

Psychological aspects of studying the phenomenon of faith

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Ю. А. Алексеева. Психологичні аспекти вивчення феномена віри. В статті презентовано погляди психологів на різні аспекти вивчення віри. Констатовано, що у сучасній науковій психологічній літературі ще не досягнуто узгодженого розуміння поняття віри, немає чіткої диференціації релігійної та нерелігійної віри. Розглянуто психологічні теорії, у яких феномен віри ототожнюється з конкретною релігією або релігійною вірою. Досліджено погляди вчених на взаємозв'язок між поняттями «релігійна віра» та «релігійність». Встановлено, що релігійна віра лежить в основі релігійності – внутрішньої характеристики особистості. Виділено два типи релігійної орієнтації – зовнішню та внутрішню. Акцентовано, що релігійна віра сприяє збереженню психічного здоров'я та властива людям, які самоактуалізуються. Підкреслено, що для релігійної віри характерна психологічна сталість і вона є стійким утворенням. Встановлено, що віра особистості пов'язана із сенсом її життя, пронизаного надією, яка є стійкою спонукою віри. Проаналізовано особливості нерелігійної віри. Доведено, що нерелігійна віра – це особливий психічний стан, що виникає в досить невизначеній ситуації, в умовах дефіциту точної інформації про досяжність поставленої мети. Виділено види нерелігійної віри: віра в себе, віра в іншого, віра в людство. Проаналізовано відмінності між релігійною та нерелігійною вірою. Встановлено, що ці види віри диференціюються за предметом, формою сприйняття та соціальною спрямованістю. Проаналізовано визначення поняття «віра». Виділено структурні компоненти віри: когнітивний (переконання, знання, установки); емоційний (почуття, емоції, переживання); ціннісно-смісловий (цінності та смисли), поведінковий (воля, дії). Зроблено висновок, що віра особистості становить основу її «Я». Одні вчені ототожнюють віру з релігією, інші виокремлюють релігійну і нерелігійну віру, а треті не диференціюють віру і розглядають цей феномен загалом.

Ключові слова: віра, релігійна віра, нерелігійна віра, релігійність, віра в себе, віра в іншого, віра в людство, релігійні почуття.

Ю. А. Алексеева. Психологические аспекты изучения феномена веры. В статье представлены взгляды психологов на различные аспекты изучения веры. Констатируется, что в современной научной психологической литературе ещё не достигнуто однозначного понимания понятия веры, нет чёткой дифференциации религиозной и нерелигиозной веры. Рассмотрены психологические теории, в которых феномен веры отождествляется с конкретной религией или религиозной верой. Исследованы взгляды учёных на взаимосвязь между понятиями «религиозная вера» и «религиозность». Установлено, что религиозная вера лежит в основе религиозности – внутренней характеристики личности. Выделены два типа религиозной ориентации – внешняя и внутренняя. Акцентировано, что религиозная вера способствует сохранению психического здоровья и присуща самоактуализирующимся людям. Подчеркнуто, что для религиозной веры характерна психологическая устойчивость и она является устойчивым образованием. Установлено, что вера личности связана с содержанием его жизни, пронизанного надеждой, которая является устойчивой побуждением веры. Проанализированы особенности нерелигиозной веры. Доказано, что нерелигиозная вера – это особое психическое состояние, возникающее в весьма неопределённой ситуации, в условиях дефицита точной информации о достижимости поставленной цели. Выделены виды нерелигиозной веры: вера в себя, вера в другого, вера в человечество. Проанализированы различия между религиозной и нерелигиозной верой. Установлено, что эти виды веры дифференцируются по предмету, форме восприятия и социальной направленности. Проанализированы определение понятия «веры». Выделены структурные компоненты веры: когнитивный (убеждения, знания, установки, представления); эмоциональный (чувства, эмоции переживания); ценностно-смысловой веры (ценности и смыслы); поведенческий (воля, действия). Сделан вывод, что вера личности составляет основу её «Я». Одни учёные отождествляют веру с религией, другие выделяют религиозную и нерелигиозную веру, а третьи не дифференцируют веру и рассматривают этот феномен в целом.

Ключевые слова: вера, религиозная вера, нерелигиозная вера, религиозность, вера в себя, вера в другого, вера в человечество, религиозные чувства.

