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**METHODOLOGICAL APPROACHES TO STUDYING YARD CLUBS'  
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**Abstract.** The article is devoted to the problem of insufficient formation of spiritual values among children of primary school age and limited opportunities of educational institutions in creating a stable educational environment. The relevance of the study is determined by the need to substantiate effective extracurricular forms of support, in particular community clubs, capable of compensating for the lack of social interaction, the development of personal meanings and the formation of ethical guidelines, which is especially important for the early stage of children's socialization. Community clubs are considered as a flexible educational space capable of creating conditions for the formation of value orientations through social participation, cooperation, volunteerism and joint projects, contributing to the development of empathy, benevolence, responsibility and the ability to reflect in younger schoolchildren. The methodological basis of the research was made up of axiological, personal-activity, competence and environmental approaches, which made it possible to consider the yard club as a comprehensive educational system. To analyze the dynamics of spiritual values, the methods of questionnaires, interviews, participant observation and comparative analysis were used, providing a comprehensive study of personal, social and evaluative activity components.

The key hypothesis was that the specially organized environment of the yard club, focused on joint activities, initiative support and active involvement of children, contributes to strengthening spiritual and socio-emotional development. The results confirmed the significant influence of participation in yard clubs on the formation of spiritual and moral guidelines, emotional responsiveness and the ability to reflect. The practical significance of the research lies in the possibility of using the identified methods for the development and implementation of educational work programs in schools and social centers aimed at the formation of spiritual values among younger schoolchildren.

**Keywords:** methodological approaches; yard club; spiritual values, leisure

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## БАЛАЛАРДЫҢ РУХАНИ ҚҰНДЫЛЫҚТАРЫН ҚАЛЫПТАСТЫРУДА АУЛА КЛУБТАРЫНЫҢ РӨЛІН ЗЕРТТЕУГЕ ӘДІСНАМАЛЫҚ ТҰҒЫРЛАР

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**Аннотация.** Мақала кіші мектеп жасындағы балаларда рухани құндылықтардың жеткіліксіз қалыптасуы және білім беру мекемелерінің тұрақты білім беру ортасын құрудағы шектеулі мүмкіндіктері мәселесіне арналған. Зерттеудің өзектілігі әлеуметтік өзара әрекеттесу тапшылығын өтей алатын, жеке мағыналарын дамытатын және этикалық бағдарларды қалыптастыратын, әсіресе балаларды әлеуметтендірудің ерте кезеңі үшін

маңызды болып табылатын мектептен тыс қолдаудың тиімді түрлерін, атап айтқанда аула клубтарын негіздеу қажеттілігімен анықталады. Аула клубтары бастауыш сынып оқушыларының эмпатиясын, ізгі ниетін, жауапкершілігін және рефлексия қабілетін дамытуға ықпал ете отырып, әлеуметтік қатысу, ынтымақтастық, еріктілік және бірлескен жобалар арқылы құндылық бағдарларын қалыптастыру үшін жағдай жасауға қабілетті икемді тәрбие беру кеңістігі ретінде қарастырылады. Зерттеудің әдіснамалық негізі аксиологиялық, жеке-белсенділік, құзыреттілік және қоршаған орта тәсілдері болды, бұл аула клубын кешенді білім беру жүйесі ретінде қарастыруға мүмкіндік берді. Рухани құндылықтардың динамикасын талдау үшін жеке, әлеуметтік және бағалау және бағалау компоненттерін жан-жақты зерттеуді қамтамасыз ететін сауалнама, сұхбат, бақылау және салыстырмалы талдау әдістері қолданылды. Негізгі гипотеза-бірлескен іс-әрекетке, бастаманы қолдауға және балаларды белсенді тартуға бағытталған аула клубының арнайы ұйымдастырылған ортасы рухани және әлеуметтік-эмоционалды дамуды нығайтуға ықпал етеді. Нәтижелер аула клубтарына қатысудың рухани-адамгершілік бағдарларды, эмоционалды жауаптылық пен рефлексия қабілетін қалыптастыруға айтарлықтай әсерін растады. Зерттеудің практикалық маңыздылығы бастауыш сынып оқушыларында рухани құндылықтарды қалыптастыруға бағытталған мектептер мен әлеуметтік орталықтарда тәрбие жұмысының бағдарламаларын әзірлеу және енгізу үшін анықталған әдістерді қолдану мүмкіндігі болып табылады.

