

SPIRITUAL CAPACITIES OF PERSONALITY AND PRODUCTIVE LIFE ACTIVITY

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Abstract

The article deals with the psychological aspects of spirituality. The concepts of spiritual intelligence, spiritual capacities, and spiritual personality are analyzed. The study was based on the idea of a psychological model of spiritual capacities proposed by the author. This model includes three components: moral, mental, and transcendent. The moral component was selected to be explored in detail and was empirically studied. The principal constituent of the moral component of spiritual capacities is a spiritual altruistic tendency; its connection with productive life is analyzed in the article. The objective of the study was the investigation of the relationships between spiritual personality, spiritual capacities and productive life activity. The participants were 662 adults (206 males, 456 females): students and full-time employees aged 18–45 years ($M = 26.08$) from two cities of the Russian Federation (Kostroma and Taganrog). Correlational and comparative analysis was used for data processing. It was found that respondents with higher levels of “spiritual personality” significantly differed, according to the Mann–Whitney U test by a higher productivity of life activity ($U = 43028; p < .001$) and had higher levels of spiritual capacities – the spiritual altruistic tendency ($U = 46328,5; p < .022$). The correlational analysis showed that the higher was the level of manifestation of spiritual capacities – the spiritual altruistic tendency, the higher was the productivity of life activity. The results obtained make it possible to note the importance of the construct “spiritual capacities” and the need for its further scientific psychological research, as well as to emphasize the practical significance of spiritual capacities for the prosperous and productive functioning of society.

Keywords: spiritual intelligence, spiritual capacities, spiritual altruistic tendency, spiritual personality, productive life activity.

Introduction

Spiritual Intelligence

Interest in the study of the spiritual aspects of personality has increased in the scientific community. One of the important areas of such research is related to spiritual intelligence. Emmons (1999) determined spiritual intelligence as an adaptive use of spiritual guidance to help goal attainment and to solve problems of day-to-day life.

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According to Zohar and Marshall (2000), spiritual intelligence is connected to questions of value and allows people to insert their lives in a more significant, meaningful context. It is "...the intelligence with which we address and solve problems of meaning and value, the intelligence with which we can place our actions and our lives in a wider, richer, meaning-giving context, the intelligence with which we can assess that one course of action or one life-path is more meaningful than another" (Zohar & Marshall, 2000, pp. 3–4). Vaughan (2002) considers that spiritual intelligence exceeds a single mental ability. It involves a capability for a profound comprehension of existential issues and discernment of numerous layers of consciousness. It implies not only deep self-awareness, but also the realization of a bond with the transcendent dimension and all people. Spiritual intelligence is connected with love and service to others and includes wisdom. Noble (2000) thinks that spiritual intelligence is a quality of awareness that contributes to cultivating awareness of oneself, empathy and psychological health. In her opinion, spiritual intelligence is linked to spiritual experience and leads to the psychological growth of a person.

Wolman (2001) defines spiritual intelligence as the capability for striving to seek meaning in life, to feel connections between all people and to the universe. It is "...the human capacity to ask ultimate questions about the meaning of life, and to simultaneously experience the seamless connection between each of us and the world in which we live" (Wolman, 2001, pp. 84–85).

D. B. King (2010) states that "spiritual intelligence is currently defined as a set of adaptive mental capacities which contribute to the awareness, integration, and adaptive application of the nonmaterial and transcendent aspects of one's existence, leading to such outcomes as deep existential reflection, enhancement of meaning, recognition of a transcendent self, and mastery of spiritual states. Four core components are proposed: critical existential thinking, personal meaning production, transcendental awareness, and conscious state expansion" (King, 2010, pp. 1–2).

Spiritual intelligence is considered as the capability to manifest spiritual resource, values, and dignities to increase everyday effective running and welfare (Amram, 2007; Amram & Dryer, 2008). Srivastava (2016) states that "spiritual intelligence helps to fulfill the potentialities of the individuals' abilities through the non-cognitive virtues to prepare them to solve the everyday problems for life creatively and constructively in the new situation of the socio-psycho-physical environment for attaining the highest knowledge and wisdom" (Srivastava, 2016, p. 227).

Spiritual Capacities

Spiritual intelligence is considered as a set of spiritual capacities. Emmons (2000) proposed the following capacities and abilities as components of spiritual intelligence:

"(a) the capacity for transcendence; (b) the ability to enter into heightened spiritual states of consciousness; (c) the ability to invest everyday activities,

events, and relationships with a sense of the sacred; (d) the ability to utilize spiritual resources to solve problems in living; and (e) the capacity to engage in virtuous behavior or to be virtuous (to show forgiveness, to express gratitude, to be humble, to display compassion)” (Emmons, 2000, p. 10).

K. D. Noble (2000) agreed with the list of abilities and capacities proposed by Emmons and added two more: “the conscious recognition that physical reality is embedded within a larger, multidimensional reality, and the choice to develop psycho-spiritual awareness in order to promote the health of both the individual and the global community (Green & Noble, 2010, p. 29).

