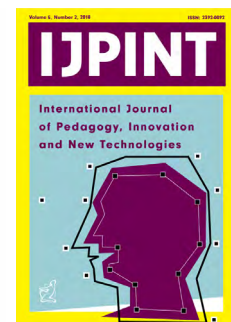


International Journal of Pedagogy Innovation and New Technologies

journal homepage: <http://www.ijpint.com>

ISSN: 2392-0092, Vol. 5, No. 2, 2018



Psychological mechanisms and pedagogical factors for the development of empathy in the college students

Violetta Lappo, Valentyna Ternopil'ska

CONTACT: *Lappo Violetta, PhD, Associate Professor, Department of Pedagogy and Psychology, Kolomyia Educational Scientific Institute, The Vasyl Stefanyk Precarpathian National University, Kolomyia, Ivano-Frankivsk region, Ukraine, E-mail: lappo37@ukr.net*
Ternopil'ska Valentyna, PhD, Professor, Department of Theory and History of Pedagogy, The Borys Grinchenko Kyiv University, Kyiv, Ukraine, E-mail: v_tern@ukr.net

Keywords:

empathy, student youth, higher school, methods of the study, levels of empathy development.

Abstract:

The article reflects the results of the empirical study of the problem of the students' spiritual values formation. The author offers determining indicators, structural components and criteria of high, efficient, medium and low levels of the personality spiritual values. The researcher offers a range of methods aimed at establishing the levels of spiritual values formation in students studying at the college. According to the experiment results the researcher has developed educational program in which effective forms, methods and means of upbringing spiritual values in conditions of a student group were determined. The author emphasizes the importance of pedagogical support and encouragement of every student to spiritual self-improvement. The results comparison of summative and control experiment levels have evidenced the effectiveness of pedagogical means focused on spiritual growing of student youth.

1. Introduction

Reforming modern education involves the primary attention to the spiritual sphere of modern youth. Since it is the spirituality of the personality that determines the basis of its worldview and world perception, and the ability to determine its own life priorities depends on it. The development of the spiritual world of man largely determines the formation and implementation of its everyday and professional activities. Negative phenomenon of modernity is the lack of understanding by the youth of the spiritual sphere of human being and its separate components. There is a complete or partial absence of internal landmarks, which is a consequence of insufficient spiritual development.

Student's age is optimal for the development of value-semantic structures of consciousness of the personality and is characterized as the final stage of preparation for entry into independent professional activity. At this age, moral setups will manifest themselves in the future as value orientations in the practice and behavior of the personality. It is at this age that the role of persuasion and responsibility for its value orientations increases, and such qualities as purposefulness, decisiveness, perseverance, independence, initiative, ability to manage itself are strengthened, and the interest in spiritual and moral problems is increased. The aspiration for self-determination, self-affirmation, self-realization belongs to one of the most important needs of students and is a condition for their harmonious spiritual development. The idea of "yourself", your "I" inevitably gives rise to the need to realize your capabilities and abilities.

One of the inalienable components of the spiritual sphere of personality is empathy. In the aspect of interpersonal interaction or communication, the empathy is regarded by scientists as fulfilled for another



introspection or the ability to feel, see, distinguish, reproduce and respond to feelings and experiences of other people. It has a complex structure, including cognitive, emotional and behavioral components. As a cognitive phenomenon, empathy is a way of understanding another person, aimed at analyzing its personality, and not only meaningful, but also intuitive knowledge of its emotional experiences. It is the ability to penetrate the affective orientation of another person, the sympathy for its experiences, the ability to participate in the emotional life of another, to share its emotional states, to experience emotional well-being or trouble. And, finally, the behavioral component manifests itself in the ability to “import” itself in one another and influence the changes in its personality, support and active assistance (Zymianskyi, 2011, 2015).

So, we see empathy as an important factor in the student’s spiritual development. It is an effective means of the disclosure, assimilation and balance of the internal content of interpersonal relationships, social norms. Without it, hardly adequate understanding is possible. The manifestation of empathy in the process of communication shows that the general setup is not so much on the understanding of the formal side of communication, but on the inclusion in its hidden content, the condition of another person, reflected primarily by non-verbal means – intonation, gestures, poses. That is, there is a direct dependence: the higher the general culture of the personality is, the more intense is the ability to empathize, to sympathize with people. The egocentric emotions here are replaced by altruistic motives. Acting complicity in the fate of another, compassion for another’s grief enrich and develop interpersonal relationships. Actualization of empathic processes (development of emotional susceptibility, feeling of internal promotion to another) is realized in the process of interaction, communication of senior pupils, the meaning of which is the care of another person, which manifests itself in compassion and empathy to it. Ability to sympathize with and empathize and rejoice for another, and therefore, be able to put yourself in its place – the main thing that defines a good person. These abilities can be developed, this can be taught by student youth (Kosheleva, 2011).

