

# GISAP:

## PSYCHOLOGICAL SCIENCES

International Academy of Science and Higher Education  
London, United Kingdom  
International Scientific Analytical Project

No 8 Liberal\* | February 2016



**Expert board:**

Victoria Moskalyuk (Belarus), Stefan Georgievski (Macedonia), Yuliana Fornea (Moldova), Valentina Dolgova (Russia, Estonia), Darya Pogontseva (Russia).

**GISAP: Psychological Sciences №8 Liberal\* (February, 2016)**

Chief Editor – J.D., Prof., Acad. V.V. Pavlov  
Copyright © 2016 IASHE

ISSN 2054-6505  
ISSN 2054-6513 (Online)

Design: Yury Skoblikov, Alexander Stadnichenko, Tatyana Gribova, Inna Shekina

Published and printed by the International Academy of Science and Higher Education (IASHE)  
1 Kings Avenue, London, N21 3NA, United Kingdom  
Phone: +442071939499, e-mail: [office@gisap.eu](mailto:office@gisap.eu), web: <http://gisap.eu>

! No part of this magazine, including text, illustrations or any other elements may be used or reproduced in any way without the permission of the publisher or/and the author of the appropriate article

Print journal circulation: 1000

“\*Liberal – the issue belongs to the initial stage of the journal foundation, based on scientifically reasonable but quite liberal editorial policy of selection of materials. The next stage of the development of the journal (“Professional”) involves strict professional reviewing and admission of purely high-quality original scientific studies of authors from around the world”

## CONTENTS

|   |    |
|---|----|
| <b>E.V. Maystrenko<sup>1</sup>, V.I. Maystrenko<sup>2</sup></b> , <i>Surgut State University of the Khanty-Mansi Autonomous Area-Yugra, Russia<sup>1</sup>, Surgut State Pedagogical University, Russia<sup>2</sup></i><br>PECULIARITIES OF THE VERY LOW FREQUENCY WAVES DYNAMICS OF THE HEART RHYTHM VARIABILITY IN THE DEVELOPMENT OF EMOTIONAL BURNOUT OF TEACHERS OF THE YUGOR NORTH.....   | 3  |
| <b>N.A. Sokolova, E.G. Chernikova, N.V. Sivrikova</b> , <i>Chelyabinsk State Pedagogical University, Russia</i><br>STUDY OF ECONOMIC AND SOCIAL SITUATION OF THE WORKING YOUTH.....   | 7  |
| <b>T.N. Poplavskaya</b> , <i>South-Ukrainian National Pedagogical University named after K.D. Ushinsky, Ukraine</i><br>CRISIS CONSCIOUSNESS AS A MODERN HUMANITARIAN KNOWLEDGE PROBLEM.....   | 11 |
| <b>V.I. Maystrenko, A.R. Kredor</b> , <i>Surgut State Pedagogical University, Russia</i><br>PROBLEM OF STUDYING THE TEENAGERS' EMPATHY ITS DEVELOPMENT .....  | 19 |
| <b>Yu.A. Alieksieieva</b> , <i>National Pedagogical University named after M.P. Drahomanov, Ukraine</i><br>PSYCHOLOGICAL ASPECTS OF SYSTEMATIZATION OF FORMS AND KINDS OF FAITH .....   | 24 |
| <b>K.E. Margstych</b> , <i>Ferenc Rakoczi II Transcarpathian Hungarian Institute, Ukraine</i><br>PSYCHODIAGNOSTIC EXAMINATION OF PUPILS IN HUNGARIAN SCHOOLS OF TRANSCARPATHIA.....   | 28 |
| <b>L.V. Lokhvytska</b> , <i>National Pedagogical Dragomanov University, Ukraine</i><br>PSYCHOLOGICAL BASIS OF MORAL EDUCATION OF PRE-SCHOOLERS WITHIN THE «TREASURY OF MORALS» PROGRAM.....   | 32 |
| <b>M. Zavgorodnya</b> , <i>Taras Shevchenko National University of Kiev, Ukraine</i><br>PSYCHOLOGICAL SUPPORT OF CHILDREN WITH SPEECH DISORDERS IN TERMS OF INCLUSIVE EDUCATION..   | 36 |
| <b>I.B. Kotova<sup>1</sup>, S.V. Nedbaeva<sup>2</sup>, N.M. Nedbaev<sup>3</sup>, D.N. Nedbaev<sup>4</sup>, R.D. Guseinov<sup>5</sup></b> , <i>Russian Academy of Education Establishment «Institute of Educational Technologies», Russia<sup>1</sup>, Armavir Socio-Psychological Institute, Russia<sup>2,3,4</sup>, Derbent Humanities Institute, Russia<sup>5</sup></i><br>REFLECTION OF SEMANTIC VECTORS OF CONSCIOUSNESS IN PROFESSIONAL AND LIFE-RELATED PROJECTS OF THE RUSSIAN STUDENTS..... | 38 |
| <b>V.I. Dolgova</b> , <i>Chelyabinsk State Pedagogical University, Russia</i><br>USING THE INTERACTIVE RESOURCES IN THE SYSTEM OF THE FUND OF ASSESSMENT TOOLS OF THE ASTER'S BASIC EDUCATIONAL PROGRAMS.....   | 43 |
| <b>Yu.V. Fornea</b> , <i>Nicolae Testemitanu State University of Medicine and Pharmacy, Moldova</i><br>INFLUENCE OF PSYCHOLOGICAL, PEDAGOGICAL AND METHODOLOGICAL CULTURE OF THE TEACHER ON THE QUALITY OF EDUCATIONAL PROCESS IN THE HIGHER EDUCATION INSTITUTION.....   | 49 |
| <b>O. Krupenko</b> , <i>Tauride State Agrotechnological University, Ukraine</i><br>ANALYSIS OF DEPRESSIVENESS AND ANXIETY DEGREE OF UKRAINIAN VILLAGERS (2012-2013).....  | 53 |