In the study conducted by Zarei Matin, Kheirandish, and Jahani (2011), the components of spiritual intelligence are described including spiritual abilities and personality aspects related to values and life meaning: the ability to ask fundamental questions and find fundamental answers; knowing and believing in God; making work and life meaningful (for the sake of God); having high life aims; paying attention to spiritual values; having positive feelings; spiritual wisdom; willingness to serve; work conscience; deep self-awareness; capacity to utilize intelligence and mental resource for solving everyday problems; having insight, understanding, diagnosing, and distinguishing; the ability to align individual and organizational goals; the capacity to act virtuously.

In the model of spiritual capacities (Ozhiganova, 2009; 2010; 2016) three components were suggested: 1) moral, 2) mental, and 3) transcendent.

1. The moral component/level includes virtuous behaviour based on the universal moral principles, and higher values and life meanings connected with a pronounced tendency to altruism.

2. The mental component/level is related to mental processes and cognitive abilities; it involves higher reflexive, self-regulatory, creative capacities, and other abilities.

The mental component in its various manifestations is concerned with the instrumental aspect of spiritual capacities.

3. The transcendent component/level is understood as going beyond the bounds of the self and making an impact on the well-being and development of society (for example, in creativity, service to people, etc.) to achieve the welfare of other people and society; it includes special spiritual mental states (concerning altered states of consciousness and sublime transcendental experiences).

The concept of «transcendence» is not simple, it is open to more than one interpretation. First of all, this is a philosophical concept used in the doctrine of I. Kant who considered the term “transcendent” in tandem with the term “transcendental” in order “to oppose the transcendental (as immanent) to the transcendent – such knowledge that transcends the boundaries of human reason and in this sense is inaccessible to a theoretical knowledge, becoming exclusively a matter of faith... In Kant’s philosophy the transcendental is everything that refers to a priori (i.e., outside or pre-experience) conditions of the possibility of cognition, its formal prerequisites that organize experience... Transcendent – this is everything that goes beyond the limits of possible experience, for example, God, the immortality of the soul, etc.” (Rumyantseva, 2012).

There are other broader interpretations of transcendence. “The term transcendence, from the Latin *transcendere* (to climb up), means to go beyond, surpass, or rise above, particularly what is given in personal experience” (Simmons, 2003, p. 901).

My understanding of transcendence as going beyond “the present Me” and moving to the “spiritual I”, and the use of the term «transcendent» is based on the concepts of humanistic and existential psychology. According to A. Maslow, transcendence refers to the highest and most integrative, holistic levels of human consciousness, behavior and relationships. In this case, transcendence acts not as a means, but as a result that brings a person closer to their own humanity, to their environment, and to humankind as a whole (Maslow, 1999, p. 291). In this research I too proceeded from the understanding of transcendence proposed by V. Frankl. He wrote about self-transcendence characterizing it as the aspiration of a person to go beyond themselves, as the striving for meaning, which she or he should follow up, realizing themselves in serving a cause or through love for another person.

According to Frankl, if a person representing a bodily-mental-spiritual unity is able to transcend their psychophysical component, then he or she passes into the sphere of a spiritual personality filled with the meaning of being. Frankl showed that in situations of limiting the manifestation of spirituality, when a life situation outwardly reduced a person’s existence to satisfying only vital basic needs for food and warmth (such as in a concentration camp), the spiritual of some people could manifest itself especially clearly: a spiritual position and a spiritual orientation could fill existence with meaning and become a resource for survival or for a calm and majestic parting with life. Frankl wrote that in the concentration camp there were people who went around the camp barracks, sharing a kind word and their last piece of bread (Frankl, 2020, p. 131).

The aspects of transcendence depicted in humanistic and existential psychology, in my opinion, most clearly reflect the essential characteristic of spiritual personality and spiritual capacities – the manifestation of humanity, which is related to a spiritual altruistic tendency.

The present research is focused on the moral component/level of the model of spiritual capacities that I have proposed.

The moral aspect is an essential part of spirituality and spiritual capacities. Morality and spirituality are tightly intertwined (Husain, Luqman, & Jahan, 2012; Swaminathan, Bindhu, & Mythili, 2009). Wolman (2001) states that spiritual intelligence “is the ground on which morality stands” (Wolman, 2001, p. 115). Morality is the core dimension of a human being. Psychological research (Strohming & Nichols, 2014) claimed that the moral self is central to identity; the empirical study showed that people considered morality as principal to identity. The authors concluded that “The self is not so much the sum of cognitive faculties as it is an expression of moral sensibility” (ibid., p. 169).

In the model of spiritual capacities suggested by the author of this article, the essential capacity of the moral component is unselfish love for other people related to the spiritual tendency – altruistic relationship to others manifested through the capacity to act for the good of others, and to help and support people.

Altruism means doing things for the benefit of others, without the expectation of a reward; it is an unselfish concern for other people.

Thus, the present study takes into account that altruism implies behaving generously, helpfully and usefully to others without expecting any benefit for oneself.

Altruistic behavior is generated by moral motivation. Hoffman (2000) characterized an internal moral motive as:

- having an imperative, obligatory quality;
- experienced as deriving from within oneself;
- making one feel guilty when one acts or considers acting in ways that may harm others;
- inclining one to consider another's needs even when they are in conflict with one's own.

