

## **THEORETICAL-METHODOLOGICAL FOUNDATIONS OF SPIRITUAL PSYCHOLOGY**

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### **INTRODUCTION**

At the present stage of the development of our society, it becomes clear that spirituality is a source of well-being both for society and individual. However, in modern scientific literature there is no unity in the interpretation of the concepts of “spirituality” and “spiritual”. The main reason for this problem, in our opinion, is related to underestimated importance of the impact of spirituality on human development. Almost until the end of the last century, scientists had rarely reported specific hypotheses about the influence of spiritual phenomena on mental processes and, if noted, they went without further mention or discussion. The reason for that were at least two major assumptions that made a significant contribution to the negligence of the study spirituality, namely: the assumption that spirituality cannot be learned from scientific point of view and the assumption that spirituality should not be studied by science.

One philosophical belief is that there is nothing to study, because spirituality exists beyond the senses. Therefore, the study of spirituality is a waste of scientific resources. Still, the question of why spirituality is considered to be something important in each culture remains opened.

The second possible assumption is a logical continuation of the first – science by definition unable to explore spirituality. According to this point of view, science methods offer inept or inappropriate ways of research spirituality. If we believe that spirituality is something subjective and ineffable, it follows that there can be no valid and reliable methods a direct study of spirituality. Because of this, there are many scientific reasons to believe that spirituality cannot be studied. But throughout the history of science, it studied phenomena that were not observed directly, but that could be proved through the intended effects. Similarly, subjective states and hidden constructions are becoming the subject of study in the psychological and social sciences more often. Spirituality is not an exception in this sense. In recent years the theme of spirituality has not only been discussed theoretically, but it has also been developing in purely practical areas related to a very specific solution psychological, pedagogical, sociological, medical, economic and others tasks<sup>1</sup>. The unique role of spirituality in ability has been empirically proven to cope with serious chronic diseases and to improve quality work, training, etc.

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<sup>1</sup> Савчин М. Духовна парадигма психології: монографія. Akademydav, 2013. 252 с.

There is a chance that some part of spirituality will never be able to be properly covered by scientific analysis. Perhaps, spirituality should never be fully defined or analyzed. By J. Marcel, it will always remain a mystery in the phenomenon of spirituality, but it can also be a very real phenomenon studied in strictly scientific empirical method.

We are also aware that any scientific definition of spirituality, is likely to be different from the meaning that the believer puts into this term. Scientists usually explore beliefs, feelings, or perceptions spirituality, or study behavioral manifestations and their consequences, that is all that one way or another related to the physical manifestations of spirituality in the material world and which are far from the beliefs of believers. This is the difference in semantic content the term “spirituality” creates a procedural tension in the methodology spiritual paradigm.

Methodological problem of spirituality is extremely difficult to solve in strictly academic manner, as a possible subject of study is spiritual experience of a person who is subjective and individual<sup>1</sup>. Special difficulty is the problem of conceptualizing the phenomenon of spirituality, so the question of which method to explore spirituality is far from over obviously. The complexity of determining the subject of the study causes a problem choice of methods of studying spirituality and interpretation of results.

### **1. Spirituality within the practical paradigm**

The understanding of spirituality is determined by the outlook of the society, the presentation of the purpose of human life and awareness of the place of man in Universe. Representatives of various sciences periodically addressed and address to study of the phenomenon of spirituality. And psychologists are no exception, actively exploring this category as a psychological phenomenon, revealing its meaningful characteristics for further differentiation of formation and development criteria of spirituality at different age stages of human ontogeny. But throughout in the history of scientific psychology, spirituality has an ambiguous status, traditionally related to the sphere of religion and religiosity, and is often seen as a phenomenon inaccessible to empirical research methodologies.

Spirituality and religiosity are words that are often used as interchangeable, but the differences are too significant to put a mark between them equality.

So for some people spirituality can be connected to religion, for others it is not necessary. For example, atheist spirituality or agnostic might focus on a strong belief in personal values and purpose instead of believing in God, there is a need for formation and development of a spiritual paradigm, which would study a person holistically, which does not simplify the study of man of only adaptive abilities, or as individuals with their meanings and potential or development.

Spirituality has a wider meaning than religion. Spirituality is pervasive feelings of transcendence and emotional well-being, while religion is often seen as a commitment to the belief of a particular organization or traditions<sup>2</sup>. Religion can be seen as a fundamental social phenomenon, whereas spirituality is usually understood at the human level in the specific contexts. But despite the fact that religiosity is a social phenomenon, like spirituality, it can also be conceptualized at the individual level.