Actuality of the research. The phenomenon of faith belongs to actively knowable phenomena and is located in the interdisciplinary space of various sciences. There are many religious, philosophical, sociological works, in which the nature and the specificity of faith are considered from the different positions, different approaches to the theory and concepts are developed, but integrative psychological analysis is not sufficiently implemented, there is no integrated concept of humanistic role of faith in the structure of personality.

In modern scientific psychological literature an agreed understanding of the concept of faith has not reached yet, there is

no clear differentiation of the religious and non-religious belief. Some psychological studies of the phenomenon of faith is identified with a particular religion or religious faith (Z. Freud, C.G. Jung, G. Allport, V. Nosovych, B. Bratus, R. Granovskaia, M. Savchin, O. Dvoinin, S. Bielorusov, Y. Zenko, A. Oleinik, M. Boryshevskyi, V. Moskalets).

The aim of the article is a theoretical study of the phenomenon of faith in psychological science and the determination of the peculiarities of religious and non-religious belief.

Analysis of recent publications and the main material. The founder of the psychoanalytic theory Z. Freud considered the religious faith to be an illusion that does not require the confirmation and is motivated by the idealized desires of a man. Scientists argued that the sources of faith of primitive peoples were associated with the belief in demonic strength hidden in objects, animals, people. Studying psychological genesis of religious beliefs, Z. Freud emphasized that religious beliefs by pretending to be as knowledge, were not an experience or a final result of thinking. These are the illusions, implementation of the oldest, strongest, the most pursuing desires of mankind; the secret of their strength lies in the strength of these desires. Good will of the divine providence softens the man's fear of life's dangers, postulating by him of the moral world order ensures the triumph of justice, which requirements frequently remain unfulfilled in human culture, the continuation of human earth existence in a future life provides the spatial and temporal framework within which we must expect the implementation of these wishes. According to Z. Freud, the more people are involved into the treasures of knowledge, the more important is a departure from the religious faith, at first only from its obsolete forms, and then from the underlying assumptions. The scientist said that science weakens the religious faith [20].

The famous psychologist W. James discovered the volitional nature of faith. Faith, according to the scientist is the confidence that from a theoretical point of view can still be doubtful. The scientist said that man's faith is its willingness to act for the purpose, the successful achievement of which is not guaranteed in advance. He established a relationship of faith with the emotional desires and dictates of which the first precedes it, and the second go for them. The subject of faith W. James called a hypothesis, and distinguished living and dead hypotheses. The vitality of hypothesis corresponds to the willingness to act under any circumstances; this is actually the belief itself [5].

According to the views of G. Allport, in the basis of faith is the confidence that a person experiences to the reality of the object of sense. At the same time, any positive feelings inevitably will cause at a person a sufficient measure of faith. Studying religious faith, G. Allport identified two types of the religious orientation – external and internal. People with an external religious orientation are not devoted and use religion for their convenience. This type of religiosity is correlated with the presence in a man of a large number of human prejudices. Internal religious orientation is neither a way to deal with fear nor a form of sociability or conformity or a sexual sublimation or means to realize the desires. People with the external type of the general orientation are tolerant and compassionate to all around. Scientists emphasized that the preservation of the mental health of a man contributes more internal than external religious orientation. Therefore, the main task of G. Allport saw in the transformation of external religious style inherent to the most religious groups in the inner world, where the general belief in the equality of views is combined with the formation of the personality itself [11].

Religious faith is in the basis of religiosity which is the internal characteristics of personality. According to K.G. Jung, religion is a specific experience of «soul», religious experiences and religious beliefs, containing conscious and unconscious as equal partners. The first source of the religious experiences of man is the unconscious. The unconscious is a cluster of the past personal or tribal, ancestral experience, purely natural, automatic-expedient process that can be used for the benefit and to the detriment of holistic soul. The human soul corresponds to the essence of God, not only by exclusively consciousness. And the claim that the mental cannot generate anything religious because there is only nature, helps create a situation where the soul has nothing valuable, «God kept outside». This depends on consciousness, which is thus the bearer of freedom of choice and responsibility [15].

American scientist A. Maslow emphasized that the internal religiosity, which is manifested in an internal dialogue with God, inherent to people which are self-actualizing, but not always strictly adhere to religious Worship [21].