The moral motives serve as a basis for spiritual motivation, which, according to V.D. Shadrikov, is generated by spiritual values. Among them, he highlighted the most important two values – faith and love. So, the fundamental spiritual values that determine spiritual motivation are: believing in God, in an idea, in goodness, in a hero, etc.; love for God, for a woman, for one's Fatherland (Shadrikov, 2020). The qualities identified by Shadrikov as representing the highest moral values that are part of the structure of conscience can be pointed out among the characteristics of a spiritual personality. They are virtue (benevolence), power over one's own passions, love for others, empathy and reflexivity (*ibid.*). These value-oriented spiritual and moral qualities contribute to the creation of the corresponding motivational fusion and lead to the formation of a spiritual altruistic aspiration, (a core characteristic of a spiritual personality) that is actualized due to spiritual capacities (the moral aspect).

The specificity of moral motives is clearly described in the works of A.A. Guseynov. He wrote that human motives and corresponding actions, in all their constantly multiplying variety, that enable the construction of various complex and long series of classifications, in the most general form can be divided in two classes, moral and extra moral. The moral motives are unconditional in the sense that they contain their goal in themselves; they denote the last highest range of human aspirations. The extra moral motives are conditioned in the sense that they are related to other goals that lie outside of them and they are elements of a series that has a continuation (Guseynov, 2012, p. 149). The emphasis on the unconditionality of moral motives corresponds to my interpretation of the spiritual altruistic tendency that is defined as a disinterested aspiration to take care of the welfare of other people, associated with the realization of higher values and meanings. This aspiration, driven by moral motives, leads to moral action and virtuous behavior performed through spiritual capacities.

Compassion (Rilling, 2008; Spikins, Rutherford, & Needham, 2010), sympathy (Smith, 2006; Trivers, 1971), and empathy (Eisenberg, 1983; Gilligan, 1977; Hoffman, 2000; Midlarsky & Kahana, 2007) are considered to be incentives for altruism.

Altruistic behavior in relation to spiritual capacities can be regarded, using the conception of Eisenberg (1986), where it is represented as a sequence of social and

cognitive operations, including: decentration and taking into account the point of view of the other; assessment of a person's ability to solve a problem on their own or the need for help; the formation of motivation for altruistic behavior based on empathy; an assessment of one's own capabilities to provide the necessary assistance; aid planning (altruistic act) in the process of interpersonal cooperation.

The current research is focused on the spiritual tendency – altruistic relationship to others as a base of the essential capacity of moral component in my model of spiritual capacities.

Spiritual Intelligence, Spiritual Capacities and Spiritual Personality

S. L. Rubinstein (2002) stated that different aspects of personality are interrelated. He emphasized the inextricable link between abilities and character determined by main life aspirations, attitudes, ideals, and peculiarities of personality.

V. D. Shadrikov (1998, 2019), developing the subject of spiritual abilities in Russian psychology, noted a connection between abilities and personality. He defined spiritual abilities as an integral manifestation of the intellect and spirituality of a person (Shadrikov, 2019). According to his view, spirituality is demonstrated in the fact that reality is known not only rationally, but also emotionally, through experiences (ibid., p. 128). In spiritual abilities, cognition is closely intertwined with experience (ibid., p. 124). Shadrikov stated that spiritual abilities are directly related to spiritual states in which the motivational and emotional dimensions, spiritual values and qualities of personality are manifested. In his opinion, the spiritual state is characterized by high selectivity of thinking determined by the spiritual values of an individual... The world appears as a world of interconnected values related to the spiritual values of an individual. If utilitarian, practical and objective significance is important for rational thinking, then the moral meaning defined in the system of personal spiritual coordinates is essential for ethical thinking (ibid., p. 125).

Shadrikov listed personal qualities that trigger the manifestation of spirituality: conscience, honor, faith in people, virtue, will, aspiration for freedom, the desire for creativity, and the desire to go beyond the time frame of existence. He emphasized that spiritual abilities are closely related to the concept of «virtue», and help in the understanding of another person.

He proposed a definition of spiritual abilities that reflected the idea that abilities are personally oriented: “Spiritual abilities are abilities for self-knowledge, self-awareness and self-comprehension; they contribute to relation of oneself to the world, other people, and to the knowledge of others” (ibid., p. 123).

The interconnection of capacities and personality traits becomes apparent through the analysis of description of spiritual intelligence.

Amram & Dryer (2008) describing spiritual intelligence used many characteristics close to the properties of spiritual personality. The authors pointed out five dimensions of spiritual intelligence: 1) consciousness, 2) grace, 3) meaning, 4) transcendence, and 5) truth, including 22 spiritual capabilities. “Consciousness” reveals the capacity for making better quotidian running and well-being. It has

three subdivisions: 1) intuition, 2) mindfulness and 3) synthesis. “Grace” includes the “inner-directedness” and “love for life”. It has six subareas: 1) beauty, 2) discernment, 3) freedom, 4) gratitude, 5) immanence, and 6) joy. “Meaning” regards the ability to understand and analyze events that helps to improve the work and well-being of personality even in difficult conditions. “Meaning” can be divided into two elements: 1) purpose and 2) service. “Transcendence” is related to the capability to exceed the selfishness based on connectedness. “Transcendence” includes five units: 1) higher-self, 2) holism, 3) practice, 4) relatedness, and 5) sacredness. “Truth” refers to the capacity for manifesting love, attachment and humbleness. It can be divided into six subdivisions: 1) egolessness, 2) equanimity, 3) inner-wholeness, 4) openness, 5) presence, and 6) trust.

