



THE IMPORTANCE OF SPIRITUALITY IN THE CONTEXT OF LIFE HARDINESS, STRESS AND SELF-CONCEPT OF PERSONALITY AS BIOPSYCHOSOCIAL-SPIRITUAL MODEL

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ABSTRACT

This article reports on the conceptual and empirical development of an instrument to measure life hardiness and spirituality, intended explicitly for studies of health. Progress in the study of health relations was hindered by the lack of an adequate measure of personality qualities and spirituality

The aim of the study was to investigate whether there is a relationship between the spirituality of the personality and the life hardiness, the level of stress and the factors of the biopsychosocial mental model, which outlines the "self-concept" of the personality

The scope of this study covered several questions: 1. Is there a statistically significant relationship between life hardiness and biopsychosocial model factors? 2. Is there any relationship between spirituality and other factors of the biopsychosocial-spiritual model? 3. Is there a relationship between spirituality and stress level? 4. Are there statistically significant differences between age and gender groups when analyzing spirituality, stress level and biopsychosocial-spiritual model factors?

Total of 140 people, aged 18 to 80 (Mdn = 39; SD=7,05) participated in the study. By gender: 66 men and 74 women. By age group: 18-25 years – 48 participants, 26-50 years – 54 participants, 50-80 years – 38 participants. In order to conduct research Life Hardiness Test (Maddi, 2000.), "Biopsychosocispiritual Inventory" (Biopsychosocispiritual Inventory (BioPSSI); Katerndahl D., Oyiriaru D., 2007; Spiritual Assessment Scale; Hatch, R. L., Burg, M. A., Naberhaus, D. S., Hellmich, L. K., 1998 and how satisfied with life-stress level Walter W.Hudson, 2002), were used. Data was processed in Microsoft Excel and SPSS program. Work carried out in humanistic-systemic perspective where the development of spirituality is humane individual self-realization basis.

Results demonstrated that there is statistically significant and close relation between internal life hardiness and stress level, spiritual and factors of Biopsychosocispiritual model, statistically significant and close correlation between spirituality and factors of Biopsychosocispiritual model, statistically significant and close relation between spirituality and self-concept. It was also discovered that there is no statistically significant difference between male and female groups when analysing spirituality and factors of Biopsychosocispiritual model.

Keywords: Spirituality, Stress, Satisfaction of life, Life hardiness, Biopsychosocial-Spiritual (BioPPS-spiritual) Model.

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The current period of social change is the time of dramatic alteration of living conditions (devaluation of old, habitual values, instability of social structures, changes in the social environment, loss of social development prospects, destruction of traditional spiritual foundations) on one hand, and, on the other hand, it is a certain stage in the development of state and society. In overcoming everyday difficulties, vitality and spirituality may become the stronghold of individual potential. Resilience characterises the ability of a person to withstand stressful situations. Resilience is a system of beliefs about oneself, about the surrounding world, and about one's relationships with this world. The practical aspect of resilience is determined by the role this personality factor plays in withstanding stress, and primarily in stressful situations related to professional activity. It is resilience that is the main factor determining the impact of stressogenic factors (including chronic ones) on somatic and spiritual health, as well as on successful functioning.

Nowadays, however, resilience does not build sufficient capacity if in our daily life and life philosophy we turn away from spirituality.

Spiritual knowledge of human nature has been in existence for thousands of years, but both in social life and social sciences, its study has not been sufficiently addressed. Consequently, spirituality is not generally understood as quality, depth, integrity, and harmony of personality.

It is expedient to consider spirituality from the point of view of microcosm and macrocosm, thus, expanding and deepening the spectrum of the problems addressed by the psychology of spirituality. We have an approximate understanding of a person as a mechanism, but not as a living (active and free) being. Therefore, the more active and free people are, the worse is our understanding of them.

However, an increasing number of professional psychologists start recognising the need to explore spiritual processes of personality development. The soul is not only a distinctive reality of the natural world, but also a reality with a completely different meaning. The soul is not nature but freedom and the human ultimate value. The spiritual character and spiritual value of a person is determined not only by their psychological nature, but also by the union of freedom of choice with the "spiritual self" of the individual. Examining aspects of human freedom, Berdyaev specially noted its connection with the soul: "The soul is not only freedom but also a meaning. The meaning of the world is spirituality." (Berdyaev, 1993)

If anyone says that life and the world are meaningless, they simultaneously allow for the existence of a meaning which is higher than this life and the world. The soul and spirituality process, transform and give clarity to the natural and historical world, bringing freedom and meaning to it. To remove the spiritual from psychology means to make the psyche (soul, inner world) of a person inanimate and, thus, to stop the evolutionary development of society. Spirituality harmonises the inner world of the individual, and in the external social world, it finds its expression in actions, behaviour, and activities. This expression comes as if objectified in the real world, whereas spiritual revival and its dynamic development take place in the inner world of a person. Spirituality is the life task of man. Paradoxically, the expression of spirituality is realised by the inner spiritual power of a person, and that is why its growth cannot be brought about or facilitated by non-spiritual states. The higher is never born from the lower which does not have any similarity with the higher and its potential. The spiritual development of personality is the actualisation of its capabilities. Life experiences such as, for example, suffering due to illness or poverty, injustice or betrayal, do not contain any spiritual part, but they can nevertheless awake spiritual power in the individual. However, the awakening of spiritual power means that although hidden, in a dormant state, this power has always been in existence. Our spiritual essence is part of human creative power to become aware of the functioning of Supreme Laws in daily processes and of our part in these processes. Answering the question about the source of true spirituality, Berdyaev argued that Spirituality may not be at the heights of civilisation. It is also important to understand that spirituality is not an absolute antithesis to body or soul - it subjugates both body and soul, and then transforms them. Spirit is first and foremost a liberating and transformative force. A person with a pronounced spirituality is not the one who has departed from the worldly and historical life. Such people are fully involved and actively participating in the worldly and historical life, but they are free from its power and transform it. (Berdyaev, 1993)

Spiritual and unspiritual in the human psyche are important psychological categories of spirituality. These two categories are dichotomous like "alive and dead", "good and bad", "constructive and destructive", and so on. The essence of spiritual life is love, creation and co-creation, whereas unspiritual signifies the absence of love, which in turn breaks a hole in the personal system of protection and prohibits from attaining self-realisation. The Evil is not a Strength – it is only a Caricature of Strength (Vidnere, 2015) In the same way, the unspiritual is a distortion of the spiritual. The unspiritual, being a distortion, manifests itself as an imitation of what has already been created, whereas the spiritual is the true creative beginning. The unspiritual is not the only antagonist of the spiritual, there is also a negative emotional attitude towards others. No wonder they say: "There is a thin line between love and hate", or "A heart tired of hate will never learn to love." The personality has been already tired of the negative impact of the external world and the suppression of inner emotional outbursts, so it strives for spiritual rebirth. Social revival is not possible without the spiritual revival of the individual - a restored individual self-actualises and adds spiritual value to society.

