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EMPIRICAL RESEARCH OF SPIRITUALITY OF THE FUTURE TEACHERS

Стаття присвячена теоретичному обґрунтуванню та емпіричному дослідженню особистісної детермінації розвитку духовності майбутнього вчителя. Виявлено, що більшості респондентів властивий високий рівень розвитку духовності. Особистісними чинниками, які зумовлюють розвиток духовності майбутніх вчителів є фактори «MD», «A», «C», «G», «Q3» (за Р. Кеттеллом).

Ключові слова: емпіричні кореляти, духовність, педагогічна обдарованість, майбутній вчитель.

The article is devoted to the theoretical grounding and empirical research of personal spirituality determination of future teachers. It was discovered that for the vast majority of respondents exposed a high level of spirituality. There are some personal factors that leads to the development of spirituality of future teachers such as: «MD», «A», «C», «G», «Q3» (according to R. Kettell).

Key words: the empirical correlates, spirituality, the teaching talent, the future teacher.

The human's self-affirmation in the activities and in the profession is the meaning of the human life, because only in this field a person can improve his own abilities. The profession enables the understanding of a human purpose. That's why the content of life and activity has value only to the extent that meet high aims and tasks, moral principles and humanistic traditions. The concepts person's "designation", "moral principles", "humanistic tradition" reflect very concrete and real conditions of human existence.

Analyzing the historical nature of work, V. D. Shadrikov found that primarily work had motivation. But work is inherited by very important characteristics. The results of work addressed to others, they are determined the social status of the subject. The efficiency of work, due to the qualities of workers, is developed during its fulfillment. That's why the quality of work is evaluated by others, and a social motivation appears, it is not directly related to the biological motivation. The social motivation is an important factor in the growth of professional skills. On higher levels of professional development serves as art. The historical aspects of art are a measure of human mastery. Since the mastery connects with qualities according to the researcher it is also a measure of human creativity in the chosen form of work. Creativity is going

outside the known (given) bounds, examples, manifestation of freedom, individual vision of the world, a unique understanding of the purpose of things. The creative work follows a person outside the existing frames, enriches his being, involves the person in the processes of creation, and all her qualities, creating special conditions of success, achievement of a desired plan. These conditions can be attributed to spiritual ones. Therefore, the spirituality of a person is considered as the highest degree of mastery, when not only technique, but also the idea and feelings of the creator are embodied in the work. Mastery requires sacrifice in the name of achieving the goal, while faith in the possibility to achieve our dreams. Spirituality is a condition and a consequence of success in activity.

The spiritual beginning inherents professionals of any field, but for teachers, especially significant characteristics are love and kindness. A teacher can feel the joy of life when he helps other people to be better and happier. A teacher evaluating himself and others, his motives, aims and values that define the behavior in specific situations which are associated with the focus on good and evil as ethical personality characteristics. Within the philosophical systems and religious doctrines have always been attempts to define "general nature" of good and evil. Good, according to [1] can be characterized as the essential attribute of the



harmonious development of individuals and communities, and evil can be characterized as an attribute that prevents such development.

Spirituality does not belong to the concepts that have fixed categorical status in psychological dictionaries and encyclopedias, although its usage in psychology of personality's texts is common enough.

In literature there are several points of view on spirituality. So, M. Kahan understands spirituality as human subjectivity, which is reflected in the integrity of her mental life [5]; A. Zelychenko defines spirituality as the highest emotions; S. Averintsev – as a system mutual attitudes, S. Frank connects spirituality with the meaning of life; A. Losev understands spirituality as internal spiritual absolutes, moral individual' values. V. Zinchenko – like search, practice activities, experience, with which a person carries the transformation in himself and the necessity to achieve the truth and self-determination [4].

Synthesizing philosophers' ideas with psychological concepts of spirituality, significantly expanded the number of definitions that significantly different from each other. However, it was fundamental understanding of spirituality as a condition that correlates with faith and the human soul and reflects her mental and moral strength and will. Spirituality is not given to a man since his birth, it is not constructed from the outside, its created by a person himself. Spirituality implicitly includes the indifferent attitude to the surrounding world. Spirituality has got "light" and "dark" sides and in ethical psychologists' opinion it is reflected in terms of ethics "good" and "evil". Accordingly, we can say that the spirituality of a future teacher consists of correlation between "good" (positive moral qualities) and evil (the negative moral qualities).

