VILNIUS UNIVERSITY

SIMONA KONTRIMIENĖ

RELATIONSHIP BETWEEN HUMANISTIC SPIRITUALITY AND PARENTING EXPERIENCES

Summary of the Doctoral Dissertation

Social Sciences, Education (07 S)

Vilnius, 2018

This doctoral dissertation was prepared at Vilnius University during the period of 2012–2018.

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The summary of the doctoral dissertation was sent out on 28 May 2018.
The full-text version is available at Vilnius University Library (address: Universiteto str.9/1, LT-01122, Vilnius, Lithuania) and online at https://www.vu.lt/naujienos/ivykiu-kalendorius

Simona Kontrimienė

HUMANISTINIO DVASINGUMO RYŠYS SU AUKLĖJIMO ŠEIMOJE PATIRTIMIS

Daktaro disertacijos santrauka

Socialiniai mokslai, edukologija (07 S)

Vilnius, 2018

Disertacija rengta 2012–2018 metais Vilniaus universitete

Mokslinė vadovė:

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Disertacija ginama viešame disertacijos Gynimo tarybos posėdyje.

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Disertacija ginama viešame disertacijos Gynimo tarybos posėdyje, kuris vyks 2018 m. birželio mėn. 28 d. 15 val. Vilniaus universitete, Filosofijos fakultete, 201 auditorijoje.
Adresas: Universiteto g. 9/1, LT-01513, Vilnius, Lietuva.

Disertacijos santrauka išsiuntinėta 2018 m. gegužės mėn. 28 d.
Su disertacija galima susipažinti Vilniaus universiteto bibliotekoje (adresas: Universiteto g. 3, LT-01122, Vilnius, Lietuva) ir VU interneto svetainėje adresu: https://www.vu.lt/naujienos/ivykiu-kalendorius

INTRODUCTION

Relevance of the topic. Although empirical studies on the role of spirituality in human experience have received due attention and increased in number during the past few decades, disagreement continues about the nature of spirituality *per se*. Descriptions and definitions of spirituality may lead to confusion as authors often fill the concept with their own meaning. Shields, Edwards & Sayani (2005, p. 8) argue that spirituality "functions as an epistemology. That is, spiritualities are systems of explanation providing the framework for people to interpret their own life-world and formulate knowledge and truths from their experiences". Spirituality may also be viewed as a basic human drive, albeit with diverse forms of expression that make for unique thinking. As such, it should permeate every educational endeavour and be taught at all stages of education. In the words of Zajonc (2003), for education to be sound, it has to be based on an all-round and integrated approach which calls for the synthesis of science and spirituality, thereby discarding the erroneous epistemological map which separates science, reason and natural knowledge from religion, faith, moral code and spiritual values.

Spirituality is pertinent to human existence for multiple other reasons. First, it is positively related to well-being as it serves as a major determinant of adaptive functioning (Hood, Hill & Spilka, 2009) and correlates positively with physical and psychological health (Lawler-Row, 2010; Rosmarin et al., 2009) and prosocial behaviour (Hardy & Carlo, 2005). Moreover, spirituality as a trait plays an important role in the regulation of emotions, values and beliefs, which makes for a healthy view of reality (Gilliam & Franklin, 2004; Hyde, 2008).

In Western countries, the phenomenon of spirituality is explored in multilpe ways which draw on diverse focuses of approach, in which studied are the neurophysiological underpinnings of spirituality (Damasio, 2003), the biological mechanisms of compassion (Davidson, 2002), the psychology of ultimate concern (Emmons, 1999), the current status of measures of spirituality (Kapuscinski & Masters, 2010), psychological, contemplative and moral challenges in Christian living (Pembroke, 2007), the spiritual dimen-

sion in psychotherapy (Shafranske & Sperry, 2005), the history of spirituality (Sheldrake, 2007), the forms, foundations and methods of spirituality (Waaijman, 2002), the relationship between religiousness and spirituality (Zinnbauer & Pargament, 2002), etc.

In Lithuania, the phenomenon of spirituality has also received due attention in the educational sciences as spiritual values are integrated into the goals of education directly or through development of basic competences (Martišauskienė, 2011). Spirituality is often conceptualised herein as a person's adequate relationship with the world based on fundamental spiritual values (Jovaiša, 2011; Bitinas, 2000; Aramavičiūtė, 2005, 2010; Martišauskienė, 2008; 2011; Verbylaitė, 2006). Hence, the main interest here lies in studying how human values relate to spirituality rather than in looking at different conceptualisations and components of spirituality.

The task undertaken in this thesis is novel in Lithuania in that it attempts to provide a new conceptualisation of spirituality which is based on its constituent components captured by the proposed *Humanistic Spirituality Model*. We believe the model best reflects the demands of the not-so-religious reality of today and suggests an enlarged definition of spirituality through the inclusion of the dimension of psychological health. As noted by Schneider, Bugental & Pierson (2015), humanistic psychology "remains a powerful force for psychospirtual wholeness, for the larger view, and for the depth of inquiry that few singular disciplines attain".

In order to understand the trajectory of personal spiritual development, it is also important to address the etiology of this phenomenon. Therefore, this thesis also explores parenting experiences defined herein as parenting styles, parental psychological and behavioural control and parental and adult attachment styles as possible determinants of the etiology of spirituality. Beyond doubt, exploration of the relationship between the aforementioned parenting experiences and spirituality is paramount in the understanding of how parenting practices decide the person's spiritual development and trigger important changes in thinking, emotional experiences and behaviour. We hope that this study will help to answer some important questions that so far have not been sufficiently addressed in Lithuania and probe the important determinants of spirituality.

In the light of the reasoning presented above, the **problem** of this research is defined by the following question: How do parenting experiences explored in the current study determine the etiology of humanistic spirituality?

The **aim** of the research is to explore the relationship between humanistic spirituality and parenting styles, parental behavioural and psychological control and parental and adult attachment styles.

Objectives:

1. To carry out an overview and analysis of theories relevant for the development and transformations of the concept of spirituality.
2. To provide an overview of the current models of spirituality.
3. To create a theoretical-empirical model of spirituality and develop an inventory of spirituality on the basis of it.
4. To provide an overview of parenting experiences as foreseeable determinants in the etiology of spirituality.
5. To validate the spirituality inventory developed within the framework of the thesis, i.e., explore its content and construct validity, internal consistency and test-retest reliability.
6. To probe the expression of spirituality and its relationship with parenting experiences as defined hereby in a sample of academic youth.
7. To define the preconditions for the development of spirituality based on the findings of the current study.

Methods of the research: systemic overview, analysis, synthesis and interpretation of scientific literature; surveys and statistical analyses.

Methodological approach to the research rests on the postpositivism and humanistic psychology perspectives as well as theories of intrapsychic humanism, parenting styles, psychological and behavioural control and parental and adult attachment.

Theoretical significance and novelty of the research. First, the dissertation features an in-depth analysis of the evolution and transformations of the concept of spirituality within the framework of different scientific disciplines, which provides a multifocal understanding of spirituality as a precondition for the realisation of the highest human potential. Second, presented is an overview and analysis of the current models of spirituality

conducted on the basis of its constituent components, which is novel and complementary to the studies of spirituality undertaken in Lithuania so far because in them the phenomenon of spirituality was investigated mainly as a person's relationship with God and the Other inspired by spiritual values but was not explored in relation to its components. Third, the thesis includes the first theoretical-empirical model of spirituality and its measure created in Lithuania so far. Fourth, provided herein is a comprehensive review of interrelated parenting experiences defined as parenting styles, parental psychological and behavioural control and parental and adult attachment styles.

Practical significance and implications of the research. To this day, there have been no attempts to develop and validate a measure of spirituality in Lithuania; therefore, the Humanistic Spirituality Inventory will serve as a useful tool for researchers from various scientific disciplines in quantitative studies on spirituality in Lithuania and other countries. The empirical study, which probes the relationship between humanistic spirituality and parenting, is the first study of this type and scope in Lithuania. It helps to identify important determinants of and, thus, prerequisites for the development of spirituality as well as stimulate the readers' reflection and personality changes towards spiritual maturity. All this implies yet another possibility for the application of the findings of this study in practice, i.e. the possibility for policy makers to make use of our findings when developing effective parenting programmes.

Propositions to be defended:

1. The humanistic spirituality, which best reflects the secularised reality of today, is captured by three most salient components of spirituality: (1) self-actualisation, which implies a mature perception of reality, spontaneity, creativity, peak experiences, personal growth, detachment, Gemeinschaftsgefühl and profound interpersonal relations; (2) transcendence, which implies belief in the supernatural reality, self-transcendence and a holistic approach to Being; (3) the ultimate meaning in life, which presupposes the awareness of faith-inspired directedness and ontological significance of life.

2. Of the three styles of parenting, only authoritative is an important positive predictor of spirituality, however, an even more important deter-

minant of spirituality is secure attachment in adulthood, which is best predicted by secure attachment to the mother.

3. The experiences of parenting impact the spirituality of male students more than female, and the influence of the mother on the formation of spiritual dimensions is greater than that of the father.

4. The experiences of parenting, which determine the trajectory of the development of personality, can also serve as important factors in the etiology of spirituality because one's concept of God is to a large extent the projection of feelings towards parents, especially the mother.

Structure of the dissertation. The dissertation consists of five parts, a list of references and a list of appendices. The volume of the paper is 174 pages, it contains 11 figures and 12 tables. The references list includes 427 sources in the Lithuanian and English languages.

THEORETICAL CHAPTERS: A SHORT OVERVIEW

Our exploration of spirituality from diverse philosophical, psychological and educational perspectives suggests that it is is a complex multidimensional phenomenon which does not yield itself to a universal conceptualisation, though it is possible to create a common understanding of this construct from its diverse definitions. For example, spirituality is defined as the deepest values and meanings by which people seek to live (Sheldrake, 2007); it is experienced as a source of inspiration which gives direction to one's life (Waaijman, 2002); spirituality could also be viewed as psychological growth and emotional maturity and in this sense it is the antithesis of pseudoinnocence as it entails the capacity to see life as it is—wholly, including the existential realities of evil and suffering and to love life nonetheless (Diamond, 1996).

There is also a considerable degree of variability in the models of spirituality and its measures (see Kapuscinski & Masters, 2010; MacDonald, Kuentzel & Friedman, 1999; MacDonald, Friedman & Kuentzel, 1999), some of which treat spirituality as a one-dimensional construct (e.g., Kass et al.,

1991) and others as a multidimensional one (e.g., Howden, 1992; MacDonald, 2000). Within the latter models, the number of dimensions range from two (Ellison, 1983) to eighteen (WHO, 1998), with only some obvious correspondence in their content. One such commonality shared by all the proposed views is belief in the Higher Power, although it is called differently in the models, e.g., the transcendence dimension, religiousness, connectedness to a spiritual being or force, etc. Another component present in four most prominent models is meaning in life, though in one of the models (WHO, 1998) it is not a separate component but a subcomponent of the transcendence domain, whereas in another model (MacDonald, 2000) it is referred to as existential well-being. Other dimensions and components of spirituality are viewed rather differently and capture the aspects of innerness, selflessness, self-fulfillment as well as depth, broadness and maturity of thinking.

All those most salient constituents are included in the *Humanistic Spirituality Model* developed within the framework of this thesis. It focuses and builds on one particular spirituality perspective, the humanistic spirituality, and rests on the writings of Abraham Maslow (1970 [1954]; 1993 [1971]; 1999 [1961]), David Elkins (2015; Elkins et al., 1988), Merold Westphal (2004) and others. The model contains three major components: self-actualisation, transcendence and ultimate meaning in life, as presented below.

The construct of *self-actualisation*, which constitutes the first component of the Humanistic Spirituality Model, has been developed in the humanistic perspective to describe successful and fully functioning individuals, i.e. people who are mentally and psychologically healthy. Maslow (1993) referred to self-actualisation as a syndrome stating that self-actualising people are "simultaneously very spiritual and very pagan and sensual" (Maslow, 1970, p. 179). The so-called spiritual or "higher" life is on the same continuum with the life of the flesh, the "lower" life. It is part of the Real Self, of one's inner core, of one's specieshood, of full humanness (Maslow, 1993, p. 314).

Maslow (1970) gave an elaborate depiction of a self-actualising person by ascribing 15 most important, whole characteristics to him. These are: a more efficient perception of reality and more comfortable relations with it; acceptance of self, others, nature; spontaneity, simplicity, naturalness;

problem centering; the quality of detachment and the need for privacy; autonomy, independence of culture and environment, will; continued freshness of appreciation; the mystic experience, the peak experience; Gemeinschaftsgefühl (social interest); interpersonal relations; a democratic character structure; discrimination between means and ends, between good and evil; a philosophical, unhostile sense of humour; creativeness; resistance to enculturation.

Thus, a partial list of features which characterise the self-actualising person includes involved, motivated, concerned, constructive, imaginative, confident, enriched, happy, responsible, democratic, accepting, tolerant, humble, integrated and successful.

After a careful review of relevant writings on self-actualisation, three main facets of this component were identified, notably openness to experience, self-fulfillment and interpersonal relationships as well as eight facet-delineating indicators and 17 empirical manifestations of the indicators (see Table 1).

