Based on the analysis of philosophical, psychological, and pedagogical literature, it was concluded that the education of spirituality is a holistic process that should include such components as: the development of the strength of the spirit for the realization of willpower; education of mental qualities that characterize the consciousness of choice, assimilation of moral and ethical values as the basis of correct world perception, which will be carried out against the background of socially expedient creative activity. In order to understand what the creative growth of an individual depends on and what criteria should be used to diagnose it, the components of the modern idea of a harmoniously developed personality are considered. It was found that according to the modern parameters of society, an ideal person is a highly spiritual person. They came to the conclusion that the spirit, soul, and mind make up an indivisible whole of a spiritual personality. Summarizing the opinions of philosophers and psychologists and considering this category holistically in a pedagogical aspect, the statement is made that the core components of spirituality are reason (depth and flexibility), morality (nobility, tact, high feelings) and creativity (the urge to improve oneself and the surrounding world). Speaking about the creative development of the individual, it is necessary to pay attention to the formation of such components as the strength of the spirit, the essential features of which are the desire to learn about the creation of the world, the desire to create the beautiful, formed mental qualities that are manifested in the conscious choice of moral and ethical values as the basis of a correct worldview; in addition, it is necessary to learn to create oneself and the surrounding world in accordance with urgent social needs, taking into account one's own dreams, ideals and goals. Based on the theoretical and conceptual provisions arising from the research of psychologists and teachers, it is proposed to carry out the development of the creative abilities of junior high school students consistently during three conventional stages: introductory-analytical, operational-creative, the stage of implementing ideas, and to offer students to operate with special techniques that will effectively influence on the development of creative abilities: «do the opposite», «increase-decrease», «discontinuity-permanence», «change harmful to useful», «restoration-rejection».

**Keywords:** spirit, soul, spirituality, fortitude, spiritual qualities, moral and ethical values, younger schoolchildren, creative abilities.

The main goal of the modern concept of reforming school education is to guide children towards the ideal of harmonious personal development, i.e. physical, intellectual, spiritual and creative growth. Therefore, the methods, techniques, and peculiarities of developing students’ creative abilities are in the focus of pedagogical theory and practice. Many studies by both domestic and foreign scholars (A. Andrzejewska, Y. Bednarek, J. Guilford, H. Kostiuk, N. Postaliuk, V. Sukhomlynskyi, O. Turynina, etc.) are devoted to the disclosure of the essence of the phenomenon of creativity, its nature, formation and manifestation of creative abilities, their diagnostics. To understand what determines the creative growth of a personality and what criteria should be used to diagnose it, let’s consider the components of the modern idea of a harmoniously developed personality. An ideal personality, according to the modern parameters of society, is a highly spiritual person. The spiritual essence of a person is one of the most relevant theoretical and methodological areas of interdisciplinary scientific research. Spirituality is often identified with soulfulness and correlated with the concepts of “spirit” and “soul”. Materialistic philosophy denies the existence of the soul and considers the spiritual as secondary to matter, and the phenomenon of spirituality in the Soviet science was attributed to religious categories of human existence; upbringing of spirituality involved only moral and aesthetic aspects of personal development. Therefore, the definition of this phenomenon can be found either in metaphysical philosophy or in modern philosophical psychology, where the soul is interpreted as a form of human consciousness, a specific manifestation of one’s own inner nature, which is the subject of human self-knowledge. At the same time, the indivisible unity of spirit, soul, and spirituality is emphasized. In the culture of the Ukrainian people, spirituality is associated with socially developed sensitivity, a manifestation of a caring, emotional and moral, i.e., value-based attitude towards a person. Soulfulness is the ability to feel another and perceive them as oneself. An insensitive person is not able to show compassion and mercy; he or she is ruthless, indifferent, disrespectful, which causes a corresponding negative attitude of others. The concept of “spirit” is not considered in science, but its interpretation is found in mythology: it is something that guides activity and influences character and lifestyle. From the Christian point of view, it is an objectivity that exists independently of a person and is capable of creating life, character, and a way of doing things, i.e. the spirit ignites life in every person, giving him or her a soul. It is God’s fire, the life-giving source. Therefore, a person receives a gift from birth - the power to create and direct life. Everything that is sanctified by God and guides a person in life: faith in God, love for Him, conscience, dignity, honor, is interpreted in religion as spirituality. Thus, the centuries-old experience of mankind...
outlines the indivisible unity of the human spirit and soul. The scientific interpretation of the concept of “soul” is found in psychology, where the soul is seen as an organic unity of the human mental state with the way and nature of cognition of reality. Therefore, science also confirms the unity of the soul, i.e. the mental state of a person, and the spirit responsible for cognition of reality. If the perception of the world for any reason does not correspond to generally accepted ideas, i.e. the truth, then psychologists speak of mental disorders or the lack of spirituality of the individual. It is well known that the intellect, the human mind, is responsible for the preservation and accumulation of ideas and experience. Therefore, the spirit, soul, and mind make up the indivisible whole of a spiritual personality. The problem of fostering spirituality in children has been studied in various ways by I. Beh, A. Bogush, B. Hrytsiuk, S. Dombrowsky, O. Kononko, V. Kremen, O. Savchenko, M. Stelmakhovych, V. Sukhomlinsky, and many other teachers and psychologists. Each of them answered the question “What is spirituality?” in their own way: sometimes too abstractly and incomprehensibly sublime, and sometimes - on the contrary, limiting this extremely capacious and complex phenomenon to subjective sensory and logical judgment. Summarizing the thoughts of philosophers and psychologists and considering this category holistically from a pedagogical perspective, we can state that the core components of spirituality are reason (depth and flexibility), morality (nobility, tact, high feelings), and creativity (the desire to improve oneself and the world around us). The highest goal of the mind is the desire for absolute order, and its task is to preserve the information and experience it has gained. That is why it is so difficult to accept new information, and even more difficult to break with stereotypes of thinking. The mind preserves the integrity of the practice and eliminates the chaos created by the flight of the soul.

