

with the student youth are presented. During this work certain folk traditions were also used. This job was directed at the development of spiritual potential of the youth.

Key words: spirituality, education, folk traditions, folk arts, creativity.

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PERSONALITY AND SPIRITUALITY: THE CONNECTION BETWEEN PSYCHOLOGICAL TYPE AND OPENNESS TO MYSTICAL EXPERIENCE

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This study examines the connection between openness to mystical experience and psychological type theory, distinguishing between introversion and extraversion, between sensing and intuition, between thinking and feeling, and between judging and perceiving. Data were provided by 146 individuals who responded to an invitation published in the magazine of the Alister Hardy Society for the Study of Spiritual Experience and completed both the Francis-Louden Mystical Orientation Scale and the Francis Psychological Type Scale. The data demonstrated that among this sample feeling types recorded significantly higher scores on the index of openness to mystical experience in comparison with thinking types.

Keywords: psychological type, mysticism, religious experience, Alister Hardy

Introduction. The scientific study of religious experience has been at the heart of the psychology of religion since the early days of the discipline, as evidenced by the classic study of *The varieties of religious experience* first published by William James in 1902 (see James, 1982). An important contribution to this scientific work was initiated by Alister Hardy in the mid-

1920s when he began his now famous quest to collect examples of religious and spiritual experience. Trained as a biologist accustomed to classificatory systems, he envisaged the value of sifting and sorting religious and spiritual experiences into different species or categories. Building on work that he had initiated in 1925, after his retirement from the Linacre Chair of Zoology at the University of Oxford, in 1966 Hardy inaugurated the Religious Experience Research Unit in Oxford. He first placed his appeal for accounts of religious experiences in the religious press, drawing a poor response of some 200 replies. Then he placed his appeal in the *Guardian*, generating over 3,000 responses. Hardy's own writings provide a full and grounded introduction to his motivation underpinning this early initiative to generate a natural science of religious and spiritual experience, including especially the books, *The living stream* (1965), *The divine flame* (1966), *The biology of God* (1975), *The spiritual nature of man* (1979), *Darwin and the spirit of man* (1984), and *The significance of religious experience* (1985). All of this is put into further context by Hay's (2011) magisterial biography of Hardy, *God's biologist: A life of Alister Hardy*.

The first real work of analysis on the archive appeared in Hardy's (1979) book, *The spiritual nature of man*. In this book Hardy examined the first 3,000 accounts collected by the Religious Experience Research Unit in Oxford and classified these experiences in a variety of ways. He defined 22 descriptions of religious experience: a sense of security, protection, peace; a sense of joy, happiness, wellbeing; a sense of (non-human) presence; a sense of certainty, clarity and enlightenment; a sense of guidance, vocation, inspiration; a sense of prayer answered in events; a sense of purpose behind events; a sense of awe, reverence, wonder; a sense of new strength in oneself; a feeling of love, affection; a sense of exaltation, excitement, ecstasy; a sense of forgiveness, restoration, renewal; a sense of timelessness; a sense of release from fear of death; a sense of being at a loss for words; a sense of hope, optimism; a sense of yearning, desire, nostalgia; a sense of integration, wholeness, fulfilment; a sense of indifference, detachment; sense of harmony, order, unity; sense of fear, horror; sense of guilt, remorse. He defined 21 triggers of religious experience: despair or depression; prayer, meditation; natural beauty; participation in religious worship; literature, film, drama; illness; music; crises in personal relations; the death of others; sacred places; visual art; creative work; prospect of death; silence, solitude; physical activity; relaxation; childbirth; happiness; sexual relations; drugs (anaesthetic); drugs (psychedelic). He distinguished between the senses affected: sight, sound, touch, and smell.

Alister Hardy's quest rightly continues across the work of the Alister Hardy Research Centres in the University of Wales, Trinity St David, and in Glyndŵr University. The Alister Hardy Archive continues to attract a great deal of attention from researchers in the field of transcendent, religious and spiritual experience, ranging from individuals working on masters programmes and learning to become independent researchers to post-doctoral and well-established senior academics. Among those currently exploring the archive Dr Mark Fox stands out as particularly well acquainted with the resources offered by the accounts collected there and is well informed about the further potential awaiting excavation. Drawing on the archive, Fox has produced three important books: *Religion, spirituality and near-death experience* (2003), *Spiritual encounters with unusual light phenomena: Lightforms* (2008), and *The fifth love* (2014).

