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ПРАКТИЧНОЇ  
ПСИХОЛОГІЇ**

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ДОНЕЦЬКИЙ НАЦІОНАЛЬНИЙ УНІВЕРСИТЕТ ІМЕНІ ВАСИЛЯ СТУСА**

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individuals aged 18 and older took part in the study, with the majority of participants being women and a smaller portion men (see Figure 1).

## **THE PROBLEM OF FAITH: METHODOLOGICAL SUPPORT AND ORGANIZATION OF EMPIRICAL RESEARCH**

**D.O. Simov**

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The study involved 350 individuals representing two conditionally defined categories: the main group—Ukrainian citizens residing in the country at the time of the study (approximately 53%), and the control group—Ukrainians living abroad (about 47%).

Among those who remained in Ukraine, 42% lived in regions distant from active hostilities and had not changed residence since the beginning of the war. A small portion (about 4%) had relocated from frontline regions to safer areas. Approximately 2% remained in dangerous zones, and another 2% participated in combat as part of the Armed Forces of Ukraine. Among those abroad, 40% left the country after the full-scale war began, while about 7% had emigrated earlier or for reasons unrelated to the war.

In terms of gender distribution, the majority were women (over 75%), and men made up around 25%. Age distribution was as follows: the largest share (over 35%) were aged 18–30; nearly the same (about 37%) were aged 31–45; 22% were aged 46–60; and 6% were 61 or older.

Regarding subjective assessment of their psychological condition, about 45% reported maintaining hope and inner strength despite challenges. Around 34% expressed confidence in their personal and collective ability to overcome difficulties. About 12% experienced a loss of faith and hope, though they viewed it as temporary. Another 9% expressed deep pessimism, believing the modern world is filled with evil and suffering beyond humanity's ability to cope.

In this study, faith is understood as a set of deep beliefs—both conscious and latent—that shape a person's perception of themselves, the social environment, and the general structure of being. To operationalize this construct, respondents were asked to choose the response that best reflected their personal system of meaning and values. If several options felt relevant, participants were instructed to select the most significant belief.

The study included an analysis of the distribution of deep beliefs as an expression of the participants' value orientations. About one-third of respondents identified with a religious worldview, recognizing faith in God or transcendent forces as their primary guiding principle. A notable portion expressed belief in the collective capacity of their people to overcome adversity, supporting ideas of national unity, victory, and societal resilience. Others drew on beliefs in the power of good, fate, karmic justice, or expressed trust in democratic values and international legal order.

A small number of participants professed a rationalist or skeptical view of the world, perceiving reality solely through factual circumstances without invoking faith or higher meaning. Some expressed pessimistic beliefs about the inability to influence

external events, recognizing suffering as an inherent part of existence or reporting a general loss of faith in life's meaning.

A general analysis shows that about three-quarters of participants held beliefs that could be classified as resourceful or supportive under stress. A smaller portion demonstrated neutral or negatively colored attitudes, which may offer limited potential in fostering psychological resilience [2].

To quantify resilience levels, the study used the 10-item version of the Connor-Davidson Resilience Scale (CD-RISC-10), developed in the 2000s as a unified tool for diagnosing overall resilience. CD-RISC-10 covers key aspects of a person's ability to cope with adversity while maintaining a concise structure of ten self-report statements. The scale identifies a general indicator of psychological endurance without dividing into subscales.

According to multiple validation studies, this tool shows high reliability (Cronbach's alpha between 0.84–0.89), confirming its internal consistency and suitability for research in diverse sociocultural settings. CD-RISC-10 is widely used in clinical and scientific practice, especially for studying the effects of stress, trauma, or crisis situations.

For this study, the scale was adapted to the Ukrainian sociocultural context in accordance with methodological recommendations and testing within the local academic community. The national adaptation ensured linguistic, cultural, and psychological alignment with the Ukrainian sample.

