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## METHODOLOGICAL AND METHODICAL PRINCIPLES OF THE EMPIRICAL STUDY OF SPIRITUAL DEVELOPMENT OF A PERSONALITY

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**Abstract.** The article reveals the essence of the methodological principles of the spiritual development of a personality. The results of the theoretical analysis of psychological content of spirituality from the positions of system and structural approach to studying of a personality, age patterns of the mental personality development, the sacramental nature of human person, mechanisms of human spiritual development are taken into consideration. The interpretation of spirituality and the spiritual development of a personality is given. Initial principles of the organization of the empirical research of the spiritual development of a personality (ontogenetic, sociocultural, self-determination, system) are presented. Such parameters of the estimation of a personality's spiritual development as general index of the development of spiritual potential, indexes of the development of ethical, aesthetical, cognitive, existential components of spirituality, index of religiousness of a personality are described. Methodological support of psychological diagnostic research is defined.

**Keywords:** personality, spirituality, spiritual development, the principle of ontogenetic determination, the principle of sociocultural determination, the principle of self determination, the principle of systems, diagnostic parameters of spiritual development.

### 1. INTRODUCTION

The carried-out analysis of the achievements in the research of the problems of spirituality and the spiritual development of a personality which are available in modern psychology shows that, despite considerable achievements, there's still no consistent interpretation of spirituality and its related phenomena. The Christian-orientated approach to the interpretation of the nature and development of a personality as a historical and mental relevant option of the personality orientated approach to education that has been developed in Ukrainian psychological and pedagogical sciences and practice designates its own methodological and theoretical plan of the arguments of the nature of spirituality of a personality and features of its empirical studying.

Christian and psychological knowledge of spirituality acts as cathartic immersion, semantic understanding and a person's interpretation of his own spiritual experience in unity of his internal, a priori, sacramental ontological moments and a posteriori, external, sacral - the spiritual potential and spiritual acting (service).

The aim of the article is to reveal the content of methodological and methodical principles of the organization of the empirical research of the spiritual development of a personality within the Christian-oriented approach.

## 2. DESCRIPTION AND ANALYSIS

In the process of structural and functional modeling of a phenomenon of spirituality within the Christian-orientated approach and taking into consideration the results of the theoretical analysis of psychological content of spirituality from the positions of system and structural approach to studying of a personality (B. Ananiev, Z. Karpenko, O. Kyrychuk, O. Kolisnyk, A. Petrovskyi, K. Platonov, V. Tatenko, T. Jatsenko etc.); age patterns of the mental personality development (L. Bozhovych, I. Bulakh, I. Kon, H. Kostiuk, S. Maksymenko, M. Savchyn etc.); philosophical and psychological functions of human nature (S. Grof, O. Donchenko, D. Leonhard, K. Wilber etc.); the principle about the sacramental nature of human person (B. Bratus, F. Vasyliuk, M. Savchyn, V. Slobodchikov, S. Khoruzhyi etc.); laws and mechanisms of human spiritual development (I. Bekh, M. Boryshevskiy, O. Kyrychuk, S. Maksymenko, V. Moskalets, E. Pomytkin, M. Savchyn etc.); the fundamental and technological position of cognitive and existential psychotherapy, psychodrama (R. May, J. Moreno, F. Perls, I. Yalom etc.), we came to the definition of the last one as a complex dynamic system of semantic structures of a personality, represented by ethical, aesthetic, cognitive and existential content of the processes of the reflection and creation of reality. Internal determinants of their formation are the categories of good and evil, beautiful and ugly, true and false, weal as a sense which are a priori provided in the human psychics and are actualized in the process of the socialization. Mercy, compassion, sacrifice, perfection, harmony, topmost experiences, truthfulness, justice, wisdom, belief, hope, love act as spiritual values – dispositions of a personality, who is on the way of spiritual ascension to Shrines of Spirit (Fig.1).

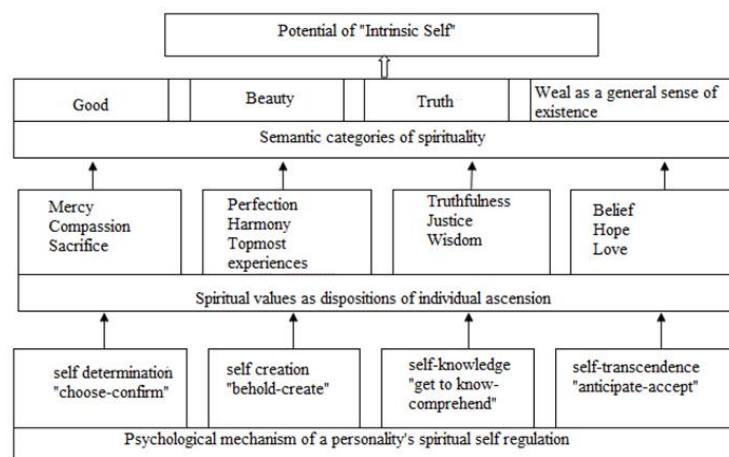


Fig. 1. Axiopsychological model of spirituality of a personality.