Mystical experiences. One of the major insights that emerge being able to set out side-by-side a large number of accounts of religious experience is the recognition that not all religious experiences meet the same criteria. Within the range of different forms of religious experience, the specific type of religious experience that has received the most intense and critical academic scrutiny is the type known as mystical experience. Indeed mysticism has been a topic of central interest to the psychology of religion from the very early days of the discipline. In his foundational study, *The varieties of religious experience*, James (1982, p. 301) referred to mysticism as 'the root and centre' of religion. Subsequently (and independently) two philosophically-based approaches have analysed, identified and discussed the recognised components of mysticism: one by Stace (1960) and one by Happold (1963). Stace's framework was adopted by Hood (1975) to form the theoretical basis for the Hood Mysticism scale (M Scale). Happold's framework was adopted by Francis & Loudon (2000a) to form the basis of the Francis-Loudon Mystical Orientation Scale (MOS) and the subsequent Short Index of Mystical Orientation (SIMO) reported by Francis and Loudon (2004).

The strength of Happold's (1963) analysis, again building on the foundational work of William James, is that it identifies and defines quite precisely seven criteria that seem to be met by mystical experience. In developing Happold's conceptualisation of these seven criteria, through their Mystical Orientation Scale, Francis and Loudon (2000a) proposed three items to operationalise each criteria. In their foundation paper introducing the Mystical Orientation Scale, Francis and Loudon (2000a) demonstrated that the seven sets of three items each cohered to generate a homogeneous scale

archiving an alpha coefficient of .94 (Cronbach, 1951). In other words the seven criteria held closely together to define a stable and recognised construct. The seven criteria are identified as: ineffability, noesis, transiency, passivity, consciousness of the oneness of everything, sense of timelessness, and true ego (or self).

Ineffability is a negative description emphasising the private or incommunicable quality of mystical experience. According to James (1982, p. 380), those who have this kind of experience reports that 'it defies expression, that no adequate report of its content can be given in words'. The MOS accesses ineffability with the following three items:

- experiencing something I could not put into words;
- feeling moved by a power beyond description;
- being aware of more than I could ever describe.

Noesis emphasises how mystical experiences carry states of insight into levels of truth inaccessible to the discursive intellect. According to James (1982, pp. 380-381), those who have this kind of experiences regard them 'to be also states of knowledge ... They are illuminations, revelations, full of significance and importance, all inarticulate though they remain.' The MOS accesses noesis with the following three items:

- sensing meaning in the beauty of nature;
- knowing I was surrounded by a presence;
- hearing an inner voice speak to me.

Transiency emphasises how mystical experience is brief, inconstant, passing, and intermittent. According to James (1982, p. 381), mystical states do not endure for long though they may recur 'and from one recurrence to another it is susceptible of continuous development in what is felt as an inner richness and importance.' The MOS accesses transiency with the following three items:

- seeing brief glimpses into the heart of things;
- having transient visions of the transcendental;
- experiencing passing moments of deep insight.

Passivity emphasises both the experience of being controlled by a superior power, and the undeserved, gratuitous nature of the mystical experience. According to James (1982, p. 381), mystical states are 'not passive interruptions, an invasion of the subject's inner life with no residual recollection of significance, and this distinguishes them from phenomenon like prophetic speech, automatic writing, and mediumistic trance'. The MOS accesses passivity with the following three items:

- being overwhelmed by a sense of wonder;

- being in a state of mystery outside my body;
- being grasped by a power beyond my control.

Consciousness of the oneness of everything emphasises how mystical experience conveys the sense in which existence is perceived as a unity. According to Happold (1963, p. 47), although it may be expressed in different ways by Hindu, Buddhist, Sufi and Christian contemplatives, the resolution of the dilemma of duality through this sense of the oneness of everything 'is at the heart of the most highly developed mystical consciousness'. The MOS accesses consciousness of the oneness of everything with the following three items:

- feeling at one with the universe;
- feeling at one with all living beings;
- sensing the unity in all things.