B. Skinner noted that religious faith is a common way of explanation by a man of his stubborn behavior, if he has no idea of the events of the environment that caused this behavior. The scientist understood religion as a summation of the individual pre-specified behavior, supported by further compensation. He was convinced that in a certain sense, religious dogma and laws simply summarize

the existing patterns of social reinforcement, called to reduce selfish, originally backed the behavior and reinforce behavior useful for others. As it was remarked by B. Skinner, the personality becomes religious as a result of committed support of its behavior [23].

Many scholars, who have studied religious faith, emphasized its psychological sustainability (L. Festinger, V. Nosovych, M. Linetsky).

Thus, L. Festinger concluded that religious beliefs have considerable ability to resist contradictory for them information. The scientist explained the constancy of religious beliefs by three main factors: first, the importance of these beliefs in the lives of individuals and in the system of value orientations; second, the fact that believers repeatedly publicly demonstrated their commitment to certain religious beliefs, and so rejection of them would mean, in their own view, the undermine of their social prestige; and third, the social pressure on each believer of the members of the religious group to which he belongs [19].

V. Nosovych emphasized that for the religious faith are characteristic the signs of the dominance of consciousness and it is a stable form. Religious faith as a dominant consciousness has a number of specific, namely inherent features. And chief among them is the coincidence of such things as superstition, with the maintenance of religious faith as absolute prejudice [10].

Psychological sustainability of the religious faith M. Linetsky explained by the relationship of the religious faith with fear and suggestion, which is generated and maintained by them. The scientist believed that the object of religious faith exists outside the material world, in the illusory consciousness called by inadequate reflection of reality and forces that rule over man. This belief does not fill the missing knowledge by imagination, but embodied in the emotively colored fantasy and illusion. While acknowledging the reality people in a certain situations use the mechanism of faith as the experience of a possible future. The religious faith is psychologically inert, it is hard to get rid of it, it retains to the contrary of reason [8].

For the position of B. Bratus, the religious faith relies on the guiding image that cannot be definitively proven. This image is also objectively probable, that is why there are so many arguments «for» as «against». The degree of belief can be equal to the degree of disbelief, and so the sense of effort and the inner struggle of the individual depend on faith, for its loss is able to deprive the being of sense [3].

As R. Granovskaia noted, a feeling is in its original form the religious faith. Belief gets away into the depths of the psyche and there cannot exist off the sensitive coloring, which significantly distinguishes the faith from knowledge. You may know a lot of things that do not affect the interests of the individual and does not cause emotional or evaluating response. The fact that in the knowledge appears as content in belief appears not as a verbal formula, but as an experience, because it has an internal reliability. According to R. Granovskaia, the religious faith cannot be weakened by the rational arguments, because for the most people, God appears as something sensual. But it can be reduced by creating a new, more emotionally brightly colored dominant. The importance of logical arguments related to the fact that the dominant of faith under the guiding influence of the established model of the world so changes human perception that it becomes selectively blind and deaf – in the area of faith the voice of reason is not perceived. A man who has lost the faith in the knowledge becomes powerless to carry out his own actions, so there is a need for coercion – internal or external. Such inner compulsion may be a law that does not carry with it any power for its implementation, but only shows the ability of a man to implement its requirements. Only accompanied by a feeling of inner necessity, the law makes the deployment of actions with the help of internal constraint – evidences, that is the determination of the conditions where any provision is derived from the previous one. The external forcing is associated with the leadership that strengthens the faith in success and, with sufficient authority of the chief rules out a critical analysis the requirements of evidence. This coercion is the more effective, the more exciting feelings of the person causing the active personal attitude. The more it corresponds to his ideals and the value system model of the world, the more likely it will be perceived as being correct [4].

Religious faith provides the following key features: to trust with ones heart to God, to trust, to respect, to love, to approve and to strive to morality. Faith is not limited by «blind conviction», but to some extent is connected with the knowledge about the nature and principles which in a particular religion are introduced in upbringing and education as the absolute truth [4].

Studying the religious faith, S. Bielorusov concluded that such faith is first and foremost obligation of man to the ultimate meaning of his own life, permeated with hope. Emotional substratum of the true faith is the basic hope. True religious faith is characterized by the Orthopraxy – practical relevance of the conduct

by the conviction, by the applicability of the latter in everyday actions [1].