But historical and philosophical analysis shows that understanding of spirituality doesn't come down only to a religious tradition. Philosophers of the late nineteenth and early twentieth centuries, M. Berdyaev, S. Bulgakov, O. Losev, V. Rozanov, E. Trubetskoy, O. Khomyakov, S. Frank and others viewed spirituality as a great gift to humankind in accordance with the Orthodox biblical tradition. In their understanding of spirituality has a direct bearing on the essential definition of a person as such. As a result the disappearance of spirituality is also the destruction of the individual, whole states and nations, so the absence of spirituality leads to social death.

In the last decades we see intensive development of practical psychology in our country. It is important to note that the practical paradigm is determined not by subject but by object. The object is fundamentally holistic, therefore, it acts as an object in the paradigm of practice-oriented psychology the ability of the individual to develop in the context of interaction with the world. Therefore, the practical paradigm suggests exploring spirituality as an opportunity specific personality development.

The founders of the practical paradigm are conventionally considered the ancient dualist Aristotle and Gautam (Buddhism), who represented the soul as the process of interaction of elements of being. The object of this paradigm is the psychic activity (simulated) and work with consciousness, psyche (variable), a the subject – the development of mental activity. This paradigm assumes implementation of a transformative relationship. Thus, the basis of the practical Psychology is not a study of the psychological reality of the inner or external, but it is work with it, which allows us to predict the development of personality.

Spirituality within this paradigm can be seen as an ability to development in the context of socio-cultural relations, which is confirmed by work N. Buravlyova. The author points out that the spiritual lives of the people are always converted to the society that surrounds them and manifests in their ability through to develop new forms of social life internally. N. Buravlyova defines spirituality as moving and dynamic in character and nonlinear in the systematic organization of hierarchical interactions and connections of all

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<sup>2</sup> Forman, Robert K.C., ed. *The innate capacity: Mysticism, psychology, and philosophy*. Oxford University Press on Demand, 1998. Pp. 264.

elements of spiritual reality, ideal-semantic formation, capable of producing in humans, systemic transformation.

O. Altinkovich says that spirituality is a way of feeling the world by people and creation of relationship through the understanding of the world with a help of hierarchy of cultural priorities. Spirituality is represented as a social feeling that is driven by social factors, the level of knowledge about the surrounding reality, the emotional component expressed in certain behavioral reactions. Spirituality, in her opinion, is special socio-cultural phenomenon, which, on the one hand, is organizationally involved in development morality of the society, and on the other – as a phenomenon is initially influenced cultural values and priorities. Thus, spirituality defines life goals, interests, means and forms of their achievement in the process of personal development.

However, despite the fact that its subject is a practical paradigm considers the development of mental activity, one can not ignore the theme of reflection in within the designated paradigm. Qualitative development is impossible without reflection. Reflection leads to a rethinking of the personal experience it gives the ability to build new images of oneself, to create an adequate system of knowledge about and interact with the world. M. Savchin says in his works that the highest level of personal reflection is spiritual reflection, which it defines as orientation to God. Reflexive ability provides adequate understanding consequences of its activities. A true appreciation of your resources helps to be more effective in its activities. Due to the reflexive attitude towards one's own self life becomes an opportunity to act as a fully fledged subject. But at the same time the scientist points out that most people are indifferent to their inner world.

K. Goldstein, K. Rogers A. Maslow and E. Fromm in their works the main consequence and cause of mental disturbance of vital harmony and the integrity of the body called the unformed ability of man to self-reflection<sup>3</sup>. Scientists consider the main purpose of human development – the accumulation of spiritual and moral potential, which in turn leads to your values, to your true self.

According to A. Maslow, only those who are purposefully engaged self-actualization, self-development, self-reflection can count on true spiritual development. The activities of such people are a way of presenting the world of one's highest values: truth, goodness, beauty and justice. In addition to this, A. Maslow emphasizes that only such a person can have a high degree moral and ethical autonomy.

M. Ilicheva also, revealing the most significant grounds for determining and building a theoretical model of spirituality, reflection and self-awareness points to the fundamental conditions for self-development and achievement spirituality.

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<sup>3</sup> Савчин М.В. Здатності особистості: монографія. К.: ВЦ «Академія», 2016. 288 с.

Moreover, the author points out that reflection is a condition of the spiritual development, as it makes it possible to reflect on own life and destiny.

V. Slobodchikov and E. Isaev see a person as personalized, and self-determined unit whose activity takes the form of a healthy one altruism for others. Reflection and related self-actualization implies the process of becoming a person subject to their own life, mastering it social norms, ways of social interaction, basic meanings and values, governing the common life of people in society through the prism of their own of ideal values. Only people who have developed reflection can understand their essence, to see in it a meaningful need to be in the world and through the discovery of own subjective reality, come to true spirituality.

From the point of view of E. Galazhinsky, the person provides stability of own life through reflection. In his conception, people appear to be complex a self-organizing psychological system which rely on the result of mixing internal and external image of human nature.