It should be emphasized, that there is no such formula till now by which we can quantify spirituality. As there is a need for quantitative representation of spirituality, we can use the method of Good-Evil (L. Popova, A. Kashyna) according to which the difference between positive and negative moral personality traits of a person gives us some quantitative idea about its spiritual level.

The purpose of the article was the theoretical reasoning and empirical research of personal spirituality determination of future teachers.

The basic of empirical tools for the given research were the structure of intelligence test (TSI) R. Amthauer, a test of verbal creativity by Guilford, S. Mednik, 16-PF personality questionnaire R. Kettell [2], reflexivity questionnaire by A. V. Karpov [6].

Evaluation of character peculiarities of future teachers on points of view of moral component is researched by the original method "Good-Evil" (L. Popova, A. Kashyna). In addition to the three major scales (Good, Evil, Humanity) in the "GI" is singled out subscore as the indicators of the degree of representation of certain personality's traits and characteristics which make the ethical layer. The positive moral personality traits are included: willingness to perform duties (humility, elicit others, modesty, dignity, honor, honesty), politeness (repentance, patience, tact, responsibility, the ability to blame themselves

around), true ability for good work (self-behavior, humanity, sacrifice, conscience, generosity). The negative personality's traits reflect the destructive beginning of the personality, according to the methods include: the desire for a high social status at any cost (constant righteous certitude, ambition, sycophancy, avarice, lack of sense of humor), immorality (cynicism, requirement, the ability to hurt, jealousy, lack of principle), the presence of evil intentions (rudeness, treachery, demagoguery, intemperance).

The students of 1-5 courses of Vinnitsa State Pedagogical University named after Mikhailo Kotsubynsky were study. 132 future teachers took part in the research.

Spiritual development of the future teachers is inherently ascension to the ideals of goodness and truth. Therefore, as a separate component in the structure of educational endowments of the future teacher singled out spirituality. Educational endowments of the future teacher is displayed and developed individual only according to some reasons when all its psychological qualities covered and transformed spirituality, in fact, became its manifestations. To our mind, the structure of pedagogical endowments is based on intellect forms of the foundation, creativity is a personal property that contributes talent and realize "gift" of the future teachers, and spirituality determines the direction in which this process occurs. The spirituality of the future teacher highlights its ability to discover, perceive and experience the truth, goodness and beauty, absorb them, and, according this thing to conduct and all vital functions, and is an indicator of the rise of human personality, which determines the priority of the interests of the other over their own ones.

Generalized chart of the distribution of levels of empirical referents of spirituality of the future teachers are given in table 1.

Table 1

Features of empirical referents spirituality of the future teachers (n = 132)

Empirical referents levels of the spirituality	The levels of the development				
	Low	Below average	Average	Higher than average	High
Good	3,8	18,2	49,2	26,5	2,3
Evil	9,2	53,6	33,5	3,7	-
Spirituality	2,4	7,6	22,1	53,2	14,7

According to the results which are presented in Table 1 we can see that the empirical referents spirituality (good and evil) have a different degree of development of the future teachers. The high level of spirituality was recorded in the majority of participators (67.9 %). For them the orientation to higher values is inherent, it forms a stable system and define a special type of relationship to the world. They are characterized by a higher priority and spiritual values of welcoming and understanding the meaning of the teaching profession, not only as knowledge transfer, but as well as high mission of creating identity, strengthening a human person. Central, the main source of spirituality of the future teacher is on understanding yourself



and your relationships with other people, and after that (with this) knowledge of good and evil, understanding their benefits or abandonment for the others.

For a relatively small proportion of participators (10.0 %) inherent moral relativism, and therefore their attitude to morality as a value is quite relative. Their moral precepts and principles depending on the situation mainly because of their wishes. As a result, it is difficult for them to assess any life situation from a moral point of view. Maybe the authors mean [3], when we discussed the prerequisites of the cynicism development in the teaching profession.

