

<https://doi.org/10.34142/23129387.2023.68.12>

УДК 159.9

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RELIGIOUS WORLDVIEW AS A FACTOR OF EXISTENTIAL FULFILLNESS OF LIFE

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Relevance of research. the typology of religious worldview and differences in the existential content of life in individuals with different types of religious worldview were not identified.

The aim of the study is to identify the types of religious worldview of a person and to determine the peculiarities of existential fulfillment of life in individuals depending on the type of worldview.

Results and conclusions. As a result of the empirical analysis, five types of religious worldview were identified: religious, mystique, agnostic, atheistic, and agnostic-and-atheistic.

It has been empirically proven that individuals with a mystique type of worldview are characterized by medium-low values of existential fulfillment and the highest levels of the transcendental component of spiritual intelligence. The subjects of this type of worldview have well-developed knowledge of their own resources, the ability to update and use them.

The agnostic type of religious worldview is characterized by a lower level of resources of freedom and faith and high indicators of the existential component of spiritual intelligence.

It has been empirically proven that individuals with a religious type of worldview are characterized by high levels of existential fulfillment and the moral component of spiritual intelligence.

It has been empirically proven that people with an atheistic type of worldview are characterized by a moderate level of existential fulfillment and a lower level of spiritual intelligence. The existential resources of faith in representatives of the atheistic worldview are weakly expressed.

It has been empirically proven that people with an agnostic-and-atheistic type of worldview are characterized by lower levels of spiritual intelligence against the background of a high level of existential fulfillment.

Keywords: *religious worldview, existential fulfillment of life, spiritual intelligence, psychological resourcefulness, existential resources, spiritual intelligence, personality.*

Релігійний світогляд як чинник екзистенційної сповненості життя особистості

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Актуальність дослідження. *Виявлення типології релігійного світогляду та відмінностей в екзистенційній наповненості життя в осіб з різними типами релігійного світогляду здійснено не було.*

Мета дослідження – *виявити типи релігійного світогляду особистості та визначити особливості екзистенційної наповненості життя в осіб в залежності від типу світогляду.*

Результати та висновки. *У результаті емпіричного аналізу було визначено п'ять типів релігійного світогляду: власне релігійний, містичний, агностичний, атеїстичний та агностично-атеїстичний.*

Визначено, що особи з містичним типом світогляду характеризуються середньо-низькими значеннями екзистенційної

наповненості життя та найвищими показниками трансцендентного компоненту духовного інтелекту. У досліджуваних цього типу світогляду добре розвинуті знання власних ресурсів, уміння їх оновлювати та використовувати.

Емпірично доведено, що особи з агностичним типом світогляду характеризуються помірними показниками особистісної ресурсності та екзистенційної наповненості життя. Агностичному типу релігійного світогляду властивий нижчий рівень ресурсів свободи та віри та високі показники екзистенційного компоненту духовного інтелекту.

Виявлено, що особи з релігійним типом світогляду характеризуються високими показниками екзистенційної сповненості життям та морального компоненту духовного інтелекту.

Емпірично доведено, що особи з атеїстичним типом світогляду характеризуються помірним рівнем екзистенційної наповненості життя та зниженим рівнем духовного інтелекту. Екзистенційні ресурси віри у представників атеїстичного світогляду виражені слабо.

Показано, що особи з агностично-атеїстичним типом світогляду характеризуються зниженими показниками духовного інтелекту на тлі високого рівня екзистенційної сповненості життя.

***Ключові слова:** релігійний світогляд, екзистенційна сповненість життя, духовний інтелект, психологічна ресурсність, особистість.*