A. Asmolov approaches the study of the phenomenon of spirituality through self-awareness, self-realization and self-actualization of the people who are the source transformation of socio-cultural norms and rules. In the process of self-actualization “intersubjective social worlds” are born<sup>4</sup>.

Therefore, self-reflection is a condition before “individuation” by K. Jung, “Socially useful activity” by A. Adler, “self-actualization” by A. Maslow, “Maturity” by G. Allport, “I-Identity” by E. Erickson, “Realization of internal essence “according to Sh. Buhler,” the realization of meaning “according to W. Frankl”.

Thus, spirituality within the practical paradigm is an ability to personal development, which is determined by spiritual reflection.

But no matter how scientific worldview is built, its structure is impossible limit only to one important and important question (“What is The world that is I, what is the relation between the World and I?”). If in the study of man as the main determinant is taken by “Peace”, then logic leads to materialism, if “I” acts as the main determinant, it leads to idealism, if “Relationships” – to manipulation. Therefore, we need a new spiritual, paradigm to understand the spiritual need of the human. Only a spiritual a paradigm can provide a comprehensive solution to three fundamental questions: 1) what is World? 2) what is I? 3) what is the relationship between the World and I?

G. Allport defines that the main task of the psychology is to create a common system of ideas about personality that will include all human experience and fully,worthy estimate the human nature.

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<sup>4</sup> Асмолов А. Г. Психология личности: Принципы общепсихологического анализа. М.: Смысл, 2001. 416 с.

M. Savchin suggests to get clean the understanding of personality from the qualities, “which were given by psychologists” in the direction of manifestation of the authentic essence of personality and real ontology “in its transition from spiritual through responsibility to social”<sup>5</sup>.

In the 20th century, S. Grof noted: “It is absolutely clear to me that we need a new psychology which meet the demands of modern research of consciousness and add the image of the cosmos that is beginning to emerge in our imagination through the latest advances in the natural sciences”.

It is also important to note that various church schools are currently engaged in spiritual development and upbringing. Therefore, it suggests that in these schools there is a methodological approach, taking into account the fact that a person is a certain set of biological, socio-cultural and mental life.

Thus, it is long overdue for the formation and development of a spiritual paradigm that studies a person holistically, which does not simplify the study of a person only to adaptive abilities, or as a person with his or her meanings and potential or development.

The object of the spiritual paradigm is considered to be spirituality as the immanent capacity of the individual. M. Savchin states that a person’s personality and psyche should be considered “in the context of a holistic activity, the main content of which is (self) perfection as the Image of God, aimed at the Divine Divinity and the perfection of the world (creation of love, good) as the Kingdom of God on earth. The concept of personality, based on the spiritual paradigm, broadens the space of “determination (conditionality)” of mental and personal phenomena”.

O. Klimyshyn defines spirituality through the representation of the complementary unity of the three hypostases – body, soul, spirit, which is realized in two planes – horizontal (surrounding reality) and vertical (transcendental reality).

According to M. Savchin, spirituality is the highest moment of human individuality, the peculiarity of which is radicality and multispectrality. The problem of understanding the nature of spirituality by the author relates not so much to psychology as to a fundamental ontology. The main ontological characteristics of the psyche are integrity, structurality, unity of relevance and potentiality, intentionality, spaciousness and timeliness. Spirituality is not a purely psychological concept, and the concept of the psyche does not fully embrace the spiritual.

T. Florenskaya’s understanding of spirituality is also based on the idea of a person as a being possessing a potential spiritual “I” who does not submit to external circumstances and is manifested through conscience.

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<sup>5</sup> Савчин, М. Дослідження особистості в контексті духовної парадигми психології. Проблема сучасної психології. 2010, 9.

B. Newman describes spirituality as an innate variable that is a component basic structure of human personality. Spirituality, in his opinion, promotes optimal health and psychological stability<sup>6</sup>.

In J. Watson's theory, spirituality is described as self-awareness, superconsciousness, which is included in the structure of the personality, but goes beyond the ordinary "I".

Spirituality as independence from physical and physical experience was studied K. Hakobyan, A. Komarov, R. Aruntevsky, T. Grinevich, V. Ksenofontov; as belief in God, connection with space – A. Zelinichenko, M. Berdyaev, M. Bulgakov, P. Florensky, T. Khorolskaya, S. Krymsky.

O. Tsymbarevich offers his understanding of spirituality, namely:

- spirituality is the deep inner worldview of people in the world (individual internal);
- spirituality is the relationship of man with the world around them existential certainty (individual external);
- spirituality as a means of assimilating one's spiritual values in the context of the culture in which people live (collective-internal);
- it is how one projects one's spiritual existence in the external activities (collective external).

According to the scientist, the spirit is subjective, intersubjective and transpersonal at the same time, and the search for the spirit is inherent in each individual consciously or unconsciously. Human spirituality is expressed in its integrity, at it is both a state and a process that continually goes from lower to higher, from basic to outer. The meaning of this process is constant perfection for a deeper understanding of the processes of being in all of its spheres. It is important to emphasize that this is not just about holistic manifestations of the spirit of in all spheres, namely the integrated understanding of the problem of spirituality.