## CONTENTS

|  |    |
|--|----|
| <b>Майстренко Е.В.<sup>1</sup>, Майстренко В.И.<sup>2</sup>, Сургутский государственный университет, Россия<sup>1</sup>, Сургутский государственный педагогический университет, Россия<sup>2</sup></b><br>ОСОБЕННОСТИ ДИНАМИКИ СВЕРХНИЗКОЧАСТОТНЫХ ВОЛН ВАРИАбельНОСТИ СЕРДЕЧНОГО РИТМА ПРИ РАЗВИТИИ ЭМОЦИОНАЛЬНОГО ВЫГОРАНИЯ УЧИТЕЛЕЙ ЮГОРСКОГО СЕВЕРА.....   | 3  |
| <b>Соколова Н.А., Черникова Е.Г., Сиврикова Н.В., Челябинский государственный педагогический университет, Россия</b><br>ИССЛЕДОВАНИЕ СОЦИАЛЬНО-ЭКОНОМИЧЕСКОГО ПОЛОЖЕНИЯ РАБОТАЮЩЕЙ МОЛОДЕЖИ.....   | 7  |
| <b>Поплавская Т.Н., Южноукраинский национальный педагогический университет им. К.Д. Ушинского, Украина</b><br>КРИЗИСНОЕ САМОСОЗНАНИЕ КАК ПРОБЛЕМА СОВРЕМЕННОГО ГУМАНИТАРНОГО ЗНАНИЯ.....   | 11 |
| <b>Майстренко В.И., Крэдор А.Р., Сургутский государственный педагогический университет, Россия</b><br>ПРОБЛЕМА ИССЛЕДОВАНИЯ ЭМПАТИИ И ЕЕ РАЗВИТИЯ У ПОДРОСТКОВ .....   | 19 |
| <b>Yu.A. Aliksieieva, National Pedagogical University named after M.P. Drahomanov, Ukraine</b><br>PSYCHOLOGICAL ASPECTS OF SYSTEMATIZATION OF FORMS AND KINDS OF FAITH .....   | 24 |
| <b>Маргитич Е.Е., Закарпатский венгерский институт им. Ференца Ракоци II, Украина</b><br>ПСИХОДИАГНОСТИЧЕСКОЕ ИЗУЧЕНИЕ УЧАЩИХСЯ В ВЕНГРОЯЗЫЧНЫХ ШКОЛАХ ЗАКАРПАТЬЯ.....   | 28 |
| <b>Лохвицкая Л.В., Национальный педагогический университет им. М.П. Драгоманова, Украина</b><br>ПСИХОЛОГИЧЕСКАЯ ОСНОВА НРАВСТВЕННОГО ВОСПИТАНИЯ ДОШКОЛЬНИКОВ В ПРОГРАММЕ «СОКРОВИЩНИЦА НРАВСТВЕННОСТИ».....  | 32 |
| <b>М. Zavgorodnya, Taras Shevchenko National University of Kiev, Ukraine</b><br>PSYCHOLOGICAL SUPPORT OF CHILDREN WITH SPEECH DISORDERS IN TERMS OF INCLUSIVE EDUCATION..  | 36 |
| <b>Котова И.Б., Недбаева С.В.<sup>2</sup>, Недбаев Н.М.<sup>3</sup>, Недбаев Д.Н.<sup>4</sup>, Гусейнов Р.Д.,<sup>5</sup> Учреждение Российской Академии Образования «Институт Образовательных Технологий», Россия<sup>1</sup>, Армавирский социально-психологический институт, Россия<sup>2,3,4</sup>, Дербентский филиал, Московский государственный гуманитарный университет им. М.А. Шолохова, Россия<sup>5</sup></b><br>ОТРАЖЕНИЕ СМЫСЛОВЫХ ВЕКТОРОВ САМОСОЗНАНИЯ В ПРОФЕССИОНАЛЬНЫХ И ЖИЗНЕННЫХ ПРОЕКТАХ РОССИЙСКИХ СТУДЕНТОВ..... | 38 |
| <b>Долгова В.И., Челябинский государственный педагогический университет, Россия</b><br>ИСПОЛЬЗОВАНИЕ ИНТЕРАКТИВНЫХ РЕСУРСОВ В СИСТЕМЕ ФОНДА ОЦЕНОЧНЫХ СРЕДСТВ ОСНОВНЫХ ОБРАЗОВАТЕЛЬНЫХ ПРОГРАММ МАГИСТРАТУРЫ.....  | 43 |
| <b>Форня Ю.В., Молдавский Государственный Университет Медицины и Фармации им. Николая Тестемицану, Молдова</b><br>ВЛИЯНИЕ ПСИХОЛОГО-ПЕДАГОГИЧЕСКОЙ И МЕТОДОЛОГИЧЕСКОЙ КУЛЬТУРЫ ПРЕПОДАВАТЕЛЯ НА КАЧЕСТВО ОБРАЗОВАТЕЛЬНОГО ПРОЦЕССА В ВУЗЕ.....   | 49 |
| <b>Крупенко О., Таврический государственный агротехнологический университет, Украина</b><br>АНАЛИЗ СТЕПЕНИ ДЕПРЕССИВНОСТИ И ТРЕВОЖНОСТИ СЕЛЬСКИХ ЖИТЕЛЕЙ УКРАИНЫ (2012-2013 ГОД).....  | 53 |


