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DEVELOPMENT OF SPIRITUAL POTENTIAL AND PROFOUND CONVERSION OF PERSONALITY IN XXI CENTURY

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The analysis of the main approaches to understand the phenomena of spirituality and spiritual development of the person is carried out, a psychological model of the spiritual potential of the personality development is presented. All this allows to examine this process in unity of internal transformations (valued-semantic, intellectual, emotional). Special attention is paid to the peculiarities of consciousness development and value orientation of the individual and also to the spectrum of emotions and feelings which accompany the development of human spiritual potential.

Keywords: Spirituality, spiritual potential of the personality, spiritual development, psychological mechanisms, motivation, emotions and senses, vital trajectory of personality.

The second decade of the XXI century was marked by the fact that a significant part of mankind had realized the importance of peace and understanding in a separate state, and on the planet as a whole. Peaceful relations are the result of the harmony in the inner world of man, his spirituality.

To understand spirituality one can distinguish two main approaches which have developed throughout human history – a meaningful and functional. In accordance with the meaningful approach, spirituality is defined as both categories creating meaning and valued categories, which can be either of secular nature (Beauty, Goodness, Truth – according to Plato) or religious (Belief in God, the Hope of Salvation, Love, Repentance and etc. in Christianity). According to the functional approach, spirituality is characterized by hierarchical dominance of the development of higher psychological functions of personality, which include consciousness, self-consciousness and will (L. S. Vygotskyi, I. D. Bekh).

Summarizing the above-mentioned approaches, the spiritual development of a person should be considered as subject of life creative activity aimed at conscious self-improvement, support the ideals, values and meanings of Goodness, Beauty and Truth, striving for harmonization of

behavior and lifestyle, enrichment of spiritual heritage of mankind by the results of the activities.

What transformations take place in the inner world of an individual in the development of his spiritual potential? In what way do the higher mental functions interact with a lower – intellectually and emotionally? To study the process of spiritual development in relation to other mental processes we use a psychological model presented in Fig. 1.

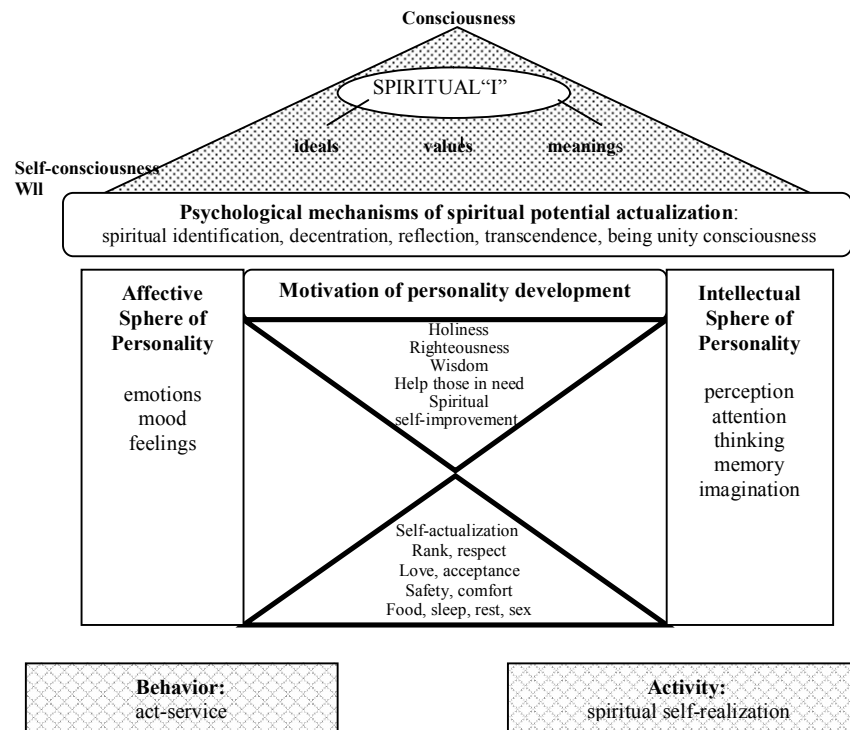


Fig. 1. Psychological model of the spiritual potential of the personality development

Spiritual needs do not arise from birth, just as a person is not born, which have yet to become. The physiological functions and processes which ensure the physical growth of the body, the formation of organs and body systems, determine the appropriate requirements for physical activity, sleep, eating, resting, safety and comfort are more active in the first months of

babies' life. These requirements and processes are the foundation of the individual, determine the appropriate emotional state and intellectual activity.