**Түйін сөздер:** әдіснамалық тәсілдер; аула клубы; рухани құндылықтар, бос уақыт

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## МЕТОДОЛОГИЧЕСКИЕ ПОДХОДЫ К ИЗУЧЕНИЮ РОЛИ ДВОРОВЫХ КЛУБОВ В ФОРМИРОВАНИИ ДУХОВНЫХ ЦЕННОСТЕЙ ДЕТЕЙ

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**Аннотация.** Статья посвящена проблеме недостаточной сформированности духовных ценностей у детей младшего школьного возраста и ограниченным возможностям образовательных учреждений в создании устойчивой воспитательной среды. Актуальность исследования определяется необходимостью обоснования эффективных внеучебных форм поддержки, в частности дворовых клубов, способных компенсировать дефицит социального взаимодействия, развития личностных смыслов и формирования этических ориентиров, что особенно важно для раннего этапа социализации детей. Дворовые клубы рассматриваются как гибкое воспитательное пространство, способное создавать условия для формирования ценностных ориентаций через социальное участие, сотрудничество, добровольность и совместные проекты, способствуя развитию эмпатии, доброжелательности, ответственности и способности к рефлексии у младших школьников. Методологическую основу исследования составили аксиологический, личностно-деятельностный, компетентностный и средовой подходы, что позволило рассматривать дворовой клуб как комплексную воспитательную систему. Для анализа динамики духовных ценностей применялись методы анкетирования, интервью, включённого наблюдения и сравнительного анализа, обеспечивая всестороннее изучение личностного, социального и оценочно-деятельностного компонентов. Ключевая гипотеза заключалась в том, что специально организованная среда дворового клуба, ориентированная на совместную деятельность, поддержку инициативы и активное вовлечение детей, способствует укреплению духовного и социально-эмоционального развития. Результаты подтвердили значимое влияние участия в дворовых клубах на формирование духовно-нравственных ориентиров, эмоциональной отзывчивости и способности к рефлексии. Практическая значимость исследования заключается в возможности использования выявленных методов для разработки и внедрения программ воспитательной работы в школах и социальных центрах, направленных на формирование духовных ценностей у младших школьников.

**Ключевые слова:** методологические подходы; дворовый клуб; духовные ценности, досуг

**Introduction.** At present, the development of education in Kazakhstan, characterized by processes of modernization, digital transformation, and the strengthening of national value orientations, determines the need to update pedagogical approaches to the upbringing of the individual. The formation of a system of basic spiritual values in children becomes a key direction of state educational policy aimed at educating the younger generation. The modern socio-cultural context of Kazakhstan, focused on strengthening national unity and increasing the competitiveness of youth, places high demands on the system of upbringing.

In the Address of the President of the Republic of Kazakhstan, K.-Zh. Tokayev,

“Kazakhstan in the era of artificial intelligence: current challenges and their solutions through digital transformation” (2025), it is emphasized that the successful entry of the country into the digital era is impossible without the formation of a new quality of human capital based on the values of responsibility, citizenship, diligence, and creativity. Technological progress, as noted in the document, should be accompanied by the strengthening of the spiritual and moral foundations of society, since it is precisely these that ensure sustainability, social harmony, and national unity.

The relevance of tasks related to the formation of children’s value orientations is consistent with international documents: the Convention on the rights of the child (UN, 1989) and the concept of “Education for sustainable development” (UN Agenda 2030, Goal 4.7), aimed at developing attitudes necessary for building a responsible society. According to the OECD Learning Compass 2030, modern education should form transformative competencies, such as creating new value and taking responsibility. The position of UNESCO (GCED) also emphasizes the importance of fostering global citizenship based on the values of respect, empathy, and a sense of belonging to the global community.

In this context, particular importance is attached to educational work that goes beyond the framework of formal education and is implemented in informal social spaces such as neighborhood clubs and leisure centers. These spaces create an environment of free communication, self-determination, and social interaction in which children acquire practices of cooperation, decision-making, initiative, and the internalization of values.

**Literary review.** Neighborhood clubs and other forms of extracurricular informal engagement are increasingly viewed as key “third spaces” (Bartlett, 2025), acting as a compensatory and complementary factor in relation to the family and school. These associations create a specific educational environment in which voluntary participation, informal communication, and project-based and creative activities contribute to the development of children’s social agency and the formation of value orientations (Barker, 2022; Goldner et al., 2021).