In the variety of approaches in the study of spirituality available in the works spirituality is presented by domestic and foreign psychologists as something that is achieved in the process of work of man over himself. Spirituality development related to the development of the inner world of man and the quality of interaction with others people.

However, there are many definitions in both domestic psychology and western psychology of spirituality, but there is no conceptual model that determines the approach to it study and use in practice of training and education. Problems with conceptualizations of the phenomenon of spirituality are so serious that H. Koenig, casts doubt on the very value of studying spirituality in general.

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<sup>6</sup> Neuman B. The Neuman Systems Model, 2nd edn. Appleton & Lange, Norwalk, CT, 1998. Pp. 529–535.

Comprehensive, multipolar psychological studies of spirituality in which there would be a place for adaptation and meaning of life, and development and quality of relations could would serve as one of the main means of overcoming the natural- scientific and humanistic study of both psyche and spirituality.

There are, therefore, fundamental differences between spirituality and religiosity. Spirituality is what is the immanent essence of a person's personality and is understood as an integral part of it. Religiosity is manifested in formation of the moral and ethical system of man. The possibility of forming one systems just due to the presence of the makings of spirituality.

Analysis of the phenomenon of spirituality shows that the definitions of spirituality is not contradicting, but complement each other. It should be noted that integration is not just a combination of several parts, but a new quality understanding of the phenomenon of spirituality. Such integration is only possible within the framework spiritual paradigm, since it does not exclude any of the basic existing paradigms of psychology, and equally uses methods and results research to better understand the true essence of people.

Analysis of philosophical and psychological-pedagogical literature allows to formulate some provisions regarding the essence of spirituality:

1. Spirituality is determined by the Spirit. We are examined by the spirit at the same time as the immanence of man and as a condition for the development of spirituality, but a clear understanding that there is no such thing as "spirit" in either religious, philosophical or scientific literature.

2. Spirituality is both a type of activity, a condition, and a property. The connection between the properties of spirituality creates the structure of spirituality that in turn becomes the determinant of condition and activity.

By spiritual activity we mean the activity of self-discovery, self-development, self-improvement that reflects human specificity organization of life, manifested in the inner spiritual work of self-knowledge, realization of oneself and their capabilities in the chosen variant and quality life.

The state of spirituality is the product of human interpretation or experience their own ideal individual mental mechanisms. The state of spirituality irrelevant, but the mental mechanisms to which it relates are an object science of psychology, which can be studied by psychological methods.

The structure of spirituality is a meaningful link between properties spirituality, which are expressed through ideal individual psychological mechanisms.

3. Spirituality should be considered in relation to problems of self-discovery and transforming a person's personality.

4. Spiritual reflection is a way of spiritual self-discovery and transformation.



Awareness of reality through the structure of spirituality leads to reflection, which is expressed in the comparative analysis of the spiritual and the spiritual as in the structure of a person's personality and in his behavior. The result of this analysis is the ability to correct behavior. Thus, the reflection itself it may not be a property of spirituality, but it is a prerequisite for anyone development, including spiritual.

Thus, we understand spirituality as specific, psychic and psychological process of the highest form of personality development, aimed at self-regulation of human behavior for the benefit of others and others environment.

## **2. Methods of spiritual paradigm**

The formation of the methodology of the spiritual paradigm is through the search for methods of solving numerous scientific problems related to the subject of research, which is not clearly established. But as V. Rybalko points out, this search is closely related to the main law formulated by L. Vygotsky in his cultural and historical theory of the development of higher psychic functions – the law of mediation, by which everything in the human psyche acts as a kind of psychological means and method, and so on. it is important to consider methodologically the structure of personality and its activity in the context of the spiritual paradigm in which it is perceived as the key value and self-worth of humanity. The scientist points out that the correct understanding begins with the philosophical statement of the problem of purpose and method. To solve this problem, it complements the general plan of the research developed by O. Leontiev, G. Kostyuk, B. Lomov, K. Platonov, the motive, which makes the sequential methodological plan in the following sequence: “motive-subject-aim-method ...”.

However, the first difficulty we face in understanding the phenomenon of spirituality, following the plan of V. Rybalko's research, is an absence of a clear understanding of the object and the subject. At present, there is no such definition of the phenomenon of “spirituality” that would satisfy all directions and fields of psychological science. Spirituality is not dichotomous: it is not an attribute that is either present or absent in the individual. Attempts to define spirituality as a single linear dimension greatly simplify the very essence of the phenomenon. There is a need for a broader understanding of spirituality that can be used to characterize all people, regardless of their affiliation (or absence) to any official religion.