R. Wolman (2001) pointed out seven factors of spiritual intelligence that represented the extent of spiritual experience and behavior: divinity, mindfulness, intellectuality, community, extrasensory perception, childhood spirituality and trauma as an incentive to develop spiritual awareness.

All these factors contribute to the formation of a spiritual personality, as well as to the manifestation and development of spiritual capacities.

Having reviewed the descriptions of spiritual intelligence comprising various spiritual capacities, spiritual experience and behavior, it can be concluded that spiritual intelligence and aspects of spiritual personality are interconnected. The characteristics of spiritual personality have much in common with characteristics of spiritual capacities.

“As a personality trait, spirituality encompasses values like altruism, unity, charity, inner peace, generosity, and purpose in life” (Ahmad, 2015, p. 155). Love and oneness to other people is an essential trait of spiritual personality and is linked to emotional empathy. The results of the study show that those students of helping professions who have spiritual personality traits manifest more empathy toward other people that contributes to the faster recuperation of their patients (Ahmad, 2015).

According to Husain, Luqman, and Jahan (2012), manifestation of spiritual personality is related to “a process by which an individual who knows how to anchoring his life style around his noble attitude toward others and follow the path of moral rectitude” (Husain et al., 2012, p. 2).

Love, peace and unity are the main qualities of the spiritual personality. The spiritual personality’s properties are wholeness, trustworthiness, righteousness, faithfulness, kindness, generosity. Spiritual personality has positive emotions, desires and ideas, keeping thoughts focused and disciplined (Husain, Nishat, & Jahan, 2015).

Husain, Luqman, & Jahan (2012) have distinguished two basic components of spiritual personality: noble attitude toward others and moral rectitude.

1. A noble attitude toward others is linked to living for the good of others, righteousness, trustworthiness, faithfulness, generosity, kindness, and trustfulness.

2. Moral rectitude is related to the self-discipline, staunchness, and personality characteristics such as being firm, patient, pure and clean, satisfied.

According to Husain & Anas (2018), the spiritual personality can be described and studied using six dimensions: spiritual virtues, positive outlook on life, spiritual discipline, goodness, spiritual service, and moral rectitude.

It is clear that “spiritual personality” and “spiritual intelligence” are interrelated, but each of these notions have their own specifics.

For example, kindness is considered as a trait of personality, but it can be only declarative. Spiritual capacities allow the expression of the kindness in the best optimal way through a real virtuous action and behavior, to help other people, making them happier. Spiritual capacities realize the spiritual qualities of a personality in the process of life activity.

It seems important to consider the issue of limitations in the positive manifestation of spirituality in a person. In my opinion, there are external and internal restrictions of this kind.

External limitations comprise different aspects: social (a social environment with low spiritual needs, and lack of interest in spiritual and cultural values); ideological (perversion of spirituality, for example, in the form of religious fanaticism, extremism); situational (concentration camps, prisons), etc.

Internal limitations may include: an insufficiently formed internal spiritual position, the overriding priority of material values, lack of desire for spiritual self-development, absence of higher meanings of being, egocentrism, unbridled will to power, obsession with the idea of one’s own superiority over people, and low human qualities (cruelty, greed, envy, malice, aggressiveness, deceitfulness, indicating unawakened conscience). Within the framework of an ethical psychology of personality (Popov & Maksumova, 2010), personal types are described such as authoritarian, avaricious, consumer, intriguer, malicious (destructive), provocateur, doubter, opportunist, etc. These types of personality are incompatible with the notion of the spiritual personality and show limitations in spirituality manifestation.

In regard to the limitations in the manifestation of spirituality, it is necessary to note the importance of spiritual capacities that both realize the already existing qualities of spiritual personality and contribute to the formation of these qualities, and enable the discovery and development of the spiritual side of personality.

The predisposition to the manifestation of spiritual capacities is inherent in a person, and spiritual capacities can be actualized at any time. This may explain a sudden spiritual transformation (for example, a criminal’s repentance and the awakening of her or his conscience), as well as a long, conscious, purposeful process of spiritual evolution, for example, in the case of spiritual and religious self-improvement, as described by Symeon the New Theologian in his work depicting the use of spiritual psychological practices for spiritual self-development (Symeon the New Theologian, 1999).

Sometimes, in a paradoxical way, external obstacles become an impetus for the manifestation of spirituality, as was shown, for example, by V. Frankl who described altruistic behavior in the inhuman conditions of a concentration camp. This confirms the idea that, in general, the manifestation of true spirituality cannot be limited; it is unlimited.