Constant trend toward positive traits which are combined by construct "good" was found in half of the investigated future teachers. These results are evidence that they are able to cooperate capable consciously refuse receiving certain awards "commit to their own detriment", which is very important for the characteristics of the individual of a teacher. The researchers with high value according to this scale are characterized as humility, trust, patience, tenderness, generosity and tact. These features provide future teachers harmonious and normal forms of interaction with the environment which manifest in constructive forms of behavior.

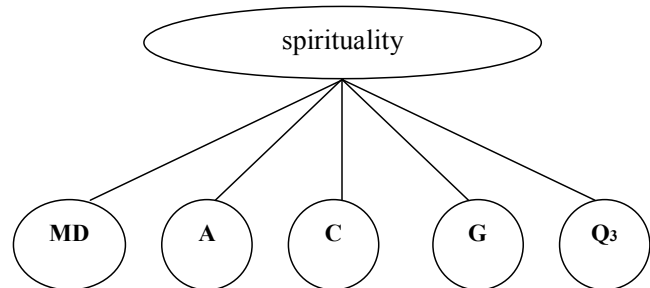
However concern the fact that 22.1 % of the researchers manifestations of "good" are likely situational than sustainable character.

Empirical referent "evil" reflects the system of features, which are hidden in manifestations of human activity, which is directed against the other, i.e. the activity that is seen in human activities as a collection of immoral behaviors. "Evil" is a general abstract characterization of negative moral qualities. The negative personality traits are cruelty, immorality, vanity, treachery, opportunism, rudeness, optionality, intemperance and demagoguery. They reflect inhuman forms of man's relation to the world, which is manifested in destructive interactions with other people.

It should be emphasized that these features are characterized by a small number of researchers – 3.7 %, which are quite natural and logical; we are talking about the future teachers for whom the humane element is the core professional and personal trait.

That fact is that 33.5% of future teachers of negative personality traits correspond to the average level. Finding this trend we can not avoid thoughts of H. O. Ball about ontological connection "Good" and "Evil". He emphasized that to avoid evil, obviously necessary, but we should do this according to some reasons by corresponding presumption, which shall endeavor to the extent allowable evil that eventually most likely to maximize good. The postulate is putted on the basic of this understanding that ethical maximalism itself is utopian, because it categorically denies compromise between "good" and "evil". The importance of the context of our work is the author's conclusion above that the subjects of social interaction have to argued consistently good and avoid evil, if and until no circumstances lead to include elements of evil in their behavior, while in any case, it should be sought to minimize the elements of evil and good quantitative optimization elements [1].

To clarify the determination of personal spirituality of the future teachers used correlation analysis and maid the circuits of statistically significant correlations between them. As we know, correlation (structural) links reflect a degree of proximity or remoteness of interconnected components development, compatibility or conflicting specific properties. The experimental results (picture 1) show that there are 5 positive correlations between spirituality and personal factors.



Picture 1. Positive correlations of spirituality with personality factors of the future teachers

A positive correlation between spirituality and self-esteem (MD) ($r = 0,233$; $P < 0,01$), indicating that both differentiated and integral generalized knowledge about its define emotional value treatment to another.

It seems logical to reveal a positive correlation between spirituality and personal factors (A) (a measure of sociability person in the group) ($r = 0,200$; $P < 0,01$), because it shows the influence of personality traits such as warmth, kindness, openness, natural amiability, attentiveness to people who desire to have a lot of friends, the ability of future teachers to communicate and to experience the joy of the process of conscious self-sacrifice, doing good to others. In other words, more communicative, open, ready to cooperate for social approval students are more prone to focus on the behavior of the value of "good".