Introduction. Worldview is a structural component of a personality that affects its orientation, self-awareness, self-attitude and attitude to the world, is a system of views and ideas about the world and oneself in it. The content of the worldview is a set of value orientations, ideals, beliefs, knowledge, norms, and higher feelings that form a value picture of the person's world and determine its type and form. The leading psychological functions of the worldview are regulation and organization of behavior and activity of the individual, formation of integrity and subjectivity of the individual, its value and meaningfulness and orientation, promotion of reflection and realization of the self, assessment of objects of reality through the formation of a picture of the

world and the model "World and Self". A religious worldview reflects the degree of a person's religiosity, represented by belief in God or higher powers, idealistic ideas related to spiritual and religious values, and regulates a person's religious behavior. Alternative to religious are mystical, agnostic, and atheistic types of worldview. The problem of religious worldview is new in modern psychology. N. Saveliuk (2017) identified the types of religious discursiveness of the individual, I.E. Sokolovska (2015) described the invariants of the religious identity of young people, I.S. Bulanova (2015) identified the typology of religious appeals of the individual, I.M. Bogdanovska (2002) identified the types of semantic organization of religious experience, but the typology of religious worldview and differences in the existential content of life in individuals with different types of religious worldview were not identified. Thus, the **aim** of the study is to identify the types of religious worldview of a person and to determine the peculiarities of existential fulfillment of life in individuals depending on the type of worldview.

Research sample and methods. Research sample consisted of 366 people, aged 15 to 65, with an equal ratio of men (184, 50.2%) and women (182, 49.8%). The following methods were used in the study:

1. The author's methodology for identifying the type of religious worldview (Kuznetsov, 2019).
2. Existence Scale (A. Langle, K. Orgler, S. Krivtsova) (Langle, 2009).
3. Questionnaire of psychological resourcefulness of personality by O. Shtepa (2018).

Results. According to the results of the study, according to our author's methodology for determining the type of religious worldview (given in the appendix), only 9.5% of the respondents are characterized by "pure" types, in particular, 19

people are "atheists", 5 people have a "mystique" type of worldview, 7 people are "agnostics" by type of worldview, 4 people have a religious type of worldview. The clustering of religious worldview indicators revealed the existence of five typological profiles of the religious worldview of the respondents (Fig. 1).

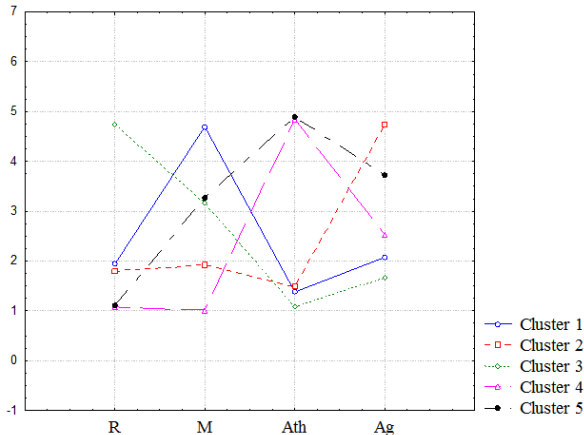


Fig. 1. Cluster profiles of religious worldview.

Cluster 1 - high rates of the mystical type - low rates of other types of religious outlook - "Mystique type of religious outlook" (19% of the sample);

Cluster 2 - high rates of the agnostic type and low rates of other types of worldview - "Agnostic type of religious worldview" (20% of the sample);

Cluster 3 - high rates of the actual religious type of worldview and low rates of other types of religious worldview - "Religious type of worldview" (24% of the sample).

Cluster 4 - high rates of the atheistic type and low rates of other types of religious worldview - "Atheistic type of religious worldview" (26% of the sample);

Cluster 5 - high indicators of atheistic and medium-high indicators of agnostic types of religious worldview - low indicators of other types of religious worldview - "Atheistic-and-agnostic type of religious worldview" (11% of the sample).

Figures 2-4 show the differences in psychological resourcefulness among the subjects with different types of worldview. All differences are significant at the level of $p < 0,0001$.

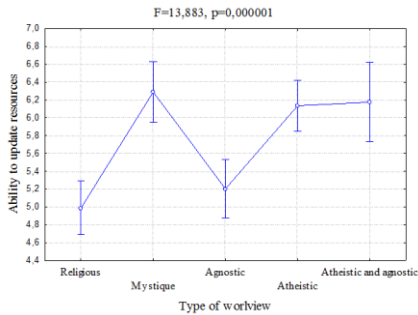


Fig. 2 Indicators of psychological resourcefulness – ability to update resources - of subjects with different typological profiles of religious worldview.