The joint work of V. Slobodchikov and E. Isayev emphasized that the man's faith is the basis of his «I», determines his actions, judgments, norms of behavior and attitudes. Faith is complete and unconditional acceptance of human phenomena, events, owns ideas and reasoning, principles of life, the infinite value of which was found in the light of the Divine Reality [17].

Within the Christian psychology Y. Zenko noted that religious faith is a complex feeling, which contains not only the purely emotional component, as reflected in the personal evaluation of the object of faith and a positive or negative attitude towards it. It also has an intellectual component, since faith is always a belief in something, confidence in something [6].

The famous Ukrainian scientist M. Savchin distinguishes the concept of true faith and the religious feeling. The religious feeling (in distinction of faith, which includes the recognition of initiation to others) almost individualistic feels like inexpressive and is lost from any attempt of expressing and understanding from both unnecessary and harmful «speculation» that runs the risk to ruin «simple faith». The faith by all means seeks wholeness, the enlightenment by itself, conquering to itself of reason, freedom and all the life. Religious feeling, on the contrary, is easy to perceive the gap between the religion and life, and calmly (smoothly) coexist with the ideas, beliefs, sometimes with a worldview alien not only to Christianity, but also to those which often openly contradict to it. The religious feeling is «conservative», it is tied only to the form, and therefore, any, even minor, change of the latter disturbs and annoys. It is because the right form, «form in itself», its immutability, holiness, the beauty of it is vicious and «fed» by it, there it finds the satisfaction. In search of the contentment is its the very essence. «The religious feeling» that dominates in religion, differs from the faith that it lives and feeds by itself [16].

M. Boryshevskyi observed that belief in a higher power, God, the immortality of the soul belongs to the system of values, which contribute to spiritual self-perfection of personality. Especially the scientist emphasized the role of faith in the emergence of the need for self-analysis, which is an important basis for the development of the capacity for reflection. The faith helps a man to understand the sense of life in its relationship with eternity, it becomes a source for its activity, effective internal motivation to do good things, update the need for self-improvement, building up his way

of life, leading to a comprehension of the ultimate goal – to serve the people [2].

The well-known Ukrainian psychologist V. Moskalets noted that the religious faith is a process of recognition by a person of some concepts, the judgments, perceptions and ideas as true, without sufficient evidence of their truth during cognitive activity. In the structure of the religious belief the scientist distinguished the rational, emotional and volitional components. Analyzing religious feelings, he emphasized that the emotional element of faith form the normal emotional experiences (states, processes) that are directed to a religious object. Emotional experiences cause personal significance, value of faith for the subject and form the basis, soil of its functional dynamics. Religious feelings are constant and long emotional states, the object of which is God, supernatural beings, religious values. To these feelings belong religious love, religious fear, religious feeling of the sublime and so on. Considering the relationship of rational and emotional components with the will, the scientist claimed that if the reason, intuition, emotional distress of the subject choose to be in «faith», his will ensures appropriate self-regulation on this way [9].

Non-religious faith was seen in some psychological studies as a secular (E. Fromm), everyday (R. Granovskaia).

So, E. Fromm called secular non-religious belief and considered it important prerequisite for building trust and genuine interpersonal relationships. The scientist distinguished certain types of nonreligious faith: faith in another, faith in oneself and faith in humanity. According to scientist, the belief in another person is based on confidence in the reliability and constancy of his personality. However, E. Fromm pointed out that belief in the other can be only provided if a person has faith in himself. Belief in oneself is connected with the awareness of the personal existence and the nature of his personality as a constant throughout the human life, despite the different circumstances and volatility of thoughts and feelings. This is the same reality, on which confidence of man in his own identity is based. Belief in oneself is associated with responsibility. Only a human who has faith in himself, is capable to believe in others, since only such a person can be sure that in the future it will be the same as now, therefore, will act as provided to act now. The culmination of faith in others is faith in humanity, manifested in religion, in progressive political and social ideas [22].