The second component of the Humanistic Spirituality Model is *transcendence*. Transcendence may manifest in the traditional belief in the supernatural, the Higher Power, the "more than what is seen". It can also be described as "God, the absolute, Mystery, the Other, the other as other or as alterity" (Stoker, 2011, p. 5). Within the humanistic perspective, transcendence is also conceptualised as a dimension to life whose actual content may range from the traditional view of a personal God to a psychological view that this dimension is simply a natural extension of the conscious self into the regions of the unconscious or Greater Self (Elkins et al., 1988). Maslow (1993) saw transcendent as synonymous to spiritual and axiological and viewed transcendence as an extension of self-actualisation, since self-actualisation is a prerequisite but not the final step in the becoming of an individual whom Maslow called the "transcendent self-actualising man" (p. 260).

Transcendence necessarily implies self-transcendence, which entails the ability to go beyond a prior form or state of oneself, to transcend a purely egoistical preoccupation with oneself and surpass current limitations in one way or another, physically or mentally, to become closely involved with the external world and, ultimately, with the transcendent God. In Maslow's

Table 1. **Explication of the Components of the Humanistic Spirituality Model.**

Components	Facets	Indicators	Empirical Manifestations
Self-actuali-sation	Openness to experience	Efficient perception of reality	• Ability to appreciate what one has. • Ability to judge people correctly. • Comfortable relation with the unknown.
		Spontaneity	• Naturalness. • Directness.
		Creativity	• Inner inspiration. • Inventiveness.
		Peak experiences	• Mystic transformative experiences.
	Self-fulfillment	Personal growth	• Fulfillment of individual potentialities. • Adequate view of personal misfortunes.
		Detachment	• Ability to tolerate solitude. • Independence of the opinions of others.
	Interpersonal relationships	*Gemeinschaftsgefühl* (social interest)	• Feeling of closeness with other people. • Compassion. • Care and concern for others.
		Profound relationships	• Selectivity in relationships. • Genuinely loving relationships.
2. Transcendence	Transcendence to the supernatural reality	Belief in the supernatural	• Acceptance of the supernatural. • Experience of the supernatural. • Trust in the Higher Power (God).
	Rising to the realm of Being	Self-transcendence	• Ability to rise above own limitations. • Ability to overcome self-absorption.
		Holistic view of reality	• Continual reflection on the order of life. • Living by the highest Being-values.
3. Ultimate meaning in life	Highest meaning making	Highly meaningful life	• Awareness of the significance of life. • Living by the ultimate (belief and love-driven) meaning. • Highest purpose in life.

words (1993, p. 259), such a transcendence in the metapsychological sense is "transcending one's own skin and body and bloodstream, as in identification with the B-Values so that they become intrinsic to the Self". It means rising to the Being cognition, when bitterness, rebelliousness, anger and resentment disappear, when one embraces the past and the future, transcends his ego, lower needs, selfishness, etc. and becomes reconciled with the necessity of death and pain, thereby accepting the natural world, remaining clean even in the midst of filth, and ascending to the level of synergy.

The development of this component yielded two main facets, transcendence to the supernatural reality and rising to the realm of Being as well as three facet-delineating indicators and seven empirical manifestations of the indicators (see Table 1).

The third component of the Humanistic Spirituality Model is *ultimate meaning in life*. Indeed, a person's understanding of meaning in life determines for the most part his/her interpretation of the most important questions in life (the nature of life and death, the meaningfulness of suffering and pain, etc.) and, hence, the course and trajectory of his/her spiritual development. It goes without saying that meaning in life could be defined in myriads of ways. However, within the framework of the humanistic approach, the question of meaning in life should not be viewed so relativistically as it draws on the Kantian philosophy among others, according to which the categorical imperative expresses a general, unavoidable requirement for everyone to follow, thereby affording a universal understanding of meaning in life that is sculpted by highest spiritual values, the Being-values. If we neglect these, we fail to create an ultimate and pure meaning in life and tend to fall into what Maslow called metapathology, a pathology which is the direct result of deprivation at the spiritual level.

The becoming of the highest values one's innermost essence enables maturity of personality and spiritual growth, which allows the creation of an ultimate and pure meaning in life. Stated differently, the quality of one's meaning in life depends on how loaded it is with sacred experience, which could be defined in numerous ways—Otto (1961) calls it the feeling response of the believer, the numinous experience, mysterium tremendum et fascinans; Eliade (1961) calls it hierophany, or something sacred showing itself to us,

that which is the "really real"; Buber (1970) refers to such experience as the sacred I-Thou relationship, in which Thou could be not only an object or a person but also God, the Eternal Thou; Maslow (1993) associates sacred experience with peak experiences—times of intense bliss, joy, ecstasy and awe, which transport a person out of the ordinary consciousness to the realm of Being; Elkins (2015) calls the sacred a powerful dimension of life which manifests itself through poignant moments, the aforementioned peak experiences, or mystical encounters.

It could be stated that the ultimate faith-inspired meaning in life provides a colouring to every event in life and helps one to envision the highest purpose in life, which is spiritual becoming. This component comprises one main facet, the highest meaning making, one facet-delineating indicator and three empirical manifestations of the indicators (see Table 1).

The proposed Humanistic Spirituality Model served as the basis for the creation of the Humanistic Spirituality Inventory (HSI), a measure of humanistic spirituality that was validated in Study 1 of this thesis and used in Study 2 to explore the relationships between spirituality and parenting experiences as determinants of the etiology of spirituality. Most relevant for this purpose is Baumrind's (1971, 2005, 2013) theory on three parenting styles (authoritative, authoritarian and permissive). The *authoritative* parenting style is described as controlling but flexible, it presupposes acceptance and responsiveness of parents to their children's points of view, the use of parental authority to empower children's development and a combination of nurturance, give-and-take communication as well as support for children's age-appropriate independence (Baumrind, 2005).

Authoritarian parenting implies misuse of parental authority, low responsiveness, low nurturance and the use of detrimental forms of power assertion. It is a restrictive pattern of parenting in which many rules are imposed and there exists a reliance on power assertion or love withdrawal to gain compliance (Baumrind, 2005).

Lastly, *permissive* parenting is viewed as an accepting, responsive but lax pattern of parenting in which parents abdicate their parental authority and make relatively few demands, permit their children to freely express their feelings and impulses and rarely exert firm control over their behaviour.

Permissive parents are nurturant but tend to make few demands for mature responsibility and cooperation (Baumrind, 2005).

The other variables relevant to our study and often implicated in parenting experiences (as they relate in intricate ways to the parenting styles applied) are the parents' *behavioural vs. psychological control* and *attachment styles* in childhood and adulthood (which, importantly, may decide a person's style of attachment to God). Parental *behavioural control* refers to parental behaviours that are intended to regulate children's behaviours to accord with prevailing family or social norms and includes the dimensions of parental knowledge and monitoring (Barber, 2005). Parental *psychological control* refers to parental behaviours that are nonresponsive to the emotional and psychological needs of children and stifle independent expression and autonomy. It constrains, invalidates and manipulates children's psychological and emotional experience and includes such dimensions as constraining verbal expressions, invalidating feelings, personal attack, guilt induction and love withdrawal (Barber, 1996).

Attachment styles are specific tendencies individuals develop during their life that govern how they seek and maintain proximity to a person who can facilitate their capacity to cope with threats and dangers (Bowlby, 1973, 1988). The three distinct attachment styles proposed in Ainsworth's (1970) theory are *secure*, *insecure-ambivalent* and *insecure-avoidant*. The *secure style* develops in children who feel confident that the attachment figure is available to meet their needs and use the attachment figure as a safe base to explore the environment as well as in times of distress. The *insecure avoidant* style characterises children who do not orientate to the attachment figure while investigating the environment, are very independent of the attachment figure both physically and emotionally and do not seek contact with the attachment figure when distressed. The *insecure ambivalent* style refers to children who adopt an ambivalent behavioural style towards the attachment figure, exhibit clingy and dependent behaviour but tend to be rejecting of the attachment figure in an interaction.

The three patterns of attachment are decisive in the development of the perception of the self represented as internal working models (or schemas) which govern behaviour. These two internal working models, that of the

worthy- or not-worthy-of-love self and that of the available and supportive or unreliable and rejecting others, decide which of the four (not three) attachment styles individuals adopt in adulthood (Bartholomew, Horowitz, 1991). *Secure attachment style* in adulthood presupposes a positive perception of the self as worthy of love and a positive regard of others as available and trustworthy; it often leads to the creation of mature trusting relationships. The *ambivalent style* is associated with a negative perception of the self and a positive perception of others, which increases the likelihood of preoccupation with relationships. The *dismissing-avoidant attachment* entails a positive perception of the self and a negative perception of others, for which reason close relationships are avoided. Finally, the *fearful-avoidant style* presupposes a negative perception of both the self and others and may result in an urge to seek proximity but remain detached from significant others to protect emotions.

METHOD

Two independent studies were carried out in order to accomplish the research goal and objectives stated above. **Study 1** explored the psychometric properties of the Humanistic Spirituality Inventory (HSI), a measure of humanistic spirituality developed on the basis of the Humanistic Spirituality Model (see Table 1). **Study 2** examined the relationship between humanistic spirituality, its constituent components and different aspects of parenting experiences defined hereby as authoritative, authoritarian and permissive parenting styles, parental behavioural and psychological control as well as attachment to parents and to significant others.

Data analysis

Data were analysed using the SPSS statistical software to calculate descriptive statistics, to conduct confirmatory factor analysis (method used: Principal Component Analysis, factor rotation: Varimax), to run correlation (Pearson and Spearman) analyses and intergroup comparisons (using Student t-test, Mann-Whitney test and ANOVA) and to perform hierarchi-

cal regression and mediation analyses to explore relationships between the study variables.

Study 1

The validation of the Humanistic Spirituality Inventory consisted of several phases. The first phase addressed the development and content validity of the Humanistic Spirituality Inventory, the second phase explored its construct validity, while the third focused on the internal consistency and test-retest reliability of the instrument.

Phase 1: Development and Content Validity Testing

Procedure. Initially, 121 items were constructed to capture the facet indicators and empirical manifestations of the three core components of the Humanistic Spirituality Model, between 2 and 4 for each manifestation, with some reverse-coded items where relevant. Four judges, two experts who have contributed greatly to the field of spirituality research in Lithuania and two other experts, a catholic monk and a yoga teacher both involved in spiritual practices, were asked to judge the appropriateness of the items according to their accuracy in characterising each of the indicators and manifestations as operationalised within the framework of the model. The judges also gave suggestions for refinement of the item pool.

Results. After a careful analysis and deliberation, 56 items were selected which met criterion and, hence, were retained in the inventory: 34 for self-actualisation, 14 for transcendence and 8 for ultimate meaning in life. There was a 100% agreement among the judges on more than three quarters of these items. This considerable extent of agreement that the selected items accurately reflect the three key constructs of the HSI suggests an adequate content validity of the inventory. Other psychometric properties of the inventory were analysed in the following phases of the study.

Phase 2: Construct Validity Testing

Participants

The next phases of the study used data collected from 331 participants: 137 (41%) males and 194 (59%) females, with a mean age of 31.2 years (SD = 14.2, range: 18–71 years). 165 participants were undergraduate students from different study programmes at Vilnius University, the other 166 participants were not university students and mostly older in age, 134 of them (40.5% of the total sample) had university degrees. All the participants were recruited using target, convenience and snowball sampling methods and were debriefed about the aims of the study following participation.

Procedure 1: Factor Analysis

To explore the construct validity of the Humanistic Spirituality Inventory, first a confirmatory factor analysis was conducted. In particular, the Principal Component Analysis with Varimax rotation was used to see if, based on the findings of the study, the items of the inventory can be ascribed to those scales which they should make up according to the logic of the model. The Kaiser-Meyer-Olkin measure of the sampling adequacy yielded the value of .867 (Bartlett's criterion p = .000), indicating that the factor analysis was relevant to our data. The three factors which emerged explained 36% of the total variance. It was decided to keep items with loadings slightly lower than .4 (.39) since otherwise the content validity of the scales could have been compromised. Thus, at this stage of analysis, 14 items had to be eliminated because their loadings were too low (less than .39). Another two items were dropped because they markedly decreased the internal consistency reliability of two of the three scales, leaving 40 items in total (the final version of the Humanistic Spirituality Inventory is presented in Table 2).

The first factor with the eigenvalue of 10 accounts for 19% of the total variance and expresses transcendence. It comprised 10 out of the initial 14 items whose loadings were higher than .4. However, one of those items later had to be removed from the instrument as it substantially decreased its reliability. Thus, in the final version of this scale 9 items were retained.

The second factor characterises self-actualisation. It has the eigenvalue of 4, explains 11% of the total variance and contains 24 out of the initial 34 items whose loadings were higher than .39. The other 10 items had lower loadings not only on this but also on the other two factors, therefore they were eliminated from the inventory. One more item had a sufficient loading (.404) on this factor, but it was removed from the inventory because it markedly decreased the reliability of the Self-Actualisation Scale. Hence, the final version of the Self-Actualisation Scale contains 23 items.

The third factor with the eigenvalue of 3 explains 6% of the total variance, includes all the 8 items of the initial Ultimate Meaning in Life Scale with loadings higher than .4 and depicts meaning in life.