## PSYCHOLOGICAL ASPECTS OF SYSTEMATIZATION OF FORMS AND KINDS OF FAITH

Yu.A. Aliksieieva, Candidate of Psychology, Associate Professor  
National Pedagogical University named after M.P. Drahomanov, Ukraine

The paper offers the views of psychologists on the study of the different forms and kinds of faith. It analyses some attempts to classify faith, according to which it is divided into: healthy and toxic, authentic and inauthentic, rational and irrational, organismic-vital, existential-cultural and ontological. The classification of productive and unproductive forms of the individual's faith is also offered.

**Keywords:** classification of forms of faith, kinds of faith, rational belief, irrational belief, productive faith, unproductive faith.

Conference participant,  
National championship in scientific analytics

 <http://dx.doi.org/10.18007/gisap.ps.v0i8.1312>

Faith, as the key element of the mass psyche, manifests itself in the public mind and the collective unconscious. Systematization of the diverse phenomenology of faith, the distinction of its scope, forms and kinds allows us diagnose its nonadaptive variants and develop the specific principles and methods of correction and therapy. Rational understanding of the typology of faith allows developing the techniques of strengthening and consolidation of the inactive and poorly perceived, but productive in its effect faith.

Analysis of the psychological literature has shown that the classification of faith in scientific papers was performed by S. Arteberna, J. Felton, V. Bondar, T. Yatsenko, O. Pedchenko, A.I. Klymyshyn, E. Fromm, J. Pratt, N.V. Inina.

According to the American scientists S. Arteberna and J. Felton, the religious faith is considered to have two forms: "healthy" and "toxic". According to the scientists "a healthy faith", is focused on God, accompanied by self-respect, as well as the desire to develop and become better; it enriches people spiritually, being oriented towards the harmonious interpersonal relationships. "Toxic faith" is associated with pathological religiosity [15].

In a joint research V.I. Bondar, T.S. Yatsenko and O. Pedchenko examining the specificity of the religious faith, have defined the authentic (genuine) and the inauthentic (non-genuine) religious faith. According to the scientists' opinion the authentic faith assumes the active life position. It determines the purpose and the meaning of life, promotes the development of maturity of the personality through

its self-improvement and disclosure of its inner powers. Inauthentic faith is expressed in the false forms of religiosity. It is characterized by the rigidity and formation of the infant position of the personality. It actualizes the feeling of inferiority of a person and brings the feeling of disharmony of the inner world [1].

Within the Christian-oriented approach O.I. Klymyshyn has marked out the following forms of the religious faith: 1) organismic-vital - everyday faith which is mostly unconscious; its essence is predetermined by mostly poor human needs; 2) existentially-cultural faith, which is associated with the sense-creation and appears as a state of the inner conscious creation and adoption of images - constructs that form a holistic way of life; 3) the ontological one, which is a manifestation of the dialogue between man and God [3].