The phenomenon of spirituality itself is multidimensional and does not have a clear limitation of study, so it is not surprising that the term tends to “slip away” from a specific scientific definition. It seems easier to state that it is not spirituality than what it is. In this sense, the problem of understanding spirituality is similar to the complexity of studying such phenomena as love,

character, well-being, etc<sup>7</sup>. Thus, J. Simpson and E. Weiner offer ten pages of reference material on the concept of spirituality in the Oxford Dictionary<sup>8</sup>.

Usually, spirituality is associated with a positive universal human ideal and is described as what makes a person human. It is closely related to character, personality, with an emphasis on social and emotional behavior. However, the essence of spirituality cannot be reduced only to a set of traits or qualities of personality. However, it is undoubtedly inherent in the substantive characteristics that can be identified in the process of scientific analysis. Obviously, at such a point of view, the structure of personality and its associated patterns of behavior are central to the understanding of spirituality.

The second difficulty is that spirituality involves a broad emphasis on the intangible manifestations of life that can be perceived by purely physical senses (such as sight, hearing). Usually spiritual experience differs from material reality by the unusualness of feelings and feelings. What is spiritual is often understood to be the predominant ordinary physical boundaries of time and space, matter and energy. Therefore, R. Walsh regards spirituality as a transcendental connection with something “holy” within himself, while R. Emmons views spirituality as a connection with someone divine who is beyond the human.

Thus, in methodological language, spirituality must be described both through explicit constructs such as personality, behavior, and through hidden ones that are not observed directly but can be revealed from the observations of some of their components. Latent constructions are complex and usually multidimensional. Health, for example, is not just body temperature or blood pressure, but something more that includes many different components of not only the physical nature. As soon as one of the latent components is conceptualized (scientifically) the problem of defining spirituality as a hidden and multidimensional construction may become clearer as a more or less specific criterion for the manifestation of spirituality will emerge.

And here comes the third difficulty. What are the components that you need to learn to gain a better understanding of spirituality? And what is the criterion of the spiritual and what is not? There are no answers yet, despite the fact that some progress has been made over the last few years.

In finding the answer to the question “what is spirituality and what is the criterion of spirituality?”, We turn to several general topics in religious, philosophical and psychological scientific literature. This reflects the high degree of inter-subjective agreement that characterizes this phenomenon. However, quite

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<sup>7</sup> Oman, D., & Thoresen, C.E. Does religion cause health? Differing interpretations and diverse meanings. *Journal of Health Psychology*, 2002 (7). pp. 365–380.

<sup>8</sup> Simpson, J.A., & Weiner, E.S. C. (Eds.). *The Oxford English dictionary* (2nd ed.). Oxford, England: Oxford University Press, 1991. pp. 22 000.

often in scientific research there is a desire to reduce spirituality to a relativistic point of view, which is wrong, because then everything can be regarded as spirituality, which, ultimately, leads to absurdity.

It is also important to understand that personal experience and spiritual experience are two parallel processes. If we take away the spiritual experience, then we automatically exclude its ability to influence the individual experience of the person.

M. Archer, A. Collier, D. Banner warns of significant consequences: if the intended object of experience does not contribute to the content of the experience, the predicted experience is not a true experience at all, but merely an illusion and vice versa. If spirituality were a reality open to empirical measurement, it would be advisable to use purely positivist methods to study it. However, each person's perception and expression of their spirituality are inherently subjective. Although general topics may be universal for spirituality, the conceptualization and practice of spirituality as a whole is heterogeneous<sup>9</sup>.

What does this mean for the study of spirituality? At one level, we seem to have an overarching reality called "spirituality" that can be characterized by several common themes. On another level, spirituality manifests itself in many subjective personalities and collective realities. Thus, the study of spirituality is not limited to either positivism or the interpretive research paradigm. That is, in fact, we, in the study of spirituality, are obliged to turn to the inner experience of both the scientist himself and those he studies. M. Lossky points out that science appeals to an experience which, in his opinion, can be both sensual and not sensual. But any experience is subjective, and therefore limited.

Thus, positivism, with its emphasis purely on empirical study, cannot by itself serve as the primary method of exploring spirituality. If we really want to know what spirituality is, we must consider both areas of knowledge – objective and subjective. K. Wilbur emphasizes that both of these approaches existed in virtually every field of human knowledge.

Does this mean that spirituality is unknowable and therefore inappropriate as a topic of scientific research? Like many other phenomena (for example, morality, emotions, personality), which are common scientific and psychological topics, spirituality is also subject to study. However, it is necessary that psychological methodology not only acknowledge the existence of spirituality, but also allow it to apply the knowledge gained about this phenomenon in different contexts of human life. According to O. Klimyshyn, M. Savchin, M. Benefil, the growing popularity of the topic of

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<sup>9</sup> Archer Margaret S., Andrew Collier, Douglas V. Porpora. *Transcendence: Critical Realism and God*. Routledge, 2013. pp. 192.

spirituality implies that there is a need for more integrative methodologies and approaches. Both positivist and interpretive approaches are valuable and useful in understanding the phenomenon of spirituality, but they do not allow exploring spirituality in full, so some new approach is needed.