Despite the evident socio-pedagogical potential of neighborhood clubs, scholarly understanding of the nature of their purposeful influence on value formation remains fragmented, especially within the context of national educational programs. An analysis of existing studies reveals a gap between the theoretical recognition of the importance of forming spiritual values and the practical implementation of this task in informal educational structures.

To reliably capture changes in the structure of children’s values, a comprehensive mixed method research approach is required (Osanova and Slyusarenko, 2020), allowing for the identification of both quantitative shifts and qualitative mechanisms of transformation under conditions of extracurricular engagement (Hansen, 2021).

Several studies reveal methodological limitations related to small sample sizes and the absence of longitudinal observation (Orejudo and Hernández et al., 2025), which reduces the reliability of conclusions regarding the influence of club activities on the formation of children’s values.

In this regard, the need arises to select and theoretically substantiate

methodological approaches that ensure a comprehensive and reliable study of the socio-pedagogical mechanisms involved in the formation of children's spiritual values in the context of neighborhood clubs.

The aim of the study is - based on axiological, personality-activity, competency-based, and environmental approaches, to identify the criteria, components, and indicators of the formation of children's spiritual values in the context of neighborhood clubs and to test their applicability through pilot analysis.

The objectives of the study are:

1. To systematize existing methodological approaches to the study of the formation of children's spiritual values.
2. To determine the criteria, components, and indicators of the formation of children's spiritual values based on methodological approaches.
3. To analyze the formation of children's spiritual values in the context of neighborhood clubs.

The theoretical significance of the study lies in the development of methodological foundations for analyzing the educational potential of neighborhood clubs, the formation of a system of criteria, components, and indicators of children's spiritual values, as well as in substantiating the integration of axiological, personality-activity, competency-based, and environmental approaches.

The practical significance is determined by the possibility of using the developed criteria and indicators to assess and plan educational activities in neighborhood clubs and institutions of supplementary education.

**Materials and main methods.** In pedagogy, values are understood as stable, socially approved beliefs that regulate individual behavior and serve as criteria for evaluating actions and life goals.

The main task of additional education for children working in parallel with secondary schools in the country's education system is to help children better understand themselves, their desires, and unlock their potential by developing various abilities. The main advantage of additional education is that it helps each child to develop independently, taking into account their characteristics and abilities through various areas of additional educational programs.

Yard clubs, as one of the types of supplementary education organizations operating in urban communities of Kazakhstan represent a unique socio-pedagogical environment located near children's places of residence and characterized by voluntariness, informality, and equal interaction among participants. Research shows that long-term programs providing emotional support and a safe environment help children not only to form personal values and motivation, but also to broaden their range.

Barker P. (2022) notes that "stable social ties, support from significant adults, and opportunities for participation in joint activities create conditions for the development of trust, responsibility, and a sense of belonging to the community." These conclusions are consistent with the environmental and axiological approaches, as they emphasize the decisive role of the environment and social interactions in the process of forming spiritual values. Goldner and his colleagues (2021) identified

key mechanisms of influence of such communities: “the formation of trusting relationships with mentors, the development of self-regulation and socialization skills, as well as the strengthening of the ability to make independent decisions”. From the perspective of Bartlett T. and Yemini M. (2025), participation in such clubs contributes not only to the identification of interests and beliefs, but also to the development of self-assessment skills, motivation, and collective responsibility, which confirms the significance of neighborhood clubs and similar spaces as environments for value formation.

The analysis conducted confirms that neighborhood clubs possess significant potential for value formation, particularly spiritual values. The study of the role of neighborhood clubs in the formation of children’s spiritual values requires a comprehensive approach, since the club represents a complex socio-pedagogical system, in which personal characteristics of participants, environmental influences, and organizational factors intersect. The methodological foundation of this study is based on the integration of four key approaches: axiological, personality-activity, competency-based, and environmental. In this context, methodology is understood as a system of principles and means of scientific inquiry that ensures the solution of specific tasks and the improvement of socio-pedagogical practice. The validity of the selected approaches is determined by the need for a multidimensional analysis of the complex socio-pedagogical system represented by neighborhood clubs.

Methodology is a science of methods, techniques, ways, and tools of cognition. It can be considered in two aspects: as a theoretical one, associated with epistemology and the philosophical foundations of knowledge, and as a practical one, aimed at solving specific tasks and purposefully transforming reality. The effectiveness and validity of the chosen methods are determined by their application in practice, which makes it possible to identify the most rational methodological approaches for achieving the stated goals.