In the process of spiritual rebirth, the following prospects of development arise, namely: a) knowledge and awareness of one's multifaceted "I", understanding one's connection with the highest spiritual values, b) self-determination, c) awareness of one's mission and place in life, d) striving for inner harmony. The attainment and appreciation of spiritual gifts expands the boundaries of emotional experience, makes it deeper and more intense. The attainment is based on heightened emotional perception, shared experiences and empathy to others; accumulation of wisdom in the process of acquiring life and spiritual experience, search for the meaning of life; connecting life phenomena, one's self-development and connections with the awareness of the sources of Higher Spirituality; the development of creative individuality as an inimitable, original and unique personality trait, with this creative individuality emerging as an intrinsic value and as a creative potential for self-expression capable of building not only the internal, but also the external world.

Positive experience creates contentment, a sense of security, and provides for acceptance of other people. Often, its acquisition is based in the positive experience of other people (parents, relatives, friends, and acquaintances), and then that kind of experience exists as long as its sources stay. Becoming aware of the nature of positive experience and its acquisition, people can sense power as well as powerlessness, with both feelings hidden from outside. As a result, the less is acquired through one's own force and abilities, the more this individual is dominated by the shadowy desires of obtaining external power. The need for recognition, the desire to control and influence others are both born from the feeling of fear of one's own powerlessness, the fear of being "oneself", and hence is the desire to be "above the rest". It is particularly evident when people are satisfied with themselves, with their life achievements, with their financial situation and social status; they tend to hold to a belief that they have achieved the top of their spiritual development. However, if the habitual behavior no longer brings success, if the habitual way of thinking no longer produces the desired result, the person faces an existentialist crisis, which in turn creates negative experience. This negative experience produces fear, dejection, and inability to adequately match the positive attitude of the majority. Negative experience, however, is always unique in entering life uncontrollably and catching us emotionally unaware. We usually assess and judge others. Negative experience affects our feelings and going through it makes us start judging ourselves. We perceive negative experience as definite and affective repeatedly. However, the very experience may serve as a reference point for the genuine spiritual essence of a person. Understanding the experience lends a possibility for creative mental activity to penetrate the realm of spirituality, to reach a new integrative level. Experiencing is a creative process of understanding a separate facet of the spiritual dimension while getting a new perspective of oneself, the situation, people, and things; it teaches to compare oneself with others, to assess the burden of one's experiences, feelings, intentions, and the desire to cope with all of them.

Spiritual development occurs when the consciousness of a person expands, and their productive experience is enriched. With the expansion of the personal sphere of knowledge, not only memory and cognition develop but also perception. The spiritually and ethically significant in a person comes not from the social environment but from the inner essence of the spiritual personality. As the philosopher and Nobel Prize winner Albert Schweitzer noted, "[i]nitially, morality can only arise in the individual. When society has a bigger impact on the individual than the individual on society, there starts the degradation of culture, that is, spiritual and ethical prerequisites are leveled down." It would be a mistake to look at this as individualism and asociality. On the contrary, it confirms the existence of internal sociality, it also confirms the fact that a person is a social being and can attain full self-realisation only in society. However, a truly good and just human society is possible only if it is formed by spiritually rich and constantly developing personalities.

Carl Gustav Jung drew attention to the particular spiritual drives of a specially gifted person: "To a gifted person, his spiritual drives cover a wide range of contradictions. Thus, giftedness very rarely characterises all spiritual spheres more or less evenly." (Jung, 2021) He also singled out the spiritual functions of giftedness or "abnormally rapid growth", i.e., excessive development of the personality, and specially highlighted "moral giftedness", writing that "a gifted child faces difficulties not only in the intellectual, but also in the moral sphere, i.e., in the realm of senses." Giftedness is not an absolute value - it becomes such only if people strive for and understand universal human values so that they can put their giftedness to good use. Unfortunately, the creative potential can act destructively as well. The fact whether it leads to good or bad is determined only by a spiritually oriented person herself. It is giftedness that has such a moral imperfection that it evokes in its owner a feeling of superiority, and at the same time psychic inflation.

Consequently, the main motive that awakens to life is *a personal strive for self-realisation, the wish for demonstrating one's potential*. Life is an eternal whirl of consciousness, and it manifests in a dynamic exchange of impulses of wisdom between the microcosm and the macrocosm, between the energy-informational field of man and the energy-informational field of the Universe. The urge for creation is ignorance. *Ignorance* is good ground for creativity and freedom. Ignorance may awaken a person and bring openness. Part of the desire and willingness to face the unknown is called *intelligent ignorance*. This means that any life situation requires flexibility, creativity, spontaneity, and spirituality as a zero-base point of personality, and it corresponds to the efforts and creative potential of an individual.

The "spiritual Self" is a merge of the three primary sources, namely, the bodily, mental, and spiritual one, and their mutual growth leads to a spiritual rebirth. In the tradition of humanitarian psychology, they are called higher or "peak" experiences. As Maslov observed, "almost everyone has lived through higher experiences, but not everyone knows about it" (Maslov, 1995). Modern researchers are preoccupied with the question of the possibility of internal unity or integrity of the human, the question associated with the unity of the social character and the part given by nature. However, "in large part, the great mystery of such a unique unity has not yet been unravelled" (Brushlinsky, 1994).

In the vanguard of the methodology to research the depths of human consciousness is *structured psychosomatics*, which considers phenomena as corresponding to different levels of organisation of human existence (Minchenkov & Elpidiforov, 2002). Structured psychosomatics distinguishes seven levels of logical consciousness and analyses characteristics of each level.