Erich Fromm distinguished two types of faith: the rational and irrational. Rational faith, according to Erich Fromm, is a deep conviction based on the productive, intellectual and emotional inner activity. This faith is based on the person's own experience, confidence in the power of the mind, observation and reasoning. The basis of the rational faith is the productivity. The rational faith is based on the human experience; it is a manifestation of the true inner activity of the personality. Erich Fromm emphasized the link between the rational faith as an idiosyncrasy, and the object a person believes in. In his work Erich Fromm argued that the rational faith is manifested in the faith in the other person, faith in oneself and faith in humanity. According to the scientist, faith in the

other person is based on the confidence in the reliability and constancy of its personality. However, Erich Fromm said that faith in the other person is possible only upon condition that this person has faith in oneself. Belief in oneself is connected with awareness of own existence and the nature of own personality as being unchangeable throughout the entire human life regardless of different circumstances and volatility of thoughts and feelings. This is the same reality, in which the confidence of a man in his own identification is based. Belief in oneself is connected with responsibility. Only a person, who has faith in himself, is capable to believe in other people, because only such a person can be sure that in future he will be the same as at the current moment, that he will act just as he acts today. The culmination of faith in others is the faith in humanity, manifested in the religion, as well as progressive political and social ideas [12].

At the same time the irrational faith was understood by the scientist as faith in a person, idea or a symbol, based not on their own intellectual or sensitive experience, but on the emotional subordination to a certain irrational authority. Irrational faith is a fanatical belief in something or someone, the essence of which is in the personal or out-personal subordination to the irrational authority [12].

The Russian scientist N.V. Inina classified forms of faith based on the relationship of two criteria, such as awareness and activity. Each form contained different kinds of faith. The first form of faith, in which the relationship between the human consciousness and

its activity is dominating, includes such kinds as rational faith, missionary and preaching. The second form is based on the communication of the unconscious and activity, it includes the following: "peak experiences", religious ecstasy and fanaticism. The third form of faith, based on the combination of the passivity and the unconscious, contains irrational emotions (fears, taboos, premonitions) and superstitions. The fourth form of faith is based on the correlation of the passivity and the consciousness and includes such types as prejudices, "declarative faith" and conformism [2]. Thus, the scientist considered faith as a multidimensional psychological category related to different levels of consciousness and activity.

At further examination of these forms and kinds of faith it is necessary to clarify that many psychologists (Z. Freud, A. Bandura, G. Allport, Carl Rogers, I. Yalom, M.L. Linetsky, M.N. Sheynman, S.A. Tokarev, B.S. Bratus, I. Kon) treated them separately. Given below reflects the views of psychologists at the separate forms and kinds of faith, which were conventionally divided by us into productive and unproductive. The basis for such classification of the forms of faith is the degree of adaptive and harmonizing influence on the personality. The productive forms of faith may include the following types: spiritually-religious faith, autoperpersonal (faith in oneself) faith, interpersonal (faith in the other) faith and the belief in social values. Unproductive forms of faith cover the following kinds: a mystical faith (demonological beliefs and superstitions), superstition and idolatry.

Spiritually-religious faith was studied by many famous psychologists: K. Jung, A. Maslow, V.F. Rankl, B.S. Bratus, R.M. Hranovska, M. Zenko, V.I. Slobodchikov, O.M. Dvoynin, M.V. Savchyn. The scientists considered the religious faith as faith in God that helps a person understand the meaning of life in its relationship with the eternity; it becomes the source of activity for the personality, the effective inner motivation to do good things, enhances the need for self-improvement and building up own way of life.

The idea of "faith in oneself" (autoperpersonal) was described in

various theories of personality using the synonymous concepts: "self-effectiveness" in social-cognitive theory of personality by A. Bandura; "Faith in ones I" and organismic trust "in the phenomenological theory" of C. Rogers. Thus, the Canadian scientist, the representative of the behavioral approach A. Bandura defined self-effectiveness as a conviction, belief of a person in his/her own ability to control events affecting his/her life. Self-effectiveness is a confidence of a person in his/her ability to perform some concrete actions, whereas the assumption about the result belongs to what the person thinks about the possible consequences of own activities [11].

Similar to the phenomenon of the belief in oneself is the concept of "organismic trust" introduced by C. Rogers. It means a person's ability to take into account own inner feelings and to consider them to be a basis for choosing the specific behavior. This is one of the features of a fully functioning person. As it was noted by C. Rogers, people with the developed belief in their "I" become more important and creative in their work and trust the processes taking place within their minds; they trust their feelings, live according to their values and present themselves in a kind of unique way [8].

According to C. Rogers faith in the others (interpersonal) is based on a mechanism of accepting other people. The scientist emphasized that if a person is shown true feelings, if his/her views on the reality are shared, accepted and highly appreciated, then such a person will be better aware of his/her personal qualities that have been previously depressed; a person will become more coherent, more close to the one he/she wanted to be; such person will be more self-managed and self-confident, able to express own individuality, better understand and accept other people. Such person will be also able to overcome life difficulties successfully and safely [8].

Thus the acceptance of another person promotes the development of the person's own inclinations to the self-actualization, maturity and socialization. The belief in social values, according to M.L. Linetsky, is associated with the feelings of joy and hope, which call

for new challenges. It can have such productive forms as faith in a just cause, patriotism, healing [5].