Spiritual Capacities and Productive Life Activity

Spiritual capacities are manifested in life activities. Recently many researchers have investigated the effect of spiritual intelligence at work: the effect of spiritual intelligence on business processes (Ayranci & Ayranci, 2015), on performance at a workplace (Hosseini & Marei, 2017; Rani, Abidin, & Ab Hamid, 2013); on job stress and job performance (Ahmadian, Hakimzadeh, & Kordestani, 2013; Baezzat & Sharifzadeh, 2013; Othman, Abas, & Ishak, 2017); on work satisfaction (Kaur, Singh, & Bhatia, 2016; Rastgar, Davoudi, Orazi, & Abbasian, 2012); the impact of spiritual intelligence on other life activities: the influence of spiritual intelligence on organizational citizenship behavior (Anwar & Osman-Gani, 2015); on organizational commitment (Awais, Malik, & Qaisar, 2015); on organizational performance (Malik & Tariq, 2016); and on creativity and innovation of entrepreneurs (Chin, Raman, Yeow, & Eze, 2014).

All the mentioned studies lead to the idea that spiritual intelligence as a set of spiritual capacities positively influences different professional and other life activities.

Spiritual capacities in the workplace contribute to a better working environment that facilitates higher levels of productivity.

Productive activities (paid or unpaid) are understood as providing goods or services that have social value (Bass & Caro, 1996; Herzog, Kahn, Morgan, Jackson, & Antonucci, 1989; Morrow-Howell & Wang, 2013). Productive activities “include activities such as full- or part-time employment, formal and informal volunteering, grandparenting, and caregiving for frail family members and friends” (Lum, 2013, p. 172).

Productive activities are widely studied in relation to aging (Burr, Mutchler, & Caro, 2007; Choi & Kim, 2011; Grano, Lucidi, Zelli, & Violani, 2008; Hao, 2008; Jung, Gruenewald, Seeman, & Sarkisian, 2010; Litwin & Shiovitz-Ezra, 2006; Morrow-Howell, Hinterlong, Rozario, & Tang, 2003; Tang, Chen, Zhang, & Mui, 2018; Warburton, Paynter, & Petriwskyj, 2007; Windsor, Anstey, & Rodgers, 2008).

Our research suggests a broader understanding of productive life activity that may cover various aspects of life. Productive life activity can impact the efficacy of:

- Learning in students
- Professional activity
- Different unpaid activities
- Creative activity
- Activities aimed at helping one’s family
- Activities aimed at a positive self-change
- Activities aimed at useful, beneficial, and valuable leisure

In the present research the above mentioned aspects of productive life activity are considered in relation to spiritual tendency – altruism as indicators of the moral component of spiritual capacities.

The spiritual tendency – altruistic relationship to others is manifested through the capacity to act for the good of others, to help and support them, and to provide

unselfish disinterested services to people. It is opposed to an egoistic – non-spiritual tendency – to act only for the good of oneself associated with material enrichment, high social status, ambition, and striving for fame and success.

Methods

Research Objective

The purpose of the study was to examine the relationship between spiritual personality, spiritual capacities and productive life activity.

Participants

The participants were 662 adults (206 males, 456 females): students, full-time employees in various occupations aged 18–45 years ($M = 26.08$) from two cities of the Russian Federation (Kostroma and Taganrog). Participants were selected on a voluntary basis.

Measures

1. *Spiritual Personality Inventory-Revised (SPI-R)* by A. Husain and M. Anas, 2018 (adaptation of the Russian version by G.V. Ozhiganova, 2019).

SPI-R is used for the measurement of spiritual personality among adults. It may be used for research purposes. It contains in total 28 items (on a 5-point Likert scale).

SPI-R (Russian)

Reliability: Cronbach's alpha = .927. Includes five factors:

1. High morality and wisdom ($\alpha = .811$)
2. Self-control ($\alpha = 0.801$)
3. Trustworthiness and responsibility ($\alpha = .743$)
4. Spirituality of relationships ($\alpha = .802$)
5. Truthfulness and satisfaction ($\alpha = .742$)

2. Questionnaire "*Productive Life Activity*" (PLA) developed by G.V. Ozhiganova.

In accordance with the objectives of this research regarding the study of the moral component of spiritual capacities associated with the spiritual altruistic tendency and its relationship to productive life activities, a research questionnaire specific to this particular study was developed by the author.

It encompasses seven aspects of life activities:

- 1) Learning activity of students
- 2) Professional activity
- 3) Unpaid activities
- 4) Creative activity
- 5) Activities aimed at helping one's family
- 6) Activities aimed at a positive self-change
- 7) Activities aimed at useful, beneficial, and valuable leisure

Each aspect of the seven life activities contains three items related to measuring: 1) productivity; 2) egoistic tendency; and 3) altruistic tendency. In total there are 21 items. Psychometric characteristics were evaluated and a reliability-consistency check was carried out for three dimensions:

1. Productivity in the seven above mentioned life activities (KR20 = .68);
2. Non-spiritual egoistic tendency – to act only for the good of oneself (KR20 = .66);
3. Spiritual tendency – altruistic relationship to others manifested through the capacity to act for the good of others (KR20 = .74).