The first *three levels* (perception of the environment, behaviour, self-recognition - the operational level, the division of attention, decision making, etc.) are examined by many sub-branches of psychology. *The first level - the rational level or the oral circuit* - covers bodily efforts to find protection, and it is aimed at bio-survival characteristic of the primitive phase of human evolution, when living conditions are cruel. Modern wars, cultural anomie, criminogenic environment, the power of money, and other factors keeps this circuit in continuous tension and fear. *The second level - dual-emotional level* - determines the territorial contour, which is dominated by the politics of power, political machinations, and, contrarily, patriotic orientation. The neurostructure of this circuit is controlled by emotions. As representatives of the psychosomatic approach point out, modern man is robotic, that is, he is caught in certain reflexes. False logical attitudes (e.g., irreconcilability, fanaticism, boastfulness, cowardice, etc.) very easily enter the semantic structure because survival instincts signal danger. *The third is the rational level* or the territorial semantic contour of the rational mind. The power of this circuit is in language. Words have *denotations* that relate to the sensory-existential world, and *connotations* - emotional colouring (in a poetic and rhetorical aspect). A person can be influenced by words. This is called *neophobia* - a person's fear of new semantic signals, as the new has no meaning and correspondence in the real world. Here lies the effect of demagoguery, advertising, and cults. All riches are created by the neurons of the human mind - accurate information. This wealth comprises artifacts that improve a person's life.

The fourth logical level of consciousness is associated with the system of faith, values, and beliefs of an individual, through which the individual implements his life strategies. This level can be designated as a sociosexual circuit. The sociosexual level is activated in youth, and it awakens the sexual mechanism. By examining this circuit, one can find out which "*fetishes*" are involved and how they are represented. This semantic circuit of the nervous system stores most sexual failures, the feeling of guilt, and prohibitions.

The fifth logical level of consciousness is the highest level of the integration of experience, the level of generalisation of abstractions and worldviews. Consciousness and attention are mostly drawn to internal processes, and the external is perceived through the internal paradigm. This level forms a holistic neurosomatic circuit. Such phenomena as *cure by faith, placebo effect, mythical rejuvenation, ecstasy, etc.*, have been known for thousands of years. They are called psychosomatic or neurosomatic effects. At this level operates conscience, which is an important category of the psychology of spirituality. Conscience is the *voice of spirituality*, our moral stress.

The fifth holistic neurosomatic level controls the right hemisphere of the brain; it is healing and global, and it operates with gestalts. This level is often used by various sects that engage in neurosomatic '*brainwashing*'. In this process, there are several stages, namely: 1) *isolation* (from the family, from the former place of residence); 2) *psychological submission* to the community (guru) and up to the childlike state in order to imprint a new state of submissiveness; 3) *free love*, sexual games, which are mainly supported by drugs (85% of marijuana is used to enhance erotic feelings); 4) *neurosomatic ecstasy*, which is 'gifted by the guru'. Only simpletons do not understand that they can go through all these stages on their own.

The sixth and seventh levels are the stages of self-identification and projection of the Absolute with one's personality transiting to the next level, searching for self-discovery and the meaning of life, an absolute saturation – all in all, the process of one's creative, spiritual knowledge and realisation. The sixth level is the collective neurogenetic level or circuit in which the brain operates when the nervous system sends signals from individual neurons, forming neurogenetic connections. The neurogenetic consciousness is the genetic archive of a person, the DNA archives possible and accessible in an active state of consciousness. This is the entrance to the realm of the unconscious, which allows you to talk with your "architect of evolution".

The development of psychosomatics (*soma* - body, soul, spirit), together with the psychology of spirituality (noetics), offers a way to channel the personality and understand its holistic, integrative essence, which is inconceivable without creativity and spirituality. Nowadays, the existential crisis or the crisis of the meaning of life makes us think of the effectiveness of technological civilisation (wars, environmental resources, food problems, etc.); the crisis of worldview does not rouse one to accept one's responsibility as a spiritually creative challenge. "Spiritual connection occurs through enhanced perception, awareness, understanding, and product as an expression of God's will and Higher Intelligence. (Wilber, 2006).

Problems psychology has with the study of spirituality are justified by the fact that it is difficult to conduct an experiment related to the scale of the studied phenomena in time and space, the scale presenting obstacles to observation and diagnosis. Spiritual manifestations and spiritual mechanisms of mental phenomena permeate the entire mental life of the individual. However, the significance of the study of the psychic side of spiritual phenomena is heightened by the fact that its subjective value may turn out to be higher than that of the phenomena traditionally studied by psychology such as, for example, attention, feelings, values, etc. "Spirituality is a constitutive feature: the human has a spiritual as well as a bodily and mental component, whereas animals have only the latter two, with the spiritual being a distinguishable characteristic of people, a uniquely human trait. A human being starts to behave human only if he can overcome the level of psycho-physicality of his body and treat himself so as not to hinder his progress" (Frankl, 2010).

The spirituality of the creative existence of a person not just characterises human existence, but, most likely, constitutes a person as a creator. It is this possibility which is being or existence, and existence demands one constantly go beyond one's own boundaries and into spirituality (Vidnere, 2015).

In the United States, there have been conducted studies which demonstrated the significance of mental abilities and spiritual development in the life of an adult. Spirituality is closely related to mental, emotional, and physical health (Wink, & Dillon, 2002; Wilber, 2006). In psychology, this integrative approach is associated with 'self-concept'.

If the inner core – 'self-concept' - is in balance, then a person can live with a sense of coherence, feel healthy and happy. However, spirituality or spiritual growth is essential for inner balance, as without it a person cannot be in harmony and in balance (Frankel, & Quill, 2005). As Sulmasy clearly outlined: "A human person is a being in relationship—biologically, psychologically, socially, and transcendentally, and therefore only a "holistic" or biopsychosocial-spiritual model can provide a foundation for treating patients holistically" (Sulmasy, 2002).

Life hardiness (LH) depends to belief system about themselves, the world and relationship with the world. This disposition includes three relatively autonomous components: commitment, control and risk acceptance. These components and the common life of the strength of expression does not develop internal tension in stressful situations.