Thus, 16 items were eliminated from the inventory and the selection process yielded 40 items (see Table 2) that were retained and further analysed.

Table 2. **The Humanistic Spirituality Inventory (HSI).**

Instructions. For each of the following statements, write in a number on a 7-point scale (1 = strongly disagree, 4 = neither agree nor disagree, 7 = strongly agree) which best describes how much that statement applies to you. Choose answers by how they convey your experience and not by how you think things should be. There are no right or wrong answers in the inventory, please give your immediate responses to the items and be sure not to omit any of them.

1 Strongly disagree	2 Disagree	3 Slightly disagree	4 Neither agree nor disagree	5 Slightly agree	6 Agree	7 Strongly agree

1. _____ I often think that everything in life follows a harmonious order. (Tr)
2. _____ I feel that life is invariably significant. (UML)
3. _____ I feel scared rather than attracted by the unknown. (SA) R*
4. _____ I could say that I am inventive, e.g., when needed, I easily find original solutions. (SA)
5. _____ Often it is difficult for me to act naturally since others may not accept it. (SA) R
6. _____ Your wish to be straightforward justifies your lack of tact. (SA)
7. _____ I believe there is a meaning even in the darkest experience. (UML)
8. _____ My meaning in life is inseparable from my belief in the higher power (God) and love. (UML)

* Item scored in the reverse direction.

9. _____ What gives meaning to my life is my striving for personal growth and well-being of those close to me, rather than spiritual advancement. (UML) R

10. _____ I often engage in deep reflection, meditation and/or prayer. (Tr)

11. _____ Sometimes I have moments of deep serenity, fulfillment and ecstasy—as if I lose my personal self. (SA)

12. _____ I am still not capable of rising above my egocentricity, ambitions and self-scolding. (Tr) R

13. _____ I often feel that I have to do what others expect from me. (SA) R

14. _____ I have very close relationships with people whose values are the same as mine. (SA)

15. _____ I could not say that I love my job (studies). (SA) R

16. _____ One day I will start living my real life, different from what I have now. (SA) R

17. _____ People's weaknesses get noticed a lot more readily than their strengths. (SA) R

18. _____ I am not afraid to stand out from others when I have to defend the truth. (SA)

19. _____ I believe that even the biggest blows in life would not break me. (SA)

20. _____ I could say that my relationships with other people and the whole world are inspired by my belief in the higher power. (Tr)

21. _____ I often feel a connection with the higher power (God). (Tr)

22. _____ I believe that God will always give me strength. (Tr)

23. _____ I do not think there is some higher plane of existence: I was just born and I will die. (Tr) R

24. _____ It upsets me that a big part of my life is spent in vain. (SA) R

25. _____ It is difficult for me to accept all the trials life throws my way. (SA) R

26. _____ My faith allows me to see meaningful ties among things which are not directly related. (UML)

27. _____ Sometimes I have moments of intense wonder and awe, when I feel as if elevated to a higher realm of being. (SA)

28. _____ Meditation, prayer and/or reflection enable me to feel the highest values of truth, goodness and beauty. (Tr)

29. _____ I often feel as if I transcend myself and become aware of much deeper aspects of reality. (Tr)

30. _____ I could say that I feel closeness to all people. (SA)

31. _____ I am sensitive to the feelings of others. (SA)

32. _____ I find it difficult to endure loneliness. (SA) R

33. _____ I am capable of loving even if my love is not returned. (SA)

34. _____ We inevitably wear masks in life. (SA) R

35. _____ I do not think I have a duty to help others. (SA) R
36. _____ In general, I could not say what my purpose in life is—it depends on the situation. (UML) R
37. _____ I do not try to see a deeper meaning in events which seem accidental to me. (UML) R
38. _____ Whatever I do, I do it with an inner drive. (SA)
39. _____ I know I will achieve something important and special in life. (SA)
40. _____ To me, meaning in life is more about spiritual growth than striving for material well-being, acknowledgement and even a happy family. (UML)

Procedure 2: Convergent Validity Testing

The next stage of the study rested on the prediction that if the HSI is a valid measure of self-actualisation, transcendence and ultimate meaning in life as constituents of spirituality, these three scales should be significantly related to other measures of the same constructs. In view of this, the convergent validity of the inventory and its separate scales was tested by calculating their correlations with other three widely recognised measures of the same constructs.

Participants. The instruments were completed by the same sample of participants (N = 331) who took part in the previous stage of the study.

Measures. The Humanistic Spirituality Inventory validated in the current study. The HSI is a 40-item (16 reverse scored) inventory designed to measure the multidimensional construct of humanistic spirituality through three scales: *Self-Actualisation* (SA) (23 items), *Transcendence* (Tr) (9 items) and *Ultimate Meaning in Life* (UML) (8 items). Items are rated on a Likert scale ranging from 1 (strongly disagree) to 7 (strongly agree). The HSI yields four separate scores for each participant: a total HSI score and scores for self-actualisation, transcendence and ultimate meaning in life. The higher the score, the greater the appraised level of each.

The Short Index of Self-Actualisation (SISA; Jones & Crandal, 1986), a measure of self-actualisation which contains 15 items constructed in a 6-point Likert format anchored by "strongly disagree" to "strongly agree".

The Spiritual Transcendence Scale (STS; Piedmont, 1999), a 24-item scale with three 8-item subscales: *Prayer Fulfillment, Universality* and *Connected-*

ness. The measure employs a Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree).

The Meaning in Life Questionnaire (MLQ; Steger et al., 2006), which examines two dimensions of meaning in life: presence and search. It includes 10 items rated on a 7-point Likert scale ranging from "absolutely untrue" to "absolutely true." The *Presence Scale* (MLQ-P) evaluates the extent to which participants perceive their lives as meaningful and the *Search Scale* (MLQ-S) measures the extent to which respondents are actively seeking meaning or purpose in their lives. Only the MLQ-P Scale is relevant for our purpose as we hypothesised that individuals who are advanced in their spiritual development have already found their meaning in life, hence they should not score high on the search for meaning (the MLQ-S Scale).

Results. The obtained bivariate Pearson and Spearman correlations between the total HSI and the other three measures (see Table 3) show that the total inventory scores are significantly and moderately or rather strongly related with the MLQ-P (Presence of Meaning in Life Scale) ($r = .487$, $p < .01$), SISA (Short Index of Self-Actualisation) ($r = .430$, $p < .01$) and STS (Spiritual Transcendence Scale) ($r = .789$, $p < .01$). Correlations between the separate HSI scales and the scales of the three instruments with values ranging from .401 to .814 are also significant and quite robust, which further proves the convergent validity of the inventory. Analysis of these correlations reveals that the weakest, even though statistically very significant, is the association between the HSI Ultimate Meaning in Life and the MLQ Presence ($r = .401$, $p < .01$). It could be that this association is not particularly strong because the HSI items, differently from those of the MLQ Presence, measure not only the presence of meaning in life but also how much it reflects one's belief in the Higher Power and the striving for spiritual advancement. The correlations between the HSI Self-Actualisation Scale and SISA ($r = .628$, $p < .01$), and especially between the HSI Transcendence and Spiritual Transcendence Scale ($r = .814$, $p < .01$) are markedly stronger, therefore it could be concluded that there is a high degree of overlap in the content of constructs measured by the HSI and the other three instruments used in this study, although they are also sufficiently independent and distinct.

Table 3. **Relationships among the Humanistic Spirituality Inventory, the Meaning in Life Questionnaire, the Short Index of Self-Actualisation, and the Spiritual Transcendence Scale.**

	HSI	HSI (SA)	HSI (Tr)	HSI (UML)	MLQ-P	MLQ-S	SISA	STS	STS (PF)	STS (U)	STS (C)
HSI	–	.766**	.869**	.856**	**.487****	.181**	**.430****	**.789****	.702**	.780**	.416**
HSI (SA)		–	.410**	.403**	.456**	.080	**.628****	.432**	.351**	.409**	.323**
HSI (Tr)			–	.851**	.357**	.193**	.151**	**.814****	**.766****	**.806****	**.357****
HSI (UML)				–	**.401****	.205**	.226**	.808**	.722**	.824**	.382**
MLQ-P					–	.003	.418**	.310**	.274**	.285**	.231**
MLQ-S						–	.004	.336**	.253**	.305**	.288**
SISA							–	.212**	.165**	.207**	.151**
STS								–	.892**	.926**	.627**
STS (PF)									–	.743**	.394**
STS (U)										–	.467**
STS (C)											–

** p < .01

Note. **HSI** – Humanistic Spirituality Inventory; **HSI (SA)** – HSI Self-Actualisation Scale; **HSI (Tr)** – HSI Transcendence Scale; **HSI (UML)** – HSI Ultimate Meaning in Life Scale; **MLQ-P** – Meaning in Life Questionnaire-Presence of Meaning Scale; **MLQ-S** – Meaning in Life Questionnaire-Search for Meaning Scale; **SISA** – Short Index of Self-Actualisation; **STS** – Spiritual Transcendence Scale; **STS (PF)** – STS Prayer Fulfillment Subscale; **STS(U)** – STS Universality Subscale; **STS (C)** – STS Connectedness Subscale.

Phase 3: Reliability Testing

Procedure 1: Internal Consistency Reliability Testing

In the next stage of the analysis, internal consistency of the final version of the whole instrument and its scales was measured based on data collected from the same sample of 331 participants.

Results. The following Cronbach's alpha estimates were obtained: α = .873 for the overall HSI, α = .717 for the Self-Actualisation Scale, α = .801 for Transcendence and α = .804 for the Ultimate Meaning in Life Scale. All these values are higher than .7, therefore it can be stated that the final version of the instrument manifests acceptable internal consistency reliability.

Procedure 2: Test-Retest Reliability Testing

Finally, the test-retest reliability of the instrument was assessed. 109 participants of the 331 who took part in the first stage of the study filled in the instrument two weeks later. Following the completion of this latter testing session, the participants were debriefed about the purpose of their participation.

Results. The testing sessions over the two-week period yielded the following statistically very significant (p < .001) reliabilities: r = .92 for the total Humanistic Spirituality Inventory, r = .864 for Self-actualisation, r = .915 for Transcendence and r = .880 for Ultimate Meaning in Life. All the values are remarkably high, which indicates that the inventory displays good test-retest reliability.

Study 2

Participants

The study was conducted with students of Kaunas University of Technology, Klaipeda University, Vilnius Academy of Fine Arts, Vytautas Magnus University and Vilnius University. The sample consisted of 514 students from 74 different study programmes in all fields of study, 159 (30.9%) males and 355 (60.1%) females, their age ranged from 18 to 57 years (M = 21, SD = 2.9). Participants were selected using the target sampling method.

Measures

The Humanistic Spirituality Inventory (HSI, see p. 19–21).

The Parental Authority Questionnaire (PAQ; Buri, 1991) developed to measure Baumrind's (1971) model of permissive, authoritarian and authoritative parental authority types through three separate scales, 10 items each. The items are rated using a 5-point Likert-type scale ranging from *strongly disagree* to *strongly agree*. Higher scores indicate higher levels on each of the three parental authority types.

The Psychological Control Scale-Youth Self-Report (PCS-YSR; Barber, 1996), which includes 16 items tapping six specific aspects of parental psychological control, which are: 1) constraining verbal expression, 2) invalidating feelings, 3) personal attack, 4) guilt induction, 5) love withdrawal and 6) erratic emotional behaviour. The items are answered on a scale ranging from 1 (not like her/him) to 3 (a lot like her/him).

The Behavioural Control Scale (BCS; Barber, 2005), which is a five-item parental monitoring scale with a three-point Likert-type answer format from 1, "Doesn't know," to 3, "Knows a lot" relative to how much the parents "really know" about "Where you go at night", "Who your friends are", etc.

Inventory of Parent and Peer Attachment (IPPA; Armsden, Greenberg, 1987), which assesses perceptions of the affective/cognitive dimension of relationships with parents and close friends, particularly how well these figures serve as sources of psychological security along three dimensions of *Degree of Mutual Trust*, *Quality of Communication* and *Extent of Anger and Alienation*. Responses are rated on a five point Likert-scale format. The current study used the Mother and Father versions of the measure comprised of 25 items in each of the sections, yielding two attachment scores.

The Relationship Questionnaire (RQ; Bartholomew & Horowitz, 1991), which comprises four short paragraphs, each describing an attachment pattern (secure, fearful, preoccupied and dismissing) in close adult peer relationships. Participants rate the extent to which each statement describes their style on a 7-point Likert scale ranging from 1 (not at all like me) to 7 (very much like me).

RESULTS

Expression of levels of spirituality. Based on the findings of the current study it can be stated that merely 10.9% of the participants (N = 514) exhibit a high level of humanistic spirituality, the level of spirituality of 70.6% of participants is average and 18.5% of the participants reported low levels of this quality.

Comparison of participants' scores by the fields of studies using the univariate analysis of variance (ANOVA) reveals that the differences in total HSI scores are not statistically significant (F = 1.803, p > .05). However, our comparison of scores on the three separate components of humanistic spirituality suggests that students from different fields of studies differ significantly by one component, the ultimate meaning in life, as students of humanities and social sciences scored significantly higher than students of physical sciences and technology on this variable (F (4,444) = 5, p = .001, η2 = .04).