Sense of timelessness emphasises how mystical experiences appear to have a timeless quality and to occupy an entirely different dimension from that of any known sense of time and to be wholly unrelated to anything that can be measured by what is known as clock-time. According to Happold (1963, p. 48), 'the mystic feels himself to be in a dimension where time is not, where «all is always now».' The MOS accesses sense of timelessness with the following three items:

- sensing the merging of past, present and future;
- being conscious only of timelessness and eternity;
- losing a sense of time, place and person.

True ego (or self) emphasises how mystical experience speaks to the deep, the true inner-self, and how such experience addresses the soul or the inner spirit. According to Happold (1963, p. 48) mystical experience gives rise to 'the conviction that the familiar phenomenal *ego* is not the real *I*.' The MOS accesses this notion of the true ego with the following three items:

- being absorbed within a greater being;
- losing my everyday self in a greater being;
- feeling my everyday self absorbed in the depths of being.

Mystical experience and psychological type. The development of the Mystical Orientation Scale by Francis and Loudon (2000a) opens the way for a fresh approach to the scientific study of mystical experience by posing questions of a correlational nature within the individual differences approach to psychology. One of the core questions within this tradition asks: Are there some types of people more open to mystical experience than others? This in turn is a question that can be approached in a variety of ways depending on the model of personality employed. Within this context, the present study

draws on the model of personality as proposed by Jung (1971) in his insightful description of psychological type and as developed and operationalised through a series of psychometric instruments, including the Myers-Briggs Type Indicator (Myers & McCaulley, 1985). The Keirsey Temperament Sorter (Keirsey & Bates, 1978) and the Francis Psychological Type Scales (Francis, 2005) These instruments are designed to distinguish between two perceiving functions (sensing and intuition), two judging functions (thinking and feeling), two orientations (introversion and extraversion) and two attitudes toward the outer world (judging and perceiving). These instruments are designed primarily to categorise individuals within dichotomous psychological types, not to locate individuals along dimensions of personality.

The two perceiving processes are defined as sensing (S) and intuition (N). Sensors perceive their environment through their senses and focus on the details of the here and now, while intuitives perceive their environment by making use of the imagination and inspiration. Sensors are distrustful of jumping to conclusions and of envisioning the future, while intuitives are overloaded by too many details and long to try out new approaches.

The two judging processes are defined as thinking (T) and feeling (F). Thinkers reach their judgements by relying on objective logic, while feelers reach their judgements by relying on subjective appreciation of the personal and interpersonal factors involved. Thinkers strive for truth, fairness, and justice, while feelers strive for harmony, peace, and reconciliation.

The two orientations are defined as introversion (I) and extraversion (E). Introverts draw their energy from the inner world of ideas, while extraverts draw their energy from the outer world of people and things. Extraverts are energised by people and drained by too much solitude, while introverts are energised by solitude and drained by too many people.

The two attitudes toward the outer world are defined as judging (J) and perceiving (P). Judges use their preferred judging process (either thinking or feeling) to deal with the outside world. Their outside world is organised, scheduled, and planned. Perceivers use their preferred perceiving process (either sensing or intuition) to deal with the outside world. Their outside world is flexible, spontaneous, and unplanned.

So far seven studies have explored the connection between psychological type and scores recorded on either the Mystical Orientation Scale (MOS: Francis & Loudon, 2000a) or the Short Index of Mystical Orientation (SIMO: Francis & Loudon, 2004). Francis and Loudon (2000b) employed the SIMO alongside the revised Keirsey Temperament Sorter (Keirsey, 1998) among 100 students and adult churchgoers. Francis (2002)

employed the SIMO alongside the Myers-Briggs Type Indicator (Myers & McCaulley, 1985) among 543 participants attending workshops concerned with personality and spirituality. Francis, Village, Robbins, and Ineson (2007) employed the MOS alongside the Francis Psychological Type Scales (Francis, 2005) among 318 guests who had stayed at a Benedictine Abbey. The MOS and the Francis Psychological Type Scales were also employed by: Francis, Robbins, and Cargas (2012) among 580 participants from a range of spiritual and religious backgrounds attending the 2004 Parliament of the World's Religions; by Francis, Littler, and Robbins (2012) among 232 Anglican clergymen serving in the Church in Wales; by Ross and Francis (2015) among 149 adolescents between the ages of 16 and 18 years; and by Francis and Crea (in press) among 1,155 Italians between the ages of 14 and 80 years.

