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The Research of Self-Attitude and Coping Strategies in Adolescence in the Context of Religious Affiliation

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Abstract

The relevance of the research is due to the interest in the development of self-awareness, self-attitude in adolescence, ways of overcoming life difficulties, namely the coping strategies of coping behavior choice as a mechanism that adapts to social conditions changing in the context of religious affiliation. *The goal of research* is to study the relationship between self-attitude and coping strategies in adolescence who observe the canons of Islam, Orthodoxy and do not adhere to religious canons. *Research Methods:* The leading methods are the theoretical analysis of scientific psychological literature, as well as the method of empirical research (testing) using techniques to diagnose self-attitude, ways of coping behavior. The experiment involved 60 people: 20 people confessing Islam, 20 people adhering to Orthodox religion and 20 people who do not adhere to religious canons. The average age of examinees is from 18 to 23 years old. *Research results:* The study revealed differences in terms of self-attitude and coping strategies in the group of adhering to the canons of Islam, Orthodoxy and non-adhering religious canons. People adhering to canons of Islam highly appreciate their spiritual potential, "worthiness". People adhering to canons of Orthodoxy are not characterized by "internal conflict" and "self-attachment." "Self-management" is meaningful for those who don't observe religious canons. The results of the study showed that the groups observing the canons of Islam and the Orthodoxy have quite similar meanings in coping behavior. The correlation pleiade analysis shows that there is a relationship between self-attitude and coping strategies in adolescence, there are differences in self-attitude among those who observe the religious canons of Islam, Orthodoxy and non-adhering religious canons. Significant differences in coping behavior were partially confirmed. *Significance of the research:* the relevance of the problem is due to the insufficiently elaborated concept of the relationship between self-attitude and coping strategies in adolescence, despite the many research options in this direction and measuring methods. The research materials are of practical value for psychological and pedagogical support in the educational process, as well as in the advisory work of young men and women who adhere to religious beliefs, observe the canons of Islam, Orthodoxy or do not adhere to religious canons. The obtained data can be used to prepare psychologists in working with students of Universities, Madrassah, Sunday and secondary schools.

Keywords: adolescence, religion, Islam, Orthodoxy, self-attitude, coping strategies.

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Introduction

The relevance of the problem becomes apparent in reviewing researches devoted to the study of self-attitude and coping strategies in adolescence. However, there are not enough scientific works devoted to the consideration of the issue in the context of confessional affiliation with those who observe the canons of Islam, Orthodoxy and non-adhering religious canons. This work is intended to fill this gap. In the context of this problem, a number of theoretical and experimental studies were devoted to the “self-attitude” concept in the works. In the general theoretical and methodological aspects, the question of self-awareness formation was analyzed in the context of more common problem as personal development. Adolescence is characterized by a special sensitivity which is considered to be the most vulnerable to life difficulties. Lacking full life skills it is difficult for boys and girls to use effective psychological defense mechanisms. Coping with stressful situations, factors influencing the choice of coping strategies were analysed by overseas researchers such as Lazarus & Folkman (1984), Plutchik, Kellermann, & Conte (1979), Selye (1979), as well as Russian scientists – Sirota & Yaltonsky (1993), Granovskaya (2003), Mikhaylova (1998), Tumanova (2002). In this regard the actual problem is to consider the ways to overcome vital difficulties and to choose coping behavior strategies as a mechanism of adaptation to the change of social conditions.

In the scientific and methodological literature, the issues of self-attitude and coping strategies in adolescence among those who observe the canons of Islam, Orthodoxy and non-adhering to religious canons are little studied. The relevance of the study is caused by the intensification of contradiction between the objective need of society in the study of self-attitude and coping strategies in adolescence, despite the increased interest and lack of development of this problem. This general contradiction at the theoretical and methodological level is expressed in the form of a scientific problem: what the features of self-attitude and coping strategies in adolescence for those who observe the canons of Islam, Orthodoxy and non-adhering religious canons are.

Theoretical significance of this article is based on the fact that the problem of self-attitude and coping strategies in adolescence who observe the canons of Islam, Orthodoxy and non-adhering religious canons has not been sufficiently studied, despite the heightened interest of foreign psychology and domestic scientists to this problem.

The practical significance of the work: study results can be used in psychological practice, developmental psychology, pedagogical psychology.