Differences by gender. Our analysis of gender differences among participants (Student t and Mann-Whitney tests) shows that participants differ significantly in the most important variable, the overall humanistic spirituality, as the female students scored higher than male (159 vs. 147, p = .001). Also, female students obtained significantly higher scores on transcendence (30.1 vs. 25.5, p < .05) and ultimate meaning in life (33.2 vs 26.6, p < .05), though the differences in self-actualisation were not significant (94.6 vs. 94.8, p > .05).

Comparison of participants by the variables reflecting parenting experiences shows that female and male students differ only in permissive parenting style (28.3 vs. 26.5, p < .05). Our further analysis of gender differences by parental psychological and behavioural control as well as dimensions of attachment to parents (degree of mutual trust, quality of communication and extent of anger and alienation) suggests only two statistically significant differences, i.e. that mothers are more likely to control the behaviour of girls (12.8 vs. 12.3, p < .05) and that girls have a higher quality of communication with mothers (31.3 vs 29.6, p < .05).

Furthermore, our analysis of nominal variables (Chi square test) shows that neither attachment to parents nor attachment in adulthood depend on the gender of participants in the current study as the female and male students do not differ significantly by the style of attachment to mothers ($\chi2$ = .381, df = 2, p > .05), the style of attachment to fathers ($\chi2$ = 1.306, df = 2, p > .05) or the style of attachment in adulthood ($\chi2$ = 6,183, df = 3, p > .05).

Relationship between humanistic spirituality and parenting experiences. Correlation analyses of the study variables indicate (see Table 4) that authoritative parenting of both female and male participants is significantly related to overall spirituality (r = .142, p < .05; r = .365; p < .01), although the relationship is stronger and therefore more important for males. Moreover, authoritative parenting correlates positively with the level of transcendence for both female and male students (r = .119, p < .05; r = .226, p < .01) and, importantly, for males this parenting style also correlates with the ability to see ultimate meaning in life (r = .220, p < .01) and self-actualisation (r = .363, p < .01). In addition, authoritative parenting of both parents is positively related to secure attachment to both parents and parental behavioural control and negatively to psychological control.

Authoritarian parenting was found to be significantly negatively associated with the overall spirituality for both female and male participants of our study, although this relationship is slightly stronger for males (r = -.133, p < .05 vs. r = -.167, p < .05). There are even stronger negative links between this parenting style and self-actualisation for both females and males (r = -.202, p < .01, r = -.218, p < .01). Furthermore, authoritarian parenting is negatively related to secure attachment to both parents and parental behavioural control and positively linked with parental psychological control.

Lastly, permissive parenting is not significantly related to overall spirituality for female students (r = .095, p > .05), whereas for male students this relationship is very significant and positive (r = .230, p < .01). In addition, for male students this parenting style correlates significantly with two dimensions of spirituality, self-actualisation (r = .244, p < .01) and ultimate meaning in life (r = .172, p < .05), and for females only with self-actualisation (r = .165, p < .01). There are also significant negative correlations between permissive parenting and parental psychological control for both females

Table 4. **Relationships between spirituality and parenting experiences.**

	HSI	HSI SA	HSI Tr	HSI UML	PAQ Authoritative	PAQ Authoritarian	PAQ Permissive	Psych. contr. (m)	Psych. contr. (f)	Beh. contr. (m)	Beh. contr. (f)	Att. to moth.	Att. to fath.	Att. in ad.
HSI	–	.795**	.836**	.84**	.142*	-.133*	.095	-.023	-.024	.064	.058	.107*	.120*	.149**
HSI SA	.72**	–	.411**	.46**	.095	-.202**	.165**	-.129*	-.070	.054	.074	.140**	.140**	.172**
HSI Tr	.77**	.25**	–	.78**	.119*	-.048	.035	.059	-.035	.033	.045	.059	.098	.061
HSI UML	.8**	.311**	.72**	–	.055	-.031	-.027	.083	.035	.037	.02	.013	.050	.095
PAQ Authoritative	.37**	.36**	.226**	.22**	–	-.342**	.374**	-.317**	-.164**	.328**	.30**	.523**	.39**	.057
PAQ Authoritarian	-.17*	-.218**	.05	-.102	-.235*	–	-.591**	.481**	.324**	-.150**	-.10	-.420**	-.27**	.041
PAQ Permissive	.23*	.244**	.102	.172*	.469**	-.539**	–	-.375**	-.242**	.094	.102	.373**	.34**	.107*
Psych. control (m)	-.121	-.154*	-.023	-.060	-.29**	.400**	-.298**	–	.239**	-.214**	-.194**	-.611**	-.24**	.131*
Psych. control (f)	-.21**	-.194**	-.107	-.15*	-.31**	.308**	-.260**	.312**	–	-.074	.037	-.116*	-.41**	.015
Beh. control (m)	.110	.107	.111	.055	.168*	.009	.190**	.004	.055	–	.496**	.365**	-.23**	.060
Beh. control (f)	.25*	.190**	.140*	.160*	.285**	-.137	.072	-.184**	-.022	.365**	–	.225**	-.55**	.082
Attachment to mother	.36**	.286**	.278**	.3**	.493**	-.305**	.324**	-.474**	-.423**	.175*	.198**	–	.24**	.101
Attachment to father	.28**	.210**	.123	.29**	.427**	-.215**	.128	-.345**	-.557**	.019	.410**	.350**	–	.086
Attachment in adulthood	.18**	.093	.054	.26**	.009	-.060	.084	-.187**	.032	-.05	-.009	.205**	.144*	–

Note. Coefficients for female students are presented above and for male students below the diagonal.
* p < .05; ** p < .01.

and males, but relationships between this parenting style and behavioural control vary and are not significant for female participants, whereas for male participants the link between permissiveness and maternal behavioural control is positive and significant, albeit only modest (r = .190, p < .01). Finally, for female students permissive parenting is very significantly related to secure attachment to both parents, whereas for male students it only relates to secure attachment to the mother.

The next stage of our analysis aimed at exploring which parenting experiences served as significant predictors of humanistic spirituality. Three models of hierarchical regression (see Table 5) revealed that of all the three parenting styles, only the authoritative style is an important positive predictor of spirituality. This is apparent in the first model, which only included the independent variables of parenting styles (β = .11, t = 2.17, p < .05 for the authoritative style). In the second model, which also included the gender, age and psychological and behavioural control variables, the authoritative style remains a significant predictor (β = 0.13, t = 2.27, p < 0.02), and two other important and statistically significant predictors of spirituality are the female gender (β = 0.14, t = 2.98, p < 0.00) and age (β = 0.12, t = 2.40, p < 0.01). Importantly, authoritative parenting becomes no longer a significant predictor of spirituality with the addition to the regression equation of the variable of attachment in adulthood: in the third model, which includes all the independent variables in our study, the only significant predictors of spirituality are the female gender (β = 0.14, t = 2.72, p < 0.007), age (β = 0.14, t = 2.84, p < 0.005) and secure attachment in adulthood (β = 0.121, t = 2.43, p < 0.015). Hence, the main determinants in the etiology of spirituality revealed by our study are the female gender, age and secure attachment in adulthood, and secure attachment in adulthood is more relevant to the etiology of spirituality than any parenting style.

Our additional analysis of determinants of spirituality suggests that although both parents' psychological control is not a significant predictor of humanistic spirituality, it negatively predicts the authoritative parenting style (β = -.327, R^2 = .107, p = .000), though it does not serve as a significant negative mediator in the relationship between authoritative parenting and spirituality since authoritative parenting predicts spirituality better directly (see Figure 1).

Table 5. **Parenting and parenting-related experiences as predictors of humanistic spirituality.**

| Hierarchical regression models	B	SE	β	t	p
Model 1					
Authoritative parenting style	.41	.19	**.11**	2.17	**.03**
Authoriatarian parenting style	-.17	.22	-.04	-.76	.45
Permissive parenting style	.24	.27	.05	.89	.37
R^2 = .03, F (3, 445) = 4.444, p = .004					
Model 2	B	SE	β	t	p
Authoritative parenting style	.47	.21	**.13**	2.27	**.02**
Authoriatarian parenting style	-.21	.24	-.06	-.87	.39
Permissive parenting style	.23	.27	.05	.84	.4
Gender	10.88	3.65	**.14**	2.98	**.00**
Age	.89	.37	**.12**	2.40	**.01**
Psychological control (mother)	.23	.22	.06	1.05	.3
Psychological control (father)	-.07	.19	-.02	-.35	.73
Behavioural control (mother)	.34	.64	.03	.53	.59
Behavioural control (father)	.29	.41	.04	.71	.48
R^2 = .06, F (9, 439) = 3.32, p = .001					
Model 3	B	**SE**	β	t	p
Authoritative parenting style	.17	.24	.05	.71	.48
Authoriatarian parenting style	-.11	.25	-.03	-.45	.65
Permissive parenting style	.25	.29	.06	.87	.38
Gender	10.56	3.88	**.14**	2.72	**.007**
Age	1.15	.41	**.14**	2.84	**.005**
Psychological control (mother)	.41	.28	.1	1.49	.14
Psychological control (father)	-.005	.26	-.001	-.02	.98
Behavioural control (mother)	-.22	.82	-.02	-.27	.79
Behavioural control (father)	.28	.67	.03	.42	.67
Attachment to mother	6.05	3.22	.14	1.88	.06
Attachment to father	2.51	3.25	.05	.78	.44
Attachment in adulthood	3.45	1.42	**.12**	2.43	**.015**
R^2 = .09, F (12, 391) = 3.08, p = .000					
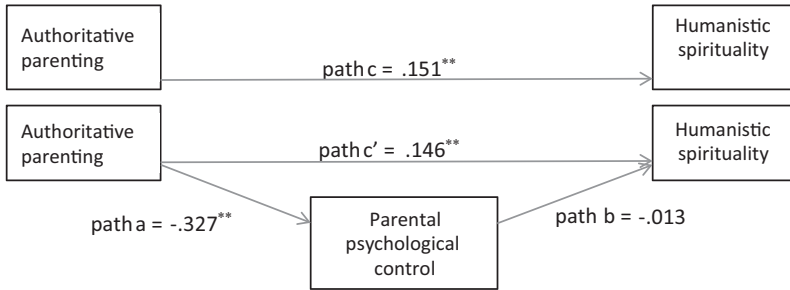
Figure 1. **Relationship among authoritative parenting, parental psychological control and humanistic spirituality.**

Similarly, both parents' behavioural control does not serve as a significant predictor of humanistic spirituality but it is a positive predictor of the authoritative parenting style (β = .281, R^2 = .079, p = .000). In addition, the results of the mediation analysis show that parents' behavioural control is not a mediating factor in the association between authoritative parenting and spirituality (see Figure 2).

In view of the fact that secure attachment in adulthood serves as a significant determinant of spirituality, a separate multiple linear regression analysis conducted to explore which parenting-related experiences decide such a healthy bond with significant others in life suggests that secure attachment in adulthood is only predicted by secure attachment to the mother (β = .131, p < .01). And the latter appears to be positively predicted by the authorita-
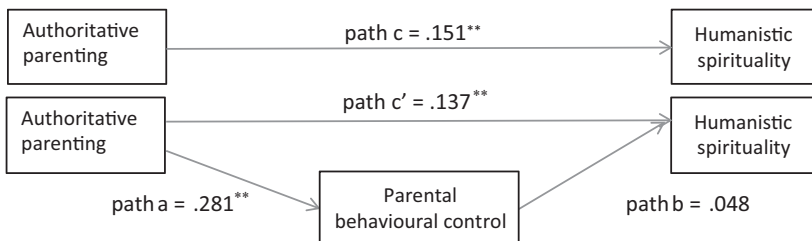

Figure 2. **Relationship among authoritative parenting, parental behavioural control and humanistic spirituality.**

tive parenting style (β = .31, p < .01) as well as maternal behavioural control (β = .21, p < .01) and negatively – by maternal psychological control (β = -.42, p < .01).