The analysis of scientific works by Z. Freud, G. Allport, I. Yalom, L. Levy-Bruhl, D. Myers, M.L. Linetsky, M.N. Sheynman, S.A. Tokarev, B.S. Bratus, Igor Kon, I.R. Habdulyn allowed us distinguish the types of the unproductive form of faith. In our opinion these include the mystical faith (demonological beliefs and superstitions), superstitions and idolatry.

The main part of all religious beliefs is the mysticism as the belief in the existence of the forces unidentified by intelligence – forces that dominate over humanity. Mysticism (from the Greek "Mystikos" - mysterious) is reflected in the epics, myths, legends, folk and fairy tales of the peoples living all over the world [9]. The key elements which form the basis of the mystical faith are marked below.

Demonological notions suggest that supernatural beings called demons, spirits and geniuses affect the events of the life on Earth. The faith in the ancestral spirits is associated with a belief, widely spread among people, that demons can appear in a dream. Demonology assumes the belief that the life on planet Earth is affected by spirits belonging to some spiritual hierarchy in which they act as intermediaries or messengers of the Higher Spirit. The communication with these spirits must be grounded on the mystical basis in the form of certain rituals, rules, behavior and actions having the symbolic meaning [13].

The nature of superstitions was studied by many scientists (Z. Freud, L. Levy-Bruhl, V.A. Mezentsev, M.L. Linetsky). According to the majority of scholars, superstition is a cognitive-emotional setting based on a person's fear of the invisible powers, the belief in fate (doom) and the possibility of the extraordinary, as well as the person's inclination to interpret the phenomena observed in a mystical way [4, 5, 10].

In this regard, in our opinion, the mystical faith should be understood as the form of faith based on the concept of dual (physical and supernatural) world, the belief in the possibility of human interactions with the spirits and deities, as well as the belief in existence

of such phenomena as clairvoyance, prophecy, sorcery and magic. The person with the dominance of this form of faith assumes that the unknown cannot be comprehended, and that many events in life are caused by activity of the mysterious and inscrutable being. Through the distorted and biased explanations of biological, social and spiritual processes and phenomena mystic faith is always based on autistic directions of the personality. It is enhanced by the symbolic function of the imagination. But due to the lack of the individual's susceptibility and the ability to settle controversies manifesting criticism and self-criticism, the phenomena of the world around is not reflected adequately.

One of the types of the unproductive human beliefs that significantly influences the interpersonal relationships is the prejudices - views and opinions based on inaccurate or distorted knowledge, more often accepted as truth from the words of other people. Prejudices can be traced in mass consciousness. They are shared by a lot of people. The prejudices may be related to the archaic scientific hypotheses; they can have sexual or race-related nature (racist, ethnic-based biases). They can be connected with the way of life (concerning meals, health preservation and appearance), distorted trends and beliefs, as well as the religious beliefs and superstitions [6, 7].

Another kind of unproductive forms of faith is the idolatry - a belief in the power that a man finds not only in some supernatural being, but also in the person's nearest surrounding. It can also be related to some noble cause or a leader. Thus, a person overcomes the fear of death, bringing own will and life to the altar of a higher figure or a personalized idea [14].

Theoretical analysis of the scientific positions of psychologists concerning the questions of studying the forms of faith allows us hypothetically highlight its productive and unproductive forms. Productive form of faith generates a positive outlook of the personality towards the future and current life, it tends to stimulate self-actualization, promotes activation of personal inner resources and personal growth. The following forms of personal beliefs are considered to be

productive: 1) the spiritual and religious faith - in God, soul and its immortality, eternal life, the purpose of existence, the destructive effect of deadly sins, karma, higher power, the possibility of existence of good and evil forces; 2) the interpersonal belief reflecting the system of values by adjusting interpersonal relationships; 3) autoperpersonal - the belief in oneself and own capabilities, especially self-development, intellectual abilities, volitional qualities, physical attractiveness, health, ability to secure the existence, own dignity, acceptance and identification with family values; 4) belief in social values - the country's future, the principles of justice, social ideals, freedom of speech and religion, standards of courage, patriotism, beauty, aesthetic ideals, democratic rights, the facts of historical events, moral principles of the society formation, family etc.

An unproductive form of faith creates illusory perception of the world, leading to a distortion of reality by blocking the individual's ability to manifest development and adaptation. This form is associated with the individual's inclination to follow the protective strategies in behavior. The following forms of personal beliefs are considered to be unproductive: 1) a mystical belief - the belief of the personality in the presence of magic in life, as well as spells, evil eye, reincarnation, prophecies, existence of various spirits, ghosts, mythological creatures and demons; 2) prejudices - a belief in otherworldly forces and signs, magical effect of mascots; these are possible due to the human desire to look into the future, to avoid adverse situations, to control the other person; 3) idolatry - blind worshipping of the false powers that creates an illusion of their reliability and possession of the relevant qualities; perceiving them as the entities responsible for lives of such believers, and anchoring the believers' hopes on these entities.