R. Bhaskar pointed out that the nature of the object of study determines the form of its possible methodology. And in the context of this thought, the scientist raised two fundamental questions about scientific knowledge:

- is it possible to have a systematic account of science without focusing on naturalism?

- to what extent can social as well as nature be studied? Here we will allow ourselves to reformulate the question: to what extent can one explore spirituality in the same way as natural phenomena?

R. Bhaskar reduced his understanding of the answers to his questions to the thesis in which he stated that there was (or should be) a unity of method for the natural and human sciences. He argued that reality could be understood using both the natural and human sciences.

Scientific knowledge is a partial truth that ignores internal content. According to M. Lipps-Wiersma, spirituality is extremely unique to every human being, and any scientific study of it often has a seal of its own values, the assumptions of the person who studies it. Spirituality, as a rule, is of a value character and integral to a person's personality. And it is impossible to divert our personal value systems from scientific inquiry. Therefore, it is important to identify and understand the impact of these values not only on everyday human activity, but also on scientific.

One cannot take the view of God, that is, to become completely objective, since such a view would be "a view from nowhere". All people perceive reality through the prism of outlook, norms, rules, individual experience, through their own temperament, character, habits, emotional state and more. All this includes such things as stories, perspectives, stories, mental models, cultural norms, etc. Moreover, the world outlook reflects the society to which it belongs. Therefore, no one can act as an objective observer. Any knowledge of spirituality is always interpreted socially. In this connection, the question arises as to how to resolve this juxtaposition between real spirituality and its interpretation. In fact, the methodology of the spiritual paradigm should have several areas of study of spirituality, namely:

- first, the study of the actual manifestation of spirituality, of what we can observe directly, that is, some system of signs and criteria of spirituality;

- the second is the study of states or events when the casual forces of the real manifestation of spirituality are manifested;

- third – the internal experience of experiencing manifestations of spirituality and its casuality, that is, interpretation.

– fourth – as a real manifestation of spirituality, its causality and interpretation interact with each other and affect the development of personality.

However, spirituality and its causal consequences are often impossible to observe directly, though they may be quite real, since the reality of spirituality cannot depend only on observation. In general, spirituality can exist regardless of one who knows as some meta-reality that allows one to view spirituality as an ontological problem. Both the real and the interpretative essence of spirituality are at the heart of our experience. It is that people are confronted with is a certain reality of spirituality and the causal power of its results in their lives.

Thus, as A. Furman notes, the main condition for methodological analysis of reality is the analysis of existing knowledge about the subject of study and reflection of the process of obtaining this knowledge<sup>10</sup>. B. Danmarkmark points out that it is important to understand the different levels of spiritual reality and their interaction. Moreover, since the nature of this reality is stratified, it is necessary to focus on those elements of reality that can shed light on generative mechanisms and how these mechanisms manifest themselves in different contexts. Finally, since these spiritual realities have their own ontology, research must use methods appropriate to them.

D. Leontiev indicates that the methodology of spirituality as a real phenomenon of human life should distinguish such contexts in which the concept of spirituality is most commonly used:

1. The problem of personal values and life priorities: spiritual, moral values as opposed to material values. Usually refers to selflessness, altruism.

2. Spiritual creativity, creativity in culture: creation and perception of spiritual values, ideas, meanings, works of art.

3. Transcendence to something higher, going beyond the individual personality. Most often, in this context, spirituality is associated with religion, ascension to God, or spirituality is associated with the level of the subconscious or higher unconscious, which is a source of intuition and creative inspiration, with transpersonal experiences of oneness with the Universe, openness to the cosmic energies.

Thus, from all of the above, we can assume that:

– spirituality can be not only individual but also a social reality that exists regardless of our conceptions of it and this reality has real consequences for real people and groups of people;

– despite the fact that everyone interprets spirituality, as he or she understands, it does not change its essence, that is, it has clear criteria;

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<sup>10</sup> Фурман А.В. Методологія наукових досліджень : модульно-розвивальний підручник. Т.: Економічна думка, 2005. 40 с.

– the scientist explores something based on his own subjective perception of the world.

Analyzing the scientific literature, P. McGhee and P. Gran have come to believe that spirituality covers four general topics, namely:

1. Spirituality as transcendence, which includes individuals who rise above their own mental / physical context to connect with the Divine.

2. The spiritual experience of people experiencing attachment, harmony and unity with others, life and the universe.

3. An analysis of the internal and external experiences of individuals who integrate their lives into a broader context that helps to cope with adversity and gives purpose to life especially in difficult situations.