The main finding to emerge from these seven studies concerned the association between mystical orientation scores and the perceiving process. Six of the seven studies found significantly higher mystical orientation scores among intuitive types compared with sensing types. This finding is consistent with Christopher Ross' (1992) thesis regarding the centrality of the perceiving process (distinguishing between sensing and intuition) in shaping individual differences in religious experience, expression and belief. In a sequence of subsequent empirical studies, Ross and Jackson (1993), Ross, Weiss, and Jackson (1996) and Francis and Ross (1997) began to demonstrate the nature of the differentiation between the preferred spirituality and religiosity of sensing types and the preferred spirituality and religiosity of intuitive types. While sensing types tended to record higher scores on conventional religiosity, intuitive types tended to record higher scores on experiential spirituality.

The second finding to emerge from these seven studies concerned the association between mystical orientation scores and the judging process. Four of the seven studies found significantly higher mystical orientation scores among feeling types compared with thinking types. This finding is consistent with the thesis that thinking types may be more sceptical than feeling types and consequently more cautious about recognising and interpreting experiences of a spiritual or religious nature.

The third finding to emerge from these seven studies concerned the independence of mystical orientation scores from the orientations and the attitudes. None of the seven studies reported significant differences in mystical orientation scores between extraverts and introverts (the two orientations) or between judging types and perceiving types (the two attitudes).

Research question. Against this background, the aim of the present study is to add an eighth study to the sequence of independent but related enquires exploring the association between psychological type and mystical orientation. The research tradition within which the present study is located is committed to the scientific value of replication studies employing the same family of measures but among different groups of people. The previous seven studies have been conducted among Catholic priests (Francis & Loudon, 2000a), Anglican clergy (Francis, Littler, & Robbins, 2012), student and adult churchgoers (Francis & Loudon, 2000b), participants in personality and spirituality workshops (Francis, 2002), guests of a Benedictine monastery (Francis, Village, Robbins, & Ineson, 2007), participants at the Parliament of the World's Religions (Francis, Robbins, & Cargas, 2012), 16- to 18-year-old adolescents (Ross & Francis, 2015), and the general Italian population (Francis & Crea, in press). The present study complements these earlier studies by investigating a group of people contacted by the Alister Hardy Society for the Study of Spiritual Experience through the society's magazine, *De Numine*. Here are people who have shown an interest in or curiosity about spiritual experiences.

Method. Procedure. Following the 2013 annual Alister Hardy Memorial Lecture on the theme of mystical experience (see Francis, 2015), the Alister Hardy Society for the Study of Spiritual Experience issued an invitation through its magazine *De Numine* for individuals to complete and return a brief questionnaire. Over a period of time a total of 146 useable questionnaires were returned by the Freepost service. Participation was voluntary, confidential and anonymous.

Participants. The 146 participants comprised 65 males and 81 females; of whom 73 were under the age of twenty, 5 were in their twenties or thirties, 22 were in their forties or fifties, 43 were in their sixties or seventies and 3 were aged eighty or above.

Measures. *Mystical orientation* was assessed by the Francis-Louden Mystical Orientation Scale (MOS: Francis & Loudon, 2000a). This is a 21-item measure containing three items to access each of the seven key characteristics of mysticism identified by Happold (1963): ineffability, noesis, transiency, passivity, consciousness of the oneness of everything, sense of timelessness, and true ego. Respondents were asked to assess 'how important each experience is to your own faith', using a five-point scale anchored by: 1 = low importance, 3 = medium importance, 5 = high importance.

Psychological type was assessed by the Francis Psychological Type Scales (FPTS; Francis, 2005). This 40-item instrument comprises four sets of 10 forced-choice items related to each of the four components of psychological type: orientation (extraversion or introversion), perceiving process (sensing or intuition), judging process (thinking or feeling), and attitude toward the outer world (judging or perceiving). A number of studies have demonstrated this instrument to function well in church-related contexts. For example, Francis, Craig, and Hall (2008) reported alpha coefficients of .83 for the EI scale, .76 for the SN scale, .73 for the TF scale, and .79 for the JP scale.