Thus, the theoretical analysis of the psychological literature has shown that some scientists had classified forms and types of faith, but most of psychologists had examined them separately. The systematization of the scientific points of view of different scholars allowed us distinguish the productive and

unproductive forms of faith of the personality.

## References:

1. Bondar V.I. Religijna vira v svitli glibinnoi psihokorekcii: navchal'nij posibnik [Religious belief in the light of deep psychocorrection: manual]., V.I. Bondar, T.S. Jacenko, O.V. Pedchenko. - Kyiv., Publishing house of NPU named after M.P. Dragomanov, 2013. - 305 p.
2. Inina N.V. Opyt klassifikacii form very [Experiencing a classification of forms of belief]., N.V. Inina Voprosy psihologii [Psychology issues]. - 2010., No. 2., pp. 120-128.
3. Klimishin O.I. Hristians'ko-psihologichni osnovi duhovnogo rozvitku osobistosti: dis. doktora psihol. nauk: 19.00.07 [Christian and psychological grounds of spiritual development of the personality: thesis by the Doctor of Psychology]., Klimishin Ol'ga Ivanivna. - Ivano-Frankivs'k., 2013. - 492 p.
4. Levi-Brjul' L. Pervobytnoe myshlenie [Primitive thinking]. L. Levi-Brjul'. Psihologija myshlenija [Psychology of thinking]; [under editorship of Ju.B. Gippenrejtser, V.V. Petuhova]. - Moskow., Publishing house of SSU, 1980., pp. 130-140.
5. Lineckij M.L. Vnushenie, znanie, vera [Suggestion, knowledge, belief]. M.L. Lineckij. - Kyiv., Politizdat Ukrainy, 1988. - 160 p.
6. Majers D. Social'naja psihologija [Social psychology]., D. Majers; [translated from English]. - St Petersburg., Piter, 1996. - 682 p.
7. Ollport G.V. Lichnost' v psihologii [Personality in psychology]. G.V. Ollport. - Moskow., «KSP+»; St. Petersburg., «Juventa». - 1998. - 345 p.
8. Rodzhers K. Vzgljad na psihoterapiju. Stanovlenie cheloveka [View on psychotherapy. Formation of a person]. K.Rodzhers; [translated from English of Isenina E.I.]. - Moskow., «Progress», «Univers», 1994. - 480 p.
9. Tokarev S.A. Religija v istorii narodov mira [Religion in the history of humanity]., Tokarev S.A.; [Issue 4]. - Moskow., Politizdat, 1986. - 576 p.
10. Frejd Z. Psihopatologija obydennoj zhizni [Psychopathology of ordinary life]. Z. Frejd. - Moskow., AST, 2009. - 256 p.

11. Frejdzher R. Lichnost'. Teorii, jeksperimenty, uprazhnenija [Personality. Theories, experiments, exercises]., R. Frejdzher, D. Fjejdimen. – St. Petersburg: prajm-EVROZNAK, 2001. – 864 p.

12. Fromm Je. Psihoanaliz i jetika [Psychoanalysis and ethics]., Fromm Je.; [translated from English], [introduction of P.S. Gurevicha]. – Moskow, Respublika, 1993. – 415 p. <http://dx.doi.org/10.1080/00107530.1994.10746865>

13. Shejnman M.M. Vera v d'javola v istorii religii. [Belief in a devil in the history of religion]. M.M. Shejnman. – Moskow., Nauka [Science], 1977. – 112 p.

14. Jalom I. Jekzistencial'naja psihoterapija [Existential psychotherapy]., Jalom I.; [translated from English by T.S. Drabkina]. – Moskow., Nezavisimaja firma «Klass» [Independent company “Klass”], 1999. – 576 p.

15. Arterburn S., Felton J. Toxic faith: Experiencing healing from painful spiritual abuse. Colorado Springs: WaterBrook Press, 2004. – 269 p.

### Литература:

1. Бондар В.І. Релігійна віра в світлі глибинної психокорекції:

навчальний посібник / В.І. Бондар, Т.С. Яценко, О.В. Педченко. – К.: Вид-во НПУ імені М. П. Драгоманова, 2013. – 305 с.

2. Инина Н.В. Опыт классификации форм веры / Н.В. Инина // Вопросы психологии. – 2010. – № 2. – С. 120 – 128.

3. Климишин О.І. Христіансько-психологічні основи духовного розвитку особистості: дис. доктора психол. наук:19.00.07 / Климишин Ольга Іванівна. – Івано-Франківськ, 2013. – 492 с.

4. Леви-Брюль Л. Первобытное мышление / Л. Леви-Брюль. / Психология мышления; [под ред. Ю.Б. Гиппенрейтер, В.В. Петухова]. – М.: Изд-во СГУ, 1980. – С. 130-140.

5. Линецкий М.Л. Внутренне, знание, вера / М.Л. Линецкий. – К.: Политиздат Украины, 1988. – 160 с.