Intervention (commitment) is evaluated as "the belief that engaging in ongoing personality that maximize the opportunity to find something important and interesting" (Maddi, 1998). Man with the development of intervention components gaining satisfaction with their performance. In contrast, such a lack of confidence creates a sense of exclusion. "If you feel the self-confidence and the fact that the world is generous, you have involvement" (Maddi, 1984).

Control (control) is the belief that the fight allows affect the ongoing results, but also its effect is not absolute and success is not guaranteed. As a contrast there goes the feeling of helplessness. A man with a highly developed control components felt that he chooses his actions and his way.

Risk acceptance (challenge) – the human belief that everything that is happening to him is contributing to his development on the basis of the knowledge gained from experience – no matter positive or negative.

Stress affects the emergence of variety of factors: the body's innate vulnerability (for example a tendency to different morbidity), external events, human beliefs, his ability to cope with stressful situations (Maddi, Kobasa, 1984). The impact of the first two factors is not always subject to control, but to transform copingstrategy of life and contribute to the development of resistance dialed effects – stress – reduction.

Life hardiness has a great impact on the assessment of the situation. On the other hand, it helps to activate the strength of life overcoming difficulties. It stimulates concern for personal health and well-being (eg., daily morning routine, diet maintenance, etc.). Covered programs must be based on tension and stress experienced by a person who does not become chronic and does not lead to morbidity psychosomatics.

Russian scientist D. Leontief (2007) drawn up methodologies approbation, expressed by S. Madi theory, emphasizing that the strength of life is not only essential in times of stress, but it also constitutes one of the most important personality of creative potential of developmental factors. The concept of stress has had a major impact in different areas of science that are sutied by the man. The scientific concept of a significant impact on Canadian scientist Hans Selye (Selye, 1983) pathophysiological studies were further extended in medicine, psychology, sociology and other science studies. Stress is body's non-specific response to exposure of harmful agents in the form of general adaptation syndrome. Stress is a moral or physical congestion, in which the individual comes, if he threatens to go beyond his ability or power limits. Stress is person's everyday life inseparable part but it varies greatly in the depth of influence, strength and duration of these effects on the expression of the body. Stress can be also considered as a positive adaptive factor in adapting to the changing social conditions of life. However, body's various systems (central nervous, endocrine and immune system) reserve capacity at the moment of exhaustion, stress can cause different types of pathological phenomena.

In psychosomatics, along with the self-concept, American psychiatrist George Engel originally developed the Biopsychosocial model (Engel, 1977, 2005), the model evaluating BioPPSSpiritual factors, functions and state of health. The model determines that diseases and health are both the result of the interaction of psychological, social, and spiritual factors.

RESULTS

The one of research goal is to find out the existence of links between spirituality, and factors of the self-concept model - BioPPSS . The study participants are 140 respondents: , aged 18 to 80 (Mdn = 39 ; SD=7,05) participated in the study. By gender: 66 men and 74 women. By age group: 18-25 years – 48 participants, 26-50 years – 54 participants, 50-80 years – 38 participants. The proportion of participants in the group can be seen in tables 1-3.

The research methods we were used the Biopsychosociospiritual Inventory (BioPPSS) (Katerndahl & Oyiriaru, 2007). To determine whether there is a statistically significant relationship between the Cronbach's alpha of the BioPPSS spiritual dimensions and statistical indicators, the correlation coefficient was calculated (see Table 1). In addition, we can provide a description of the general stress level of the participants; it is very high for 13% of the participants and moderately high for 68% of the participants. This means that the social situation in the country is not very favorable for the well-being of the personality and the personality has important levers for promoting life hardiness. (table 4)

Components of the biopsychosocial model: by physical factors, psychological factors, social factors, spiritual factors and functional factors. (table 7-10) and BioPPSS factor levels are reflected below. (Figura 1) From these indicators, we can conclude that the participants pay the most attention to maintaining their health to physical factors. It can be seen from Figure 2 that there are no outliers or extreme values in the boxplot of the components of the biopsychosocial model for the variable Physical Factors. The absence of outliers or extreme values indicates that the distribution of the data for the variable Physical Factors is likely to follow a normal distribution. According to the variable Psychological factors, there are no outliers or extreme values. The absence of outliers or extreme values indicates that the distribution of the data for the Psychological Factors variable is likely to follow a normal distribution. There are no outliers or extreme values for the Social Factors variable. The absence of outliers or extreme values indicates that the distribution of the data for the variable Social Factors is likely to follow a normal distribution. There are no outliers or extreme values for the Mental Factors variable. The absence of outliers or extreme values suggests that the distribution of the data for the Mental Factors variable is likely to follow a normal distribution. There are no outliers or extreme values in the Functional Factors variable. The absence of outliers or extreme values indicates that the distribution of the data by the variable Functional Factors is likely to follow a normal distribution. Chart of average values for life endurance (LH). Although the sum of the mean and standard deviation of the LF Total indicator is 80.72 (standard deviation 18.53), the indicators indicate a reduced threshold of life endurance for the respondents - 69.6.

Summarising the results, it can be concluded that the obtained indicators of the Cronbach's alpha of the biopsychosociospiritual dimensions are quite high. For the scales "physical factors" $\alpha=0.92$ and "psychological factors", $\alpha=0.84$, for the scale "social factors", $\alpha=0.94$, for the scale "spiritual factors", - the highest, $\alpha=0.95$, and for the scale "functional factors", $\alpha=0.92$. (see Table 12). From the table we can see that self-assessment of stress level has a significant negative correlation with satisfaction with life and degree of spirituality. ($-.79^{**}$); the higher the stress, the less satisfied a person is with life and the less he thinks about the importance of spirituality in his life. Spirituality is particularly highly correlated with life satisfaction in general. The more a person is satisfied with life, the less stress there is and he can focus more on spiritual issues and practices on a daily basis. On the other hand, endurance of life significantly positively correlates with involvement in the social environment, ($.93^{**}$), control of one's life ($.91^{**}$) and the ability to accept life challenges ($.89^{**}$). The mental factor is particularly significant ($.61^{**}$) and generally provides a significant correlation ($.50^{**}$). The functional factors of the BioPPSS Spiritual model are generally significantly correlated with social involvement ($.18^{*}$); this means that a person can have a significant negative social experience, but further social involvement of the personality, physical and psychological health remain important.