Factor "C" (emotional instability – emotional stability) describes the emotional sphere of the individual, the ability to control their emotions, stability interests realism. It is believed that this factor has a genetic basis and relates to concepts of strong and weak nervous system. In the works of the famous Soviet psychophysiological V. Nebylytsyna [9] is pointed out that the properties of the nervous system, including its strength or weakness does not cause of any forms of behavior, but form the basis for their formation. These interconnections high ratings for this factor with a high level of spirituality ($r = 0,198$; $P < 0,05$) may indicate that emotional stability, maturity of emotional sphere, balance, realism, work, create a favorable basis for self-development of spirituality of the future teacher.

Similar in characteristics to the emotional stability factor is "G", which includes features of emotional and strong-willed spheres, personality regulation of their actions. High results for this factor combine such personal characteristics as honesty, responsibility, sense of duty, compliance with applicable rules, and perseverance in



achieving the aim. Having a positive correlation with personal spirituality factor (G) ($r = 0,267$; $P < 0,01$) points out the impact on the moral development of the individual personality traits such as responsibility, determination, concentration, discipline and persistence in achieving goals.

Also as a result of the correlation analysis reported of positive correlation of spirituality with personal factor "Q3" (low self-control - high self-control) ($r = 0,247$; $P < 0,01$) which, in our opinion, demonstrates the impact on self developed harmonious and normal forms of interaction with others. Factor "Q3" as well as the factors described above, describes the emotional and strong-willed personality traits. The high score for the factor "Q3" indicate the ability of future teachers to control their own emotions and behavior, in the presence of the strong-willed qualities such as dedication, determination, perseverance, and a willingness to consider the thought of others in carrying out actions.

It is necessary to pick out the existence of a positive correlation between the stage of professional training (the course of study) and spirituality of the future teachers ($r = 0,248$; $P < 0,05$), which undoubtedly indicates the incompleteness, fluidity and progressive personal development.

In our opinion, the results of the correlation analysis between the scales of "good" and "evil" are interesting. It was shown that between definite concepts exist positive correlation ($r = 0,667$; $P < 0,01$), which means that ethical origins, moral consciousness in person of the future teachers is formed as a result of experiences in the selection process, the conflict of motives, and its decision in deed. The values are crystalized in the struggle of motives to implement good and evil as simultaneously perceived high motives and sense organized which lead to actions. Trying to interpret the results correctly, we should mention some aspects of the ontological connection between good and evil, which is pointed out by H. O. Ball [1]: 1) a conflict of interests of individuals that is good for one person turns evil for another 2) the same objects and events often act as carriers of both good and evil, depending on the perspective of time in which they are showed 3) to

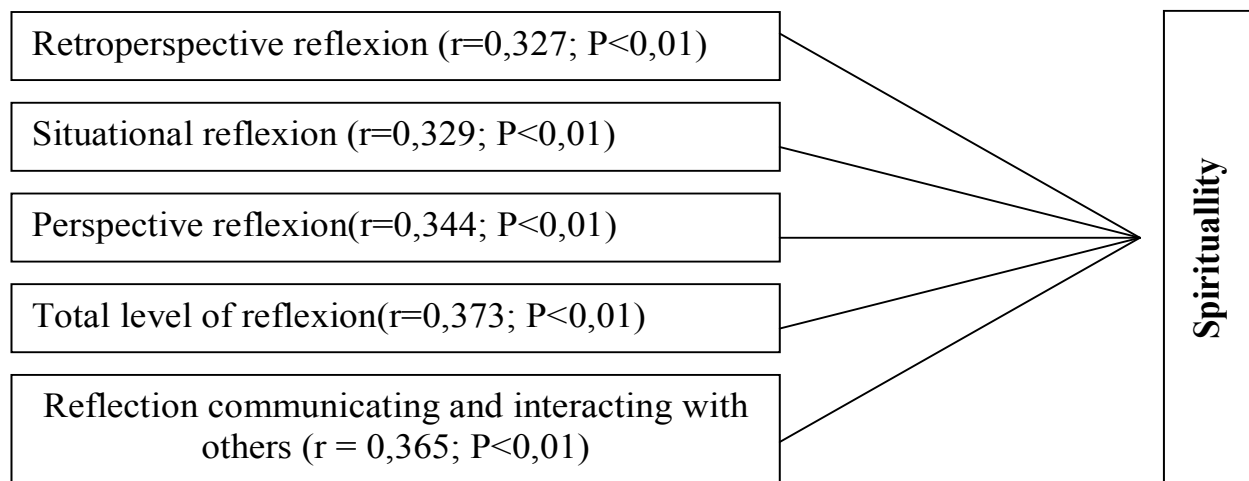
achieve the goal, often necessary to use a variety of means.