Considering faith as commonplace phenomenon, R. Granovskaia noted that the core of such belief is the uncertainty. In some

situations, it is an important factor of the integration of the personality as an incentive to its determination and activity. Everyday faith is a special psychical state that arises in a rather uncertain situation, the shortage of accurate information on the feasibility of the goal, but when there is an opportunity for the successful operation of its favorable outcome, and when the man knows about that opportunity. In all cases, the belief appears in two guises – as confidence in indices of senses, i.e. in possibility to penetrate into objective reality (as opposed to knowledge already confirmed), and the attitude to knowledge, not quite confirmed today that is taken for granted in the cases when the subject is somewhat speculative. In a state of complete certainty faith is extinguished. In this sense faith is a necessary condition for achieving knowledge [4].

Comparing the nonreligious to religious faith, B. Bratus emphasized their differences. If non-religious belief correlated with sensebuilding current activities, religious belief by its very nature always rises, clarifies, gets in touch with final, boundary issues of life and death, creating a spiritual sphere [3].

For scientific position of D. Ugrinovich the subject of nonreligious faith will be either statement (hypothesis, concept, etc.) not fully proved, hypothetical, or phenomenon or process that belongs to the future. However, this subjective belief requires further objective confirmation, a person must prove by his behavior the validity of this belief. As a part of the overall system of human knowledge and practice the non-religious belief is verified theoretically and practically. In the course of such verification it is either confirmed, so the content is transformed into knowledge – or rejected, refuted. Thus, non-religious belief is a part of the overall process of human cognition and practice. In some situations, it serves as a potential reservoir of knowledge, and continues passing theoretical and practical tests. As such, non-religious belief is an essential element of social and individual consciousness, stimulating and intensifying the search of truth. Based usually on scientific knowledge, it at the same time is special, personally interested attitude of the subject to the conclusions that are of speculative character or relating to the future. In this case, the non-religious belief is similar to the concept of «individual beliefs». Epistemological features of non-religious belief is closely related to its psychological characteristics. Any belief is a social-psychological phenomenon, as it is described as existing in its psychological processes, and special treatment of the subject of faith to its subject matter, attitude, that is realized not only in the mind, but also in behavior [18].

In their common paper V. Petrushenko and G. Scherbakova made a border between religious and non-religious belief. According to scientists, religious and non-religious belief reflect the different nature of the two forms of the same faith, which are differentiated by the object shape of perception and reflection and social orientation. For non-religious belief the object of reflection is the real world, the subject is that reflected in the mind of an objective reality. The shape of perception of the world in this sense is adequate, not consciously distorted. For the religious faith the object of reflecting is also the real world, but as the subject is the supernatural images which appear in the mind of a man through a specific form of reflection of the world (illusory, fantastic) [13].

At the same time, M. Linetsky noted that the psychological mechanism of religious and non-religious belief is the same. However, the difference between these types of faith is that religious faith is based on the miracle requires unquestioning acceptance of its emotional postulates and axioms, so it is impossible to verify. A non-religious is based on knowledge and its position can be checked. The feature of non-religious belief is that it is not inert, and disappears with the hypothesis that was not confirmed. The non-religious belief may be questionable. They are solved by experience, practical and theoretical test of hypotheses. The acquisition of scientific knowledge contributes to the belief in success that serves as a catalyst for scientific inquiry [8].

Some psychologists did not share the faith on the religious and non-religious (K. Platonov, V. Nosovych, T. Kazantseva). Thus, the Soviet psychologist K. Platonov wrote: «I believe that» faith in general «and religious faith is of the same sense» [14, p.94]. V. Nosovych emphasized that although religion is inseparable from faith, it does not mean that any faith is religious and any person, whether he realizes it or not, is a believer [10].

As the results of the study by T. Kazantseva it is stated that faith is a complex formation, derived from the specific mentality of the people and their practical activity, allowing them to perceive, filtrate and update the information content of this formation beyond the rational argumentation. In the process of faith formation a significant role plays mental need of the personality, which is the basis of this phenomenon. Mental discordance of the personality can be overcome only by acquiring a man of faith, and the specificity of the latter is in the fact that makes it possible to satisfy a mental need [7].

Faith is always connected with the subject, thanks to it, is substantially filled with and infinitely varied in its manifestations. Many scientists have noted that the action of faith in human activities can be constructive or destructive. Thus, if the subject of faith are the phenomena of external reality and the subject that they are studying, confirmed by experience provides evidence of the truth of his results, there is a belief or faith in own rightness. If the subject of faith is an object that cannot be rationally explained and understood, a person refuses of learning and turn on the mechanisms of displacement, rationalization and substitution, or simplifies, reduces the object, selecting the irrational belief.