From our point of view, the spiritual development is the process of the actualization of sacramental spiritual intensions of axiopsychological potential of a personality (Intrinsic Self) - good, beauty, truth, weal as sense of human life in general and subject abilities, that causes the dynamics of the semantic formations of ethical, aesthetic, cognitive and existential contents and determines the coordinates and forms of self-knowledge, self-determination, self-creation, self-transcendence of a personality by her accession to metaphysical sacral reality and execution of the Spiritual ideal. The spiritual development is accumulated in the life experience of a man, who wants to confirm spiritual priorities in his everyday activities – belief, hope, charity, mercy, sacrifice, wisdom etc. Taking into consideration the above-said interpretation of spirituality and the spiritual development and appealing to the understanding of a

personality in the context of Christian-orientated approach as a biological nature that is characterized by the potential universality, creative and strong-willed direction, immanent ability to choose good and to object evil, ontological readiness to self-knowledge and self-determination in order to strengthen transcendental spiritual values, we came to the solution of the question about methodological principles of the organization of the empirical research and parameters of the diagnostics of the spiritual development of a personality.

Initial principles of the organization of the empirical research of the spiritual development of a personality are the modifications of the principle of determinism: ontogenetic, sociocultural, self-determination, system.

The principle of ontogenetic determination lies in the condition of the spiritual development of a personality by the potential of his development. This condition determines the direct impact of congenital and matured mental characteristics of the organism to becoming a spiritual personality during ontogeny. The spiritual potential is determined by the direction "inside to outside" that represents the innate human ability to self development and self determination in the space of motivation-value ratios [1, p. 88]. The peculiar reproduction of the historical development of mankind happens in the personal development of every man. Almost every day a person has to make his choice of a certain state and possible transition. The spiritual development is the competition between his spiritual desire to become a man in perfect sense and the possibility "to outlive" the life for the sake of "simply life". Internal struggle of human perspective is inherent in human nature that makes this transition possible, it is a cause and result, and it forms the content of the sacramental nature. In this sense the spiritual development of a personality is both conscious and unconscious, and provides the possibility of creating a personality as universal (Z. Karpenko).

The principle of social and cultural determination consists in the process of the spiritual development of a personality who is under the influence of social environment, the relations in the network society. Social environment is the essential condition for a person to live as a biological organism and as a spiritual being. Interiorization of spiritual culture happens in the process of the socialization – learning semantic models of perception on the level of individual dispositions, understanding and accepting spiritual acquisition of a community and exteriorization of individual spiritual culture. So, we can say that the more spiritual development of a personality is, the more he is presented in the life of Another, in the life for Another. "Innate immanent orientation "You" is the precondition of spirituality, the opportunity to find sense in Another and to find sense in himself, the opportunity that becomes the fact of self-affirmation because of real co-being with "You", this sense makes obvious forming of the origin of self development" [2, p. 33].

The principle of self determination is revealed in the thesis that in the process of the development of spirituality a personality isn't a passive object of biological or social determination, but he is an active subject of self-creation. The process of the development of spirituality predicts the active purposeful activity of a personality that is directed toward himself (self-knowledge, self-completion, self-realization) and toward surrounding activity (perception, the improvement of the world). The development of the individual spiritual world predicts the actualization and the development of spiritual intentions, the display of personal freedom as to biological and social. The potential of the individual self development, that is in every man, initiates and makes the reflection of own spiritual dynamics possible. Z. Karpenko states that "this is the only absolute criteria of a man's step to ... Good, Beauty, Harmony, Perfection" [1, p. 61–62].

The principle of the system approach stipulates the view on biological, social and cultural and individual factors as the whole. Personality is the system structural and functional unity that makes valued attitude and spiritual aspiration be directed to main spheres of vital activity – nature, other people, oneself. System modeling of the spiritual world of a personality predicts the correlation of distinctive and related forms of the representation of a man as an individual, a personality. Spirituality is the dynamic system of sense formation that comprises four components: ethical, aesthetic, cognitive and existential.

The parameters of the empirical research of the spiritual development of a personality are: general index of the development of spiritual potential, indexes of the development of ethical, aesthetical, cognitive, existential components of spirituality, index of religiousness of a personality.

1. The index of the development of spiritual potential. The development of spirituality of a personality is observed in the context of general development of a personality on the stage of ontogenesis. General index of the development of spiritual potential of a man accumulates the content "his integral vital activity" (M. Savchyn), the development of the main components of spirituality on condition that their integral individual psychological content will be preserved. The latter is stipulated for the development of intentions of self-knowledge, self determination, self education, self realization, self improvement through the ability to carry on an internal dialogue, conscious isolation of "Essential Self" and his acceptance – projection on "Personal Self" and "Plural Self".

Accordingly, general index of the development of spiritual potential determines: the level of the actualization of spiritual self identification, reflection, transcendence and understanding the unity of being; the level of expressing the sense forming of ethical, aesthetic, intellectual and existential contents; individual sense of categories of good, beauty, truth, sense of life.