Data analysis. The data were analysed by the SPSS package, using the correlation, reliability and t-test routines. The scientific literature concerned with psychological type has developed a highly distinctive way of presenting type-related data. The conventional format of 'type tables' has been employed in the present paper to allow the findings of this study to be located easily alongside other relevant studies in the literature.

Results. The first steps in data analysis concerned an examination of the internal consistency reliability of the Francis Psychological Type Scales. Adequate alpha coefficients (Cronbach, 1951) were reported for all four scales: EI, .81; SN, .73; TF, .80; JP, .78.

The type distribution of the sample of 146 participants is presented in table 1 in the conventional format. In this study, the participants displayed preferences for introversion (69%) over extraversion (32%), for intuition (52%) over sensing (48%), for thinking (58%) over feeling (42%), and for judging (72%) over perceiving (28%). The most frequently occurring types were ISTJ (17%) and INTJ (13%).

The second step in the data analysis comprised an evaluation of the measure of mystical orientation. Table 2 presents the 21 items of the Francis-Louden Mystical Orientation Scale, together with the item rest-of-test correlations and the proportions of the respondents who rated the importance of the experience for their own faith as four or as five on the five-point scale. The scale achieved the satisfactory alpha coefficient of .91. All the 21 items contributed positively to the homogeneity of the scale, with item rest-of-test correlations ranging between .31 and .66.

The third step in data analysis explored the connection between psychological type and scores recorded on the Mystical Orientation Scale in terms of the four dichotomous type preferences. The data presented in table 3 demonstrated that significantly higher scores of mystical orientation were reported among feeling types ($M = 71.3$, $SD = 15.6$) than among thinking

types ($M = 63.6$, $SD = 16.9$). These data also demonstrate that there were no significant differences in the scores of mystical orientation recorded by introverts and extraverts (the two orientations), by sensing types and intuitive types (the two perceiving functions), or by perceiving types and judging types (the two attitudes).

Discussion and conclusion. The present study has built on previous research by means of careful and deliberate replication, in order to test the association between psychological type preferences and individual differences in mystical orientation. Now in six studies the measures have been held constant (the Francis-Louden Mystical Orientation Scale and the Francis Psychological Type Scales) and the samples have been varied to include 318 guests who had stayed at a Benedictine Abbey (representing Christians from a range of denominations), 580 participants attending the 2004 Parliament of the World's Religions (representing a wide range of spiritual and religious traditions), 232 Anglican clergymen (representing religious professionals within one tradition), 149 religious studies students (representing a mix of adolescents actively engaged with public worship attendance and adolescents not so engaged), 1,155 Italians between the ages of 14 and 18 years; and 146 participants over a wide range who completed a survey promoted by the journal *De Numine*. While there are clear differences in findings from these different studies, the consensus emerges that, overall, individual differences in mystical orientation are related to both the perceiving process (intuition and sensing) and the judging process (thinking and feeling). Overall higher levels of mystical orientation are recorded by intuitive types and by feeling types.

The finding from the present study links higher levels of mystical orientation with the feeling function. The feeling function is the rational function that takes seriously matters of values and matters of relationships, in contrast with the thinking function that takes seriously matters of logic and objectivity. It makes sense that feeling types judge the signs of mystical experiences with greater openness and acceptance. The findings from the other studies in this series link higher levels of mystical orientation with the intuitive function. The intuitive function is their rational function that builds up a picture of the world through images, associations, imagination and theories, in contrast with the sensing function that builds up a picture of the world through facts, evidence and data. It makes sense that intuitive types perceive the signs of mystical experiences with greater openness and recognition.

Two further conclusions emerge from these studies that are of wider significance within the empirical psychology of religion. The first conclusion concerns the conceptualisation and measurement of the construct of mystical orientation. These six studies, together with other studies that have used the same instrument (Francis & Loudon, 2000a; Bourke, Francis, & Robbins, 2004; Edwards & Lewis, 2008a, 2008b), have demonstrated the usefulness of the Mystical Orientation Scale (MOS) both in the sense of high internal consistency reliability and in the sense of generating stable findings over different studies. This instrument can be commended for further use. The second conclusion concerns the contribution made to the empirical psychology of religion by psychological type theory. These six studies, together with the wider developing literature reviewed by Francis (2009) and by Ross (2011), have demonstrated that psychological type theory is capable of generating useful, insightful and empirically testable theories relevant to illuminating individual differences in religious experience, religious expression, and religious belief.