On the other hand, the found correlation reflects ambivalence which is inherited to individual, which is endowed with the ability to commit as good so evil deeds.

Professional development of future teachers is occurred by self-determination as an ethical subject. S. Rubinshteyn pays attention to two types of morality associated with two main ways of human existence and its relation to life "morality as a natural state of a man", "a lack of understanding of evil" and morality based on reflection, consciousness, philosophical reflection of life. The founder of the national psychology has reached an important conclusion: if the first type of morality is focused on the immediate surrounding and demolishes in the situations that go out of the usual boundaries, the second type of the character gets the general discourse on life and attitude to it. Since then actually there is a problem of responsibility for everything that has been done and what hasn't been done. This point of view by S. Rubinshteyn was confirmed in our research. Indeed, among the obtained galaxy correlations observed the existence of positive correlations spirituality with all kinds of reflection (Picture 2). So, the second type of morality is peculiar for the future teachers (by S. Rubinshteyn) whereby they personally determine his own attitude to life, harmonious or disharmonious.

The results which are represented in picture 2, confirming the close correlations between spirituality and the ability of future teachers to self-knowledge and self-awareness of their inner mental activity, mental qualities and conditions. This correlation reflects the spiritual richness of the research process his own inner world, himself as the subject of life. In other words, spirituality is the catalyst that activates the research act which aimed at itself and reconstructs the identity of the personality of the future teachers. These results allow suggesting that an important factor in spiritual development of a person is the reflection.

The positive correlation of spirituality with "reflection communicating and interacting with others"



Picture 2. The correlation of spirituality of the future teachers with types of reflection



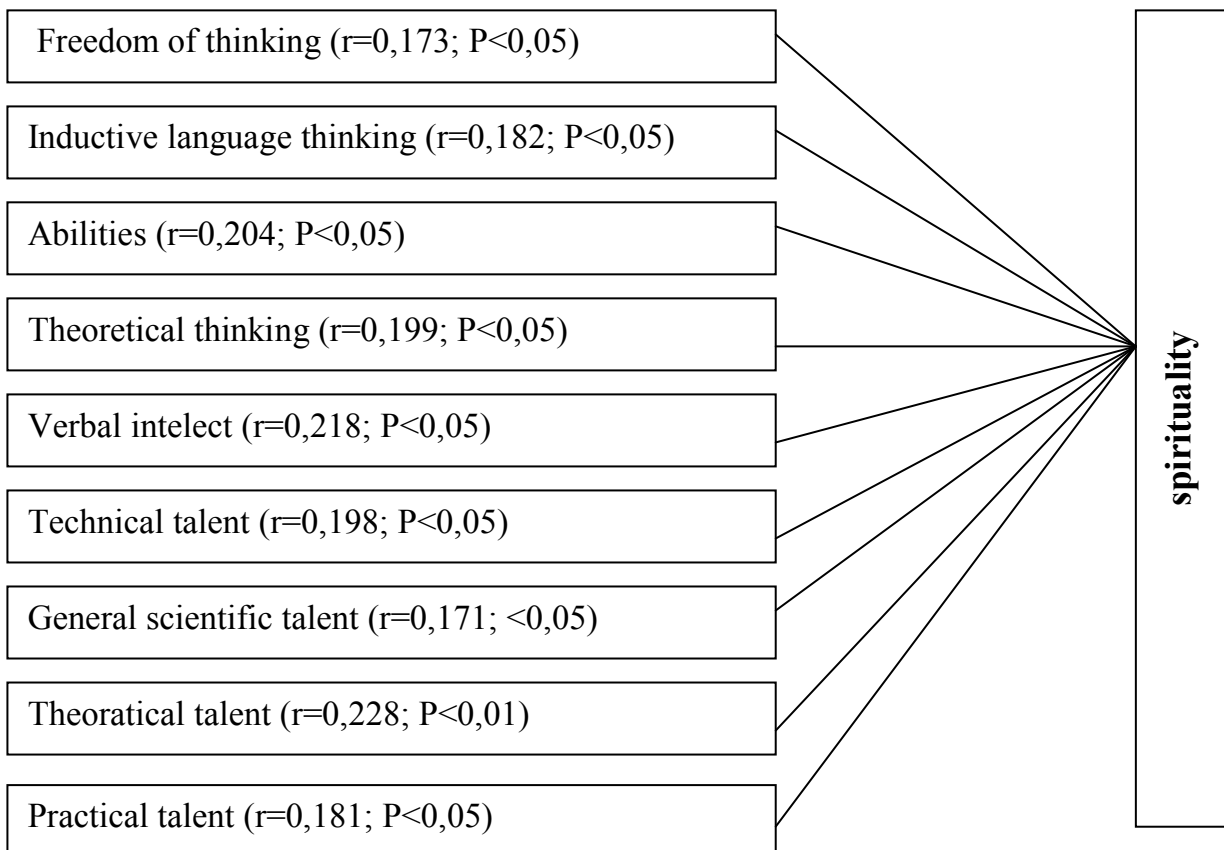
($r = 0,365$; $P < 0,01$) are observed. It may indicate that with increasing structural forms of behavior of the future teachers to enhance direct self arises in communication makes to reanalyse the actions and deeds activated by ability to match its actions with the situation and their coordination according to changing conditions. Spirituality pervades the intellect and it is the main benchmark in any creative work of the professional work [7]. According to the results of theoretical research, the correlation between spirituality and intellectual characteristics of future teachers was analysed. The results made evident and represented in Picture 3.