The U-Mann-Whitney test was used to investigate gender differences (Figure 2). The Mann-Whitney U-test is designed to evaluate differences in the level of a trait in two independent groups: Women and Men. There are no significant differences according to the variables Life Resilience, Involvement Control, Challenge, Spiritual level, Biopsychosocial Model, Psychological Factors, Social Factors, Mental Factors, Functional Factors. To explain who has a higher level of stress factors, spirituality and life satisfaction, let's turn to the ranking table. For those with a higher mean rank, this feature is more pronounced when statistically significant differences were detected. Plot of mean values for women and men by biopsychosocial model components: by physical factors BF, psychological factors PF, social factors SF, mental factors SPF and functional factors FF. Stress self-assessment level – Higher for men ($U = 374$; $p < .001$); BioPPSS Model – No differences were found ($U = 2009$; $p = .071$); Physical factors - No differences were found ($U = 2105.5$; $p = .16$); Psychological factors - No differences were found ($U = 2308.5$; $p = .58$); Social factors – No differences were found ($U = 2082$; $p = .13$); Spiritual factors - No differences were found ($U = 2149$; $p = .22$); Functional factors - No differences were detected ($U = 2253$; $p = .43$). Life Resilience – No differences were found ($U = 2372$; $p = .77$); Engagement – No differences were found ($U = 2323.5$; $p = .62$); Control - No differences were detected ($U = 2304$; $p = .56$); Challenge - No differences were detected ($U = 2290.5$; $p = .53$); Satisfaction with life – Higher for women ($U = 508.5$; $p < .001$); Levels of spirituality – Higher for women ($U = 10.0$; $p < .001$).

Next, it was determined whether there are differences between the degrees of BioPSS, stress, life endurance, life satisfaction and spirituality in the different age groups" according to the nominal variable "Age group", the participants were divided into three groups: "18-25 years", "26-50 years" and "50+ years". (Figure 3). During the study of differences in stress, life satisfaction and spirituality, the Kruskal-Wallis H-test was used, which is intended for evaluating the level of differences in several independent groups. In response to the hypothesis about differences in age groups, it became clear:

- There are at least two groups where the levels of signs have a natural difference. They are the age group of 18-25 years and the age group - of 50 and over; large differences appeared in indicators such as the level of stress self-assessment, satisfaction with life and levels of spirituality. Small differences appeared in indicators such as psychological factors, functional factors, life hardiness and involvement. In the other factors, the effect size η^2 was small.

CONCLUSIONS

The study provided answers - significant correlations for the BioPPSS mental model of personality with all comparative methodologies, which showed high reliability indicators. Answer to the main hypothesis: Are there significant relationships between the factors of the Biopsychosocial-spiritual model? - Is positive.

Self-assessment of stress level has a significant negative correlation with life satisfaction and level of spirituality. (-.79**); the higher the stress, the less satisfied a person is with life and the less he thinks about the importance of spirituality.

The importance of spirituality is particularly highly correlated with satisfaction with life in general. The more satisfied a person is with life, the less stress they have and the more they can focus on spiritual issues and practices in everyday life.

On the other hand, endurance of life (LH) significantly positively correlates with involvement in the social environment, (.93**) control over one's life (.91**) and the ability to accept life challenges (.89**). Although the functional and physical factors of the BioPSS model are slightly higher, it nevertheless indicates the probability of serious risk problems for life expectancy. Plot of mean values by life endurance components: by involvement in CM, control CT and challenge CH. Involvement in social activities the average and standard deviations of the total indicator 37.64 (standard deviation 8.08) indicate a possible insufficiency of respondents' social activities or alienation from them. It is also related to the respondents' lack of social participation...as evidenced by the election results, etc. social activities. The results of controlling one's life are also problematic: -The rate of risk acceptance has increased: - The average and standard deviation of the total indicator is 13.91 (standard deviation 4.39), so the respondents are ready to take reckless risks, to accept also such challenges that can negatively affect life endurance and increase the stress level (for example, driving higher speed, take loans, be aggressive, make hasty decisions, etc.)

Endurance of life significantly positively correlates with all factors of the BioPsihoPhysioSocioGariga model, the mental factor is especially important (.61**) and in general provides a significant correlation (.50**).

The functional factors of the BioPSS model are generally significantly correlated with social involvement (.18*); this means that a person can have a significant negative social experience, but further social involvement of the personality, physical and psychological health remain important.

Life Hardiness, especially living situation control capability and readiness to risk is lower, when there is an increased level of stress. High level of stress, increased sense of injustice, integrity problems are associated with low spirituality. Life Hardiness and ability to control their lives are related to the stress level. Life Hardiness promotes spirituality resources to increase.

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APPENDICES

Characterization of the BioPSS model: Description of participants (Table1-3)

Distribution of participants by gender

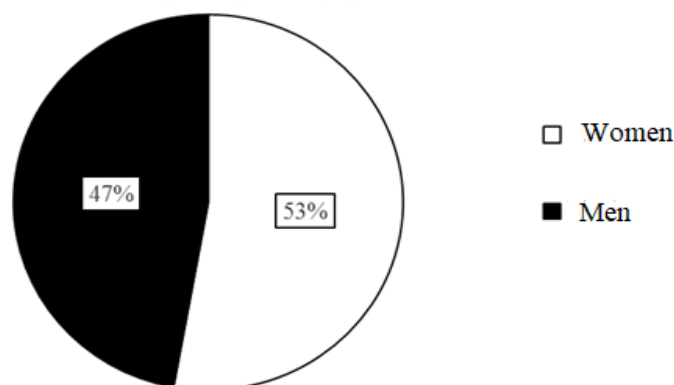


Table 1.

Distribution of participants by age group

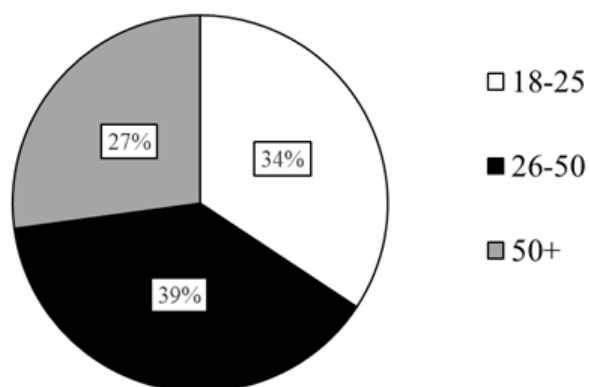


Table 2.