In this way, under the condition of identification and empathy, the behavior of another person is taken into account, but the result of the joint actions will be different: one thing is to understand the partner in communication, becoming its position or acting in accordance with it (identification); the other is to understand it, taking into account its point of view, even to sympathize with it, but to act in its own way (empathy).

For the spiritual development of students it is necessary to form a humanistic setup for interaction, communication, interest in another person, willingness to engage with it in interaction; to develop empathy, identification, interest in their own inner world, positive “I-concept”, as well as to promote awareness of young people about the motives of their own behavior, and the improvement of the structure of their value orientations.

According to Ternopilka (2014), instilling tolerance requires the inclusion in the educational process of conditions adequate to the age and individual characteristics of the personality, which is expressed primarily in the readiness of the teacher to its priceless acceptance, which is based on trust, empathy, openness in relations with it. In addition, the relationships in the team should be organized on the basis of mutual assistance, trust, friendly and open communication. Particular attention should be paid to the practice of humane student relationships, persistent daily work aimed at the transition of “knowledgeable” motives (focusing on what is good and what’s wrong) into motives that actually work (day-to-day management of the acquired in their activities rules of interaction, communication and behavior). As a rule, there is often a discrepancy between knowledge and real behavior of students, which is manifested in their inability to transfer knowledge and actions used in one situation to another, to find the right way of behavior, interaction, communication on the basis of already known rules. Quite often, this discrepancy is due to the lack of practical experience of students regarding the implementation of existing knowledge in their own behavior. In order to overcome this imbalance, it is necessary to systematically teach students to show tolerance in relationships, activity in interpersonal interaction, communicating with people (2014, p. 61, see also 2015).

2. Objectives

In order to study the levels of the formation of students’ empathy, as well as to find out the factors that influence its development at the student’s age, there has been conducted a confirmatory experiment. In total, there have been involved 974 students and 168 teachers of the colleges of Bukovinian State Medical University, the Kamianets-Podilskyi National University named after Ivan Ogienko, the Nizhyn State University named after Mykola Gogol, the Precarpathian National University named after Vasyl Stefanyk, the Eastern



European National University named after Lesia Ukrainka, the Eastern Ukrainian National University named after Volodymyr Dal, the Ternopil National Pedagogical University named after Volodymyr Hnatyuk, the Uzhhorod National University.

3. Method

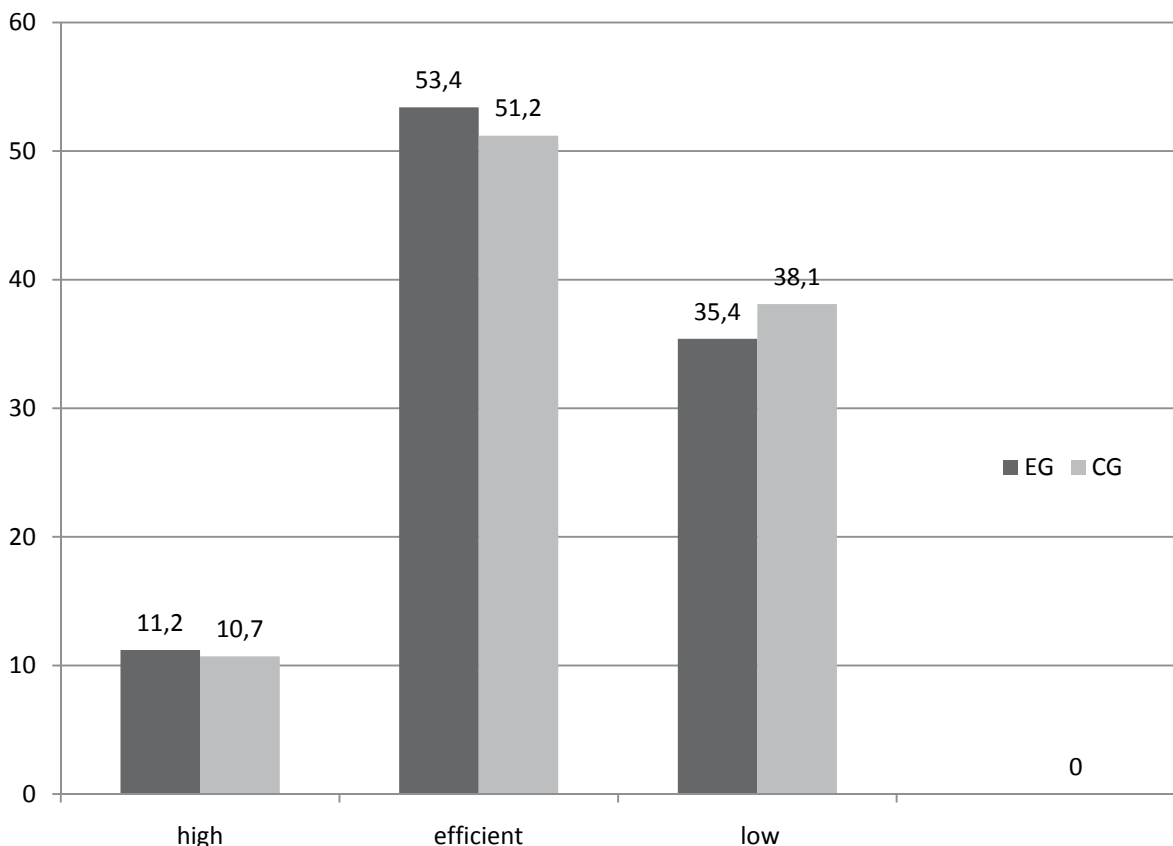
In the process of the experiment a set of diagnostic techniques was used, in particular:

- a method of generalization of independent characteristics, which helped to find out the level of formation of certain features, traits, manifestations of behavior of students by the estimates given to them by teachers, groupmates, as well as students themselves;
- questionnaires, interviews, tests, discussions in order to identify the understanding of the essence of the concept of “empathy”, its main features, mechanisms of manifestation in relationships, communication with others, motives of behavior (questioning by questionnaires “Diagnostics of empathy” by Yusupov (1995), “Orientation questionnaire” by Bass (1967), COI-1 test (“Communicative and Organizational Inclinations”) by Siniavskiy and Fedoroshin (Fetiskin, Kozlov, & Manuylov, 2005));
- application of situations of moral choice and analysis of life situations;
- method of self-esteem.

In interpersonal relationships, empathy acts as the ability to see, feel, react to feelings and experiences of another person, to join its emotional life, to share its emotional states, to show mercy, tolerance. Empathy is an important factor in the spiritual development of student youth. The level of development of the empathy of young boys and girls was carried out using the questionnaire “Diagnostics of empathy” of Yusupov (1995).

According to our results, only 11.2% of the students of the EG, 10.7% of the CG have a high level of development of empathy, expressed in emotional sensitivity to people, benevolence, sociability, disinterestedness, mercy, ability to establish contacts and find a common language with others, ability to encourage and reassure (Figure 1).

Figure 1. Levels of students' empathy development (in percentage)



Young boys and girls try to avoid conflicts, find compromise solutions, and show tolerance. In assessing events, they more trust in their feelings, intuitions, rather than analytical conclusions. They constantly require approval from other people. The average level of development of empathy has been diagnosed in 53.4% of those interviewed in the EG, 51.2% – in the CG. These boys and girls keep their emotions under control, they do not have the liberation of feelings, which impedes the full perception of people and is an obstacle to establishing a full-fledged relationship. In relationships with people, they judge them first of all by actions, being less interested in their motives. Being attentive to their interlocutor, those interviewed try to understand what is behind its words, but when it expresses unnecessarily its feelings, they lose patience. 35.4% of students of EG and 38.1% of CG showed a low level of empathy. This category of students do not understand emotional manifestations from the side of others, they treat them with irony, which causes significant difficulties in establishing contacts with other people. For such students it is often difficult to start talking first, especially with strangers. Their relationship with other are formalized, which does not contribute to the successful spiritual growth of boys and girls.

For most students, spiritual values do not act as a mechanism for regulating their behavior. Many young boys and girls have a tendency towards themselves, a tendency towards egocentrism, and a low level of empathy that blocks the development of empathy. They do not have the skills to self-regulate behavior, expressed in uncontrollable actions, deeds, profanity, they also do not have the skills to effectively solve conflict situations.

It should be noted that the personality of the mentor of the group, the style of its communication with the students is one of the determining factors for creating a favorable emotional background in the student environment. From the ability of the curator to establish in interaction with the students emotionally explicit, comfortable, empathic relations the educational potential of the pedagogical activity, the effectiveness of its influence on instilling fidelity in the personal relationships of students depends significantly.

Rogers emphasizes that the developmental potential of pedagogical interaction, personal development of students is determined by the ability of the teacher to form in communicating with them a special type of interpersonal relationships (Rogers, 2011, p. 231). To create such relationships, the teacher's communication must meet the following requirements: definitely positive attitude towards students and empathy, congruence of experiences and behavior. Unconditional acceptance acts as a friendly, positive, interested attitude of the curator to the student, which does not depend on the student's real behavior. It is expressed in respect, understanding, support and assistance, which are not affected by any prior conditions.

Empathy is manifested in the teacher's sense and understanding of the internal state, thoughts and feelings of the students through empathy and partial identification. The congruence of a teacher is expressed in a frank, sincere, direct and conscious perception of its own feelings, personal attitude towards the students. Alienated, formal communication acts as an antithesis of congruent communication, when the curator hides its true feelings from the students under a professional-role, impersonal mask.