6. Майерс Д. Социальная психология / Д. Майерс; [пер. с англ.]. – СПб.: Питер, 1996. – 682 с.

7. Олпорт Г.В. Личность в психологии / Г.В. Олпорт. – М.: «КСП+»; СПб: «Ювента». – 1998. – 345 с.

8. Роджерс К. Взгляд на психотерапию. Становление человека / К. Роджерс; [пер. с англ. Исениной Е.И.]. – М.: «Прогресс», «Универс», 1994. – 480 с.

9. Токарев С. А. Религия в истории народов мира / Токарев С. А.; [4-е изд.]. – М.: Политиздат, 1986. – 576 с.

10. Фрейд З. Психопатология обыденной жизни / З. Фрейд. – М.: АСТ, 2009. – 256 с.

11. Фрейдджер Р. Личность. Теории, эксперименты, упражнения / Р. Фрейдджер, Д. Фэйдимен. – СПб.: прайм-EVROZNAK, 2001. – 864 с.

12. Фромм Э. Психоанализ и этика / Фромм Э.; [пер с англ.], [вступ. сл. П.С.Гуревича]. – М.: Республика, 1993. – 415 с. <http://dx.doi.org/10.1080/00107530.1994.10746865>

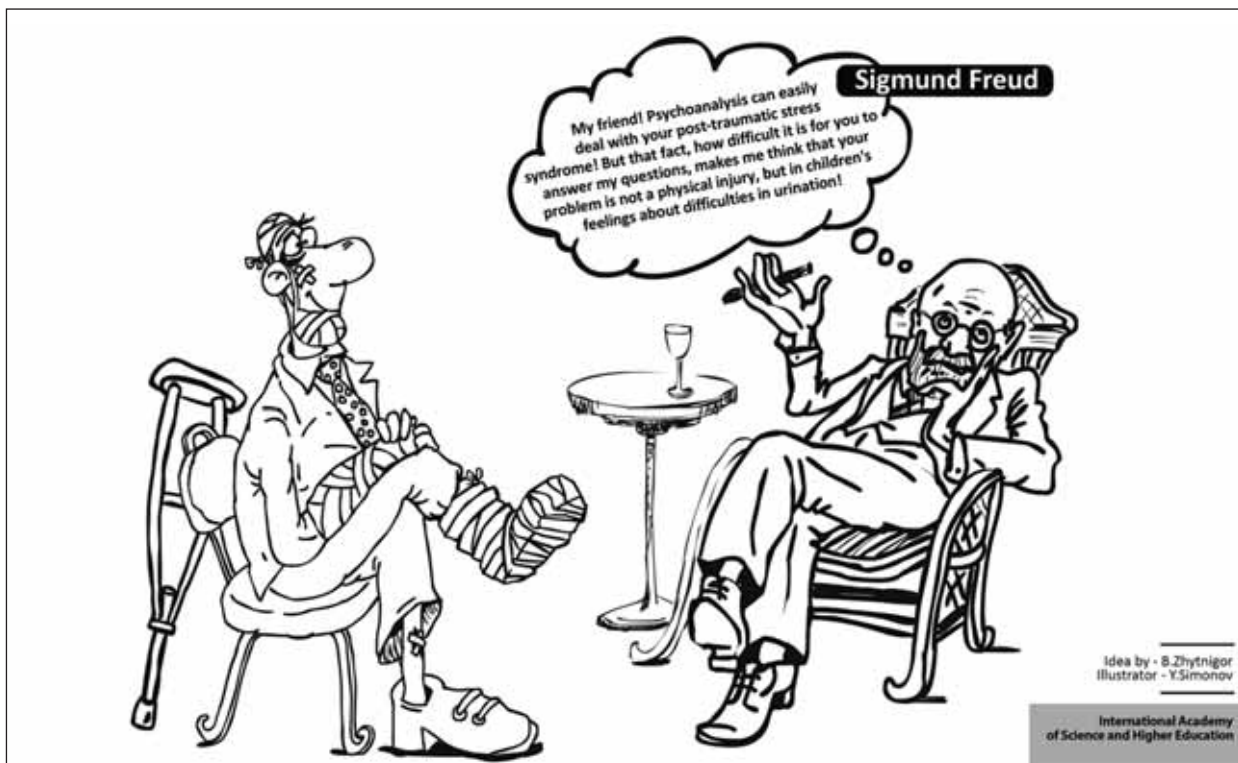
13. Шейнман М.М. Вера в дьявола в истории религии. / М.М. Шейнман. – М.: Наука, 1977. – 112 с.

14. Ялом И. Экзистенциальная психотерапия / Ялом И.; [пер.с англ. Т.С.Драбкиной]. – М.: Независимая фирма «Класс», 1999. – 576 с.

15. Arterburn S., Felton J. Toxic faith: Experiencing healing from painful spiritual abuse. Colorado Springs: WaterBrook Press, 2004. – 269 p.