Distribution of participants by education level

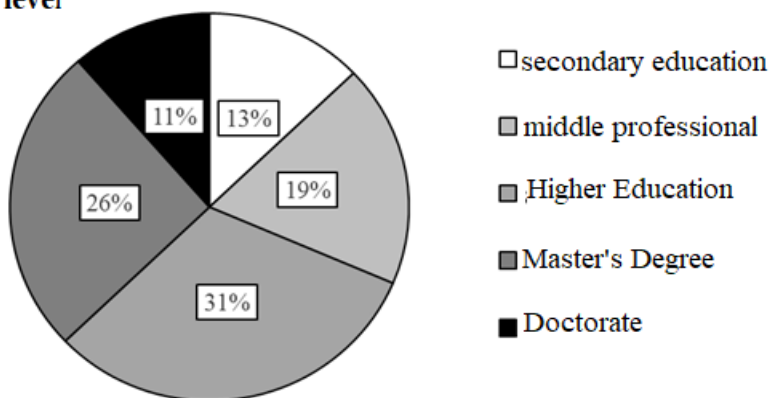


Table 3.

Stress level distribution

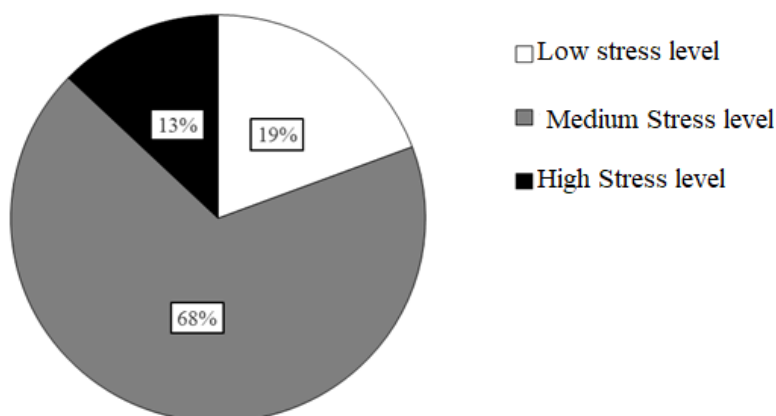


Table 4.

Stress level of participants. (table 4)

Distribution of life hardiness(LH) levels

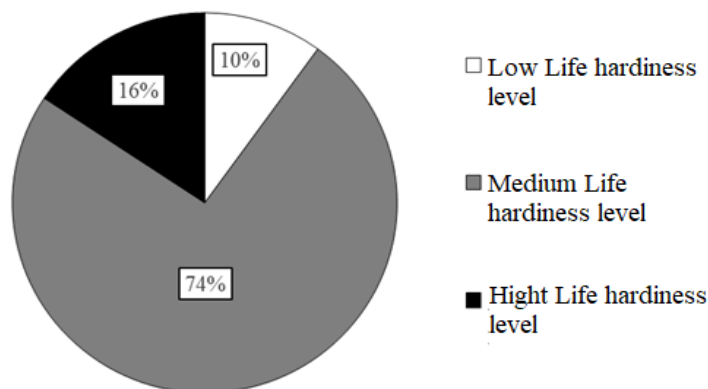


Table 5

Assessment of levels of physical factors of BioPPSS

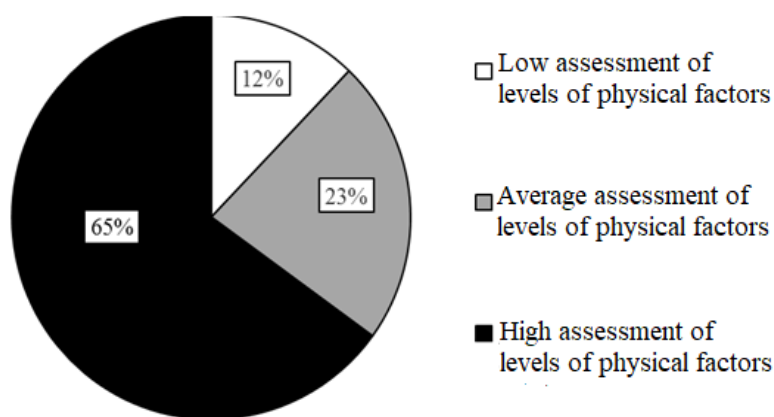


Table 6.

Components of the biopsychosocial model: by physical factors, psychological factors, social factors,spiritual factors and functional factors.(table 7-10)

Evaluation of the levels of psychological factors of BioPPSS

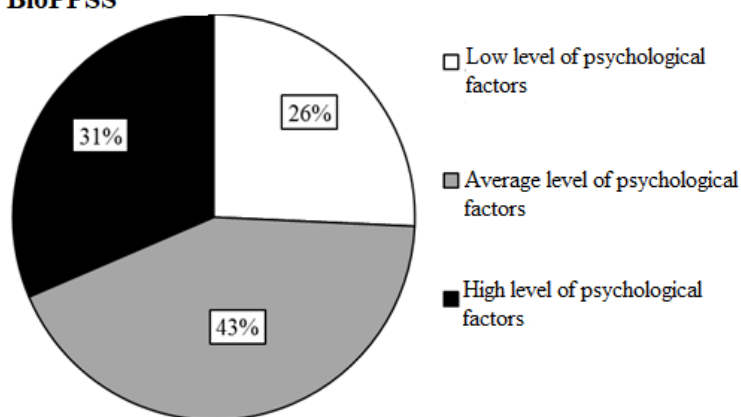


Table 7.

Distribution of levels of social factors BioPPSS

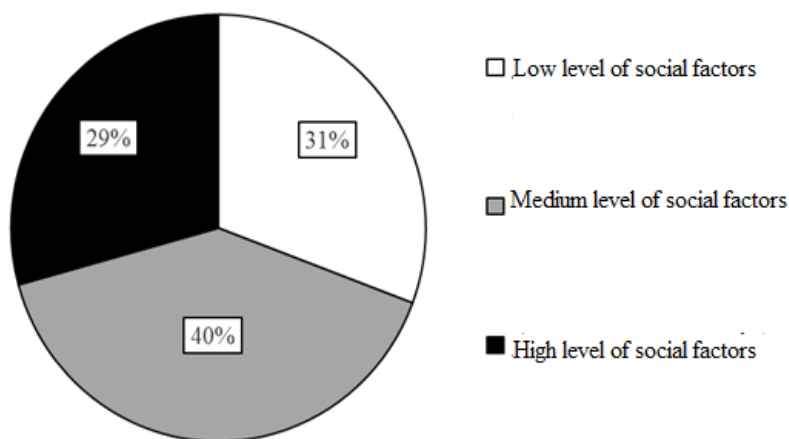


Table 8.