Finally, in order to take a deeper look at the mechanism of the etiology of spirituality, yet another mediation analysis was performed with spirituality as the outcome, authoritative parenting as the independent and secure attachment to the mother as the mediating variable. The results indicate that secure attachment to the mother mediates the effect of authoritative parenting on spirituality for male students (path c = .345, R^2 = .119, p < .01; path a = .481, R^2 = .231, p < .01; path b = .257; R^2 = .169, p < .01, see Figure 3). However, for female students secure attachment to the mother does not mediate this relationship, i.e. the effect of authoritative parenting on spirituality
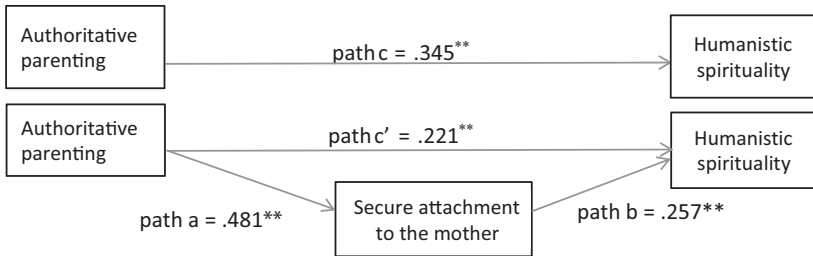

Figure 3. **Relationship among authoritative parenting, secure attachment to the mother and humanistic spirituality for male students.**
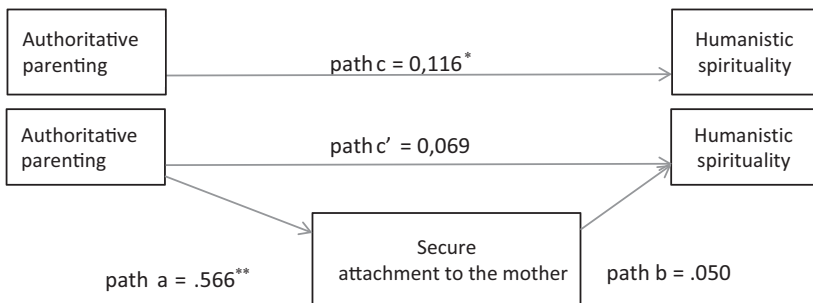

Figure 4. **Relationship among authoritative parenting, secure attachment to the mother and humanistic spirituality for female students.**

does not depend on the style of attachment to the mother (see Figure 4). This only proves the tendency that for males, the impact of the relationship with the mother is greater than for females.

In conclusion, the results of the current study suggest that experiences of parenting, which largely determine the trajectory of personality development, also serve as salient factors in the etiology of spirituality since the quality of one's relationship with parents creates a context in which the person's spiritual aspirations and values are fostered or suppressed. Spiritual development often takes place in accordance with the principle "as with parents, so with God," whereby the concept of God formed by a person is to a large extent the projection of feelings he/she has for his/her parents, especially the mother. However, to state that the experience of parenting is the most salient determinant in spiritual development would amount to accepting the reductionist *ad hoc* hypothesis as evidenced by the results of our hierarchical regression models, which explain only a relatively small amount of the variance in the humanistic spirituality variable.

DISCUSSION

Spirituality, according to Sheldrake (2007), is the construct whose meaning everyone claims to know until they have to define it. Admittedly, it is a complex multidimensional phenomenon with varied understandings of its components (see Cook, 2004; Hill et al., 2000). The aim of this thesis was to explore the links between spirituality of the academic youth as conceptualised in the proposed model of humanistic spirituality and experiences in the family captured herein by parenting styles, parental behavioural and psychological control, styles of attachment to parents and styles of attachment to significant others in adulthood.

Suitability of the Humanistic Spirituality Model. Our model of humanistic spirituality, according to which spirituality comprises self-actualisation, transcendence and percepton of ultimate meaning in life, is to a large extent coincident with the comprehensive definition of spirituality proposed by de Jager Meezenbroek and colleagues (2012), according to which the phenom-

enon of spirituality implies one's striving for and experience of connectedness with oneself, with others, nature and the transcendent. A review of spirituality measures performed by de Jager Meeznbroek and colleagues (2012) suggests that most current instruments of spirituality measure universal experiences such as connectedness with nature, compassion, gratitude, mystical experiences and self-actualisation, and the essential element of spirituality is connectedness or relatedness. This is also reflected in the definition of spirituality proposed by Reed (1992, p. 350), according to which spirituality is the "propensity to make meaning through a sense of relatedness to dimensions that transcend the self in such a way that empowers and does not devalue the individual. This relatedness may be experienced intrapersonally (as a connectedness within oneself), interpersonally (in the context of others and the natural environment) and transpersonally (referring to a sense of relatedness to the unseen, God, or power greater than the self)." Indeed, relatedness with oneself, others and nature (which in our model corresponds to the component of self-actualisation) is manifested through authenticity, inner harmony, serenity, conscientiousness, self-awareness, compassion, care, wonder and a deep sense of meaning in life (Young-Eisendrath & Miller, 2000; Chiu et al., 2004). Relatedness to what is transcendent is the connection with something beyond that which is merely human, for example, the universe, the transcendent reality, the Higher Power or God. This is manifested through awe, hope, holiness and transcendence (Cook, 2004; De Jager Meezenbroek et al., 2012).

In view of all this, we believe that the proposed model of spirituality reflects the experience of individuals with diverse religious affiliations and is suitable for Western culture, in which most people now tend to come in contact with the divine within themselves and purify their sense of meaning in life through personal spiritual experiences, not through dogmas and rules from the outside.

Expression of humanistic spirituality. The results of our study indicate that students of all fields of study do not differ significantly by the general level of humanistic spirituality, although students of the humanities and social sciences score significantly higher than students of physical and technological sciences on one component of humanistic spirituality, the ultimate meaning in life. The ultimate meaning in life in our model is associated with

belief in the Higher Power; therefore, representatives of physical and technological sciences are probably less prone to associate meaning in life with workings of the Higher Power. However, it is likely that in the near future it will be representatives of physical sciences who will prove how fallacious such a stance is and seek out scientific proof for the existence of the Higher Power – these questions are currently addressed by representatives of the religious naturalism perspective. Their works (see Crosby, 2008; Stone, 2008; Raymo, 2008; Whitehead, 2011; Rue, 2011) have changed the very concept of God as they believe that God must be understood as *nature* itself, with no purpose as it is understood by people, neither for "itself" nor for "us", one can only speak of the teleology of evolution-driven development; nor can it be explained what God, or nature, may want or how it may act because it has no consciousness.

Relationship between spirituality and parenting styles. The negative link between authoritarian parenting and spirituality unveiled in our study can be explained by the fact that parents who use this parenting style often cause inner discomfort to their child as they are reluctant to take into account the child's needs. Indeed, according to the theory of intrapsychic humanism developed by Pieper and Pieper (2013), children whose developmental needs were not met early on in life unconsciously come to view any behaviour with them as perfect care and try to maximise this experience by recapitulation. They unconsciously equate the state of inadequate inner well-being with inner happiness without realising that their internal optimism is distorted. Therefore, as they grow up, such children cannot break free from such a state that limits their spirit, and it is harder for them to achieve spiritual maturity.

The theory of intrapsychic humanism may also help to explain the fact that spirituality does not correlate significantly with the permissive parenting style as it seems that parents who apply this style instinctively seek to ensure that their child has a positive disposition towards them, which may help them ward off their own inner unhappiness. Such parents often have to abandon their role as a mother or father in order not to anger their child, since it seems too risky for them to set limits for the child. In such a model, the child is harmed again and his needs are not adequately met because the

parents are not mature enough and, hence, are unable to regulate the child's development.

In general, it can be said that to both authoritarian and permissive parents, who are often plagued by their own inner unhappiness, the prospect of an enjoyable relationship with children may prove to be frightening and they try to avoid it. Cuzzocrea and his colleagues (2015) found that dysfunctional authoritarian and permissive parenting styles correlate positively with parental alexithymia, defined as a disturbance in the perception, processing and expression of emotions in the self and others. Alexithymic parents may find it difficult to understand their child's emotions and may be unable to respond adequately; hence, e.g. in the case of authoritarian parenting, such a failure is compensated for by prohibitions (Thompson, 2012). Since they are unable to establish a mutually satisfying relationship with the child, alexithymic authoritarian parents often use psychological control and emotional distancing, which they themselves treat as a threat to the relationship with the child, but they have to resort to psychological control in order to tie the child physically and emotionally (Cuzzocrea et al. 2015).

It is harder to explain why alexithymic parents use the permissive parenting style. Cuzzocrea and colleagues (2015) note that such parents often detach themselves from their child emotionally, hence they do not impose rules and do not control the child's behaviour. However, the permissive style is also characterised by a great deal of responsiveness (Baumrind, 1971), though in this case it does not reach the goal as due to their inability to properly perceive the child's emotions, such parents often react inadequately and focus not so much on the child's internal experiences but merely on external behaviours (Thompson, 2012).

It may also be that without even realising it, authoritarian and permissive parents react to their children's desire for a close relationship by provoking conflicts and seeking excuses to create distance from them. Having experienced this, such children acquire traits that are incompatible with spirituality, such as detachment from people close to them, aggressiveness and a lack of caring for their own and others' welfare. As such children get used to deriving pleasure from destructive experience, they begin to use this experience as a way of ensuring their inner comfort. It follows that even

when a person leads a successful life, if he developed an inner feeling of unhappiness in childhood, his inner state remains dependent on external circumstances and may be ruined by circumstances of life at any time. The inner state of such a person, as in childhood, is determined by his ability to get what he wants (Pieper & Pieper, 2013). The state of inner unhappiness unconsciously creates an illusion that a person can control everything that happens to him because there are no alternative sources of inner happiness that could become a haven in the face of life's afflictions. In addition, this feeling also depends on such a person's need to manage others because they are perceived as potentially threatening his sense of well-being.

Equally important, the state of inner unhappiness often creates a willingness to intentionally ruin relationships because one refuses to accept other people's kindness, friendship and love for what they are. The unconscious desire to constantly restore the experience of unhappiness downplays the significance of any joyful achievement by imposing upon it an element of resentment.

In view of this, the only appropriate parenting style is authoritative and the results of our study show that only such parenting correlates positively with spirituality and serves as a statistically significant positive predictor of spirituality. Authoritative parents react to the needs of the child readily and adequately, therefore the child learns to function effectively in the world with its ups and downs and his spiritual maturity is not fragile. Authoritative parents love their child wisely and create the child's secure attachment to them because they abstain from psychological control but apply behavioural control and what Pieper and Pieper (2013) call *loving regulation*. Such regulation seeks to shape the behaviour of the child not by restriction of rights, coercion, threats, punishments or rewards but by listening, redirecting and understanding, all without infliction of a destructive sense of unhappiness. The principle of loving regulation is that parents should not force the child to behave properly and should shape his behaviour by providing encouragement. Encouragement is not contingent on any particular outcome, it simply expresses support for a positive attitude or constructive pleasure. This works because since children adore their parents and believe they are ideal caregivers, they develop the need to treat themselves the way they were treated

by parents. Loving regulation, so characteristic of authoritative parenting, does not violate the child's inner feeling that parents love, admire and respect him – this is a good way to control the behaviour of a child without jeopardising his primary happiness.

Relationship between spirituality, gender and age. The results of our study indicating the significance of the *female gender* in predicting spirituality are in line with findings of other studies (see Kirk et al., 1999). It may be that girls score higher on spirituality due to higher levels of the hormone estrogen in their bodies, which is associated not only with a deep interest in other people and more sensitive communication with them but also the ability to create proximity, unite the opposites, focus on wider concepts, synthesise diverse principles and, importantly, tolerate ambiguity. All this becomes possible because individuals with higher levels of estrogen have more white matter (or axonal connections) between their cerebral hemispheres (Baron-Cohen, 2003; Fisher, 2010). Estrogen laden individuals live in a world where everyone has to win, and their main talent is empathy (Bartz et al., 2010). This reflects the concept of *Gemeinschaftsgefühl,* or social interest characteristic of self-actualising individuals as such people often form deeper than usual interpersonal relationships. Importantly, Maslow (1993) argued that self-actualising people have a fuller knowledge of their beloved ones, a yearning for psychological intimacy and proximity and for being fully known to them.

Furthermore, the amount of estrogen in the body correlates positively with the amount of the neurotransmitter serotonin such that if estrogen is lacking, the production of the latter is also suppressed as estrogen stimulates serotonin receptors in the brain (see Bope, Kellerman, 2016). Studies have shown that increased serotonin activity increases the tendency for transcendence and religiosity (Borg et al., 2003). This is in line with the characteristics of self-actualisers, in particular their propensity towards mystical and peak experiences.

Our findings also suggest that spirituality is significantly predicted by a person's *age*. This only confirms the insights of other researchers who argue that the lifelong maturity of personality is a normative phenomenon. Vaillant (1995) states that wisdom increases with age and decreases the use of

immature defense mechanisms; Midlarsky and Kahana (1994) believe that with age people become more altruistic and prosocial; in a similar vein, Maslow (1970; 1993) noted that personality continues to grow throughout the lifespan as increasinglly more needs are met.

However, despite such optimism expressed by some authors, others believe that there are no general trends when it comes to trajectories of individual development as it can vary widely and it is not possible to establish direct links between age and personality maturity. For example, according to a study by Goebel and Brown (1981), the elderly on average are no more self-actualising than any other age group. Cacioppo and colleagues (1996) suggest that cognitive motivation rather than age can be a decisive factor in self-actualisation. Indeed, some authors refuse to rely on theories of developmental stages because predictions made therein are mechanical and do not account for individual dynamics of change or individual variability (Rutter & Rutter, 1992). It sometimes happens so that even at a younger age people face life-threatening crises of the older age, and the typical stages of development do not appear to be routine; therefore, the growth of personality may take place at other stages of life (Ivtzan et al., 2013).

Yet, even if individual trajectories of personality development are recognised, it is still possible to distinguish certain typical tendencies in regard to personality development. Young and elderly people often face different agendas as at a young age it is important to grow up, to get settled, to attach and to procreate, while later on in life the focus is placed on yourself, on resolution of own conflicts, on achieving serenity and then turning to the Other and reaching what Erikson (1997) called *generativity* (in middle adulthood) and *integrity* in the old age. Erikson defines wisdom as a kind of "informed and detached concern with life itself in the face of death itself" (1997, p. 61). The opposite of wisdom is the malignant tendency of disdain, by which Erikson means a contempt of life, one's own or that of anyone else's. This way one shows what lessons he has learned in life, whether he is pleased or disappointed when looking at his life. In addition, at an older age one often turns to the Higher Power as in the face of impending death there comes a concern about what lies beyond.