To understand the importance of the specified methodological approaches in the study of the role of neighborhood clubs in the formation of children’s spiritual values, a content analysis of definitions was conducted. Some of them are presented in the Table 1.

Table 1 — Content analysis of definitions of methodological approaches

Author / source	Definition
Axiological approach	
V.A.Slastenin, G.I. Chizhakova (2003)	a pedagogical approach in which values serve as the foundation and guiding reference of upbringing and education; through this approach, an individual’s value orientations are formed.
Isaev I. F. (2002)	a philosophical and pedagogical strategy that reveals ways of using pedagogical resources for personal development and offers perspectives for improving the education system.
Bicheva E. V. (2018)	a humanistic direction in the philosophy of education whose theoretical principles substantiate a concept of the development of the world and the individual within a unified system of values, relationships, evaluations, and value orientations based on the idea of harmonization.

Personality-activity approach	
Novikov A.M., Novikov D. A.	a form of activity-based learning in which the learner is viewed as an active, creative subject of educational activity, with attention to individual characteristics, interests, and needs.
Zimnyaya I. A. (2000)	the unity of personal and activity components, implying a reorientation of learning toward learners' formulation and solution of specific educational tasks.
Kulyutkin Yu. N. (1985)	the organization and management of a learner's purposeful educational activity within the general context of life activity, including interests, life plans, value orientations, and understanding of the meaning of learning for the development of creative potential.
Competency-based approach	
Shabalin K. V. (2022)	a system for organizing educational activity based on project-based learning and the use of digital technologies, aimed at developing learners' motivational potential and practical skills.
Zimnyaya I. A. (2003)	an orientation of education toward forming a personality capable of independently solving social and professional tasks through the integration of knowledge, skills, and personal qualities.
Khutorskoy A. V. (2002)	a shift in emphasis from the assimilation of information to the development of learners' capacity for conscious and independent activity in various life situations.
Environmental approach	
Shvachko E. V., Kalugina T. A. (2017)	consideration and purposeful use of the possibilities of the environment in the pedagogical process; the environment acts as an active pedagogical resource and a means of upbringing.
Yasvin V. A. (2001)	a system of influences and conditions for shaping personality according to a given model, as well as opportunities for its development contained in the social and spatial environment.
Manuilov Yu. S. (2002)	modal characteristics of the environment formed under the influence of spontaneous factors, which serve as the lever in the mechanism of transforming the environment into an educational space and an educational means, forming the basis of environmental approach technology.

Having examined the definitions of the methodological approaches, we concluded that their application is necessary for studying the role of neighborhood clubs in the formation of children's spiritual values. Each approach reveals a separate dimension of the educational process, which makes it possible to comprehensively assess the influence of neighborhood clubs on the formation of children's spiritual values: the axiological approach allows for the identification and analysis of children's value orientations; the personality-activity approach makes it possible to trace how these values are formed through active participation in club activities; the competency-based approach enables the translation of values into measurable social and personal competencies; and the environmental approach takes into account the influence of the physical, social, and cultural environment of the club on participants' development.

**Results.** A key characteristic of the neighborhood club is its informal nature: while school education tends to focus on the declarative level of values, club-based

activities translate them into behavioral patterns and personal attitudes. This is achieved through practice-oriented activities, emotional engagement, and dialogue between cultures.

The axiological approach serves as the cornerstone of studying the role of neighborhood clubs, as it views their activity not merely as leisure, but as a purposeful process of value design and formation. Within this approach, the work of a neighborhood club is interpreted as a system that creates conditions and programs facilitating the internalization of spiritual and moral, traditional, civic, and patriotic values.

Based on the axiological approach, it is possible to highlight the formation of moral values in children, such as kindness, honesty, and care, which reflect internal behavioral orientations and an understanding of good and justice.

The personality-activity approach makes it possible to view the child's personality as an active subject developing through activity and interaction with other participants. Values and social qualities are formed through conscious participation in collective projects and events, which stimulates initiative, responsibility, and social engagement (Paterson-Young, 2024). In the context of neighborhood clubs, this approach is implemented through the organization of joint activities, support for initiative, and the creation of conditions for children's self-realization, ensuring the formation of personal and value maturity.