In future, the child shows more basic emotions – “revitalizing complex,” when mom smells, feels unity with her, realizes her care, smiles when he hears his family, enjoys the pleasure of direct communication with the latter, etc. Emotional needs are met later in various forms of communication (non-verbal at first, and later – verbal), a game, different types of joint activities.

Intellectual processes – perception, attention, memory, thinking, imagination become more and more active with age. A child as a pioneer learns his own body and the outside world, is interested in everything, asking endless questions.

Meeting the basic psycho-physiological needs causes the emergence of social needs – love, respect, assessment by the relevant persons, self-actualization (A. Maslow). Thinking and emotions rise to the search for new opportunities of self-discovery and realization in society.

The activity of the emotional and intellectual processes of the individual is the basis for the formation of higher mental functions – consciousness, self-consciousness and will, which are the projection of his spiritual “I”. At the same time, an important role is played by the favorable external environment – the influence of family upbringing, education, “reference” personalities. In the process of education adults try to attract a child to the highest achievements existing in society. This process is successful, if it is possible to use the motives and psychological mechanisms of actualization of the spiritual potential of the person.

Through communication, fairy tales, myths and legends meaning-forming categories of Goodness, Beauty, Truth are the object of knowledge of the child's personality, and in the case of favorable internal conditions they find an emotional response, cause a positive emotional attitude, develop attention, thinking in the intellectual sphere and being stored encourage the development of children's imagination. Functional and substantial consistency between affective and intellectual spheres leads to the formation of stable motives of the spiritual development of the individual. This ultimately contributes to the aesthetic perception of the world and orientation, the desire for self-improvement and perfection of the world; humanistic world view and orientation; the desire for cognition, self-cognition and self-improvement; ordering the life according to the spiritual principles; achieving the most complete spiritual self-realization.

Psychological mechanisms of the development of the spiritual potential of the person are actualized under the influence of the spiritual motivation. Thus, the psychological mechanism of identification is updated identification with highly spiritual personalities with their own spiritual “I”. By identifying themselves with the characters of myths and fairy tales, children imitate their behavior and actions, mentally carry themselves in game situations from the ordinary world into a fantasy world, equips the world as an alternative spiritual reality.

The psychological mechanism of decentration helps to get rid of egocentrism, to take into account the needs and interests of others, to realize in one's own life some major spiritual precepts of humanity, teachings of spiritual seekers.

Actualization of psychological reflection mechanism makes it possible to pay attention to the inner world, to reflect on the mental state, to analyze the events of one's own life, to find meaning in life, the integration of personal achievements in the spiritual experience of humanity.

The psychological mechanism of transcendence is associated with vertex experiences of the individual, the desire for the absolute, perfect, conditional perfect, elevates man above the commonplace, contributes to the development of intuition, creativity, love for people and the world.

The psychological mechanism of realization of the unity of life contributes to understanding of the man himself as part of a whole – of human society, nature, the universe, provides a link between generations of people, causes the activity of all forms of consciousness: emotions, feelings, thinking.

Actualization of the psychological mechanisms of spiritual development leads to activity of the higher mental functions of the person – mind, consciousness and will “waking up” the spiritual “I” of man, ordering ideals, meanings and values.

In the process of forming ideals, values and meanings ideals are the first to be formed in children and in most cases the parents turn out their ideals. In future when children become adolescents their idealization of parents gives way to critical understanding of their advantages and disadvantages, teens like to try to go beyond the family. Actualization of human spiritual potential is accompanied by the reorientation of the personality in the transcendental ideals.