When studying the level of development of empathy among teachers, there was used the questionnaire "Diagnostics of the level of polycommunicative empathy of a teacher" (Yusupov, 1995). The results of the study indicate a complete lack of teachers who have very high or very low levels of empathy. According to our observations, 59.4% of teachers have an average level of development of empathy. Such educators have little confidence in personal impressions. In interpersonal relationships, the thought of another person is formed on the basis of its concrete actions. Their emotional expressions are under control. Often, these teachers find it difficult to predict the development of relationships between people. That is why often the actions of students are unexpected for them, which is an obstacle in establishing a full-fledged relationship of cooperation with students in the educational process. 13.9% of the interviewed teachers have a high level of development of empathy. These are just the teachers to whom the students turn – they are emotionally sensitive, sociable, quickly establish contact and find a common language. Such teachers are very sensitive to student needs and problems, are generous and are inclined to forgive them a lot. They seek to avoid conflicts and make compromise solutions. In assessments, they more trust their feelings and intuitions than analytical conclusions. Teachers with a low level of empathy – 26.7%. These teachers have difficulty in establishing contact with students.

It should be noted that the own experience of working at higher education institution and the generalization of the results of studying the relationships in the "student – teacher" system gives grounds to assert that not always our teachers build relationships with students on the basis of mutual respect, mutual



understanding, trust, taking into account the age and individual characteristics of students. Quite often they forget, as Bekh (2006) notes, that “the participants of the educational process are equal in communication, take into account the arguments of the partner, recognize the right to their difference from their own arguments, coordinate their positions. The educator avoids specific unsubstantiated orders, does not treat the student as a passive object of its influence; takes into account its mental condition, life experience, the system of habits and values; detects empathy, resorts to productive educational actions; finds creativity and pedagogical reflection” (p. 22).

When planning experimental work with students at the formative stage of the study, there has been considered that at this age there is intensive mastery of social experience and professional training, provided that they maximally disclose their individual capabilities, that is, the process of socialization and individualization is interconnected components of the personal development of young boys and girls.

479 students of higher education institutions were involved in the formative experiment. The systematic educational work aimed at the development of empathy was conducted with them. The control group covered 495 students with whom the experiment was not conducted and it was brought up under the traditional program.

Among the active forms of educational work, which are positively perceived by students and promote self-improvement of students, special mention should go to training sessions. Each of these classes is primarily a planned educational process designed to improve students' knowledge of themselves, to find out how their behavior and certain traits are perceived by their peers, to enrich the experience of communication, to acquire the harmonization of their own emotional state (Lappo, 2016).

The purpose of the training is to actualize the students' need for self-knowledge, communication, establishing emotional contacts with others, and forming an impulse to further spiritual growth. Relationships between the participants of the training are based on the establishment of a personalized relationship between students, dialogue on equal terms; humanization of all spheres of communication on the basis of a value relation to a partner; organization and promotion of cooperation and mutual assistance; creation of a favorable environment for self-improvement, self-affirmation of students.

Training sessions in our experiment were models of various life situations of interpersonal interaction, in which students established skills of positive verbal and non-verbal communication, showed responsibility, tolerance, mercy, dignity in relationships, developed the ability to sincerely share their feelings and to understand the feelings of others and to express themselves in the group, and learned to realize their own achievements and the nature of their relationships with people. Specifically, such exercises as “Journey to the Underwater Kingdom”, “Uninhabited Island”, promote the disclosure and awareness of the students of typical behavior patterns and help build each member of the group appropriate forms of interpersonal relationships.

Thus, the situation of transformation into fairy-tale images through the active direction of imagination gives students the opportunity to work out new models of social behavior, allows interaction of different kinds, opens for students the existence of alternatives to their own social presentation.

The purpose of the training “Man begins with good” is to promote the development of empathy among students; formation of the belief that charity is the expression of compassion and mercy; the upbringing of an active life position in affairs, mercy. During the training, students learn the skills of cooperation on the principles of humanity and benevolence, learn to formulate the moral and ethical positions of their activities. After the training, its participants can consciously perceive the needs and problems of other people, show compassion and loving-kindness in charity.

In order to teach participants to develop and adopt the rules of the group, to form a responsible attitude to their own behavior, they can be offered the exercise “How to work in the group?”. The teacher notes that the rules are important in the life of man and society. They help to regulate people's relationships. For the productive work in the group, in order each participant could feel comfortable and act effectively, it is necessary to adopt the rules of the group. To do this, groups should be created. Each group should come up with a name and a motto, develop rules. Then each group presents them. From the proposed rules, those rules are chosen that are suitable for everyone. For example: (1) to be positive; (2) speak on its behalf; (3) do not criticize; (4) be active.