The results represented in picture 3 pointed out the overall ability of future teachers to the knowledge and problem-solving, the ability to encode information, the ability to generate new ideas which depends on the development of their spirituality. This is entirely consistent with the working hypothesis that spirituality as integrative quality takes part in all intelligence operations and its value is determined by the specific problems which are solved and abilities of a person of the future teachers. Our results are consistent with the research by J. Arbus not that pointed out an existence of corelations between the formation of moral beliefs and IQ. The founder of humanistic psychology A. Maslow admit that the "intellectually gifted personality just naturally can speak the language of the Supreme Being, the language of poets, mystics,

prophets, deeply religious people, people who live in the world of Platonic ideas, Spinoza and eternity. They are able to better understanding of the basic idea of parables, paradoxes, music, art, nonverbal communication" [9, p. 295]. In addition, for the researchers could gain significant correlation between spirituality and originality (the results by a test of verbal creativity by Guildford, S. Mednik) ($r = 0,184$; $P < 0,05$). Probably in this case we can say that spirituality serves as a prerequisite for the highest pitch of creative possibilities of future teachers. E. Fromm was pointed on that too, who proved that man's ability to create, changing the world and himself, by nature basically spiritual.

The phrase "spiritual thinking" was used by V. Shadrikov suggests that his ideas and thinking related to spirituality. Spiritual abilities, in his opinion, a fusion of intellect and spiritual conditions that are characterized by the expansion of consciousness, active involvement in the process of knowing the truth subconscious transition to imaginative thinking, high efficiency of the imagination, a sense of moral and intellectual superiority. Spiritually enriched person has enormous opportunities of learning and creative attitude to the world.

Thus, spirituality is a factor of the pedagogical talent, it is associated with a higher level of development of future teachers and determines the direction in which coming in this creative process. We found that for the vast



Picture 3. The correlation of spirituality of the future teachers with intelligent characteristics



majority of researchers exposed to a high level of spirituality. Personal factors which lead to the development of spirituality of the future teachers are: factors "MD", "A", "C", "G", "Q3". The existence of positive correlations of spirituality with all kinds of reflection point out that researched phenomenon is the catalyst that activates the process of self-discovery and self-analysis of their internal mental activity, mental qualities and conditions and rebuilds identity of the future teachers.

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