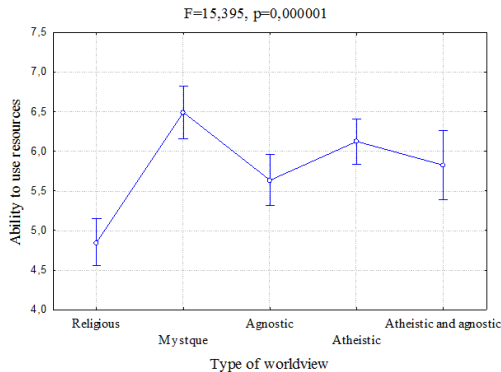


Fig. 3 Indicators of psychological resourcefulness – ability to use resources - of subjects with different typological profiles of religious worldview.

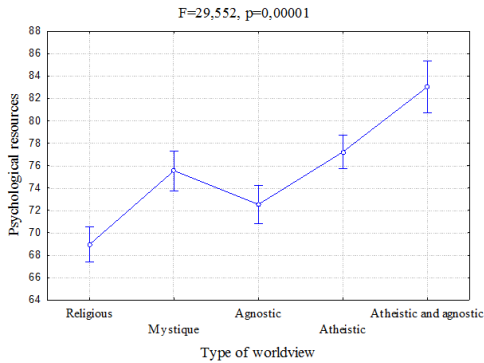


Fig. 4 Indicators of psychological resourcefulness – resources - of subjects with different typological profiles of religious worldview.

Confidence in oneself and one's abilities, focus on success characterizes to a greater extent the subjects with an agnostic-and-atheistic type of worldview, and to a lesser extent those with a religious type of worldview. In addition, the subjects with an agnostic-and-atheistic type of worldview are characterized by the resources of self-improvement, self-realization in the profession, and knowledge of their own resources.

Such resources as kindness and love for people, helping others, and belief in goodness are more typical for people with a religious type of worldview.

Subjects with a mystique type of worldview are characterized by developed resources of creativity, the desire for wisdom, and the ability to renew and use their own resources.

Subjects with atheistic and agnostic types of worldview are characterized by moderate indicators of psychological resourcefulness. They know their own resources, know how to

use them in different spheres of life, and are able to update them.

Figures 5-9 show the differences in the indicators of existential fulfillment of life in subjects with different types of worldview.

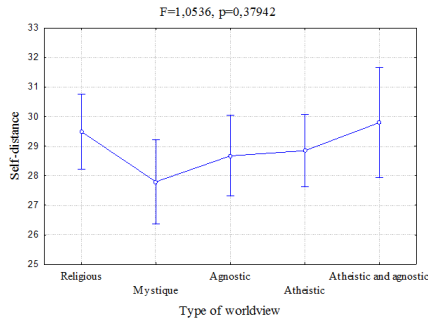


Fig. 5 Indicators of self-distance of subjects with different typological profiles of religious worldview.

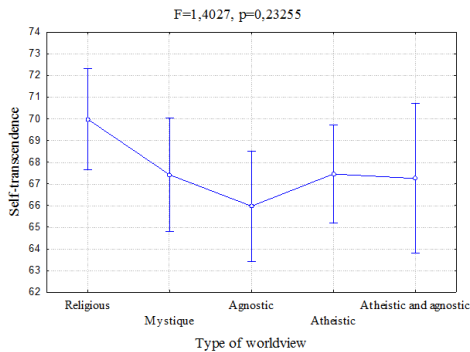


Fig. 6 Indicators of self-transcendence of subjects with different typological profiles of religious worldview.

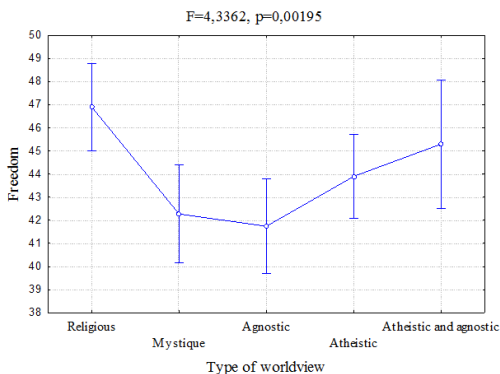


Fig. 7 Indicators of freedom of subjects with different typological profiles of religious worldview.