In this way, the active participation of young boys and girls in training sessions develops their ability to understand themselves and others, internal motivation for maintaining value, the uniqueness of another



person, communicative skills, as well as the ability to adopt adequate forms of behavior, to observe social and personal distance in relationships and communication, contributes to the development of reflection, empathy. It is these indicators that characterize a person with a high level of developed empathy.

Thanks to the active methods of group work, boys and girls learn basic techniques of self-presentation, self-disclosure, decentralization, in-touch capabilities, sociability, empathy, group interaction skills, tolerant and merciful attitude to each other, which is the basis of their successful spiritual growth. So, with the help of exercises “Molecules”, “ID”, “Native soul and soul of the company”, “Features of in-touch capabilities”, students develop the ability to quickly establish deep mutual relations with other people. Exercises “The five good words,” “Illustrated goals,” “Two houses,” and “Version” promote the development of young people’s ability to look at things and phenomena from different sides, coordinate their views and actions with the ideas and actions of another person. To develop the ability to see oneself real and not to demand from relatives and acquaintances to meet our expectations, the exercises “Features of tolerant personality”, “Patience and tolerance”, “Limits of tolerance”, “We are similar” help.

In the process of active interaction, students demonstrate their ability to make decisions and make choices, are willing to take responsibility for their choices and their actions, the ability to constructively build their relationships with people, the ability to be independent, defend their position in constructive ways, the ability to talk, listen, as well as acquire skills in resolving conflict situations, are able to distinguish conflicts of views and conflicts of interests, resolve conflicts of views on the basis of tolerance, and conflicts of interests through constructive negotiations (Lappo, 2017).

An important feature of the social situation of development in young age is the need for life and professional self-determination, which actualizes the problem of education and development of empathy in students. But they feel some subjective difficulties in determining their life goals and prospects. Therefore, it is necessary to form such a level of spiritual development that they, after graduating from a higher educational institution, were ready for conscious self-determination. The college should help students better understand their own opportunities to implement their professional intentions.

When discussing moral dilemmas, students are introduced to sociomoral thinking that is characteristic of higher levels of moral consciousness development. The first method, conventionally called “from the veil of ignorance”, described by philosopher J. Rawls: a person who makes a moral choice is abstracted from a particular person, its position in society and acts in accordance with the universal principles of morality, applies them to any member of society. The second method is to use the “golden rule” of the second order, that is, to develop the ability to perceive the situation from the standpoint of different people. The third method is to provide, under all conditions, equal opportunities for all participants in the situation. In the analysis of moral dilemma it is expressed in the consideration of the position of each person included in the conflict, the coordination of different positions on the basis of internal values, dignity and equality of each human person, the attitude to man as a self-value, and not as a means of achieving other values, even very humane (Rawls, 1999, p. 17). The basis of such an approach is the question “Would I want someone to do in my place in the same way as me?”

While discussing moral dilemmas we pay considerable attention to the development in students not only of the ability to decentration, analysis of moral problems from the standpoint of other people, but also of empathy – the ability to emotional compassion as the basis of moral behavior. First, we explain to students the essence of empathy, we draw attention to the fact that it is an important component of fidelity in personal relationships. After that, we offer for analysis problem situations, in which the path to the correct solution lies through the discovery of sympathy for people who have violated moral norms.

During the discussion of moral dilemmas, there have been used the techniques that urge students to re-examine their own position and contribute to the awareness of the importance of empathy in human life:

1. Technique of alternative effects. We offer students to answer the question “What will happen if the character does this or so?”. Using this technique develops prognostic skills, the ability to predict the effects of their own actions. An example of the use of alternative consequences technique can be the dilemma created on the basis of the story of Mykola Gogol “Taras Bulba”.
2. Technique of replacement of roles. It’s easier for boys and girls to find a way out of a moral problem if the curator invites them to imagine themselves in the place of a certain character in the situation: “If you were



in place ... how would you do it?” Such a question motivates students to specify their own moral position, contributes to the development of reflection, empathy.

3. Technique of taking into account the feelings of the actors of moral dilemma. We purposefully work on developing in students judgments based on their own feelings and experiences. We agree with the opinion of Scheler (1973): “If the transfer of knowledge requires primarily the conversion to the intelligence of the personality, then the formation of a certain value orientation is related to the influence on the emotions and feelings of a person, contributing to the transformation of one or another value setup in the belief” (p. 34).
4. The technique of taking feelings into account encourages students to take into consideration the emotional experiences of other people, put themselves in their place: “How do you think the character feels in this situation? What would you feel in this situation? Is there a match between your feelings and the feelings of the hero?”. Such questions develop students’ ability to understand feelings, interests, and positions of other people.
5. Technique of using personal experience of students. Examples of acts of responsibility, tolerance, mercy, and dignity in relationships need to be discussed and evaluated based on the moral experience of the individual. For this purpose, we use questions that lead from the analysis of personal impressions to the formulation of general moral rules: “Has something similar happened to you? What were your thoughts, feelings, actions? Assessing a similar situation now, would you like to change something in your behavior?”.
6. Technique of “Some people believe that ...”: “Some people believe that empathy in relationships is necessary under all circumstances. What we can answer them?”. With this technique, students analyze a particular situation and express theoretical considerations with respect to moral principles.
7. Technique of replacing a key character (when a close person is replaced by stranger or vice versa).
8. Technique of interaction stimulation through the comparison of different positions
9. Situation complication technique.

