological tools and formats for special training sessions.

Further research is needed to study the mechanisms of students' spiritual growth, particularly the specifics of the processes of self-knowledge, self-comprehension, self-understanding, and self-attitude, which serve as the basis for self-identification and self-projection, allow a deepening of self-representation, and enable the creation of one's own system of self-conceptualization.

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