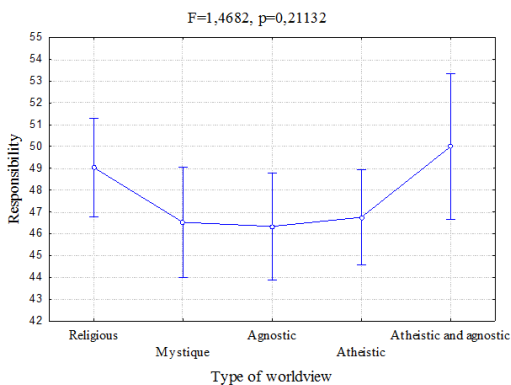


Fig. 8 Indicators of responsibility of subjects with different typological profiles of religious worldview.

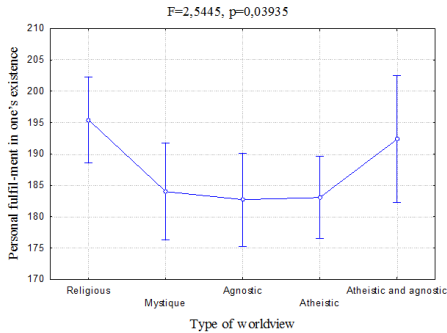


Fig. 9 Indicators of personal existential fulfillment of subjects with different typological profiles of religious worldview.

The subjects with a religious type of worldview are more characterized by freedom in decision-making, their life activity is not characterized by compensatory reactions of freedom, which leads to dependent behavior and bad habits. Consequently, religious people see belief in God as a source of greater freedom, joy, meaningfulness, and fulfillment in life than people who do not profess any particular religion.

Figures 10-12 show the differences in spiritual intelligence scores for people with different types of worldviews.

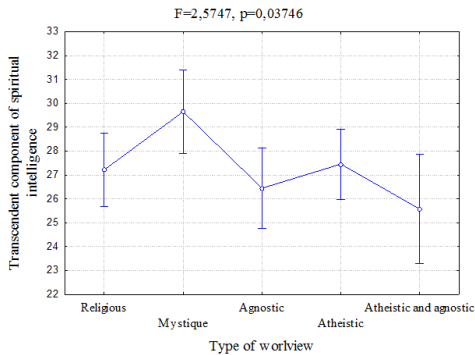


Fig. 10 Indicators of transcendent component of spiritual intelligence of subjects with different typological profiles of religious worldview.

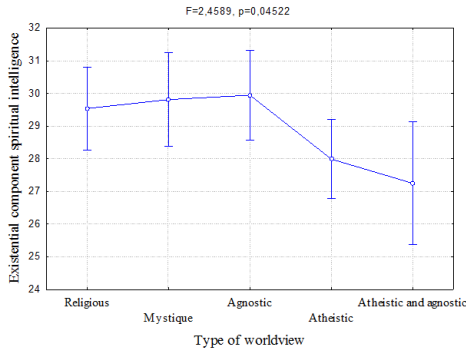


Fig. 11 Indicators of existential component of spiritual intelligence of subjects with different typological profiles of religious worldview.

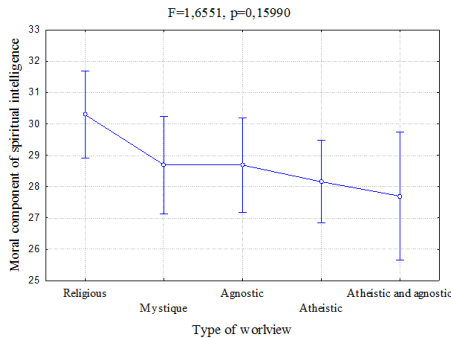


Fig. 12 Indicators of moral component of spiritual intelligence of subjects with different typological profiles of religious worldview.