Distribution of Spiritual factors of BioPPSS

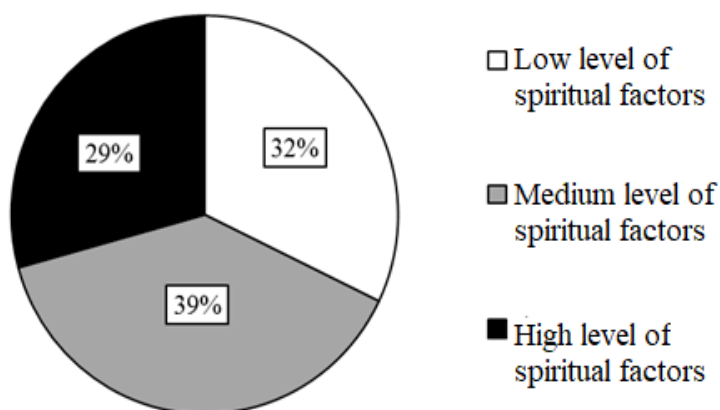


Table 9.

BioPPSS functional level distribution

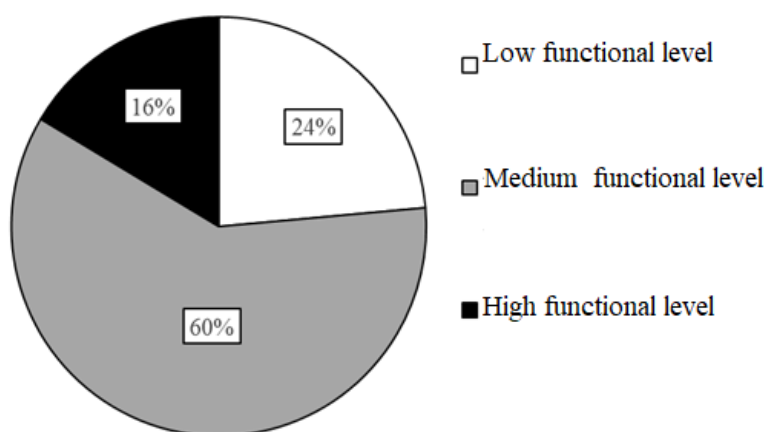


Table 10.

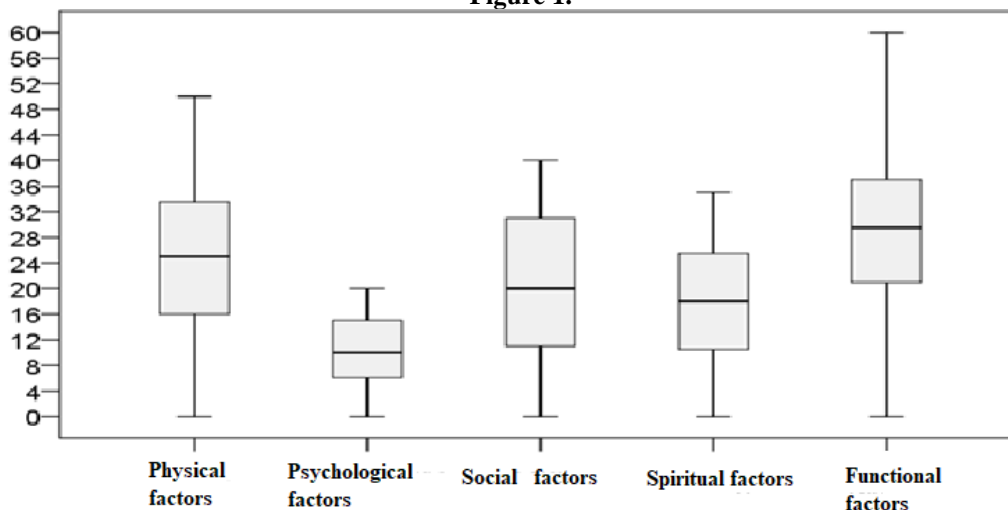
Cronbach's alphas of the biopsychosociospiritual dimensions and descriptive statistics of the survey.

(Table 11)

Cronbach's alphas of the biopsychosociospiritual dimensions and descriptive statistics of the survey								
Factors of Biopsychosociospiritual model	a	M	SD	Mnd	Min	Max	A	E
Physical factors	.92	14,45	7,87	20	4	33	0,69	-0,36
Psychological factors	.84	10,28	3,64	18	7	17	0,40	-1,35
Social factors	.94	20,01	7,46	36	8	30	-0,32	-1,40
Spiritual factors	.95	19,58	6,42	34	8	28	-0,49	-0,98
Functional factors	.92	21,25	10,59	25	4	42	0,41	-0,70

Box plots by components of the biopsychosocial model: by physical factors, psychological factors, social factors, spiritual factors and functional factors.

Figure 1.