Thus, small children say that their parents are ideals for them (“I want to be like my father, my mother!”), but later they feel ashamed to admit it, because they tend to adulthood and independence.

Teens-agers dream to be like the youth leaders, follow the behavior of their favorite movies characters.

Eventually the child begins to divide the features of the people, (animals, characters from cartoons) into positive and negative, gradually defining what he likes in them, and what not. Thus, he is more and more aware of the traits, qualities that together constitute a transcendental ideal.

For the development of the spiritual potential the opportunity to get acquainted with the spiritual ideals (both personal and transcendent) plays an extraordinarily great role. Carried away by the life and attitudes of spiritual warriors, both a child and an adult having a high spiritual potential experience “close relationship”, “communion”, a special spiritual closeness to them. This emotional enthusiasm can be powerful enough for the reorientation of values, which in most cases appears only as a result of life’s turmoil.

The first values in human life are associated with the person himself, with the body needs (safety, health, comfort, etc.). Aimed at the child positive emotions like love, care are valuable for him. The natural self-centeredness is a condition for his survival, while a manifestation of insecurity, immediacy, honesty becomes an effective weapon in the “world of adults”. Even wild animals are helpless before Mowgli’s smile.

Actualization of a man’s spiritual potential determines the reorientation from consumption to self-giving. For people dominant spiritual values are the following: the humanistic (goodness, charity); aesthetic (beauty, harmony and perfection in nature and in man); ecological (purity, saving the planet from ecological catastrophe); values of self-cognition (introspection, contemplation, self-awareness); self improvement (finding ways and means to improve themselves, acquiring new positive personal qualities) and the values of self-realization (the disclosure of their own personal potential in the service to others, homeland, humanity, nature and God).

Meanings in children’s life are formed later, as they grow older, because the awareness of meanings requires intellectual and moral self-reflection, which is beyond the power of children. The first meanings are formed in most cases, under the influence of fairy tales, family setting. In future teenagers can question the learning and strive to create their own semantic landmarks.

The basic meanings of the spiritual order are associated with the most important problems of human existence, in particular, its purpose, freedom and responsibility, self-improvement and the highest spiritual self-realization.

Activating the “awakening” of the spiritual “I” leads to the emergence of completely new human needs which people try to understand and identify their emotional and evaluative attitude towards them.

Life stories of G. Skovoroda, Mother Teresa and other devotees testify that spiritual needs come from within and are realized as the call of the heart, the voice of conscience, the desire of the soul, a vital necessity, in comparison with which all the rest are meaningless. [8]

Alongside with this our attention as an intellectual process can be aimed at both the outside world (through the 5 organs of perception), and at the inner world as well. The discrepancy between the first and second makes the people reflect on the imperfection of the world and human imperfection as well, on the ideal models of perfection and the necessary steps to get closer to them. Balancing of contradictions motivates a person to the disclosure and enrichment of the spiritual potential, to further spiritual development.

In general, the spiritual development of the personality should be understood as a process of conscious self-improvement, which directs a person to subdue his biological and social “I” to the highest ideals, values and meanings of Goodness, Beauty and Truth, to the harmonization of behavior and lifestyle and the enrichment of the spiritual heritage of mankind by the results human activities.

Spiritual needs, like the call of their own spiritual “I”, can be realized at any age. However, quite often, their recognition may be hampered by excessive activity of the intellectual or affective sphere.

Continuous intellectual activity or emotional incontinence cannot be transformed into the development of the spiritual potential of a person as a spiritual development requires hierarchical subordination of processes of thinking and emotional responsiveness to the processes of consciousness, self-consciousness and will.

In particular, in the functional dimension actualization of the spiritual potential of the person comes through:

- reflection of intellectual activity;
- ordering thoughts of one’s own;
- intellectual activity control;
- reflection of emotional activity;
- balancing emotional states.

In the meaningful dimension actualization of the spiritual potential requires:

- the reflection of of thinking direction;

– focus on thinking on the higher spiritual concepts and categories, spiritual creativity;

- avoiding of “low”, unworthy thoughts;
- mastering the higher emotional and sensory states and their content;
- elimination of negative emotions and feelings.