4. The personality structure of people who develop a true spiritual “I” when they live an ordinary life.

These themes are some spiritual reality with its casual manifestations. It is a certain reflection of the cognitive, emotional and behavioral realm of the spiritually advanced or the spiritually evolving. This means that we can empirically measure their impact, since spirituality definitely affects people.

As a rule, there are quantitative and qualitative methods that are seen as opposing approaches to the study of spirituality. However, B. Danermark, M. Extrom, L. Jacobson, and J. Carlsson argue that both approaches are significant. They are suitable as additional empirical methods in the spiritual paradigm. So a quantitative approach explores the general patterns and characteristics of a population and how widely some characteristics are represented. In other words, quantitative, generative methods help to describe the broad characteristics of the groups of interest for a particular study<sup>11</sup>.

If spirituality is a common mechanism, a function inherent in mankind, then it is also necessary to examine its qualitative characteristics and casual manifestations. It is advisable to study spiritual individuals in their daily lives using an intensive approach. This approach will analyze what changes spirituality makes, how it functions, and what respondents do, what qualities they possess. In order to achieve this, it is important to select cases that are embodied in spirituality. Case-based methods capture authentic data, so they are especially useful in the study of spirituality. S. Voznyak, I. Vodopovets, V. Merlin, P. Ricker, M. Savchin, V. Oleksiuk consider human ability to narrate as the main condition for the existence of personality and therefore emphasize the importance of using the narrative method for the study of spirituality.

Despite the fact that the study involves the study of people who to some extent possess spirituality, at the same time, spirituality is the result of the process of personal development. Children, adolescents may experience

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<sup>11</sup> Ackroyd Stephen, Jan Ch Karlsson. Critical realism, research techniques, and research designs. Studying organizations using critical realism: A practical guide 1, 2014. P. 22–45.

spirituality differently than adults and have less spiritual experience. Accordingly, adult respondents provide better data, but the problem is that they can consciously provide themselves with socially desirable information, which increases the degree of distortion of the data obtained.

M. Savchin points out that for the study of spirituality it is necessary to develop a methodology by creating an appropriate concept. The scientist proposes four directions of study of spirituality:

- 1) system-scientific and generalizing within which spirituality is inter-subjective and requires inter-subjective verification;
- 2) theological – the doctrine of the mystery – reflection on the mystical experience;
- 3) hermeneutic – interpretation;
- 4) Descriptive – descriptive.

The author also identifies the following methods of studying spirituality:

– the method of philosophical guidance – self-observation as living knowledge, that is, “as an immanent awareness of the self-conscious inner life of the subject in his ancestral essence, as opposed to external-objective knowledge of empirical psychology”.

– spiritual hermeneutics – revealing of hidden meaning and content;

– knowledge of the spiritual in spiritual creativity – analysis of the manifestation of spirituality, which cannot be expressed logically and indirectly;

– thematic narrative as a method of cognition of spiritual phenomena, which is used to interpret phenomena by reference to schemes, structures, scenarios, boundaries, metaphors, allegories, which contain generalized knowledge;

– love as a method of knowing the spiritual. M. Savchin emphasizes that the love of Truth is accompanied by spiritual fruits, which in turn leads to the deepening of knowledge;

– introspection of spiritual life – self-study of their spiritual development;

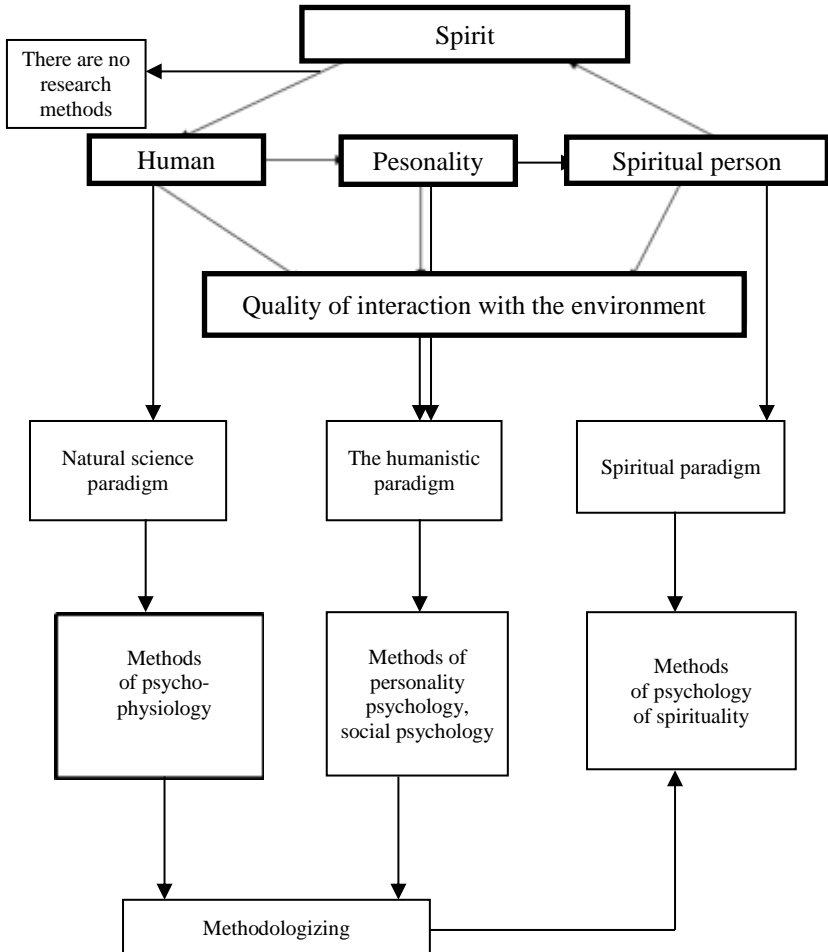
– self-transcendence – the attainment of spiritual purification and the discovery of God as the inner person of the individual in everyday life;