In educational work with students we are guided by generally accepted in pedagogy position that the important moral qualities are required by a person in the process of active subject-co-operative activity. “A highly cohesive both in the social and spiritual terms, diversified in the subject matter joint activity, is a system-forming factor in the personality-developing environment” (Bekh, 2006, p. 28).

An important feature of non-educational activities is the voluntary participation of students in it, the development of initiative and amateur activities, taking into account their interests, desires, proposals. This creates favorable conditions for diverse partnerships.

The leaders of the volunteer sector are the initiators and organizers of the campaign “Help my neighbor” (collecting toys, clothes, shoes for orphanages), the days of good affairs – holding fairs of own products (students prepare confectionery and other products), organization of labor groups for collection of waste paper. The proceeds are used to help the orphans and the poor. The affluent activity of students is also seen in caring for the elderly, in conducting concerts in the homes for the elderly.

Cooperative activity of students is realized through the mediation of various actions and projects. It should be noted that the active participation of students in various projects creates a free space for their personal initiative, creativity, polishing skills of responsible, tolerant, and merciful behavior. In addition, when working on projects there is intensively manifested a group influence on the personality: there act the mechanisms of emotional infection, identification, responsibility for the group, for themselves, for the case; boys and girls feel themselves subjects of social action. In the projects, students realize their academic, social and creative abilities.

Project work is preceded by “auctions of creative ideas”, which include pre-training, in which students learn about a certain problem, discuss it, seek their own ways of solving creative ideas and arguments in their favor, process the necessary literature, etc. During the “auction” every student presents its creative idea, substantiates its expediency. The “auction” continues until all creative ideas are exhausted. The best sellers in the auction are those “creative ideas” for which most of the participants voted. The ideas adopted in this way continue to become the motivational basis for the practical activity of boys and girls, aimed at solving a certain problem. In this case, the teacher must emphasize the value of all ideas and proposals, including those not accepted.

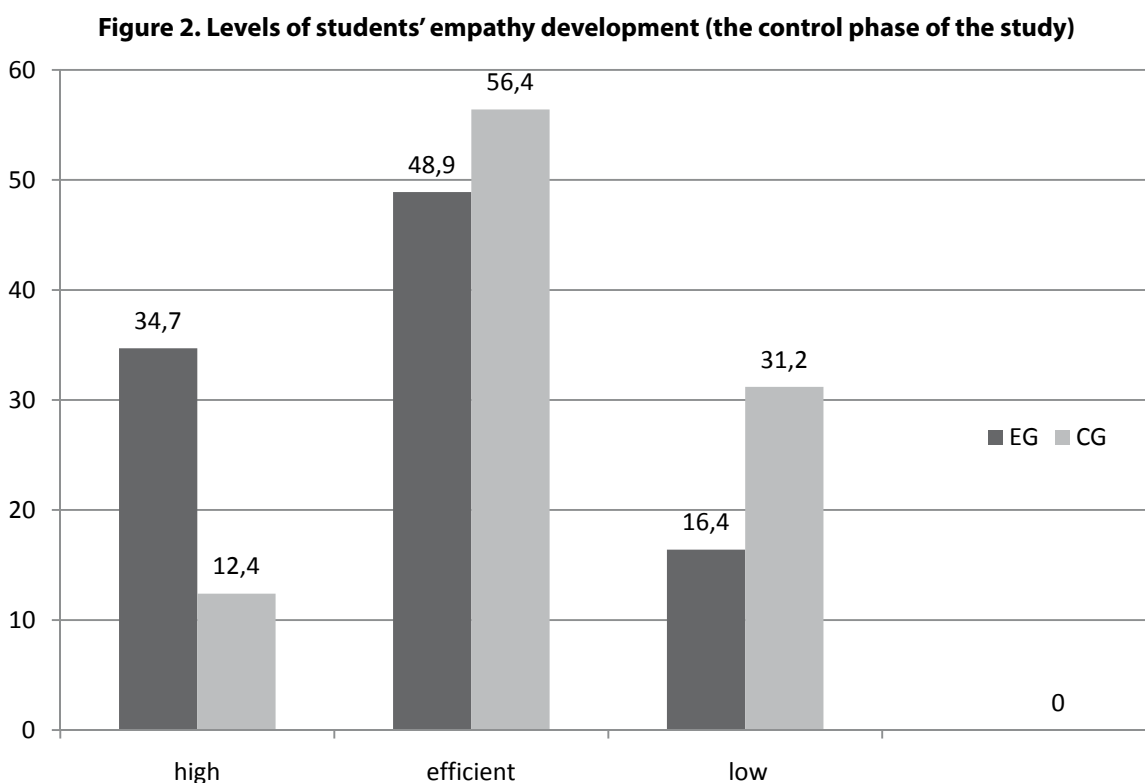


Students are the initiators of the development and implementation of a number of projects in the educational activity: “I and my group”, “Roads leading to spiritual growth”, “Plant a tree – leave a mark in the college life”, “The state of health protection in our city”, “Situation of the poor in the city”, “Let’s make the world cleaner”, “Care”, etc.