This study has also demonstrated the contribution that can be made to the psychology of religion through patient replication and extension of previous work. Further studies testing the present findings among different samples should be welcomed.

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ОСОБИСТІТЬ І ДУХОВНІСТЬ: ЗВ'ЯЗОК МІЖ ПСИХОЛОГІЧНИМ ТИПОМ І ВІДКРИТІСТЮ МІСТИЧНОМУ ДОСВІДУ

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У даній статті розкривається зв'язок між відкритістю містичному досвіду і психологічною теорією типів особистості, розкриваються відмінності між екстравертністю та інтровертністю, між відчуттям та інтуїцією, між мисленням і почуттям, між оцінюванням і сприйняттям. На запрошення, опубліковане в журналі, що видається Товариством з дослідження духовного досвіду імені Алістера Харді, відгукнулося 146 чоловік, які погодилися взяти участь у дослідженні і заповнили бланки методик «Шкала містичної

орієнтації» Френсіса Лаудена і «Шкала психологічних типів» Френсіса. Аналіз даних дозволив зробити наступний висновок: серед даної вибірки чуттєві типи показали значно більш високі бали за індексом відкритості містичному досвіду у порівнянні з розумовими типами.

***Ключові слова:** психологічний тип, містицизм, релігійний досвід, Алістер Харді.*

ЛИЧНОСТЬ И ДУХОВНОСТЬ: СВЯЗЬ МЕЖДУ ПСИХОЛОГИЧЕСКИМ ТИПОМ И ОТКРЫТОСТЬЮ МИСТИЧЕСКОМУ ОПЫТУ

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В данной статье раскрывается связь между открытостью мистическому опыту и психологической теорией типов личности, раскрываются различия между экстравертностью и интровертностью, между оцужением и интуицией, между мышлением и чувством, между оценением и восприятием. На приглашение, опубликованное в журнале, издаваемом Обществом по исследованию духовного опыта имени Алистера Харди, откликнулось 146 человек, которые согласились принять участие в исследовании и заполнили бланки методик «Шкала мистической ориентации» Френсиса Лаудена и «Шкала психологических типов» Френсиса. Анализ данных позволил сделать следующий вывод: среди данной выборки чувственные типы показали значительно более высокие баллы по индексу открытости мистическому опыту по сравнению с мыслительными типами.

***Ключевые слова:** психологический тип, мистицизм, религиозный опыт, Алистер Харди.*

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КОМПЕТЕНТІСНИЙ ПІДХІД ЯК ОДИН З КОНЦЕПТУАЛЬНИХ ПІДХОДІВ ДО ФОРМУВАННЯ ПРОФЕСІЙНОЇ КУЛЬТУРИ МАГІСТРІВ

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У статті проведено теоретичний аналіз компетентнісного підходу як провідного у формуванні професійної культури студентів магістратури. З'ясовано сутність компетентнісного підходу, надано зміст понять компетенція, компетентність, професійна компетентність.

***Ключові слова:** професійна культура, студент, магістратура, компетентнісний підхід, компетенція, компетентність, професійна компетентність.*

Постановка проблеми. Інноваційні процеси, що відбуваються в системі освіти, так чи інакше, зв'язують з впровадженням в практику вузу компетентнісного підходу. Безперечні переваги компетентнісного підходу вже визнано в освітніх системах економічно розвинутих країн. Саме наявність компетентностей дає змогу особистості, зокрема, майбутньому фахівцю, практично оперувати здобутими знаннями, застосовувати їх упродовж життя та професійної діяльності. У зв'язку з цим процес формування професійної культури в магістратурі наповнюється новим змістом, стає якісно іншим.

Ці нові орієнтири актуалізують для вищої школи проблеми формування професійної культури майбутніх фахівців у процесі магістерської підготовки з позиції компетентнісного підходу.

Аналіз останніх досліджень і публікацій. Навчання за магістерськими програмами передбачає підготовку фахівців з високим рівнем самостійності та відповідальності у вирішенні професійних завдань. Відповідно до Закону України «Про вищу освіту» «другий