Relying on the personality-activity approach, personal values such as initiative, responsibility, and independence are formed, as well as emotional values, particularly empathy, including compassion and the ability to understand others' feelings. These qualities develop through active participation in collective projects, interaction with peers, and a conscious focus on achieving goals. From this perspective, it can be argued that a child's spiritual values are formed primarily in the process of activity—through collective participation, interpersonal interaction, motivation, and awareness in solving specific tasks.

The educator or leader of a neighborhood club creates conditions for the development of children's individual creative activity, supports their initiative, and provides opportunities for self-realization, which constitutes a key direction in the formation of personal and value-based qualities. As noted by N. D. Khmel, "personality is formed in activity, and successful activity of the individual leads to the transformation of personality and the development of individuality, since learning, along with extracurricular activity, serves as a means of developing the essential forces of a human being" (Khmel, 2008).

The competency-based approach in the activities of neighborhood clubs is aimed at developing children's life, social, and value related competencies, including the ability to interact effectively within a group. It is focused on the application of knowledge in various social situations, including non-standard and problem-based ones, where ready-made solutions cannot be prepared in advance. This makes it an important component of modern educational and upbringing standards. This approach ensures the formation of social values -cooperation, teamwork, and

prosocial behavior-through participation in joint projects, solving non-standard tasks, and interaction with other participants. In the context of supplementary education, it contributes to the development of both spiritual and practical, social, and personal competencies necessary for successful adaptation and self-realization, including the ability to work in a group, make decisions, take responsibility for shared outcomes, and show initiative.

The environmental approach holds particular significance in the study, as it considers upbringing as the result of interaction between the individual and a culturally and socially organized environment. Within this approach, the neighborhood club functions as an integrated educational space in which the physical, social, value-normative, and symbolic environment becomes an active factor in children’s personal development.

Thus, the environment of the neighborhood club creates conditions for consolidating spiritual, moral, social, personal, and emotional values through the organization of a cultural, social, and value-oriented space that provides opportunities for their practical manifestation.

The integration of axiological, personality-activity, competency-based, and environmental approaches make it possible to view the neighborhood club as an educational space that contains the conditions for forming a complementary complex of children’s values, which constitute the foundation of spiritual personality development.

Based on this integration, the components, criteria, and indicators of the formation of children’s spiritual values, as well as diagnostic methods, were identified (Table 2).

Table 2 — Components, criteria, and indicators of the formation of value competencies

Criteria	Components	Indicators	Diagnostic methods
Value-meaningful (axiological approach)	Moral values: kindness, honesty, care	Helping peers, following rules, honesty in actions	Teacher observation, situational tasks, adapted questionnaires, interviews
Emotional-communicative (personality-activity and environmental approaches)	Empathic concern, perspective taking, empathic distress, fantasy	Ability to recognize others’ emotions, show compassion, support peers in conflict situations	Adapted J. Davis empathy scale (IRI), role-playing games, observation, pedagogical interviews
Evaluative-activity (competency-based approach)	Personal values: initiative, responsibility, independence; social values: cooperation, teamwork, prosocial behavior	Demonstration of initiative, task completion without reminders, participation in joint activities, ability to negotiate and help others	Individual and group tasks, observation, adapted self-assessment questionnaires, teacher surveys

Thus, the table presented demonstrates the systematization of criteria, components, and indicators for the formation of children’s spiritual values in the context of neighborhood clubs.

The value-meaningful criterion reflects moral and personal aspects that shape internal behavioral guidelines and a child's personal self-determination.

The emotional-communicative criterion integrates social and emotional qualities, ensuring the development of skills related to cooperation, empathy, and prosocial interaction.

The evaluative-activity criterion emphasizes children's ability to comprehend and analyze their actions, correlate them with values and norms, and thereby foster responsibility and self-assessment.

Diagnostic methods include observation, role-playing activities, case-based tasks, adapted questionnaires and self-assessment scales, as well as pedagogical interviews and reflective diaries, which makes it possible to comprehensively assess the formation of spiritual values at personal, social, and evaluative levels. Such a comprehensive approach provides a holistic understanding of the influence of neighborhood clubs on children's spiritual development and serves as a methodological foundation for further research and practical recommendations.

**Discussion.** The study was conducted in 2025 in the city of Shymkent. The empirical basis of the research consists of data obtained during a pedagogical experiment involving 242 children aged 9-11 years, 128 of whom attend neighborhood clubs.