Most often, people in the process of spiritual development use Spirituality being well-known for millennia: a different kind of concentration, meditation, control of thoughts and emotions, prayers to form thoughts into a single direction, austerity to subordinate the desires and likes, and etc.

The development of consciousness is the most difficult process. To describe various quality features in speech such phrases as “limited consciousness”, “self-centered consciousness”, “low awareness”, “highly conscious personality”, “expanded consciousness”, “existential consciousness”, “cosmic consciousness” and others can be used. It stands to reason, a high spiritual potential is characterized by a particular level of consciousness, conscious activity of the person and is revealed in the behavior and activity.

In the methodological plan consciousness should be distributed into quality levels, having based on a psychological model of consciousness development and levels of personal values mentioned in it, that is shown in Fig. 2.

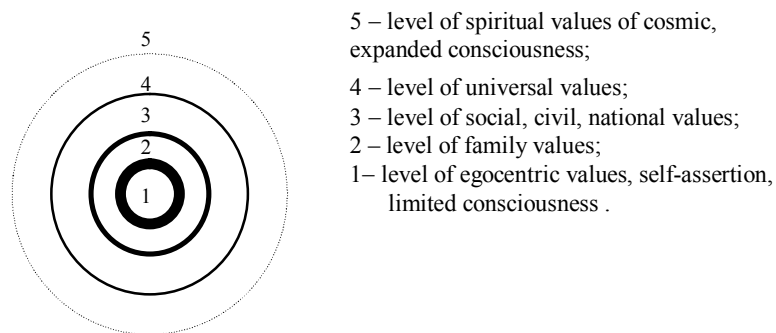


Fig. 2. Psychological model of consciousness development and personality value orientation

According to this model, the development of value orientations of the personality takes place alternately, starting from the 1-st to the 5-th conditionally determined level. In the ontogenesis all the levels are identified

with the stages of the spiritual development of the personality and awareness of the being unity.

Thus, before the birth a child is in a state of unconscious unity with the mother, and losing this unity at the time of birth, in the future it seeks to restore on an essentially new level.

The inability to directly restore the unity and harmony with the mother, which were lost by the child at birth, leads to activation of self-preservation and survival instincts. Thus, the first stage in the development of consciousness – self-centeredness – is typical for a child that requires attention, care and love from the outside world. The most relevant for him are the words: “I”, “me”, “I did”. If a person is on the first level of consciousness throughout all his life, he is called selfish.

During the transition to the second level the value of caring for loved people– parents, relatives is increasing. For the second level of consciousness priority values and needs are the values and needs of his own family. A child growing up, takes care of family problems, that is his outlook is extending, which affects the liability. At the same time the unity with the mother which was lost at birth is realized through the unity of the family. The statement “a good family man” is associated precisely with this level. At the same time, an unconditional approval of rightness and values of only his own family generates conflicts with those who do not belong to this family and have quite different points of view and defend the interests of others.

Further development of the human consciousness contributes to the realization that the personal life, family life is closely connected with the life of the society, nation and people. Thus, the improvement of the social life has a positive impact on the lives of the families that make up the society. Through the realization of this fact (unfortunately it happens, not always), a person “goes” to the third level – to civic engagement, public patriotism, national consciousness. A person does not stop worrying about his family or personal values, however, if necessary, he can put them aside, sacrificing for the sake of a common good. The lost unity is restored through love for the native land and the people.

The subject of controversy can be a division of people into friends and foes, the recognition of the interests of one social group as the only important thing, that situation may result in conflicts at the international level or between different countries.

The next, the fourth level is the level of acceptance and understanding of another person, regardless of his ethnic grounds or faith. Acceptance of each person as an individual, recognition of the right of everyone to their

own beliefs, the realization that humanity is all one interconnected organism, where each performs its role, characterizes the level of universal values. This level of consciousness frees man from the vicious circle of “mine – someone else’s”, “friends – enemies”. The basic principle, which is inherent in the worldview of the fourth level is the so-called “golden rule” of Jesus Christ: “Do not do to others what you do not want to imagine.” At this level, the lost unity is realized not only in family and social relations, but also at the level of humanity as a whole.