The highest state of the soul is the desire for absolute love, it is an eternal movement, a creation. The soul builds air castles, ready to destroy everything guarded by the mind and even burn itself for the sake of love. The mind and the soul are antagonists, but without interaction they lead to the destruction of the personality. Spirit is the third force that restrains and harmonizes the activity of the mind and soul. The highest goal of the spirit is to cognize the absolute truth. Through the spirit, insight comes and discoveries are made, masterpieces are created that have a special effect on the human psyche. Thus, the spirit is responsible for the state of the soul and its very existence, and its main needs are to cognize the truth and create beauty, which awakens spiritual energy in a person and heals his or her psyche. Therefore, from the point of view of philosophy, spirituality means that a person has the ability to be guided by both objective factors and his or her own feelings and thoughts, combining the sensual and the rational in organizing his or her life, i.e. intellectual development is a component of the spiritual development of a person. A person is a social being, and his or her spirituality is expressed and realized in social activities, which are carried out in accordance with the needs of the individual with a predetermined goal: to obtain the desired result, taking into account one’s own knowledge, experience, dreams, and ideals. New knowledge and experience give rise to new dreams and ideas, which form new needs. Their realization requires a new stage of self-development. If the needs, and thus the resulting products of activity, are not socially valuable or significant, they are seen as a manifestation of the natural in man, i.e., the spiritual. If behavior is aimed at achieving a socially significant goal, it means that a person acts spiritually, demonstrating the strength of the spirit and the depth of his or her own feelings and thoughts. Therefore, the basis, center and result of creativity is the spiritual development of the individual. Thus, speaking of the creative development of a personality, it is necessary to pay attention to the formation of such components as the power of the spirit, the inherent features of which are: the desire to know the universe, the desire to create beauty; formed mental qualities, manifested in the conscious choice of moral and ethical values as the basis for the correct worldview; in addition, it is necessary to teach to create oneself and the world around one in accordance with urgent social needs, taking into account one’s own dreams, ideals and goals. In the process of personal development, it is very important to take into account the peculiarities of different periods of human formation and development. For example, due to the lack of life experience and a perfect system of knowledge, such personal traits as strength of mind, formed mental qualities and understanding of social needs are only in their infancy in primary school children, and their activities are mainly imitative, so the problem of children’s creativity has long been a matter of debate. At the beginning of the twentieth century, pedagogues believed that in young children the sources of creativity are hidden in the internal reserves of the body, they are innate, inherited, and manifest spontaneously. Therefore, the process of developing children’s creativity, according to A. Bakushynsky [1], is uncontrollable and teachers should not interfere with it. Other scientists, on the contrary, insisted on the need to develop children’s creativity under the guidance of a teacher. Empirical studies led by A. Zaporozhets have shown that artistic creativity becomes available to children very early on, and when creating products of this activity, the imagination of 6–7-year-olds is not subconscious but purposeful [3]. A. Bogush, a researcher of the development of the child’s creative speech potential, noted that
in artistic and creative activities a child discovers something new for himself or herself, and for other people - something new about themselves [2], thus confirming the presence of creative activity in primary school children. Therefore, creativity and creativity of primary school children should be considered primarily in the aspect of artistic activity. According to a psychological dictionary, artistic (aesthetic) activity is a specific type of practical and spiritual (works of art, folklore, design, literature, etc.) and spiritual (aesthetic contemplation, aesthetic perception, aesthetic reasoning, etc.) activity. All types of activity are inherent in the aesthetic, artistic principle, i.e., "creativity according to the laws of beauty" in a certain form, which brings a person high spiritual pleasure. Through it, a person enters into certain connections with the outside world, aesthetic relations with reality, changing himself, his abilities, and his inner world [4]. Thus, artistic creativity is one of the factors of spiritual development of a junior schoolchild’s personality. A kind of artistic creativity is artistic and speech activity. Children’s artistic and speech activity is a specific type of activity related to perception, understanding, reproduction of the content of artistic works by children, it is a productive and aesthetic activity (musical, visual, constructive) accompanied by figurative speech and in the process of which different genres of artistic words are used [2].