To identify the reliability of three dimensions of the questionnaire, the analogue of Alpha Cronbach's, the Kuder and Richardson Formula was used, because answers to the items proposed in the questionnaire were related to a yes/no dichotomous scale. The Kuder and Richardson Formula 20 is intended to estimate the reliability of binary measurements.

An example of general instructions related to all seven life activities in the Questionnaire "Productive Life Activity"

Instructions: You are offered a number of statements that may be related to your life activity (from 2018 to the present). You should circle "Yes" or "No". If you choose "Yes", agreeing with the first statement, then you need to list specific achievements in detail and respond to the statements № 2 and № 3. If you choose "No" for the first statement, you do not need to proceed to the statements № 2 and № 3.

An example of statements concerning "Unpaid activities" in the Questionnaire "Productive Life Activity"

1. I am actively involved in unpaid activities (Yes/No).

If "Yes", then indicate what you have done (for example: organized a group of volunteers, created a drawing group for children, etc.).

2. I am actively involved in unpaid activities, because they allow me to be an important person (a leader), to dominate, to rule over people, and contribute to my fame. (Yes/No).

3. I am actively involved in unpaid activities, because I like when my activities benefit and help people, and make them happier. (Yes/No).

All seven aspects of the Questionnaire "Productive Life Activity" have the same three part structure (as was shown in the example with "Unpaid activities"), supplying information about 1) the person's productivity in a particular life activity; 2) a non-spiritual (egoistic) tendency – to act only for the good and the benefit of oneself; 3) a spiritual (altruistic) tendency – a capacity to act for the good and the benefit of others.

IBM SPSS Statistics 22.0 was used for the data processing.

Results

Correlational Analysis

Results of descriptive statistics showed that the indicators did not correspond to normal distribution that led to the use of nonparametric methods for data analysis.

The correlational analysis (Spearman’s rank correlation coefficient) revealed that the higher the levels of manifestation of spiritual capacities – spiritual (altruistic) tendency, the higher was the productivity of life activity ($r = .680$, $df = 660$, $p < .001$) (Table 1). A high Spearman’s rank correlation for a large sample can be considered an indicator of significance of the obtained data.

A significant but weak link was identified between the non-spiritual egoistic tendency and the productivity of life activity ($r = .316$, $df = 660$, $p < .001$); on the contrary, the correlation between spiritual capacities – spiritual altruistic tendency and the productivity of life activity, was very strong. That means that selfishness is only to a small extent related to productive activities, but the spiritual altruistic tendency greatly contributes to the productivity of life activity.

There was no connection between “spiritual personality” and the egoistic non-spiritual orientation ($r = .033$, $df = 660$, $p < .400$), while a significant but weak correlation of the “spiritual personality” and altruistic spiritual tendency was revealed ($r = .149$, $df = 660$, $p < .001$).

A significant but weak relationship was found between the indicators of “spiritual personality” and productive life activity ($r = .198$, $df = 660$, $p < .001$).

A supplementary unexpected result was found, a correlation between altruism and egoism ($r = .374$, $df = 660$, $p < .001$) that showed complexity of human personality.

A comparative analysis was carried out for a more in-depth analysis of the data obtained dividing groups by median and using contrast groups (the Mann–Whitney U test was applied).

Comparative Analysis

I. Two groups were identified on the basis of the median (a total of 643 people remained):

- 1) participants (318 people) with a higher rate of “spiritual personality” (above the median > 107);
- 2) participants (325 people) with a lower rate of “spiritual personality” (below the median < 107).

It was found that the participants with higher levels of “spiritual personality” significantly differed according to the Mann–Whitney U test by a higher productivity

Table 1

The Results of Correlational Analysis (N = 662)

| Indices | Productivity | Non-spiritual egoistic tendency | Spiritual altruistic tendency |
|---------------------------------|--------------|---------------------------------|-------------------------------|
| Spiritual personality | .198** | .033 | .149** |
| Productivity | | .316** | .680** |
| Non-spiritual egoistic tendency | | | .374** |

** $p < .001$.

of life activity ($U = 43028$; $p < .001$) and had higher levels of spiritual capacities – spiritual altruistic tendency ($U = 46328,5$; $p < .022$) (Table 2). Tables 2 and 3 do not indicate the median, but the mean, as it turned out to be more informative (the mean showed more subtle and clearer differences in relation to our data compared to the median).

II. Two contrast groups were identified on the basis of high and low indicators of the level of “spiritual personality”. Contrast groups were created by respondents whose spirituality level indices were included in 25% of the lowest and in 25% of the highest observations (a total of 335 people remained):

1) respondents (159 people) with high levels of “spiritual personality” (above $Q3 = 115$);

2) respondents (176 people) with low levels of “spiritual personality” (below $Q1 = 97$).

It was revealed that respondents with high levels of “spiritual personality” significantly differed according to the Mann–Whitney U test by a higher productivity of life activity ($U = 10070.5$; $p < .001$) and higher levels of spiritual capacities – spiritual (altruistic) tendency ($U = 10779$; $p < .001$) (Table 3).