However, a human being is not separated from nature, planetary life, the universe with all its phenomena that are realized and are not realized by human mind. Alongside with this all the cosmic processes have a direct impact on humanity and understanding, experience of this fact expands the consciousness to the cosmic scale. This level of consciousness is characterized by understanding that the universe is a single organism, and the Earth with all creatures dwelling on it is an integral part. All this explains the corresponding attitude towards being, to all living creatures as to yourselves. Thus, the fifth level of consciousness and value orientation realizes the unity of man with the entire body of the Universe.

It should be noted that the process of consciousness development has a certain pattern: from an unconscious unity with the maternal organism, through the spiritual development a person comes to a conscious unity with the body of the Universe, returning to the starting point of his life, but at a qualitatively new level. The essential difference between the levels of consciousness shown in Fig. 2 is the priority of values in the focus of human needs and aspirations. At the first level needs are concentrated on self-preservation, and at the fifth level a person gets a natural joy and satisfaction from commitment, helping those in need, awareness of the needs of his spiritual “I”. Therefore, the internal and external senses are balanced.

When the awareness of the spiritual I took place, the man discovers his life’s mission, purpose and landmarks of his spiritual development with an extraordinary clarity. The Personality refocuses his attention mainly to his own spiritual world, he learns not only the external objects but the depth of his own soul as well, he cognizes his spiritual “I”. On that occasion Patanjali said: “When the mental excitement is under control, the observer focuses on his own nature. The control of mental activity changes is achieved due to the constant efforts and lack of attachment... This practice requires continuous efforts to maintain the stability of consciousness.” [4, p. 2]

In this regard S. Grof stated that “the excitement of the spiritual “I” and its intimate union with the personal “I” gives a sense of expanding the

interior space, a sense of universality and confidence that the inner world is privy to the divine nature.” [3, p. 48]

As a result of the spiritual potential development the activity of the spiritual “I” makes a person find the new models for spiritually oriented behavior and the highest manifestation of it is the act-service. Through a series of such acts, combined with spiritual motives, the aim and the results the activity of the spiritual “I” is transformed into spiritual directed actions and becomes a condition of the spiritual self-realization of the personality.

Misbehavior becomes invalid, not because it is convicted, but because it does not correspond to the spiritual essence of the person, his life principles. In particular, in the process of the advisory interaction, the girl creating commercials for one of the prestigious TV channels, confessed: “I cannot advertise the alcoholic products. Whenever doing this, I remember that alcohol kills about 100 people a day. I don’t want to be involved in it.”

Thus, the spiritual potential development leads to some significant changes not only in the inner world of the individual, but to the changes in the trajectory of his life path, contributes to finding new opportunities for self-realization in the external world.

Comparison of the process of spiritual development of the individual with the process of socialization leads to the conclusion that the latter is provided in practice due to only two of the following psychological mechanisms, namely, the identification with the social leaders (their norms of behavior, beliefs) and decenteration (under condition that the idea of mass self-centeredness to be dominated in the society). In the future, socialization and spiritual development can be radically different in the vectors direction, which leads to having the choice to live “as it is customary” or act in accordance with the highest principles and meanings.

Significant changes also occur in the sphere of emotions and feelings of the person. In particular, since the main meaning-creating categories of the spiritual development are Goodness, Beauty, Truth and Love, predominance of positive moral and humanistic, aesthetic, intellectual and intimate personal affective states testify about the actualization of the spiritual potential of the personality. Let us examine them in detail.