One of the richest literary genres in terms of linguistic imagery is the fairy tale, which stimulates children’s imagination, generates a variety of vivid and rich images, encourages thinking and reflection. According to V. Sukhomlynsky, it is "a fresh wind that fills the flame of children’s thought and speech" [5, p. 27]. Many scholars have addressed the problem of using fairy tales in the process of moral and spiritual education of children, among them A. Bogush, O. Bilan, N. Havrysh, S. Rusova, V. Sukhomlynsky, K. Ushynsky, and others. L. Wenger, O. Zaporozhets, O. Dyachenko, A. Lutsenko, I. Kotlyarova, and others wrote about the influence of fairy tales on the mental development of a child and his/her creative potential. Taking into account the achievements of these studies, it is advisable to educate the spirituality of primary schoolchildren through the development of their creative abilities (imagination, fantasy), because the data of psychological and pedagogical science show that a child of 6-8 years old is not self-centered in the perception of literary works: he or she easily accepts the position of the hero, changes will cause for resolving the fairy tale conflict, needs and establish what opportunities or complications such changes will involve analyzing the content of the original fairy tale to change some qualities of characters, objects, and phenomena in order to solve certain problems or make the characters more active and effective; Stage III - synthetic, or implementation of ideas. At this stage, children reread the entire content of the fairy tale in accordance with the changes made; to do this, they first need to find out the possible consequences of these changes and establish what opportunities or complications such changes will cause for resolving the fairy tale conflict, then they need to encourage children to imagine and reflect the relevant situation with a possible outcome and come up with their own, positive ending to this situation. During such work, when children are actively fantasizing, the main attention should be paid to how creative activity develops the creative abilities of junior schoolchildren consistently during three conditional stages. Stage I - introductory and analytical, or research, involves analyzing the content of the original fairy tale to clarify and evaluate the character traits of the characters, identify key problems in the relationship between the characters and the reasons for their occurrence; The second stage is operational or creative. During this period, children, with the help of a teacher, change some qualities of characters, objects, and phenomena in order to solve certain problems or to make the characters more active and effective; Stage III - synthetic, or implementation of ideas. At this stage, children reread the entire content of the fairy tale in accordance with the changes made; to do this, they first need to find out the possible consequences of these changes and establish what opportunities or complications such changes will cause for resolving the fairy tale conflict, then they need to encourage children to imagine and reflect the relevant situation with a possible outcome and come up with their own, positive ending to this situation. During such work, when children are actively fantasizing, the main attention should be paid to how creative activity affects the formation of moral and ethical values in children, ways of knowing the world, and the extent to which the ability to change the world around them in accordance with their own dreams, ideals, and goals develops.
When working with fairy tales, it is advisable to offer children to use special techniques that will effectively influence the development of creative abilities of primary schoolchildren [6]. These are the following techniques:
- "do the opposite", which will encourage children to replace the actions of the characters with the opposite;
- "increase-decrease", which will prompt students to change a small defenseless character to a large and heavy one or vice versa;
- "discontinuity-permanence," which can be used to make changes to the plot of a fairy tale, that is, something that happened only once and eventually disappeared can be made permanent and vice versa;
- "change the harmful into the useful" - will prompt children to change negative character traits, attributes or actions into positive ones so that the hero uses them for a good, useful cause;
- "recovery-rejection". This technique allows the hero to come back to life or the antihero to save someone or something;
- "replacement of some properties with other, more useful ones", which will tell students about the possibility of replacing some objects of the fairy tale with others.

This transformation will bring new opportunities to the story for some characters and unexpected complications for others.

In coming up with a story about the life of a fictional character, a child will analyze similar cases from his or her own experience, experienced personally or heard from others, and then creatively synthesize a new phenomenon on the basis of this, creating a new plot, a new image of the hero and the circumstances of his or her life.

You can also help students develop the plot of a fairy tale by asking questions such as: “How can we protect the world from evil people? What can be done to prevent evil from ever appearing on Earth?” In this way, both creative thinking and humanistic worldview will be developed simultaneously.

Thus, a necessary component of the development of creative abilities of junior schoolchildren is the accumulation of knowledge and experience about cause and effect relationships in the world around them, mastering ways to solve problem situations and mastering the ability to predict the consequences of their own transformative activity, and the criterion and result of creative activity is not only novelty, but also the development of personal spirituality, which is expressed in the desire to know and create the world and oneself in it with the help of learned ways of cognition, moral and ethical values, own dreams, ideals, goals.

Thus, the development of creative abilities of junior schoolchildren cannot be an end in itself: it is a component of the spiritual development of the individual, so when monitoring the creative talent of students, it is necessary to take into account the level of development of such personality qualities as the desire to cognize and create the world and oneself in it through the learned ways of cognition, moral and ethical values, own dreams, ideals, goals, and the effectiveness of creative activity should be considered in connection with the development of the creator’s spirituality. Perhaps then the saying: “A well-educated but poorly educated person is more terrible than a terrible beast.”

List of references