Table 2

**Differences between groups according to the level of “spiritual personality”
(groups identification on the basis of the median)**

| Indices | Means of “spiritual personality” level in groups | | Mann–Whitney U test | <i>p</i> |
|---------------------------------------|---|--|------------------------|----------|
| | Higher level of “spiritual personality” N = 318 | Lower level of “spiritual personality” N = 325 | | |
| 1. Productivity | 7.85 | 6.35 | 43028 | < .001 |
| 2. Non-spiritual egoistic tendency | 1.42 | 1.35 | 49810.5 | .409 |
| 3. Spiritual altruistic tendency | 3.34 | 2.96 | 46328.5 | .022 |

Table 3

**Differences between groups according to the level of “spiritual personality”
(contrast groups)**

| Indices | Means of “spiritual personality” level in groups | | Mann–Whitney U test | <i>p</i> |
|---------------------------------------|---|--|------------------------|----------|
| | High level of “spiritual personality” indices N = 159 | Low level of “spiritual personality” indices N = 176 | | |
| 1. Productivity | 7.60 | 5.20 | 10070.5 | < .001 |
| 2. Non-spiritual egoistic tendency | 1.37 | 1.33 | 13411.5 | .491 |
| 3. Spiritual altruistic tendency | 3.45 | 2.57 | 10779 | < .001 |

The results of the analysis by creating the contrast groups are consistent with the results obtained by splitting the groups on the basis of the median that indicates their reliability. Thus, an additional analysis of the contrast groups confirmed the results obtained by dividing the groups by median.

The results of the comparative analysis are consistent with the results of the correlation analysis showing more subtle differences between groups of people with high and low levels of “spiritual personality”.

Discussion

The obtained results confirm that “spiritual personality” and spiritual capacities (altruistic tendency – the moral component of the model of spiritual capacities) are related. A “spiritual personality” has a higher level of spiritual capacities – spiritual altruistic tendency ($U = 10779$; $p < .001$) and no links with the non-spiritual (egoistic) tendency.

The present research shows that the traits of personality can be linked to spiritual capacities that is consistent with the results of previous studies showing a connection of some personality traits and spiritual capacities. For instance, in the research conducted by Mahasneh, Shammout, Alkhazaleh, Al-Alwan, and Abu-Eita (2015) it was found that a relationship existed between spiritual intelligence and some personality traits such as extraversion, openness to experience, agreeableness, conscientiousness and neuroticism – personality characteristics included in McCrae & Costa’s (1997) Big Five Personality Theory. Similar results were obtained by Jahan, Shaheen, and Shaheen (2013). They examined the relationship between a “spiritual personality” using a Spiritual personality inventory (SPI) and personality traits (NEO-FFI). It was revealed that a significant relationship existed between the scores obtained on SPI with the conscientiousness characteristic (the Five Factor Model of Personality). Such traits as extraversion and conscientiousness predicted spiritual personality.

A significant relationship was revealed between personality factors and the value of helping activity. The respondents with “...higher scores on the Social Cooperation scale were willing to offer more costly help (“Providing assistance for mentally handicapped children”), compared to those who offered less costly help (“Participating as an organizer in a blood drive”) (Wald = 7.263, odds ratio = .848, $p < .01$)” (Bereczkei, Birkas, & Kerekes, 2010, p. 242). In this study people offering most costly help can be associated with respondents manifesting spiritual (altruistic) tendency in my research.

Thus, it is possible to say that the findings in the present research are consistent with the results of previous studies.

In this work an unexpected interesting result was obtained – a correlation between altruism and egoism that shows complexity of human personality having both positive and negative traits. I.G. Laverycheva wrote that it is well known that almost every person is capable of egoism and altruism, and the kind of an action mainly depends on the situation. Moreover, the person’s internal state (that is also situational), is of great importance. However, there are more constant behavioral

trends depending on the general level of culture, people's training in behavioral norms and the habit of following them, which brings these forms of behavior to automatism (Laverycheva, 2016). Thus, despite the possibility that one and the same individual may manifest both altruistic and egoistic motives and actions, it is possible to speak of the existence of a certain core, the main line in the behavior of personality associated with the orientation or the true core of personality, according to S.L. Rubinstein. That is, to talk about the fact that one person is more dominated by an altruistic spiritual orientation, and the other has a selfish non-spiritual trend.

2. The "Spiritual personality" differs through a higher productivity of life activity. The spiritual personality with a higher level of spiritual capacities can achieve more productivity in various life activities that is connected to the discussion of the above mentioned and following results.

3. The spiritual capacities are connected to the productive life activity. The people with spiritual (altruistic) tendency – the moral component of spiritual capacities showed more productivity in life activity than people with egoistic – non-spiritual tendency.

The question arises how the productivity of altruistic people can increase if they lose energy in self-sacrificing behaviors. The findings of Hu, Li, Jia, & Xie (2016) suggest that people who render assistance to others feel warmer of the ambient environment than people who did not. It was shown that altruistic behavior enhanced warmth feelings of the ambient environment. Thus, altruistic performers restore their own resources and energy potential by receiving an immediate internal physical reward of altruism.

In the present study it was found that spiritual capacities are important for productive life activity.