Purpose and objectives of the study

The purpose of this article is to identify the relationship of self-attitude and coping strategies in adolescence who observe the canons of Islam, Orthodoxy and non-adhering religious canons. The main tasks were the following: to conduct a theoretical analysis of the available literature on the problem of self-attitude and coping strategy in adolescence who observe the canons of Islam, Orthodoxy and non-adhering religious canons; to develop a research program, to choose the necessary techniques, to collect and process empirical data; to analyze the obtained data and to determine the relationship of self-attitude and coping

strategies in adolescence who observe the canons of Islam, Orthodoxy and non-adhering religious canons.

Literature review

Russian scientific and pedagogical literature analysis

Currently, there are a large number of works devoted to the problems of self-attitude. Within the framework of domestic psychology the leading role of self-attitude in the individual functioning is noted by such researchers as Kon (1981), Rubinstein (1989), Sokolova (1989). Self-attitude concept basis is the personality traits assessment of opportunities in relation to the motives that express the self-realization needs. Representatives of personality semantic concept such as Pantileev (2003), Sokolova (1989), Stoln (1983) adhere to this view of self-attitude phenomenon.

Coping-behavior was studied by domestic authors Granovskaya (2003), Lazarus & Folkman (1984). The ideas about the behavior aimed at overcoming vital difficulties were expressed by Bandura (1988). Rotter (1975) tried to describe the factors affecting coping-behavior. However, scientific works devoted to the consideration of the issue in the context of religious affiliation are not enough.

Foreign researches analysis

It should be noted the high degree of self-attitude and coping strategies in adolescence development problem in foreign studies. Analyzing approaches that consider the individual self-attitude within the framework of foreign psychology, it can be noted that this phenomenon is most fully represented in the framework of the theoretical concepts of Mead (1988) and Rogers (1961). Scientists such as Miller (1985) and Vaillant (1977) addressed a problem of coping-strategy.

The problem of studying of personality psychological protective mechanisms finds the reflection in works of foreign scientists as Plutchik, Kellermann & Conte (1979). For the first time the term "coping" was applied by Murphy & Moriarty in 1976, when they studied by means of what children overcome development crises. And Lazarus (1966) in the book "Psychological Stress and the Coping Process" turned to the coping concept. According to Lazarus and Folkman (1984), individuals evaluate the magnitude of a potential stressor by comparing the environment demands with their own resources' assessment in order to cope with these very requests.

Methodology

In the course of the research the following methods and techniques were used: the method of scientific psychological literature theoretical analysis, as well as the method of empirical research – testing, using the following techniques 1) the method of self-attitude technique, Pantileev (2003); 2) the questionnaire methods of coping behavior, Lazarus (1966) and Burlachuk, & Morozov (1999). Statistical processing was carried out by the method of Pearson correlation analysis and Student's t-test.

The study was conducted in Kazan. The sample is of youthful age; 60 people took part in the study, including 20 people practicing Islam, 20 people adhering to the Orthodox religion and 20 people non-adhering religious canons. The average age is from 18 to 23 years old.

The study was conducted in several stages. Stage 1- self-attitude identification in adolescence. Stage 2 - coping behavior in adolescence. Stage 3 - analysis of self-attitude relationship and coping behavior in adolescence.

Results

Pantileev (2003) technique was used for self-attitude study in the groups with Islam canons, Orthodoxy canons and non-adhering religious canons in adolescence. Young men and girls observing Islam canons highly appreciate "Worthiness" (8.00), spiritual potential, their inner world wealth. They tend to perceive themselves as individuals and appreciate their own uniqueness. Thanks to self-confidence they can resist environmental influences and rationally perceive criticism in their address. For those who observe Islam canons, the ease of establishing business and personal contacts is characteristic, "reflected self-attitude" (7.00), young men and girls feel accepted themselves by others, "internal conflict" (4.00) and "self-accusation" are not expressed (4.8). They refer to themselves depending on how they are adapted in any situation. The group with Orthodoxy canons takes average values (from 4 to 6.85) for all indicators, they are not characterized by "internal conflict" (4.65), "self-acceptance" (4.35) and "self-attachment" (4.00). Boys and girls are open to new experience of knowing themselves, but only some of their qualities strive to change while other things are preserved.