All in all, the importance of age in predicting spirituality may be accounted for by the fact that human priorities change with age, therefore self-actualisation, transcendence and the ability to perceive the ultimate meaning in life become more accessible. Maslow (1970) argued that the need for self-actualisation arises when a person matures, when lower needs are met and they no longer pose a problem and it becomes possible to turn towards the higher realm of being. This tendency has been confirmed by other studies as well: for example, it has been found that individuals over 36 have higher motives and needs compared with younger people (Reiss & Havercamp, 2005) and tend to be more self-actualised (Ivtzan et al., 2013). Maslow himself (1970, p. xx) stated the following about the importance of age for the maturity of personality:

> By the criteria I used, self-actualization does not occur in young people. In our culture at least, youngsters have not yet achieved identity, or autonomy, nor have they had time enough to experience an enduring, loyal, post-romantic love relationship, nor have they generally found their calling, the altar upon which to offer themselves. Nor have they worked out their own system of values; nor have they had experience enough (responsibility for others, tragedy, failure, achievement, success) to shed perfectionistic illusions and become realistic; nor have they generally made their peace with death; nor have they learned how to be patient; nor have they learned enough about evil in themselves and others to be compassionate; nor have they had time to become post-ambivalent about parents and elders, power and authority; nor have they generally become knowledgeable and educated enough to open the possibility of becoming wise; nor have they generally acquired enough courage to be unpopular, to be unashamed about being openly virtuous, etc.

By and large, it can be assumed that while most of our research participants are younger than 30, their worldview is contingent on typical patterns of spiritual development, whereby a wise outlook on life is more likely when one is more mature spiritually.

Relationship between spirituality and attachment. Our findings show that secure attachment serves as a significant predictor of spirituality for both female and male participants, and for the latter it also mediates the re-

lationship between authoritative parenting and spirituality. Indeed, research on attachment theory suggests that secure attachment forms the basis for the formation of all the three components of spirituality distinguished in our model since such attachment shapes a positive self-image and the image of the Other, increases confidence in the Other and a desire to establish a close relationship with Him. Secure attachment also adds to the zeal and openness to experience, to the ability to transcend yourself and leave your "comfort zone" (see Collins, Read, 1994; Shaver, Hazan, 1993).

The links between secure attachment and spirituality are in line with findings of other studies (see Hiebler-Ragger et al., 2016; Granqvist, Kirkpatrick, 2008; Granqvist, Hagekull, 2003). Such associations can be explained by a compex mechanism of reactions to the surrounding world: individuals with secure attachment in adulthood are able to cope with negative experiences using mental representations of care they received earlier in life (Mikulincer, Shaver, 2004). Moreover, their deep-seated security frees the energy necessary for turning to others and recognising not only own desires and needs but also those of others, which furthers the striving for autonomy and interconnectedness (Flores, 2004).

Meanwhile, avoidant attachment often leads to a negative view of the Other and a tendency to avoid closeness and connectedness, whereas anxious attachment brings forth a negative view of oneself and a tendency to worry about possible abandonment in the future. Bowlby (1969) argued that the experience of distress and the disruption of the sense of attachment security activates the attachment system by inhibiting other behavioural systems (e.g., affiliation, exploration, caregiving). In this case, people mainly turn to others in search for support as they are occupied with regulating their own distress and do not to turn to the Other when the Other needs this since they have less available resources for engaging in affiliation, exploration and/or caregiving activities. Moreover, since their attitude to the Other is often negative, it may seem to them that the Other is not even worthy of their help (Mikulincer et al., 2003). In addition, research has found that attachment styles add to the formation of one's self-image such that the secure style, in contrast to the anxious style, correlates with positive self-image, a prerequisite for self-actualisation (see Bartholomew, Horowitz, 1991; Mikulincer, 1998).

The links between attachment styles and spirituality can be explained by two hypotheses: on the one hand, Bowlby's (1973) *correspondence* hypothesis that mental models generalise across other attachment relationships and may extend to the beliefs about, and the perceived relationships with, God. On the other hand, according to Ainsworth's (1985) *compensation* hypothesis, insecurely attached individuals may develop an attachment to God as a surrogate for positive human attachment figures. Thus, correspondence and compensation hypotheses can be seen as two determinants of being religious (see Hiebler-Ragger et al., 2016).

Besides, with the gradual replacement of parental attachment figures by a romantic partner, early adulthood is a period of turbulence and uncertainty that coincides with the age of religious awakening (Granqvist & Kirkpatrick, 2008) characterised by an increased probability of religious conversion or, conversely, apostasy (Hiebler-Ragger et al., 2016). Normally, securely attached individuals experience only minor fluctuations in their spiritual belief systems, while insecurely attached individuals are liable to experience major fluctuations, including sudden conversions (Granqvist, 2002). These fluctuations tend to correspond with distressing life events that point to the need for emotional support (Granqvist & Hagekull, 2003). Last but not least, the spiritual well-being of a person is determined by secure attachment to the Higher Power, and the latter arises from secure attachment to significant others, for, as has already been noted, spirituality entails the experience of the ultimate meaning and purpose in life through a perceptible connection with one's inner self, other people and the Higher Power.

Our study has also found very significant correlations between spirituality and secure attachment to the mother in male students and that such attachment to the mother mediates the relationship between authoritative parenting and spirituality. This is in line with the findings of some other studies: for example, it has been established that the quality of attachment to parents, and especially the mother, determines the quality of attachment to God (Gnaulati & Heine, 1997; Granqvist, 2002; Sim & Loh, 2003). Rizzuto (1979) notes that Freud was right in saying that God is projected into the human world (or vice versa, the feelings to God are projected on parents), but Freud was influenced by the tradition of paternalistic culture and

overestimated the role of the father in a person's life because later research has indicated that it is one's secure attachment to the mother, not the father that decides attachment to God (Gnaulati & Heine, 1997; Granqvist, 2002).

Smilansky (1991) argues that the mother exerts greater influence on the formation of the child's worldview because she often plays a more active role in family relationships; she tends to deal with issues related to cleanliness, appearance, nutrition and friendships. Meanwhile, the father often tends to narrow his communication with the child to merely two areas of life, schooling and future plans. Smilansky (1991) also argues that in some traditional families, the father sometimes extends his authority and takes on the shaping of a child's religious and/or political views. As a result of such a rather limited communication with the father, young people often report fewer conflicts but they are less inclined to understand his personal choices and the way of life.

It is not surprising that attachment to the mother plays a decisive role not only in the formation of personal identity but also in attachment to other people and God. A study by Reinert (2005) revealed that people who are securely attached to their mothers have a significantly better relationship with God. Conversely, anxious attachment to the mother is associated with frustration with God. It seems that such attachment creates the unsettling image of God as an unreliable caregiver who does not always respond, who rejects and punishes.

Thus, the psychological relationship with God reflects in the child's relationship with his parents who may be viewed as a secure base from which to explore the world; God can also serve as a figure of secure attachment, and such a relationship can even compensate for the shortcomings of a child's early attachment to his parents because God is taken to be omnipresent and omniscient, unencumbered by human restrictions. Studies have shown that people who are securely attached to God experience less anxiety, less loneliness, better health and a greater satisfaction with life (Kirkpatrick, Shaver, 1992), all of which implies a higher level of spirituality. On the other hand, the present study's finding that for female students, the relationship between secure attachment to parents and spirituality is weak, although in general they scored higher on spirituality than male students may be accounted for

by the fact that attachment to God can fulfill the aforementioned compensatory function to persons with insecure parental attachment. Admittedly, this mechanism is very complex and there may be no simple explanations.

Summing up the results of this study, it is warranted to say that spirituality, like parenting, begins to form from the very birth of a person without his conscious understanding of how this is happening. Parenting experiences provide a framework within which one develops his attitude towards the world and the understanding of models of behaviour and relationships decisive for the trajectories of spiritual development. The more one gets from his parents, the more he has to give to others. Parental smart love equips the child with a lasting inner happiness, the ability to develop own potential and grow spiritually. Such a child will not be driven by secret imperatives or plagued by internal conflicts, he will be able to make optimal decisions about values, attitudes, relationships and life events. His choices will not be self-destructive or harmful to others because he will never feel the need to feel unhappy or ruin the happiness of others. It can be said that the state of happiness, which enables self-actualisation, transcendence and creation of the ultimate meaning in life, can be equated to a muscle that needs to be continuously trained, as otherwise it loses its strength. Importantly, it is the child's parents who must do this work via the bonding they create between themselves and the child and, through that, between the child and the whole world.

CONCLUSIONS

1. Spirituality is a basic human drive with diverse forms of expression that make for unique thinking and as such, it should permeate every educational endeavour. Although currently there exists a considerable degree of variability in the models of spirituality and its measures, there are certain commonalities shared by all the proposed views, notably belief in the Higher Power (often referred to as transcendence), meaning in life as well as other components of spirituality which capture the aspects of innerness, selflessness, self-fulfillment and depth, broadness and maturity of thinking.

2. The Humanistic Spirituality Model developed within the framework of this thesis captures the essential dimensions of spirituality through three components: self-actualisation, transcendence and ultimate meaning in life.

3. The Humanistic Spirituality Inventory based on the Humanistic Spirituality Model contains three scales corresponding to the three model components: Self-Actualisation, Transcendence and Ultimate Meaning in Life. According to the results of the HSI validation study (N = 331), the instrument has good psychometric properties, i.e. adequate content and construct validity as well as satisfactory internal consistency and test-retest reliabilities.

4. Study 2 (N = 514), which explored the relationship between humanistic spirituality and parenting experiences in a sample of students drawn from five Lithuanian universities, has found that merely 10.9% of the participants exhibit a high level of humanistic spirituality, the level of spirituality of 70.6% of participants is average and of 18.5%, low.

5. No significant differences in HSI scores have been found among students from different fields of study. However, students of humanities and social sciences score significantly higher than students of physical sciences and technology on one spirituality component, the ultimate meaning in life.

6. Female students score higher than male students on the overall humanistic spirituality, transcendence and ultimate meaning in life, though there are no significant differences in self-actualisation.

7. Study 2 has found the following relationships between humanistic spirituality and parenting experiences:

   7.1. Authoritative parenting of both female and male participants is significantly related to overall spirituality, although the relationship is stronger for males. Also, authoritative parenting correlates positively with the level of transcendence for both female and male students and, importantly, for males this parenting style also correlates with the ability to see the ultimate meaning in life and self-actualisation. Lastly, authoritative parenting is positively related with secure attachment to both parents and parental behavioural control and negatively to psychological control.

7.2. Authoritarian parenting is significantly negatively associated with the overall spirituality for both female and male participants, although this relationship is slightly stronger for males. The negative links between this parenting style and self-actualisation for both females and males are even stronger. In addition, authoritarian parenting is negatively related to secure attachment to parents and parental behavioural control and positively linked with parental psychological control.

7.3. Permissive parenting is not significantly associated with overall spirituality for female students, whereas for male students this relationship is very significant and positive. Furthermore, for male students this parenting style correlates significantly with two dimensions of spirituality, self-actualisation and ultimate meaning in life, and for females only with self-actualisation. The study has also found significant negative correlations between permissive parenting and parental psychological control for both females and males, while the relationship between this parenting style and behavioural control varies: it is not significant for female participants, whereas for male participants the link is positive and significant, albeit only modest. Finally, for female students permissive parenting is very significantly related to secure attachment to both parents, whereas for male students only to attachment to the mother, but not to the father.

7.4. The authoritative parenting style serves as the sole significant positive predictor of spirituality when parenting styles are the only independent variables in the regression analysis. It remains a significant predictor after the inclusion into the analysis of additional gender, age and behavioural and psychological control variables, although female gender and age are another two important and statistically significant predictors of spirituality. However, authoritative parenting becomes no longer significant in predicting spirituality once all the other variables explored in this study are added to the regression equation. It is apparent that the main determinants in the etiology of spirituality revealed by this study are the female gender, age and

secure attachment in adulthood, and secure attachment in adulthood is more relevant to the etiology of spirituality than any parenting style.

7.5. Although both parents' psychological control is not a significant predictor of humanistic spirituality, it is a negative predictor of the authoritative parenting style, albeit it does not serve as a significant mediator in the relationship between authoritative parenting and spirituality since authoritative parenting predicts spirituality better directly.

7.6. Similarly, both parents' behavioural control does not serve as a significant predictor of humanistic spirituality but it is a positive predictor of the authoritative parenting style. In addition, parents' behavioural control is not a mediating factor in the association between authoritative parenting and spirituality.

7.7. Secure attachment in adulthood is only predicted by secure attachment to the mother. The latter is positively predicted by the authoritative parenting style and maternal behavioural control and negatively by maternal psychological control.

7.8. Secure attachment to the mother mediates the effect of authoritative parenting on spirituality for male students. However, for female students secure attachment to the mother does not mediate this relationship, i.e., the effect of authoritative parenting on spirituality does not depend on the style of attachment to the mother. This proves the tendency revealed in the previous stages of our analysis, that for males, the impact of relationship with parents, especially the mother, is greater than for females.