CD-RISC-10 was chosen for its practical convenience, compactness, and high psychometric validity, allowing effective and reliable investigation of the relationship between deep beliefs, faith, and psychological resilience in conditions of social upheaval and armed conflict [3].

During data processing, the following distribution of resilience levels among participants was recorded: about 30% demonstrated a distinctly high level of resilience; nearly 35% showed above-average resilience. About a quarter of respondents had an average level, while a small portion—approximately 10%—showed reduced resilience, indicated by below-average or low scores. This distribution suggests an overall trend of sufficient adaptive capacity under difficult life circumstances.

Considering the potential influence of participants' life experiences on the results, several mediating variables were identified that could significantly affect resilience:

- experience of military service or involvement in the Armed Forces of Ukraine;
- personal loss of a close person due to the war;
- occupation of their place of residence;
- having someone close who is in captivity or considered missing;
- personal experience of captivity.

The presence or absence of these factors could substantially impact the subjective perception of events and, consequently, resilience scores, and were therefore accounted for in data analysis.

Given the sensitivity of some questions related to potentially traumatic experiences, responses to these were made optional. This ethical approach minimized psychological burden on participants and respected their emotional boundaries [4].

Most respondents shared their personal experiences related to the war. The vast majority had not lived under occupation, while a small number reported such experiences. All respondents who answered the question about captivity denied having such experience, though some declined to respond. This variability confirmed the value of a careful data collection approach.

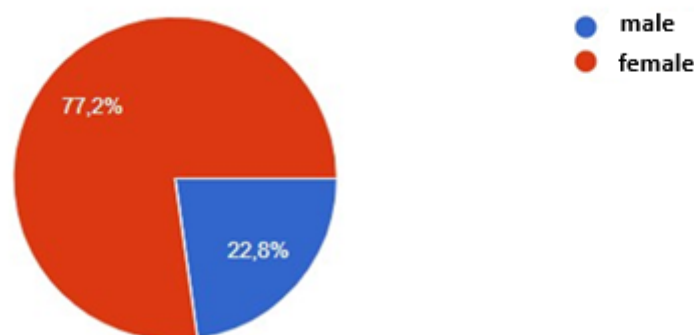
Almost half of participants reported losing acquaintances due to the war, although these were not close relationships. About one-third had not experienced such loss, while a slightly smaller group reported losing close individuals [5].

Regarding military service, most respondents had never served in the Armed Forces of Ukraine, either currently or in the past. A small percentage had military experience or were active personnel. Nearly half of participants said they had close relatives or important individuals currently serving.

As for having people close to them who were in captivity or missing, the majority denied this, although a small group confirmed it. Some respondents chose not to answer.

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**Fig. 1. Gender distribution of study participants.**

The majority of participants had a high level of education; most held a master's degree, a smaller part had a bachelor's degree, and a few held academic degrees [2].

*Table 1.*

**Gender distribution of study participants.**

Age category	Percentage of respondents
19–30	26%
32–45	66%
47–60	5.8%
60+	2.4%

The survey was conducted anonymously. Each question was accompanied by detailed instructions on how to complete it. Inclusion criteria were defined as adult citizens of Ukraine who had resided in the country since the beginning of the latest major conflict. Individuals living abroad without conflict experience and non-citizens of Ukraine were excluded from participation.

After data collection, mathematical and statistical analysis was conducted, including dispersion, correlation, and regression methods. One of the key strengths of this study is the relevance of the topic of eating behavior, which remains understudied in Ukraine, especially in the context of wartime. An especially interesting aspect is the analysis of the influence of personality traits as moderating factors [4].

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**FEELINGS OF GUILT AMONG INTERNALLY DISPLACED PERSONS  
DURING THE WAR**

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Due to the full-scale aggression, many people found themselves forced to leave their homes in search of safe shelter for themselves and their loved ones. Such circumstances can cause deep emotional experiences, and therefore, in our opinion, it