– contemplation.

Thus, according to M. Savchin, specific methods in the methodology of the study of spirituality are “methods of philosophical guidance through the analysis of inner experience, through artistic expression through love; self-transcendence; contemplation, observation by a person of his or her own internal experience, etc.”, that is, it is impossible to seriously study spirituality without a reflection of personal experience of spiritual development, without a meta-position, or according to G. Shchedrovitsky a higher level of mental activity.

In this regard, A. Furman’s characterization of a higher level of thought-making – methodologizing – is a synthetic way of reflective activity of mediation, which combines into one system different ways of knowing, namely: philosophical abstraction, historical and sociological research, scientific activity,

and application of scientific activity, and application. social narratives, interpretive methods. Thus, methodologizing can act as a method of spiritual-practical exploration of spiritual reality, which in turn is both cognition, self-knowledge, and the creation of the object of cognition<sup>12</sup> (see Fig. 1).



**Fig. 1. Methods of spiritual paradigm**

<sup>12</sup> Фурман А.В. Рівні та критерії методологування у професійному здійсненні науково-дослідної діяльності. Вітакультурний млин : методологічний альманах. 2005. Модуль 1. С. 5–13.



Due to the fact that methodology is a system of principles and methods for organizing and constructing theoretical and practical activities, as well as teaching about this system, the lack of clear methodological and theoretical approaches to the study of spirituality creates ambiguity in understanding the very phenomenon of spirituality and stages of its development. in ontogeny.

## **CONCLUSIONS**

An analysis of the scientific literature has convinced us that the study of spirituality is not only possible, but justified. The way of studying spirituality should be unmodelled. A model view of a complex object, which is spirituality, bears too clear signs of a particular culture and religion for use in research.

Thus, the solution of the essence of the phenomenon of spirituality is possible only if the study of its developed forms, which leads to certain methodological difficulties, namely:

- absence of clear understanding of the object and object of the spiritual paradigm is the reason for the inability of the methodological plan for the study of spirituality and leads to the difficulty of a clear understanding of spirituality;

- absence of the criterion of the spiritual makes it impossible to separate the spiritual from the spiritual, the spiritual from the mental;

- need to study complex intangible multidimensional constructions of spirituality that are not observed directly;

- absence of definition of what these are for the latent components that should be studied for a better understanding of spirituality.

Therefore, the methodology of the spiritual paradigm should be based on the study of the following areas:

- firstly, the study of the actual manifestation of spirituality, of what we can observe directly, that is, of some systems of signs and criteria of spirituality;

- secondly, the study of states or events in revealing the casual forces of the real manifestation of spirituality;

- thirdly, the internal experience of experiencing spirituality and its causality, that is, the interpretation of spirituality by the individual;

- fourth – how the previous three interact with each other.

The main method of investigation of the phenomenon of spirituality can be – methodologizing, which includes the unity of the method of natural and humanistic sciences.

## SUMMARY

The article analyzes the scientific theories regarding the concept of “spirituality”. Spirituality is considered within the practical paradigm. The author’s definition of spirituality is given. The state of spirituality, properties of spirituality and spiritual activity are distinguished. The structure of spirituality is defined as a meaningful stable connection between the properties of spirituality, which are expressed through ideal individual psychological mechanisms. A way of spiritual self-discovery and transformation offers reflection, which in itself may not be a property of spirituality, but is a prerequisite for any development, including spiritual. The necessity to develop a spiritual paradigm is substantiated. The methodological complexities of the study of the phenomenon of spirituality and possible directions of the methodology development of the spiritual paradigm are analyzed. The main method of exploring the phenomenon of spirituality is methodologizing, which involves the combination of methods of natural and humanistic sciences.

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