### Information about author:

1. Iuliia Aliksieieva - Candidate of Psychology, Doctoral Candidate, National Pedagogical Dragomanov University; address: Ukraine, Kyiv city; e-mail: yulya-alekseeva-74@mail.ru





## GISAP Championships and Conferences 2016

| Branch of science   | Dates          | Stage | Event name  |
|---|----------------|-------|---|
| <b>FEBRUARY</b>   |                |       |   |
| Philology   | 09.02-15.02    | I     | Theoretical and practical problems of language tools transformation in the context of the accelerated development of public relations   |
| Culturology, Physical culture and Sports, Art History, History and Philosophy       | 09.02-15.02    | I     | Cultural and historical development of the society as the dynamic expression of the self-learning human existence   |
| <b>MARCH</b>  |                |       |   |
| Medicine, Pharmaceutics, Biology, Veterinary Medicine and Agricultural sciences     | 10.03-15.03    | I     | Problems of fighting human and animal diseases in terms of the biosphere conditions deterioration   |
| Economics, Jurisprudence and Management, Sociology, Political and Military Sciences | 10.03-15.03    | I     | Social relations and conflicts in conditions of intensification of economic processes and dominance of liberal ideology   |
| <b>APRIL</b>  |                |       |   |
| Physics, Mathematics and Chemistry, Earth and Space Sciences                        | 06.04-12.04    | I     | Theoretical and applied problems of physical, mathematical and chemical sciences in the context of the social demand for the knowledge limits expansion                                 |
| Technical Science, Architecture and Construction                                    | 06.04-12.04    | I     | Methods of effective science-based satisfaction of the increasing social needs in the field of engineering, construction and architecture   |
| <b>MAY</b>  |                |       |   |
| Educational sciences and Psychology   | 12.05-17.05    | II    | Influence of knowledge and public practice on the development of creative potential and personal success in life  |
| <b>JUNE</b>   |                |       |   |
| Philology   | 08.06-13.06    | II    | Issues of preservation of originality and interference of national languages in conditions of globalized international life   |
| Culturology, Physical culture and Sports, Art History, History and Philosophy       | 08.06-13.06    | II    | Human creativity phenomenon in ups and downs of the historical process  |
| <b>JULY</b>   |                |       |   |
| Medicine, Pharmaceutics, Biology, Veterinary Medicine and Agricultural sciences     | 06.07-12.07    | II    | Innovative approaches in diagnostics and treatment of human and animal diseases caused by injuries, genetic and pathogenic factors  |
| Economics, Jurisprudence and Management, Sociology, Political and Military Sciences | 06.07-12.07    | II    | Value of the personality and collective interactions in the social progress ensuring process  |
| <b>AUGUST</b>   |                |       |   |
| Physics, Mathematics and Chemistry, Earth and Space Sciences                        | 04.08-10.08    | II    | Modern methods of studying matter and interaction of substances, as well as the subject-based relations modeling  |
| Technical Science, Architecture and Construction                                    | 04.08-10.08    | II    | Solving problems of optimal combination of standards of quality, innovative technical solutions and comfort of operation when developing and producing devices and construction objects |
| <b>SEPTEMBER</b>  |                |       |   |
| Educational sciences and Psychology   | 13.09-19.09    | III   | Harmonious personal development problem in relation to specificity of modern education and socialization processes  |
| <b>OCTOBER</b>  |                |       |   |
| Philology   | 05.10-10.10    | III   | Trends of language cultures development through the prism of correlation between their communicative functions and cultural-historical significance                                     |
| Culturology, Physical culture and Sports, Art History, History and Philosophy       | 05.10-10.10.10 | III   | Significance of personal self-expression and creative work in the course of formation of the society's cultural potential   |
| <b>NOVEMBER</b>   |                |       |   |
| Medicine, Pharmaceutics, Biology, Veterinary Medicine and Agricultural sciences     | 10.11-15.11    | III   | Modern methods of ensuring health and quality of human life through the prism of development of medicine and biological sciences  |
| Economics, Jurisprudence and Management, Sociology, Political and Military Sciences | 10.11-15.11    | III   | Correlation between humanity and pragmatism in target reference points of modern methods of public relations regulation   |
| <b>DECEMBER</b>   |                |       |   |
| Physics, Mathematics and Chemistry, Earth and Space Sciences                        | 07.12-13.12    | III   | Object-related and abstract techniques of studying spatio-temporal and structural characteristics of matter   |
| Technical Science, Architecture and Construction                                    | 07.12-13.12    | III   | Current trends in development of innovations and implementation of them into the process of technical and construction objects production   |



**International Academy of Science and Higher Education (IASHE)**  
1 Kings Avenue, Winchmore Hill, London, N21 3NA, United Kingdom  
Phone: +442071939499  
E-mail: [office@gisap.eu](mailto:office@gisap.eu)  
Web: <http://gisap.eu>