This result seems to be consistent with the findings of earlier studies revealing positive links between spiritual intelligence and productive efficiency in different life activities, for example, a positive significant connection was shown for spiritual intelligence and nurse's work effectiveness (Rani et al., 2013). The findings of other research indicate that top managers' spiritual intelligence is strongly and positively linked to their thoughts concerning business process reengineering that is regarded as a crucial means for achieving advance in business (Ayranci & Ayranci, 2015). Similar results showing the impact of spiritual intelligence on life productivity were obtained in different studies. Arbabisarjou, Maede-Sadat, Narges, and Shekoofeh-Sadat (2013) found that spiritual intelligence had an effect on students' achievements ($r = .93$) and also explained 86% of achievement variance among the students. Corresponding results were obtained in the study conducted by Hosseini, & Marei (2017). They found that spiritual intelligence had a positive, direct and meaningful impact on the workplace and a direct and significant effect on the evaluation of managers' performance. Another study showed that spiritual intelligence enhanced the organizational performance (Malik & Tariq, 2016). Chin et al. (2014) established that successful entrepreneurs had higher levels of "Spiritual Intelligence" as higher strong connections with many spiritual capacities

related to “Discernment”, “Egolessness”, “Freedom”, “Higher self”, “Intuition”, “Joy”, “Practice”, “Purpose” and “Relatedness”.

It is necessary to note that one of the predictors of work productivity is job satisfaction, and spiritual capacities play an important role in it. The study conducted by Kaur, Singh, and Bhatia (2016) showed that there was a significant relationship between the spiritual quotient of employees and their job satisfaction through the mediating effect of the feeling of oneness of employees. Other research has shown that there was a strong connection between spiritual intelligence and job satisfaction within the service industry (Rastgar et al., 2012). A restraining impact of spiritual intelligence was revealed concerning the stress in connection between job stress and working performance of employees (Othman et al., 2017).

Limitation of the study

The predominance of the female sample over the male group (the participants were 456 females and 206 males) could influence the results of this study. Considering the results obtained in this study, the age of the respondents (18–45 years old) should be taken into account. The age outside the range specified in this research may affect the change in results.

Conclusion

The impact of spiritual capacities, and especially of their moral component, on productive life activity can be explained by the spiritual (altruistic) tendency that fosters the creation of a good, positive, benevolent, and healthy atmosphere and environment. According to Post (2017), “Altruism results in deeper and more positive social integration, distraction from personal problems and the anxiety of self-preoccupation, enhanced meaning and purpose as related to well-being, a more active lifestyle that counters cultural pressures toward isolated passivity, and the presence of positive emotions such as kindness that displace harmful negative emotional states. It is entirely quite plausible, then, to assert that altruism enhances happiness and health” (Post, 2017, p. 356). Thus, the altruistic spiritual tendency – a core part of spiritual capacities, can be viewed as one of the mechanisms of productive life activity that work as a foundation of efficient human relationships in social interaction.

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Духовные способности личности и продуктивная жизнедеятельность

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Резюме

В статье рассматриваются психологические аспекты духовности: анализируются понятия «духовный интеллект», «духовные способности», «духовная личность». Исходя из психологической модели духовных способностей, предложенной автором, в которой выделяются три компонента: моральный, ментальный, трансцендентный, для подробного изучения был выбран моральный компонент и проведено его эмпирическое исследование. Основу морального компонента духовных способностей составляет духовная альтруистическая направленность. В статье анализируется ее связь с продуктивной жизнедеятельностью. Целью исследования стало изучение взаимосвязи между духовностью личности, духовными способностями и продуктивной жизнедеятельностью. Участниками исследования были 662 чел. – взрослые люди (206 мужчин, 456 женщин): студенты и служащие в возрасте 18–45 лет ($M = 26.08$) из двух городов Российской Федерации (Кострома и Таганрог). Для обработки данных использовался сравнительный и корреляционный анализ. Было установлено, что респонденты с более высоким уровнем показателей духовности личности достоверно отличались по критерию U Манна–Уитни более высокой продуктивностью жизнедеятельности ($U = 43028; p < 0.001$) и обладали более высокими показателями духовных способностей (альтруистическая духовная направленность) ($U = 46328.5; p < 0.022$). Корреляционный анализ показал, что чем выше был уровень индикаторов духовных способностей – духовной альтруистической направленности, тем выше была продуктивность жизнедеятельности. Полученные результаты позволяют отметить важность конструкта «духовные способности» и необходимость его дальнейшей научной разработки в рамках психологии, а также подчеркнуть практическое значение проявления духовных способностей для благополучного и продуктивного функционирования социума.

Ключевые слова: духовный интеллект, духовные способности, духовная (альтруистическая) направленность, духовная личность, продуктивная жизнедеятельность.

Ожиганова Галина Валентиновна – старший научный сотрудник, лаборатория способностей и ментальных ресурсов имени В.Н. Дружинина, Институт психологии Российской академии наук, кандидат психологических наук.

Сфера научных интересов: духовность личности, духовные способности, психологические аспекты духовности в древневосточных системах знаний, высшие способности человека: моральные, рефлексивные, саморегулятивные, творческие.

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