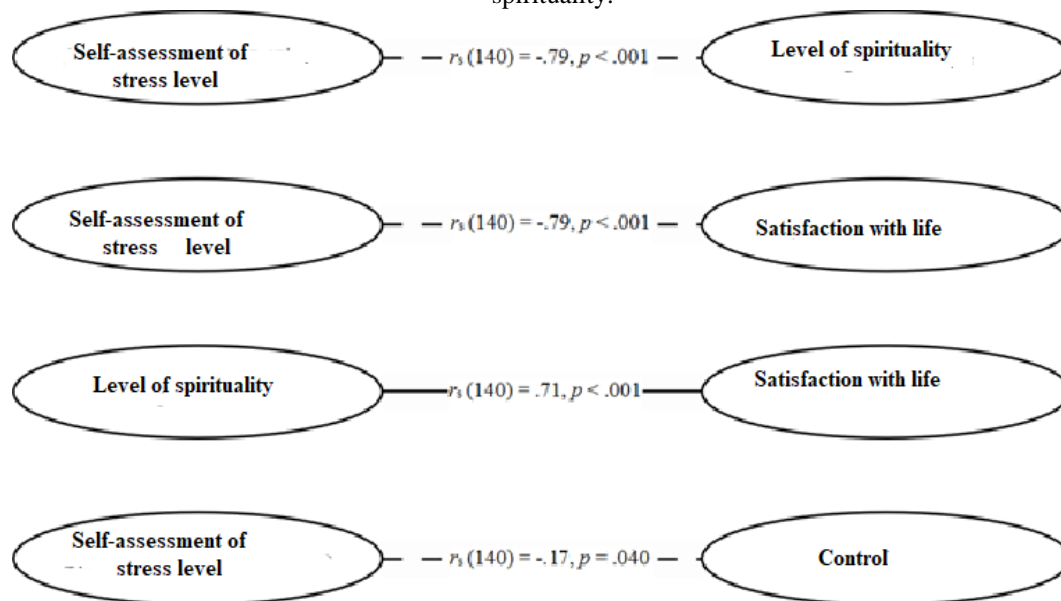
Interrelationships of correlations between factors of the Biopsychosociospiritual model.

Table 12.

	Stress	Life Hardiness	Engagement	Control	Challenge	Satisfaction with life	Spirituality	BioPS Spirit	Physical factors	Psychological factors	Social factors	Spiritual factors	Functional factors
1. Stress		-.11	-.067	-.17*	-.095	-.79**	-.79**	.081	.089	-.021	.051	.027	.078
2. Life Hardiness	-.11		.93**	.91**	.89**	.068	.031	.50**	.20*	.37**	.52**	.61**	.098
3. Engagement	-.067	.93**		.79**	.74**	.071	-.014	.58**	.28**	.38**	.58**	.66**	.18*
4. Control	-.17*	.91**	.79**		.70**	.11	.085	.35**	.096	.31**	.40**	.50**	.022
5. Challenge	-.095	.89**	.74**	.70**		.028	.033	.43**	.16	.35**	.46**	.54**	.043
6. Satisfaction with life	-.79**	.068	.071	.11	.028		.71**	.13	.14	.074	.030	.082	.15
7. Spirituality	-.79**	.031	-.014	.085	.033	.71**		-.11	-.11	.013	-.087	-.076	-.046
8. Model of BioPPSSpirit	.081	.50**	.58**	.35**	.43**	.13	-.11		.75**	.61**	.70**	.78**	.63**
9. Physical factors	.089	.20*	.28**	.096	.16	.14	-.11	.75**		.39**	.20*	.33**	.62**
10. Psychological factors	-.021	.37**	.38**	.31**	.35**	.074	.013	.61**	.39**		.26**	.39**	.45**
11. Social factors	.051	.52**	.58**	.40**	.46**	.030	-.087	.70**	.20*	.26**		.86**	.065
12. Spiritual factors	.027	.61**	.66**	.50**	.54**	.082	-.076	.78**	.33**	.39**	.86**		.16
13. Functional factors	.078	.098	.18*	.022	.043	.15	-.046	.63**	.62**	.45**	.065	.16	

*. Correlation is significant at the .05 level (2-tailed).
**. Correlation is significant at the .01 level (2-tailed).

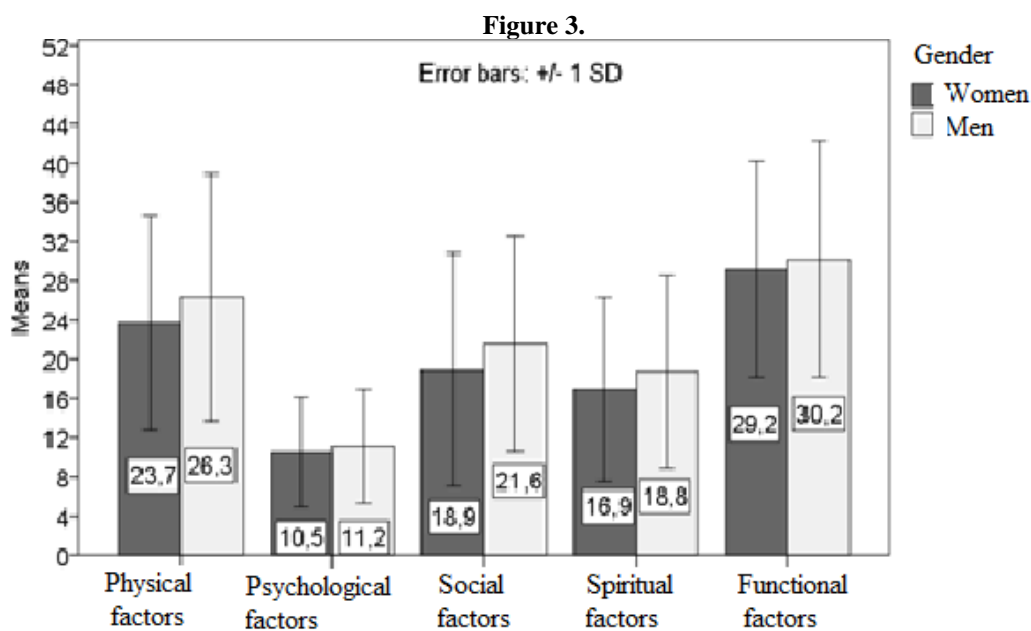
Figure 2. Correlation graph between self-assessment of stress level, control, satisfaction with life and degrees of spirituality.



Description of Correlation Analysis Results

X	Y	r_s	p-value	Efakta izmērs	CI 95%
Self-assessment of stress level	Degrees of Spirituality	-.79	< .001	large	[-.84; -.72]
Self-assessment of stress level	Satisfaction with life	-.79	< .001	large	[-.84; -.72]
Degrees of Spirituality	Satisfaction with life	.71	< .001	large	[.61; .78]
Self-assessment of stress level	Control of life	-.17	.040	small	[-.33; -.008]

Plot of mean values for women and men by biopsychosocial model components: by physical factors BF, psychological factors PF, social factors SF, mental factors SPF and functional factors FF.



Distribution of "age group" participants into three groups: "18-25 years", "26-50 years" and "50+ years".

Figure 3