To analyze the influence of neighborhood clubs on the formation of spiritual values, the children were divided into an experimental group (n=128) and a control group (n=114). The study was carried out in several stages: at the first stage, the initial level of spiritual values was assessed according to the value-meaningful, emotional-communicative, and evaluative-activity criteria; at the second stage, targeted activities of neighborhood clubs were implemented; at the third stage, repeated diagnostics were conducted to identify the dynamics of changes.

For example, to assess the components of spiritual values, an adapted version of J. Davis's empathy scale (IRI) and specially designed self-assessment questionnaires for primary school children were used. Each scale was evaluated using a five-point scoring system. Diagnostics were carried out at the baseline and final stages of the pedagogical experiment (Table 3, Figures 1–2). The table presents the mean values of children's spiritual value indicators expressed in points.

Diagnostics of the emotional-communicative criterion were conducted using J. Davis's empathy scale (IRI), since empathy represents a fundamental emotional component of spiritual values. Indicators such as empathic concern, understanding others' feelings, perspective taking, and emotional responsiveness reflect the level of moral and emotional development of children aged 9-11. These parameters make it possible to assess not only the development of the emotional sphere, but also the depth of value orientations associated with kindness, respect, and the ability to empathize with and support others.

The use of the IRI scale in this study is justified by the fact that the formation of spiritual values at this age occurs primarily through interaction, communication, and joint activities. Under these conditions, empathy acts as a key mechanism

of spiritual and moral development. The recorded increase in indicators in the experimental group demonstrates the effectiveness of the implemented educational conditions in developing the emotional-communicative aspects of spiritual values among students of this age group.

Table 3 — Results of diagnostics using J. Davis’s empathy scale

Components of the emotional-communicative criterion	EG		Increase	CG		Increase
	Before	After		Before	After	
Empathic concern	3,1	4,2	+1,1	3,0	3,2	+0,2
Perspective taking	3,0	4,0	+1,0	3,1	3,2	+0,1
Empathic distress	2,9	3,6	+0,7	3,0	3,1	+0,1
Fantasy (empathic imagination)	3,2	4,1	+0,9	3,1	3,2	+0,1

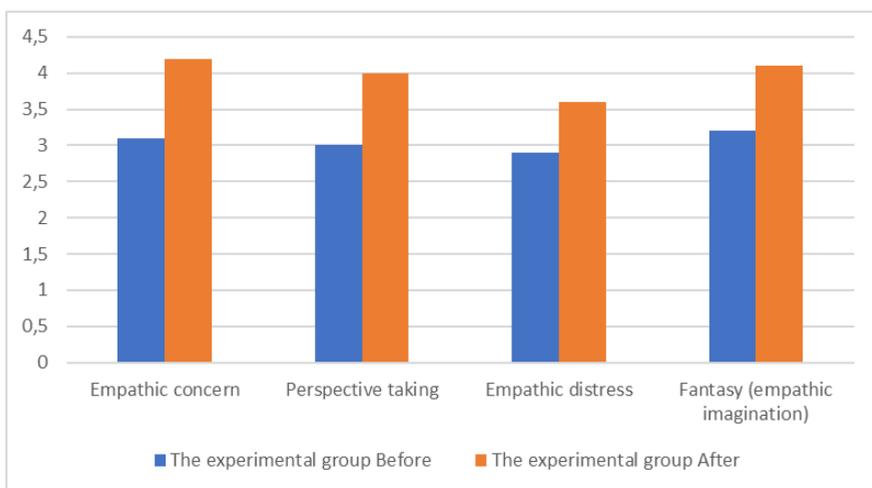


Figure 1 — Results of diagnostics of the experimental group using J. Davis’s empathy scale (IRI)

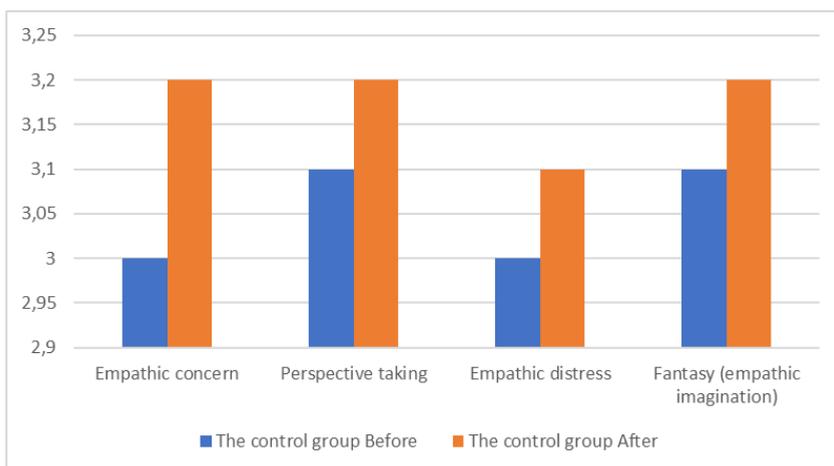


Figure 2 — Results of diagnostics of the control group using J. Davis’s empathy scale (IRI)