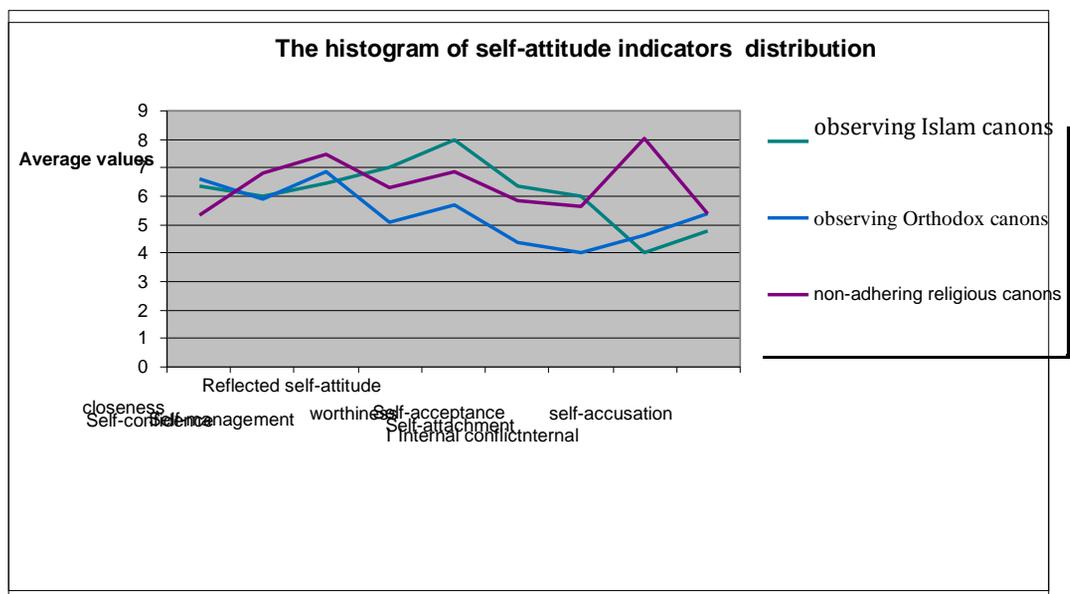


Fig. 1. The histogram of self-attitude indicators distribution at those who observe Islam canons, Orthodoxy canons and non-adhering religious canons in adolescence

Those who do not adhere to religious canons have the most pronounced "internal conflict" (8.05) and "self-management" (7.45), awareness of their difficulties, an adequate image of "I". They believe that their fate is in their own hands. Non-adhering religious canons boys and girls tend to maintain "self-confidence" (6.8), efficiency, success orientation. But if they face unexpected difficulties their anxiety and trouble increase. Those who do not adhere to religious canons are selective in their relations, "closeness" (5.35). In critical situations they tend to overcome some of their psychological defenses by updating others (5.4).

In order to study coping behavior ways the technique of R. Lazarus was used, the results of which are presented in Figure 2. Those who observe Islam canons "problem-solving planning" takes place (13.05), through a targeted analysis of the situation and possible behaviors considering previous experience. Groups with Islam canons and Orthodoxy canons have quite similar meanings in coping

behavior. Both samples indicated that they overcome negative experiences with purposeful suppression and their emotions restraint and behavior control (13.9 and 13.6). The indicator "positive reassessment" (14.4 and 13.45) shows that boys and girls rethink problem situations and consider them as an incentive for personal growth and further work of the individual on self-development. These groups are not characterized by "responsibility acceptance" (7.2 and 7.8) and "confrontational coping" (7.15 and 7). Boys and girls are characterized with the capacity to resist difficulties, energy and ability to defend their own interests. Young men and women who observe Islam and Orthodoxy canons are able to admit their guilt in the problem and are responsible for solving it.

For non-adhering religious canons, accepts average values (from 7.4 to 11.05), the flexibility, ability to adapt, conscious behavior, situation transformation is peculiar. The indicator "escape-avoidance" (11) indicates the overcoming of negative experiences due to difficulties by responding to the evasion type, the problem denial.