So, to moral and humanistic, moral emotions and feelings refer those which are associated with conscience, elevation or humiliation of the person expressing a certain attitude to it:

Moral and Humanistic Affective States of Personality

Positive		Negative	
gratitude	duty	pitilessness	contempt
generosity	patriotism	fault	neglect
selflessness	support	arrogance	embarrassment
responsibility	cordiality	pride	indifference
dignity	glory	cruelty	repentance
benevolence	humility	envy	embarrassment
kindness	sympathy	malevolence	shame
unity	justice	cunning	humiliation
pity	care	hostility	dejection
mercy	appeasement	prejudgement	coldness
innocence	honor		

To the aesthetic emotions and feelings it is possible to refer those, which are related to perception of beauty, consonantness, harmoniousness, perfection:

Aesthetic Affective States of Personality

Positive		Negative	
awe	inspiration	fastidiousness	disgust
greatness	adoration	disharmony	ugliness
taste	inspiredness	dissonance	prejudgment
relatedness	elevation	abjection	suffering
susceptibility	festiveness	commonness	cynicism
harmony	perfection	exinanition	
interest	consonance		
beauty	tact		
admiration	solemnity		
enjoyment			

To the intellectual emotions and feelings it is possible to refer those, which are most closely related to the processes of perception, attention, thinking, memory and imagination:

Intellectual Affective States of Personality

Positive		Negative	
concernment	insight	apathy	anxiety
employment	enlightenment	helplessness	despair
insight	concentration	sorrow	suspiciousness
interest	assurance	pity	indifference
being	surprise	confusion	disappointment
concentrated	moderation	inattention	abashment
curiosity	enthusiasm	uncertainty	sarcasm
afflatus	humor	concern	boredom
anticipation		fatality	doubt

To intimate and personal emotions and feelings refer those which accompany the most intimate relationships:

Intimate and Personal Affective States

Positive		Negative	
proximity	tenderness	indignation	conviction
amorousness	devotion	revenge	irritation
trust	adherence	imperturbability	jealousy
friendship	affection	distrust	rivalry
care	cordiality	tenderness	passion
meeekness	liking	hatred	humiliation
love	happiness	loneliness	rage
admiration	respect	insult	

An interesting pattern in the process of spiritual development is that the intimate and personal emotions and feelings gradually expand the boundaries, and are sent to the other – humanity, nature, the world, and in case of religious consciousness are inherent to the communion with God. So, love for the only loved one can be expanded and turned into love for humanity, for all living beings, the beauty of our planet, etc.

Resonance formed by positive aesthetic, moral and humanistic, intellectual, intimate-personal emotional states can lead to transpersonal experiences, which are often given in the mystical, religious literature. In the psychological paradigm such states are described as “oceanic feeling” (S Freud), “peak experience” (A. Maslow), the “state of the dissolved”, “unity” (V. S. Solovyov), “awakening”, “enlightenment” and others. Now we consider the psychological content of the above-mentioned states in detail.

Under the oceanic feeling, S. Freud experienced the moment of complete fusion with nature and the universe – the unity that erases all the possible differences between the “I” and the rest of the world. This term denotes the man’s experience of his belonging to the whole, as the ratio of one drop to the whole ocean. The oceanic feeling may be a sudden insight, and sometimes can be repeated, but in any case, due to its strength, intensity and depth cannot be forgotten.

The peak (top) experience Maslow called experiences, which are on the brink of human capabilities, human perception. The scientist proved that spontaneous peak experiences often had been useful for people who later revealed a clear tendency to self-realization or self-actualization. To illustrate, we can bring well-known examples of the experiences of clinical

death, especially when the patient saw his body from the side receiving the information, which then turned out to be accurate. The emotional shock which the patients had experienced, was so powerful that later changed their lives.

The state of being dissolved, of unity can be explained as a consequence of the loss of the egocentric “I”, which always focuses the individual’s attention on the needs of deficit, not allowing to feel, to experience and realize the unity of all processes and all beings in the universe. Instead of everyday experiences there appear feelings associated with the activity of the spiritual “I”, an indescribable feeling of love, filial obedience to the Spirit of God (G. S. Skovoroda).

In various mystical traditions the idea of the spiritual unity of all living beings in the universe is expressed in the use of certain terms, analogies. So, Patanjali said: “Where there is a difference of interests, one mind controls many intelligences. Consciousness is one, but it generates various multiple forms.” [4, p. 44]

To the highest spiritual experiences one should also refer awakening and enlightenment. Awakening shows that the highest spiritual nature, which was in a potential state, becomes actualized, the spiritual consciousness “awakens from sleep,” a man in a new way recognizes the vital reality in which the deficit needs recede into the background, and everyday feelings give way to higher ones. In all events, in everyday life the person takes the highest expediency, causal relationships. This leads to an informed interest in life, an ability to be “here and now.”