8. The results of the current study suggest that experiences of parenting serve as salient factors in the etiology of spirituality such that spiritual development often takes place in accordance with the principle of "as with parents, so with God," whereby the concept of God formed by a person may be a projection of feelings he has for his parents.

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REZIUMĖ

Darbo aktualumas. Dvasingumas – tai aukštų žmogaus aspiracijų realizavimo sąlyga, esminė kognityvinė žmogaus vara su daugybe ypatingą mąstymą lemiančių išraiškos formų, todėl jis turi būti ugdomas bet kuriame besimokančiųjų raidos etape. Šiandien suprantama, jog tam, kad ugdymas būtų visavertis, juo turėtų būti siekiama visapusiško, integralaus požiūrio į mokslo ir dvasingumo sintezę atsisakant to, kas vadinama „klaidingu epistemologiniu žemėlapiu", atskiriančiu mokslą, protą, žinias apie fizinį pasaulį ir faktus nuo religijos, tikėjimo, moralės principų ir dvasinių vertybių.

Užsienio šalyse pastaraisiais dešimtmečiais dvasingumo klausimas vis dažniau grąžinamas į rimtą akademinį diskursą, kuriame raginama rasti būdų transformuoti pačias mokymo disciplinas ir ugdyti dvasingumą įvedant dvasinius klausimus į mokymo ir tyrimų sritis, todėl jose smarkiai išaugo empirinių dvasingumo tyrimų skaičius. Dvasingumo reiškinį skirtingais aspektais tyrinėja daug autorių – tiriamos dvasingumo sampratos ir šiuolaikiniai matavimo instrumentai, neurofiziologinės dvasingumo prielaidos, biologiniai atjautos mechanizmai, dvasingumas kaip aukščiausia rūpos išraiška, kaip sąmoningos patirties ugdymas, taip pat gilinamasi į dvasingumo, religingumo ir sveikatingumo sąsajas, skirtingų kultūrų dvasingumo ypatumus, dvasingumo dimensijas psichoterapiniame procese, dvasingumo istoriją, formas, pagrindus ir kt.

Lietuvos edukologijoje dvasingumą linkstama sieti su adekvačiais asmens santykiais su pasauliu, grindžiamais pamatinėmis dvasinėmis vertybėmis. Čia tyrinėjama dvasinė asmenybės branda, dvasingumas kaip pedagoginis reiškinys, dvasingumo ugdymo prielaidos ir kt. Dvasingumo samprata neatsiejama nuo aksiologijos, nes siekiant dvasinės brandos, kyla užduotis rasti veiksmingų būdų internalizuoti dvasines vertybes, padedančias žmogui orientuotis savyje ir pasaulyje, užsiimti refleksija (retrospekcija, introspekcija, anticipacija) ir saviaukla, ugdyti savimonę.

Tačiau net ir pripažįstant, jog dvasingumo pamatas yra asmens dvasinių vertybių sistema, ne mažiau svarbu įsigilinti į tai, kokie yra sudėtiniai dvasingumo komponentai. Dėl savo daugiamatiškumo dvasingumo reiškinys neišsitenka vienos kurios mokslinės disciplinos ribose, todėl šiame darbe

jis tyrinėjamas integruojant ne tik teologijos, bet ir filosofijos, psichologijos bei edukologijos mokslų žinias, iš kurių išplaukia mūsų siūlomo *Humanistinio dvasingumo modelio* komponentai. Humanistinis dvasingumas geriausiai atspindi esmines humanistinės laisvojo ugdymo paradigmos nuostatas ir labiausiai atitinka sekuliarizuotą šiandienos realybę, nes humanistinė paradigma numato tai, kas svarbiausia – savęs aktualizavimą ir dvasinį tapsmą. Religingumas čia suprantamas kaip galima, tačiau ne būtina sąlyga dvasingumui pasiekti, ir tradicinį religingumą dažnai keičia vienas svarbiausių dvasingumo komponentų – transcendavimo dimensija.

Šio disertacinio tyrimo, kuriuo siekiama atskleisti sąsajas tarp dvasingumo ir auklėjimo šeimoje patirčių akademinio jaunimo imtyje, aktualumą pagrindžia tai, kad Lietuvoje ir užsienio šalyse iki šiol stinga tyrimų apie dvasingumo etiologiją, juolab nėra atlikta tyrimų apie tai, kaip dvasingumą lemia tų auklėjimo šeimoje patirčių visuma, kuri yra tyrinėjama šiame darbe. Auklėjimo patirčių visuma šiame darbe apibrėžiama tėvų taikomais auklėjimo stiliais, tėvų psichologine ir elgesio kontrole bei vaiko santykio su tėvais kokybę nusakančiais jo prieraišumo prie tėvų, o vėliau ir santykio su kitais artimais žmonėmis kokybę nusakančiais prieraišumo suaugystėje, stiliais.

Tyrimo **tikslas** – nustatyti humanistinio dvasingumo, auklėjimo šeimoje stilių, tėvų psichologinės bei elgesio kontrolės ir prieraišumo prie tėvų bei prieraišumo suaugystėje stilių sąsajas.

Siekiant užsibrėžto tikslo, sprendžiami šie **uždaviniai**:

1. Atlikti dvasingumo svarbos ugdyme ir dvasingumo sampratos transformacijų klausimus plėtojančių teorijų apžvalgą ir analizę.

2. Apželgti šiuolaikinius dvasingumo modelius turinio komponentų aspektu.

3. Atliktos dvasingumo sampratų ir komponentų analizės aprėptyje sukurti teorinį-empirinį dvasingumo raiškos modelį ir jo pagrindu sudaryti dvasingumo tyrimo metodiką – dvasingumo aprašą.

4. Atlikti auklėjimo šeimoje patirčių kaip galimų dvasingumo etiologijos veiksnių analizę šių patirčių sąryšingumo aspektu.

5. Atlikti dvasingumo aprašo validavimo – turinio ir konstruktų validumo, teiginių vidinio suderintumo bei pakartotinio testavimo patikimumo – tyrimą.

6. Ištirti dvasingumo, kaip jis konceptualizuojamas sukurtame modelyje, raišką akademinio jaunimo imtyje ir nustatyti jo sąsajas su auklėjimo šeimoje patirtimis.

7. Remiantis dvasingumo ir jį lemiančių auklėjimo šeimoje patirčių tyrimo rezultatais, apibrėžti dvasingumo ugdymo(si) prielaidas.

Metodologinė tyrimo prieiga grindžiama postpozityvizmo ir humanistinės psichologijos paradigmomis bei intrapsichinio humanizmo, auklėjimo stilių, psichologinės ir elgesio kontrolės bei prieraišumo teorijomis.

Tyrimo metodai: sisteminė mokslinės literatūros analizė, sintezė, interpretavimas ir vertinimas; kiekybinės apklausos ir statistinė duomenų analizė.

Darbo mokslinis naujumas ir teorinis reikšmingumas. Pirmą kartą Lietuvoje atlikta nuodugni dvasingumo reiškinio sampratų raidos ir transformacijų analizė skirtingų mokslinių prieigų požiūriu, suteikianti multifokalų žvilgsnį į dvasingumą kaip aukščiausių žmogiškų aspiracijų realizavimo sąlygą. Greta to išnagrinėtas dvasingumo konstrukto daugiamatiškumas ir atlikta jo analizė turinio komponentų aspektu, papildanti iki šiol Lietuvoje atliktas dvasingumo studijas, nes jose dvasingumo reiškinys daugiausia tyrinėtas kitu – asmens santykio su Dievu ir žmonėmis, grindžiamo dvasinėmis vertybėmis, aspektu. Pirmą kartą Lietuvoje sukurtas teorinis-empirinis dvasingumo raiškos modelis, kurio pagrindu sudarytas ir validuotas dvasingumo tyrimo instrumentas. Sykiu atlikta išsami auklėjimo šeimoje patirčių, apibrėžiamų kaip auklėjimo šeimoje stiliai, tėvų taikoma elgesio bei psichologinė kontrolė ir prieraišumo prie tėvų bei prieraišumo suaugystėje stiliai, analizė šių patirčių sąryšingumo aspektu.

Praktinis darbo reikšmingumas. Sukurto Humanistinio dvasingumo modelio pagrindu sudarytas ir validuotas dvasingumo matas – Humanistinio dvasingumo aprašas – suteikia praktines galimybes ugdymo proceso dalyviams bei plačiajai visuomenei naudoti jį kaip kiekybinių dvasingumo tyrimų įrankį. Atliktas empirinis disertacinis tyrimas, kurio atskleista humanistinio dvasingumo raiška ir sąsajos su pagrindinės ugdymo funkcijos – auklėjimo šeimoje, patirtimis akademinio jaunimo imtyje yra pirmas tokio pobūdžio ir masto tyrimas Lietuvoje, padėsiantis nustatyti svarbius dvasin-

gumo etiologijos, taigi ir ugdymo, veiksnius bei paskatinti skaitytojų refleksiją ir pozityvų asmenybės kismą dvasinės brandos linkme. Visa tai suponuoja ir kitą taikomosios darbo vertės dimensiją, t. y. galimybę visapusiško ugdymo ir auklėjimo šeimoje (kaip vienos pagrindinių ugdymo funkcijų) politikos formuotojams pasinaudoti tyrimo rezultatais gryninant tinkamo ir netinkamo auklėjimo šeimoje sampratas.

Ginamieji disertacijos teiginiai

1. Sekuliarizuotą šiandienos realybę atliepiantį humanistinį dvasingumą išreiškia trys svarbiausi dvasingumo komponentai: (1) savęs aktualizavimas, kuris implikuoja tikrovės suvokimo brandumą, spontaniškumą, kūrybingumą, viršūnių išgyvenimus, asmeninį augimą, atsiskyrimą ir kartu bendrystę su kitais bei santykių gilumą; (2) transcendavimas, reiškiantis tikėjimą antgamtine tikrove ir jos išgyvenimą, savęs transcendavimą ir holistinį požiūrį į Būtį; (3) gyvenimo prasmės (iš)gryninimas, implikuojantis tikėjimo įkvėptą gyvenimo kryptingumo ir ontologinio reikšmingumo pajautą.

2. Iš trijų auklėjimo šeimoje stilių tik autoritetingas yra svarbus teigiamas dvasingumo prediktorius, tačiau dar svarbesnis veiksnys už autoritetingą auklėjimą yra saugus prieraišumas suaugystėje, o šį labiausiai prognozuoja saugus prieraišumas prie mamos.

3. Auklėjimo šeimoje patirtys labiau lemia vaikinų, bet ne merginų dvasingumą, ir motinos įtaka dvasingumo dimensijų formavimuisi yra didesnė nei tėvo.

4. Asmenybės raidos trajektoriją lemiančios auklėjimo šeimoje patirtys gali tarnauti ir kaip dvasingumo etiologijos veiksniai, nes asmens su(si)formuota Dievo samprata didele dalimi yra tėvams, o ypač motinai jaučiamų jausmų projekcija.

Disertacijos struktūra ir apimtis

Parengtą darbą sudaro įvadas, penki skyriai, literatūros sąrašas ir priedai. Panaudoti 427 literatūros šaltiniai, pateikiama 11 paveikslų ir 12 lentelių. Darbo apimtis – 174 puslapiai (be literatūros sąrašo ir priedų).

METODIKA

Atlikti du atskiri tyrimai.

Pirmame Humanistinio dvasingumo aprašo (kuris buvo sukurtas Humanistinio dvasingumo modelio pagrindu) validavimo tyrime dalyvavo 331 asmuo, 137 (41%) vyrai ir 194 (59%) moterys, kurių amžius 18–71 metai, vidurkis 31,2 m. (st. nuokr. 14,2). Naudoti šie tyrimo instrumentai: Humanistinio dvasingumo aprašas, Trumpas savęs aktualizavimo indeksas (Jones, Crandall, 1986), Dvasinio transcendavimo skalė (Piedmont, 1999), Gyvenimo prasmės klausimynas (Steger ir kt., 2006).

Antrame tyrime, kuriuo buvo siekiama atskleisti sąsajas tarp dvasingumo (kaip jis konceptualizuojamas mūsų siūlomame modelyje) ir auklėjimo šeimoje patirčių akademinio jaunimo imtyje, dalyvavo 514 studentų iš 74 visų mokslo sričių skirtingų pakopų studijų programų, 159 (30,9 proc.) vaikinai ir 355 (60,1 proc.) merginos, studentų amžius nuo 18 iki 57 m., amžiaus vidurkis 21 m. (st. nuokr. 2,9). Naudoti šie tyrimo instrumentai: Humanistinio dvasingumo aprašas, Tėvų autoritetingumo klausimynas (Buri, 1991), Psichologinės kontrolės skalė – jaunimo savistata (Barber, 1996), Elgesio kontrolės skalė (Barber, 2005), Prieraišumo prie tėvų ir bendraamžių aprašas (Armsden, Greenberg, 1987) bei Santykių klausimynas (Bartholomew, Horowitz, 1991).