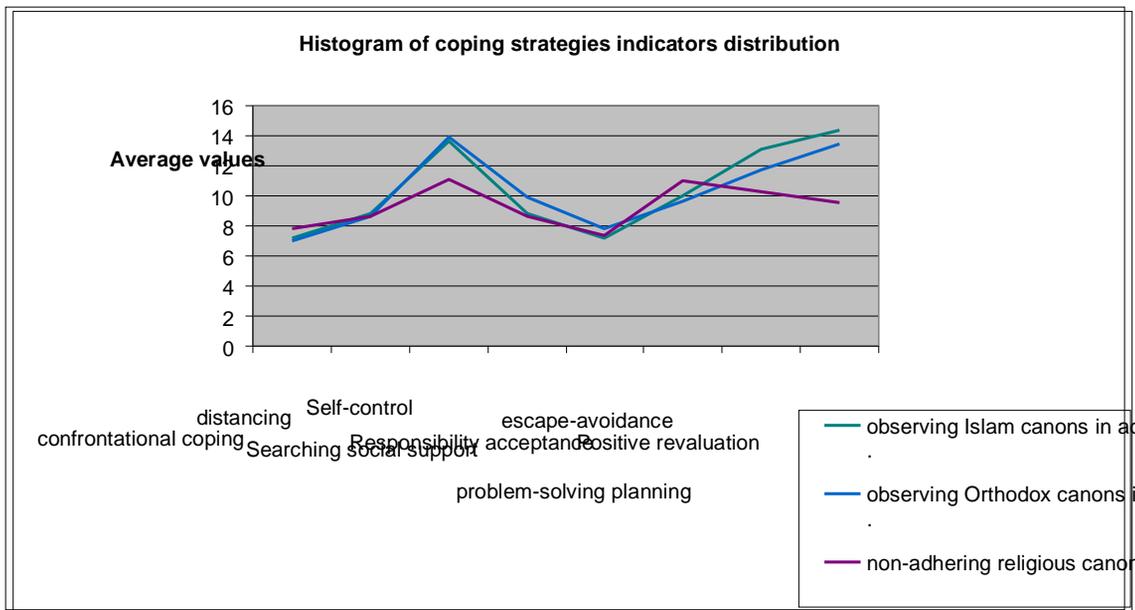


Fig. 2. The histogram of coping strategies indicators distribution in those who observe Islam canons, Orthodoxy canons and non-adhering religious canons in adolescence

In figures 3,4,5 the correlation pleiad analysis of the relationship between self-attitude and coping strategies in adolescence for those who observe Islam canons shows the relationship between the indicator of "self-acceptance" and "self-control" (0.39), with the expressed consent to oneself, unconditional acceptance of oneself as it, even with some shortcomings, often increases self-control desire, feelings and actions regulation.

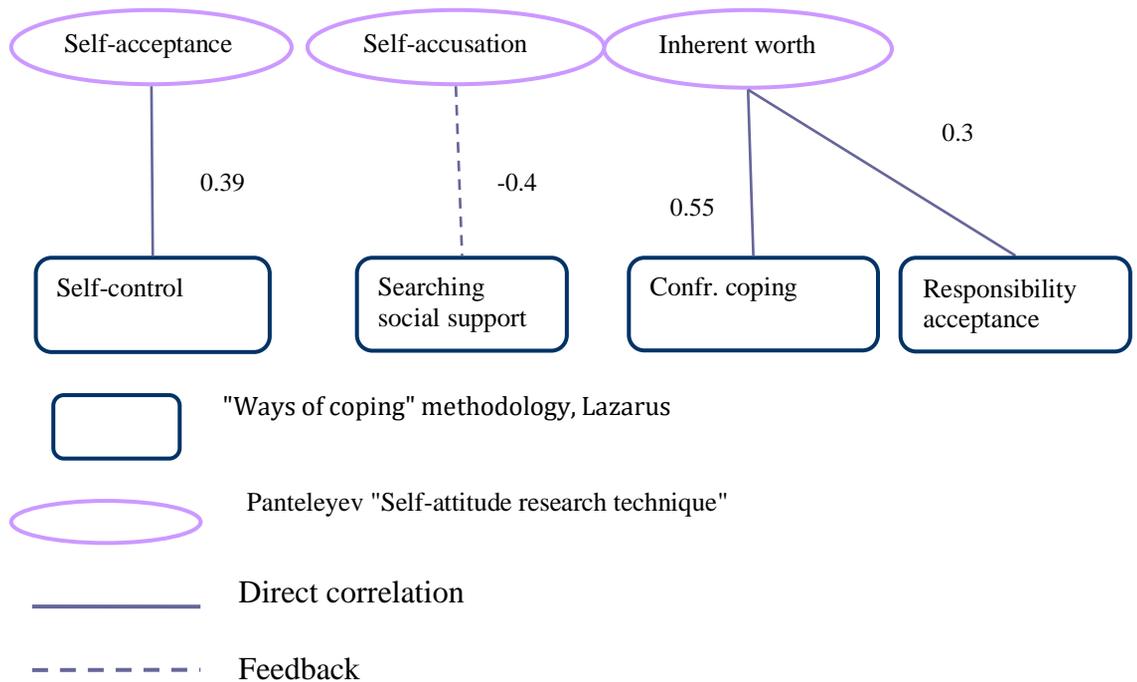


Fig. 3. Correlation pleiad indicators interrelation of self-attitude and coping strategies at observing Islam canons in adolescence