4. Results and Discussion

The control phase of the study showed that conducting with the students of experimental groups outside of educational activities contributed to an increase in the number of respondents with adequate self-esteem, which significantly influences the way of establishing their social contacts and is a condition for their successful life self-determination. According to our observation, adequate self-esteem is characteristic of 59.8% of schoolchildren of EG (at the beginning of the experiment – 40.1%). We record a decrease in the number of students with a lower self-esteem – by 12.7%, with an overestimated self-esteem – by 9.1%.

Repeated use of the questionnaire “Diagnostics of empathy” (Yusupov, 1995, p. 34) to determine the level of students’ empathy expression in communication, and relationships indicate a tendency to its growth in the experimental group (Figure 2).



According to the obtained results, the high level of development of empathy is characteristic for 34.7% of students of EG and 12.4% of CG (at the beginning of the experiment – 11.2% of EG, 10.7% of CG). The average level of development of empathy is diagnosed in 48.9% of respondents of EG and 56.4% of CG. We observe a decrease in the number of students in the EG with a low level of development of empathy (35.4% – in the beginning). Regarding control groups, this indicator decreased by 6.9%. The obtained results testify to the effectiveness of experimental work with students. The experimental work carried out shows positive changes in the motivation of students. The results of studying and generalizing student motivation are presented in Table 1.



Table 1. Relevance of students' motivation to the levels of their empathy (in percentage)

Levels	Groups of motives	Groups			
		EG		CC	
		Abs.	%	Abs.	%
High	<ul style="list-style-type: none"> – orientation on communication, interaction, maintenance of good relations with other students, parents, teachers; – value relation to others; – orientation towards the future (getting a profession, successful self-realization). 	106.0	31.4	103.0	22.1
Sufficient	<ul style="list-style-type: none"> – avoiding unpleasant situations, disapproval and punishment; – the desire to win a positive attitude, authority among others (groupmates, teachers, parents, representatives of the opposite sex, famous people). 	166.0	36.9	161.0	29.4
Average	<ul style="list-style-type: none"> – orientation on the demands of parents, teachers, dependence on others; – according to the situation 	144.0	24.7	140.0	32.3
Low	<ul style="list-style-type: none"> – no duty to reveal tolerance, responsibility, mercy, dignity, self-sufficiency in relationships; – negative attitude towards individual people. 	63.0	7.0	91.0	16.2

As the results show, due to the participation of students in a specially organized joint educational and non-educational activity – cognitive, project, socially useful (in the form of a volunteer movement), regional studies research, the trainings in experimental groups, – the motives of value attitude towards others, orientation towards communication, maintaining a positive relationship with people became more apparent. (31.4% of students of EG (in CG 22.1%). 36.9% of students of EG, 29.4% of CG are oriented on desire to win a good attitude of people, authority among peers, achievement of success, avoidance of unpleasant situations. There should be noted the decreasing tendency in the number of respondents of EG, which show spiritual values depending on the situation, by 5.4% (31.1% – at the beginning of the experiment, 24.7% – after its completion). In the control groups, the situational nature of the motivation to identify spiritual values is peculiar to 28.3% of respondents at the beginning of the experiment and 32.3% after its completion. The number of respondents who believe that spiritual values (tolerance, responsibility, mercy) need not to be expressed in their relationships has been significantly reduced (7.0% after completion of the experiment, 13.2% at the beginning).

Comparison of the results of ascertaining and control sections showed that the experimental work carried out contributed to the formation of internal motivation of student youth, the development of empathy, which ensures self-regulation, stability and full internalization of the spiritual sphere of the personality.

5. Conclusions

The control phase of the research proved the effectiveness of the determined theoretical foundations of the development of students' empathy in the educational process of higher education institution, confirmed the pedagogical expediency and effectiveness of the developed pedagogical conditions of the forms and methods of effective implementation of educational work. The experimental work contributed to the acquisition of appropriate knowledge by students, the development of internal motivation, the development of emotional value and practical readiness for the expression of empathy in everyday life and further professional activities.