The diagnostic results presented in the table and diagrams are based on the empathy scale of J. The results of the Davis (IRI) study reflect changes in the indicators of the emotional and communicative criterion in children of the experimental (EG) and control (KG) groups at the ascertaining and final stages of the experiment.

An analysis of the data in the table shows that in the experimental group there is a steady and pronounced positive trend in all components of empathy. Thus, the indicator on the scale of "Empathic care" increased from 3.1 to 4.2 points, which corresponds to an increase of +1.1. This result indicates a significant development in children's ability to show empathy, caring and emotional responsiveness towards other people.

A significant increase in indicators was also recorded on the "Acceptance of perspective" scale — from 3.0 to 4.0 points (+1.0). This indicates the formation of the ability of younger schoolchildren to understand the position of another person, to take into account his feelings, thoughts and point of view in the process of communication, which is an important indicator of the development of socio-communicative and spiritual and moral qualities of a personality.

The score on the scale of "Fantasy (empathic imagination)" in the experimental group increased from 3.2 to 4.1 points (+0.9). This dynamic reflects the expansion of children's emotional and imaginative experience, the development of the ability to emotionally identify with characters, situations and other people, which is especially important for the formation of empathy and spiritual values in primary school age.

An increase in the value on the "Empathic distress" scale from 2.9 to 3.6 points (+0.7) indicates an increase in children's sensitivity to the experiences of others, as well as their willingness to respond emotionally to the difficulties and conditions of others. A moderate increase in this indicator can be considered positive, since it indicates not excessive emotional stress, but the formation of empathy and responsibility for the other.

The data presented in Figure 1 clearly demonstrate that after the implementation of the formative stage of the experiment, the indicators of the experimental group on all scales of empathy increased significantly, with the greatest changes recorded on the scales of "Empathic concern" and "Acceptance of perspective."

At the same time, the analysis of the results of the control group presented in the table and in Figure 2 shows only minor changes on all scales of the IRI methodology. The increase in indicators varies between +0.1–0.2 points, which can be explained by the natural age development of children and the lack of specially organized pedagogical influence. Such changes are not systemic in nature and do not indicate the purposeful formation of the emotional and communicative component of spiritual values.

Thus, a comparative analysis of the table and diagrams convincingly confirms the effectiveness of the implemented pedagogical conditions in the experimental group. Significant positive changes in the indicators of empathy on all scales of

J. P. Morgan's methodology. The results of the research conducted by J. Davis indicate the purposeful formation of the emotional and communicative component of spiritual values in primary school-age children. The minimal dynamics in the control group, on the contrary, emphasizes the importance of specially organized cultural, educational and pedagogical work.

The integration of the IRI methodology with other diagnostic tools provides a comprehensive assessment of the level of formation of the emotional-communicative criterion of children's spiritual values and makes it possible to objectively identify the results of educational influence.

All research procedures complied with the ethical standards of pedagogical science. Children's participation was voluntary and carried out with the written consent of parents and the administration of educational institutions.

**Conclusion.** The conducted study confirmed the significance of neighborhood clubs as an educational space that has a positive impact on the formation of spiritual values in children aged 9-11. The obtained data show that a specially organized neighborhood club environment, based on the principles of voluntariness, involvement, cooperation, and joint activity, possesses a strong educational potential and contributes to the development of kindness, empathy, respect, and responsibility in children.

The integration of value-meaningful, emotional-communicative, and evaluative-activity criteria within the axiological, personality-activity, competency-based, and environmental approaches provided a holistic methodological foundation for the study and made it possible to comprehensively assess the influence of educational activities on the formation of spiritual values.

The use of a diagnostic complex that included the adapted IRI methodology and additional assessment tools demonstrated the possibility of reliable and valid diagnostics of the emotional-communicative component of spiritual values in primary school children in the context of neighborhood clubs. The results obtained confirm the effectiveness of the educational programs and the need for their further development and wider implementation.

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