REZULTATAI IR IŠVADOS

1. Dvasingumas yra esminė žmogaus vara su daugybe ypatingą mąstymą lemiančių išraiškos formų, leidžiančių pasiekti aukštą sąmoningumo ir informacijos integravimo bei transformavimo lygmenį, todėl jis turi būti ugdomas bet kuriame besimokančiųjų raidos etape. Nors šiandien mokslinėje literatūroje pateikiama daug dvasingumo modelių, matų ir su dvasingumu siejamų konstruktų, juose visuose galima išskirti tam tikrus bendrumus, arba vienodus komponentus, tokius kaip tikėjimas aukštesne jėga (kitaip – transcendavimas), gyvenimo prasmė bei kiti asmens su-

sitelkimo, mąstymo gelmės, platumo ir brandumo, nesavanaudiško tiesimosi į kitą žmogų bei kuriamos vidinės ir gyvenimo gerovės dėmenys.

2. Mūsų sukurtas teorinis-empirinis humanistinio dvasingumo raiškos modelis apima svarbiausias dvasingumo dimensijas, arba komponentus, modelyje įvardijamus kaip savęs aktualizavimas, transcendavimas ir gyvenimo prasmės (iš)gryninimas.

3. Humanistinio dvasingumo modelio pagrindu sukurtas ir atskiru tyrimu (N=331) validuotas 40-ies teiginių Humanistinio dvasingumo aprašas (HDA), kurį sudaro trys modelio komponentus atitinkančios skalės, pasižymi tinkamomis psichometrinėmis savybėmis ir gali būti naudojamas tyrimuose kaip dvasingumo matas, nes:

   3.1. Pirminį Humanistinio dvasingumo aprašo variantą vertinusių keturių ekspertų sutarimas dėl daugumos teiginių tinkamumo patvirtina aprašo turinio validumą.

   3.2. Faktorių analizės išskirti trys faktoriai patvirtina skalių sudėtį, o gerą skalių teiginių vidinį suderintumą rodo nustatytos aukštos Cronbacho alfa koeficiento reikšmės.

   3.3. Tyrimo nustatytas ir tinkamas viso instrumento pakartotinio testavimo patikimumas.

   3.4. Apskaičiuotos koreliacijos su kitais tuos pačius konstruktus matuojančiais instrumentais statistiškai reikšmingos, jų reikšmės patvirtina aprašo skalių konstruktų konvergentinį validumą.

4. Pagrindinio disertacinio tyrimo (N = 514), kuriuo buvo siekiama atskleisti sąsajas tarp humanistinio dvasingumo ir auklėjimo šeimoje patirčių, nustatyta, kad aukštas humanistinis dvasingumas būdingas 10,9 proc. tyrimo imties dalyvių, vidutinis – 70,6 proc., o žemas – 18,5 proc. dalyvių.

5. Dalyvių įverčių palyginimas pagal atskiras mokslo sritis atskleidė, kad skirtumai tarp visų mokslo sričių atstovų bendrų HDA įverčių vidurkių nėra statistiškai reikšmingi. Palyginimas pagal atskirus humanistinio dvasingumo komponentus rodo, kad skirtingų mokslo sričių studentai reikšmingai skiriasi tik pagal gyvenimo prasmės (iš)gryninimo kintamąjį – ir humanitarinių, ir socialinių mokslų sričių studentų vidurkiai reikšmingai aukštesni už fizinių ir technologijos mokslų sričių studentų vidurkius.

6. Tyrimo dalyvių skirtumų pagal lytį analizė atskleidė, kad merginos surinko aukštesnius HDA, transcendavimo bei gyvenimo prasmės (iš) gryninimo įverčius nei vaikinai, o reikšmingai nesiskiria vaikinai nuo merginų tik pagal HDA Savęs aktualizavimo skalės įverčių vidurkius.

7. Tyrimo nustatytos šios sąsajos tarp humanistinio dvasingumo ir auklėjimo šeimoje patirčių:

   7.1. Ir merginų, ir vaikinų autoritetingas auklėjimas reikšmingai susijęs su bendru humanistiniu dvasingumu, nors vaikinams šis ryšys stipresnis ir todėl svarbesnis; be to, su autoritetingo auklėjimo stiliumi teigiamai koreliuoja ir merginų, ir vaikinų transcendavimo lygmuo, o vaikinams šis stilius koreliuoja ir su gyvenimo prasmės (iš)gryninimu bei savęs aktualizavimu. Be to, abiejų tėvų autoritetingas auklėjimas teigiamai susijęs su taikoma elgesio kontrole ir neigiamai – su psichologine kontrole.

   7.2. Ir merginoms, ir vaikinams nustatytos neigiamos ir statistiškai reikšmingos koreliacijos tarp valdingo auklėjimo stiliaus ir bendro dvasingumo, nors vaikinams šis ryšys kiek stipresnis. Visai tyrimo imčiai atskleistas dar stipresnis neigiamas ryšys tarp valdingo auklėjimo ir savęs aktualizavimo. Valdingas auklėjimo stilius neigiamai koreliuoja ir su saugiu prieraišumu prie tėvų bei tėvų elgesio kontrole ir teigiamai – su tėvų psichologine kontrole.

   7.3. Leidžiantis auklėjimo stilius merginoms nėra reikšmingai susijęs su bendru dvasingumu, o vaikinams ši sąsaja labai reikšminga ir teigiama. Be to, vaikinams šis stilius reikšmingai koreliuoja su dviem dvasingumo dimensijomis – savęs aktualizavimu ir gyvenimo prasmės (iš)gryninimu, o merginoms – tik su savęs aktualizavimu. Ir merginoms, ir vaikinams leidžiantis auklėjimas neigiamai susijęs su tėvų psichologine kontrole, tačiau sąsajos su elgesio kontrole skiriasi – merginoms jos nėra reikšmingos, o vaikinams šis auklėjimo stilius reikšmingai ir teigiamai, tačiau nestipriai susijęs tik su motinos elgesio kontrole. Galiausiai leidžiantis auklėjimas merginoms labai reikšmingai koreliuoja su jų saugiu prieraišumu prie abiejų tėvų, o vaikinams tik su saugiu prieraišumu prie motinos, bet ne prie tėvo.

   7.4. Autoritetingas auklėjimas yra vienintelis svarbus teigiamas dvasingumo prediktorius, kai į regresijos lygtį kaip nepriklausomi

kintamieji įtraukiami tik auklėjimo šeimoje stiliai, ir autoritetingo auklėjimo reikšmingumas išlieka į modelį įtraukus papildomus dalyvių lyties, amžiaus bei psichologinės ir elgesio kontrolės nepriklausomus kintamuosius, nors tuomet kiti du svarbūs ir statistiškai reikšmingi dvasingumo prediktoriai yra moteriška lytis ir amžius. Tačiau autoritetingas auklėjimas tampa nebesvarbus dvasingumo prediktorius, jeigu jį kontroliuojant į regresijos lygtį šalia kitų kintamųjų įtraukiamas prieraišumo suaugystėje kintamasis. Iš viso to išplaukia, jog svarbiausi šio tyrimo atskleisti dvasingumo etiologijos veiksniai yra moteriška lytis, amžius ir saugus prieraišumas suaugystėje. Prieraišumo suaugystėje kintamasis svarbesnis dvasingumo etiologijai nei bet kuris auklėjimo stilius.

7.5. Nors motinos ir tėvo psichologinė kontrolė nėra reikšmingas humanistinio dvasingumo prediktorius, žemas jos lygis padeda prognozuoti autoritetingą auklėjimą, tačiau abiejų tėvų psichologinė kontrolė nėra sąsają tarp autoritetingo auklėjimo stiliaus ir dvasingumo medijuojantis veiksnys, nes tiesiogiai autoritetingas auklėjimas prognozuoja dvasingumą stipriau.

7.6. Panašiai ir abiejų tėvų elgesio kontrolė nėra reikšmingas humanistinio dvasingumo prediktorius, tačiau ji padeda prognozuoti autoritetingą auklėjimo stilių. Be to, elgesio kontrolė nėra sąsają tarp autoritetingo auklėjimo stiliaus ir dvasingumo medijuojantis veiksnys.

7.7. Iš visų tyrime nagrinėjamų kintamųjų svarbų dvasingumo etiologijos veiksnį – saugų prieraišumą suaugystėje – prognozuoja tik saugus prieraišumas prie motinos; o šio teigiami prediktoriai yra autoritetingas auklėjimo stilius ir motinos elgesio kontrolė, o neigiamas – motinos psichologinė kontrolė.

7.8. Vaikinų saugus prieraišumas prie motinos medijuoja ryšį tarp autoritetingo auklėjimo ir dvasingumo, o merginų prieraišumas prie motinos tokio ryšio nemedijuoja, t.y., merginoms autoritetingo auklėjimo poveikis dvasingumui nuo prieraišumo prie motinos nepriklauso. Tai dar kartą patvirtina jau anksčiau mūsų tyrimo atskleistą tendenciją, kad vaikinams santykio su tėvais, o ypač motina, įtaka dvasingumui didesnė nei merginoms.

8. Apibendrinant šio disertacinio tyrimo rezultatus galima teigti, kad asmenybės raidos trajektoriją didele dalimi lemiančios auklėjimo šeimoje patirtys gali tarnauti ir kaip dvasingumo etiologijos veiksniai, nes žmogaus dvasinė raida dažnai vyksta pagal principą „kaip su tėvais, taip ir su Dievu", ir asmens suformuota Dievo samprata didele dalimi yra tėvams jaučiamų jausmų projekcija. Tačiau teigti, kad auklėjimo šeimoje patirtys labiausiai lemia žmogaus dvasinio vystymosi trajektoriją būtų tolygu redukcionistinės *ad hoc* raidos hipotezės priėmimui, ir tai patvirtina mūsų sudaryti hierarchinės regresijos modeliai, pagal kuriuos tyrime analizuoti auklėjimo šeimoje patirtis atspindintys kintamieji paaiškina tik nedidelę dvasingumo kintamojo dispersijos dalį.

DOCTORAL STUDENT RESUMÉ

Simona Kontrimienė is a lecturer of English for Specific Purposes (psychology) at the Institute of Foreign Languages of the Faculty of Philology at Vilnius University and a professional English<>Lithuanian translator and editor.

She holds several degrees from Vilnius University: BA in English Language & Literature (1994), MA in English Translation (1996) and BA in Psychology (2011). From 2012, Simona Kontrimienė has been a doctoral student of education at Vilnius University Institute of Educational Sciences. During her doctoral studies, she prepared several scientific publications, presented the findings of her research at international and local scientific conferences and has been actively engaged in editing and translation of academic texts.

Research interests: spirituality and spirituality-related constructs, development of personality, parenting.

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Kontrimienė, S. (2014). Studentų adaptyvaus ir neadaptyvaus perfekcionizmo ir patirto auklėjimo stilių ryšys. *Acta Paedagogica Vilnensia*, 33, 96–115.

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Kontrimienė, S. Assessing Spirituality as an Ultimate End: Development and Validation of the Humanistic Spirituality Inventory (article submitted to Boston University's *Journal of Education*).

Published translations:
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The paper titled "Relationships Among Adaptive and Maladaptive Perfectionism and Perceived Parenting Styles" read at the *3rd International Multidisciplinary Scientific Conference on Social Sciences and Arts*, August 23–31, 2016, Albena, Bulgaria.

The paper titled "Ensuring That Education Is Not One-Legged: The Humanistic Spirituality Inventory and Its Psychometric Properties" read at the international scientific conference *Education Policy and Culture: Consistent and Radical Transformations*, October 21–22, 2016, Vilnius University.

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Simona Kontrimienė yra Vilniaus Universiteto Filologijos fakulteto Užsienio kalbų instituto lektorė ir profesionali anglų<>lietuvių k. vertėja bei tekstų redaktorė. Vilniaus universitete 1994 metais jai suteiktas anglų filologijos bakalaurės laipsnis, 1996 m. – anglų kalbos magistrės (vertėjos iš/į anglų kalbą) laipsnis, 2011 m. – psichologijos bakalaurės laipsnis.

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Doktorantūros studijų metu Simona Kontrimienė parengė keletą mokslinių publikacijų, pristatė disertacijos tyrimo rezultatus tarptautinėse mokslinėse konferencijose Lietuvoje ir užsienyje bei aktyviai užsiėmė mokslo veikalų vetimo ir redagavimo veikla.

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Kontrimienė, S. Assessing Spirituality as an Ultimate End: Development and Validation of the Humanistic Spirituality Inventory (straipsnis įteiktas Bostono universiteto žurnalui *Journal of Education*).

Mokslo veikalų vertimai iš ir į lietuvių kalbą:
Butcher, J. N., Graham, J. R., Ben-Porath, Y. S., Tellegen, A., Dahlstrom, W. G., Kaemer, B. (2013). *MMPI-2^{TM}: Minesotos daugiafazis asmenybės aprašas-2^{TM}. Administravimo, skaičiavimo ir interpretavimo vadovas.* Vilnius: Vilniaus universiteto leidykla. (1–3 skyrių vertimas (1–162 p.).

Žemaičių kultūros savastys II T. Epochų *jungtys*. (2013). Vilnius: Šilalės kraštiečių draugija. (Santraukos *The Selfhood of Samogitian Culture: Connecting Epochs* vertimas).

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