2. The index of the development of ethical component says about the measure of the actualization of Essential Self in a man's consciousness, the level of the realization his regulating function in the relation to Personal Self, that determines the level of the formation of persuasion, ethical feelings because they signify the concrete life position, that is marked by the choice and consolidation of values of good, love, sacrifice, respect to social and ethical norms, the priority of introduction (egocentric, groupcentric, humanistic, eschatological levels).

3. The index of the development of aesthetical component says about the level of the development of artistic abilities – aesthetical perception (observation, concentration, curiosity, imagination, the ability to see the most essential thing in the objects of contemplation etc.), aesthetical feelings (emotional experience, the feeling of admiration), aesthetical judgement (independent consideration as for the aesthetical worth of the objects of contemplation), aesthetical tastes (individual emotional and estimated behaviour to something beautiful), aesthetical ideals (the system of conception about beauty and its criteria) and their creative transformation in the individual experience of the outlook, worldview and world transformation through the imitation of higher samples of human culture (individual and social creativity).

4. The index of the development of cognitive component indicates the level of the reflexive ability of a personality, qualitative content of cognitive resource, the measure of "embodiment" and functioning of mechanisms of actualization, accumulation and incorporation of senses, transcendental direction of cognitive interest into the flat of intro – (readiness to self-knowledge and self development), inter – (the need to perceive Another) and metasubject (to know the surrounding, life truth as a whole).

5. The index of the development of existential component says about the level of differentiation of the hierarchical structure of valued orientations; the level of personal values (health, love to knowledge, justice, profit, kindness, striving for perfection, harmony with oneself and with the world) in the structure of individual consciousness of respondents, expressing the individual characteristics and connection between them; the level of interpretation of life as a whole.

6. The index of religiousness indicates the level of self-appraisal of religiousness, religious self identification, the content of religious conceptions, the actuality of present experience of religious life and religious tolerance, motive and functional content of belief, the forms of cultic behaviour, the dynamics of individual emotional experience in the process of the realization of spiritual praxes.

Phenomenological complexity of spirituality causes the lack of clear system of diagnostic tools of the cognition of its essence today, even within classical psychology. E. Pomytkin says "there's practically no any psychodiagnostic tool that can be directed to examine the level of spiritual self identification of a personality, transcendence and realize the vital unity [4, p. 201]. All these above-said methodological principles and diagnostic parameters brought forward the choice of certain psychological tools that are reasonable in the process of the empirical research of the spiritual development of a personality: methods of the diagnostics of the index of actualization and the

development of spiritual potential of a personality – “Spiritual Potential of a Personality” (E. Pomytkin), author questionnaire “Spiritual World of a Personality”, the method of unfinished sentences; methods of the diagnostics of the ethical component of spirituality – “Scale of Tender Conscience” (V. Melnikov, L. Yampolskyi), “Scale of Kindness” (G. Campbell), individual setting of “altruism – egoism” (N. Fetyskin, V. Kozlov, H. Manuilov); the methods of the diagnostics of the aesthetical component of spirituality – individual creativity (E. Tunik), social creativity (N. Fetyskin, V. Kozlov, H. Manuilov), the assessment of the artistic potential and creativity (E. Rohov); the methods of the diagnostics of the cognitive component of spirituality – the development of reflexion (A. Karpov), the actualization and realization of needs in cognition, selfunderstanding SAMOAL (A. Lazukin adapted by N. Kalinina); the methods of the diagnostics of the existential component of spirituality – vital values of a personality (P. Ivanov, J. Kolobova), subjective abilities and individual values (Z. Karpenko), SLO (D. Lieontiev) [1].

### 3. CONCLUSIONS

The proposed procedure of the organization of the empirical research of the development of spirituality of a personality doesn't drain the whole problem of the empirical research of the phenomenon of spirituality of a personality, but it opens new perspectives for its reinterpretation under different valued engaged and non traditional point of view and for creating certain psychological technologies of the optimization of the scientific search of productive and harmonious life of a man.

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Климишин Ольга, Карпенко Ганна. Методологічні та методичні принципи емпіричного дослідження духовного розвитку особистості. *Журнал Прикарпатського університету імені Василя Стефаника*, 4 (1) (2017), 42–47.

У статті розкрито суть методологічних принципів дослідження духовного розвитку особистості. Представлено результати теоретичного аналізу психологічного змісту духовності з позицій системно-структурного підходу до вивчення особистості, вікові закономірності психічного

розвитку особистості, сакральну природу людської особистості, механізми духовного розвитку особистості. Подано трактування духовності та духовного розвитку особистості. Обґрунтовано вихідні принципи організації емпіричного дослідження духовного розвитку особистості (онтогенетичного, соціокультурного, самодетермінації, системного). Визначено параметри оцінки духовного розвитку особистості: загальний показник розвитку духовного потенціалу, показники розвитку етичного, естетичного, пізнавального, екзистенційного компонентів духовності, показник релігійності особистості; а також методичне забезпечення психодіагностичного дослідження.

**Ключові слова:** особистість, духовність, духовний розвиток, принцип онтогенетичної детермінації, принцип соціокультурної детермінації, принцип самодетермінації, принцип системності, діагностичні параметри духовного розвитку.