Prospects for further study of the problem are related to the advanced conceptual analysis of empathy, which is an integral part of the spiritual sphere of personality, manifestation of sexual and individual differences in manifestations of empathy, peculiarities of its development in student youth. The need for such an analysis leads to the search for adequate methods of diagnosing this integral formation in the context of a holistic personal development of students and the theoretical substantiation of effective pedagogical technologies for its education in higher education institutions.



REFERENCES

- Bass, B. M. (1967). Social behavior and the orientation inventory: A review. *Psychological Bulletin*, 68(4), 260–292.
- Bekh, I. (2006). *Education of the individual: Ascension to spirituality*. Kiev: Lybid.
- Fetiskin, N. P., Kozlov, V. V., & Manuylov, G. M. (2005). *Sotsialno-psihologicheskaya diagnostika razvitiya lichnosti i malyyh grupp (Psychosocial diagnostics of the development of personality and small groups)*. Moscow: Izdatelstvo Instituta Psihoterapii.
- Kosheleva, M. E. (2011). Psihologo-valeologicheskaja kompetentnost' pedagoga kak komponent professional'noj pedagogicheskoy: teoreticheskij aspekt kompetentnosti (Psychological-valeological competence of a pedagogue as a component of professional pedagogical activity: theoretical aspect of the competence). In T. J. Andrushhenko, A. G. Krickij, & O. P. Merkulova (Eds.), *Psihologija obrazovanija v XXI veke: teorija i praktika (Psychology of education in the XXI century: theory and practice)* (pp. 418–423). Volgograd: Peremena.
- Lappo, V. V. (2016). Treninhova diyal'nist' yak chynnyk optymizatsiyi protsesu vykhovannya dukhovnykh tsinnostey studentiv VNZ (Training activity as a factor in optimizing the process of cultivating the spiritual values of university students). *Cherkasy University Bulletin: Pedagogical Sciences*, (2), 92–96. Retrieved from <http://ped-ejournal.cdu.edu.ua/article/view/906>
- Lappo, V. V. (2017). Psykholoho-pedahohichni zasady rozvytku empatiyi u konteksti dukhovno-tsinnisnoho samovyznachennya studentiv VNZ (Psychological and pedagogical principles of the development of empathy in the context of the spiritual and value self-determination of university students). *Teoretyko-Metodychni Problemy Vykhovannya Ditey Ta Uchniv'skoyi Molodi (Theoretical and Methodological Problems of Education of Children and Pupils)*, 21(1), 343–354.
- Rawls, J. (1999). *A theory of justice*. Cambridge: Harvard University Press.
- Rogers, C. (2011). *On Becoming a Person*. London: Constable & Robinson. Retrieved from <http://qut.eblib.com.au/patron/FullRecord.aspx?p=767482>
- Scheler, M. F. (1973). *Formalism in ethics and non-formal ethics of values. A new attempt toward the foundation of an ethical personalism*. (M. S. Frings & R. L. Funk, Trans.). Evanston: Northwestern University Press.
- Ternopilka, V. I. (2014). Osoblyvosti vykhovannya tolerantnosti u ditey molodshoho shkil'noho viku (Features of the education of tolerance in children of elementary school). In V. I. Ternopilka (Ed.), *Novi tekhnolohiyi navchannya: naukovo-metodychnyy zbirnyk (New teaching technologies: scientific and methodical collection)* (Vol. 1, pp. 66–71). Kiev: Instytut Innovatsiynykh Tekhnolohiy i Zmistu Osvity MON Ukrainy.
- Ternopilka, V. I. (2015). Vidpovidal'nist' osoby: sposoby rozuminnya (Individual's responsibility: ways to understanding). In V. I. Ternopilka (Ed.), *Problemy osvity: naukovo-metodychnyy zbirnyk (Problems of education: scientific and methodological collection)* (Vol. 2, pp. 166–170). Kiev: Instytut Innovatsiynykh Tekhnolohiy i Zmistu Osvity MON Ukrainy.
- Yusupov, I. M. (1995). *Psikhologiya empatii. Teoreticheskiye i prikladnye aspekty. (Psychology of empathy. Theoretical and practical aspects)* (Doctoral dissertation). Saint Petersburg State University, Russia, St. Petersburg.
- Zymianskyi, A. R. (2011). Rol empatii u rozvytku moralnoi samosvidomosti pidlitkiv (The role of empathy in the development of moral adolescents' self-awareness). *Ukrainskyi naukovyi zhurnal "Osvita rehionu" (Ukrainian Scientific Journal "Education of the Region")*, (2), 197–200. Retrieved from <http://social-science.com.ua/article/459>
- Zymianskyi, A. R. (2015). *Psykholohichni umovy rozvytku moralnoi samosvidomosti pidlitkiv (Psychological conditions of development of moral consciousness of adolescents)* (Doctoral dissertation, no. 19.00.07). Drohobych State Pedagogical University of Ivan Franko, Ukraine, Drohobych.