The conclusion. Summarizing the views of psychologists on the phenomenon of faith, faith can be defined as a particular state of the mental of the personality, as reflected in the unconditional acceptance of certain information, events, developments or their own ideas and reasoning, which in future will serve as the basis for its 'I', to define its actions, judgments, norms of behavior and relationships. The analysis of the psychological sources revealed that one of the psychologists identify faith with religion, others distinguish religious and non-religious faith, and the third do not differentiate faith and consider this phenomenon as a whole.

The studied definitions of faith give the opportunity to highlight the structural components of faith. Thus, some psychologists (E. Fromm, V. Slobodchikov) emphasize the parts of the cognitive component (convictions, knowledge, values, beliefs); other (G. Allport, R. Granovskaia, Y. Zenko) believe that the faith is associated with the parts of the emotional component (feelings, emotions, experiences); third (M. Boryshevskiy, B. Bratus, M. Savchin) are focused on the constituent parts of the value-semantic component of faith (values and meanings), fourth (W. James, B. Skinner) associated faith with the elements of the behavioral component (the will, activity, action).

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Y.A. Alieksieieva. Psychological aspects of studying the phenomenon of faith. The article presents the views of psychologists on the various aspects of the study of faith. It was stated that in the modern scientific psychological literature has not been yet reached a clear understanding of the concept of faith, there is no clear differentiation of the religious and non-religious belief. The psychological theories in which the phenomenon of faith is identified with a particular religion or religious belief were seen. It was investigated the views of scholars on the relationship between the concepts of religious belief and religion. It was found that religious faith is the basis of religion – the internal characteristics of the individual. Two types of religious orientation – external and internal were found. It was found that the religious belief contributes to the preservation of mental health and is inherent to the self-actualizing people. It was emphasized that for the religious faith it is characteristic the psychological stability and it is a stable formation. It was found that the belief of the person is associated with the content of his life, penetrated the hope that is a stable motivation of faith. The features of a non-religious belief were analysed. It is proved that non-religious belief is a special mental state that arises in a very uncertain situation, in the conditions of the shortage of accurate information about the achievement of the goal. The types of the non-religious faith were allocated: faith in yourself, faith in others, faith in humanity. The differences

between religious and non-religious belief was seen. It was found that these types of faith are differentiated on the subject of faith, the form of perception and social orientation. The definition of faith was analysed. The structural components of faith: cognitive (beliefs, knowledge, attitudes, views) emotional (feelings, emotions, feelings); the value and meaning of faith (the values and meanings); behavioral (will, action) were found. It is concluded that faith of the individual is the basis of its «I». Some scholars identify faith with religion, others separate the religious and non-religious faith, while others do not differentiate faith and regard this phenomenon as a whole.

Key words: faith, religious faith, not religious belief, religious, faith in yourself, faith in others, faith in humanity, religious feelings.

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Особливості психоемоційного стану жінок з переношуваною вагітністю

Batsylieva O.V. Features of psycho-emotional state of women with prolonged pregnancy / O.V. Batsylieva // Problems of Modern Psychology : Collection of research papers of Kamianets-Podilskyi Ivan Ohienko National University, G.S. Kostyuk Institute of Psychology at the National Academy of Pedagogical Science of Ukraine / scientific editing by S.D.Maksymenko, L.A.Onufriieva. – Issue 27. – Kamianets-Podilskyi : Aksioma, 2015. – P. 34–47.

О.В. Бацилєва. Особливості психоемоційного стану жінок з переношуваною вагітністю. Проаналізовано взаємозв'язок психологічних властивостей жінки з особливостями її репродуктивного здоров'я та реалізації репродуктивної функції. Показано, що зміни, які спостерігаються під час вагітності, можна розглядати як стресогенні. Представлено особливості стрес-реакцій, що виникають у жіночому організмі, в тому числі під час вагітності. Обґрунтовано, що переношування під час вагітності є додатковим стресогенним фактором. Відображено зв'язок особливостей психоемоційного стану жінки з рівнем реалізації адапційних можливостей організму. Показано, що певні особливості психоемоційної сфери жінки можуть відігравати негативну роль і ставати підґрунтям для розвитку дезадаптивних форм реагування та поведінки під