It has been determined that the indicators of the transcendental component of spiritual intelligence are higher in subjects with a mystical type of worldview. Thus, the ability to experience transcendental feelings and the presence of such experience are more characteristic of individuals with a mystical type of worldview.

Conclusions. As a result of the empirical analysis, five types of religious worldview were identified: religious, mystique, agnostic, atheistic, and agnostic-and-atheistic.

The mystique type of religious worldview characterizes a person who perceives and understands the surrounding reality through intuition. They are prone to irrational and emotional comprehension of life events, since rational cognition of the world and themselves in it through the human intellect is very limited. Such people believe that true knowledge is not derived as a result of logical constructions or rigorous scientific experience, but arises as direct contemplation (sensory intuition) or as direct reasoning of the mind (intellectual intuition). A person with a mystique type of worldview has the experience of mystical experiences achieved as a result of practicing certain psychophysical exercises or meditations necessary to achieve a certain state of mind and psyche. It has been empirically proven that individuals with a mystique type of worldview are characterized by medium-low values of existential fulfillment and the highest levels of the transcendental component of spiritual intelligence. The subjects of this type of worldview have well-developed knowledge of their own resources, the ability to update and use them.

An agnostic type of religious worldview characterizes a person who believes that it is fundamentally impossible to cognize objective reality through the subjective experience of a person and therefore considers it impossible to know the truth about the existence of gods, eternal life and other supernatural beings, concepts and phenomena. Such people do not fundamentally exclude the possibility of the existence of divine entities, nor the possibility of their absence; they oscillate between idealistic and materialistic understandings of the world. Faith and religion are considered a secular school of

moral behavior in society. It has been empirically proven that individuals with an agnostic type of worldview are characterized by moderate indicators of personal resourcefulness and existential fulfillment. The agnostic type of religious worldview is characterized by a lower level of resources of freedom and faith and high indicators of the existential component of spiritual intelligence.

The religious type of religious worldview characterizes a person who is a believer, deeply religious. He or she clearly correlates his or her faith with a particular denomination (Christianity (Catholicism, Orthodoxy, Protestantism), Islam, Buddhism, etc.), and is characterized by fear of God, piety, and interest in the problems of spiritual life. Behavior of people with a religious type of worldview is subordinated to moral precepts of their religion (attending church, praying, venerating shrines, observing religious rituals). Communication with God is important to him, and he finds support and comfort in it. He has experience of mystical experiences, believes that God's power is unlimited, he creates the world and controls it in accordance with his plan, which exceeds the possibilities of human understanding, and God is unknowable, his qualities and abilities exceed the possibilities of human perception and understanding. It has been empirically proven that individuals with a religious type of worldview are characterized by high levels of existential fulfillment and the moral component of spiritual intelligence.

The atheistic type of religious worldview characterizes a person who does not believe in the existence of gods, spirits, the afterlife, and other supernatural and intangible beings, forces, and phenomena. They deny religion as a belief in the supernatural. Such people are convinced of the self-sufficiency of the natural world (nature) and the human origin of all religions and beliefs, and are skeptical of all supernatural

beings, phenomena, and forces, pointing to the lack of empirical evidence of their existence. It has been empirically proven that people with an atheistic type of worldview are characterized by a moderate level of existential fulfillment and a lower level of spiritual intelligence. The existential resources of faith in representatives of the atheistic worldview are weakly expressed.

The agnostic-and-atheistic type of worldview is an intermediate form between the atheistic worldview, which involves the complete rejection of the idea of the existence of God, and the agnostic type of worldview, which is based on the subjective experience of a person in knowing the world and the impossibility of knowing the truth about the existence of gods, eternal life and other supernatural beings, concepts and phenomena. A person with this type of worldview wavers in his or her own position, accepting a material interpretation of reality along with the idea that the existence of higher powers is unprovable. Often, the scientific worldview of such people can be combined with superstition and reflection on their own mystical experience. It has been empirically proven that people with an agnostic-and-atheistic type of worldview are characterized by lower levels of spiritual intelligence against the background of a high level of existential fulfillment.

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Оригінальний рукопис отриманий 3 березня 2023 року

Стаття прийнята до друку 21 березня 2023 року