The enlightenment can be realized as a state, accompanied by the transition from “darkness scarcity,” low desires and thoughts to the clear, unlimited by self-centeredness perception and contemplation of the real life, as an achievement of the highest wisdom, the direct acquisition of knowledge from the spiritual “I”. In various traditions the enlightened man is depicted with halo over his head or around the entire body indicating the radiance of pure thoughts and positive emotions, spiritual strength and perfection. Living in today’s society, the enlightened person is forced to maintain a dual focus – to keep in touch with his own spiritual “I” and at the same time to participate in those social activities which do not conflict with his spiritual principles (“Render unto Caesar what is Caesar’s and unto God what is God’s”).

Thus, in the meaningful dimension a person with a high spiritual potential can experience both common human feelings and emotions and the specific transpersonal states as well.

Concerning the functional dimension, the person with high spiritual potential features has not only a wide range of positive emotions, but also the emotional stability which is achieved by the constant volitional practice. Unlike the individual, living mostly in the external world, a person with a high spiritual potential has developed higher mental functions, enabling him to carry out the self-regulation of emotions and feelings – their intensity, strength and focus.

In the history of mankind there are enough examples of the manifestation of its best representatives’ spiritual potential. Thus, the doctors are known to have attempted to overcome the plague, conducting experiments on themselves. A striking example of the power of the human spirit was a “death match”, which took place in 1942 in Kiev occupied by Nazi troops.

The captured players from “Dynamo Kiev” were made to play with the German football team and after the match those players who refused to lose the game, were executed in the Syretsk concentration camp. No doubt that event had a great impact on the compatriots’ morale, having shown an opportunity for moral victory over the enemy not by force of weapons but the will to win in a football match.

There are enough similar examples in the XXI century, however spiritual devotees do not seek fame and recognition. Commenting on these examples, it should be noted that each person has his spiritual potential, but not every man has a chance to implement and increase his potential abilities throughout his life.

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РОЗВИТОК ДУХОВНОГО ПОТЕНЦІАЛУ ТА ГЛИБИННІ ПЕРЕТВОРЕННЯ ОСОБИСТОСТІ В ХХІ СТОЛІТТІ

Е. О. Помиткін

Здійснено аналіз основних підходів до розуміння феноменів духовності та духовного розвитку людини, представлена психологічна модель розвитку духовного потенціалу особистості, що дозволяє розглядати цей процес у єдності внутрішніх перетворень (ціннісно-сміслових, інтелектуальних, емоційних і психофізіологічних). Особливу увагу приділено особливостям розвитку свідомості та ціннісної орієнтації особистості, а також спектру емоцій і почуттів, супроводжуваних процесом розвитку духовного потенціалу людини.

Ключові слова: *духовність, духовний потенціал особистості, духовний розвиток, психологічні механізми, мотивація, емоції та почуття, життєва траєкторія особистості.*

РАЗВИТИЕ ДУХОВНОГО ПОТЕНЦИАЛА И ГЛУБИННЫЕ ПРЕОБРАЗОВАНИЯ ЛИЧНОСТИ В ХХІ ВЕКЕ

Э. А. Помыткин

Осуществлен анализ основных подходов к пониманию феноменов духовности и духовного развития человека, представлена психологическая модель развития духовного потенциала личности, позволяющая рассматривать этот процесс в единстве внутренних преобразований (ценностно-смысловых, интеллектуальных, эмоциональных и психофизиологических). Особое внимание уделено особенностям развития сознания и ценностной ориентации личности, а также спектру эмоций и чувств, сопровождающих процесс развития духовного потенциала человека.

Ключевые слова: *духовность, духовный потенциал личности, духовное развитие, психологические механизмы, мотивация, эмоции и чувства, жизненная траектория личности.*

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