When you understand your own personality value, more energetic and sometimes aggressive effort are ways to resolve the problem, "*confrontational coping*" (0.55). Those who observe Islam canons are more confident to resist environmental influences, at the same time showing responsibility for the taken decisions (0,3). The more often young men and women who observe the canons of Islam see their shortcomings and are ready to blame themselves for all their mistakes and failures, the less often they solve their problems by attracting external (social) resources and less often they expect support and attention (-0.4).

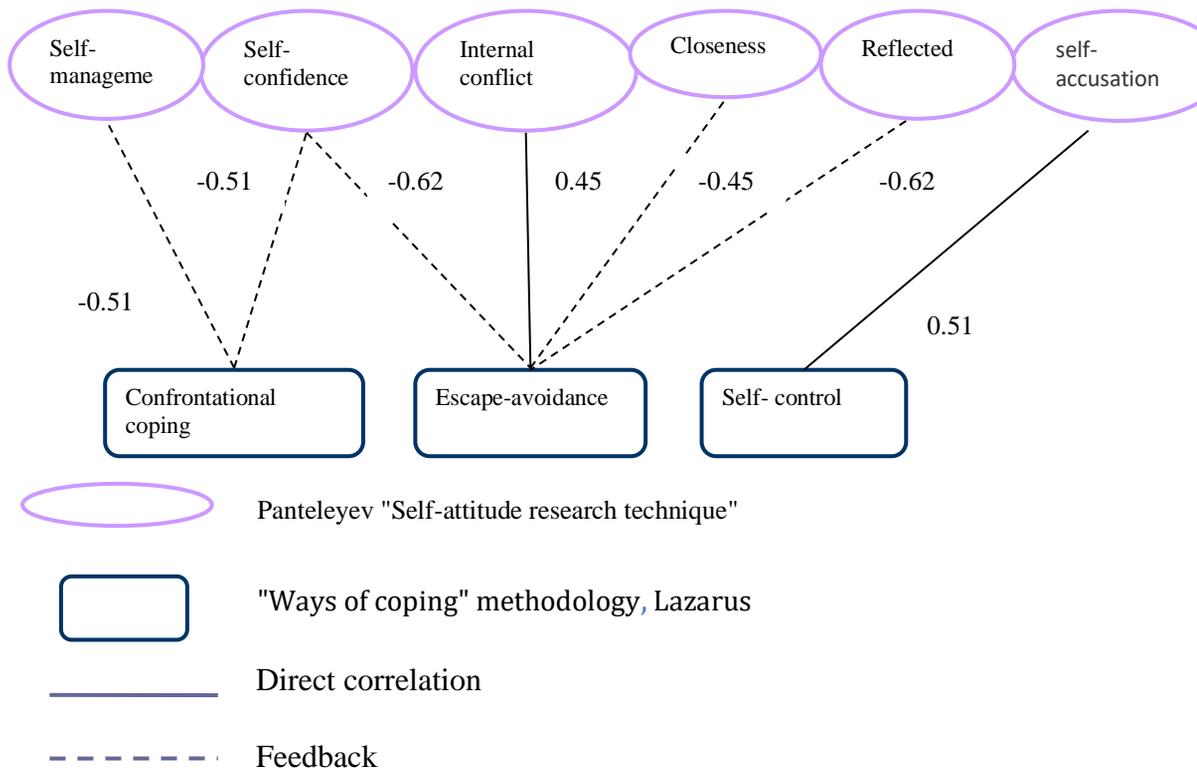


Fig. 4. Correlation pleiad indicators interrelation of self-attitude and coping strategies at observing Orthodoxy canons in adolescence

The correlation pleiade analysis (Fig. 4) shows that when a group complies with the Orthodoxy canons, when they experience their own “I” as an internal core, thinking that their fate is in their own hands aggressive efforts to change the situation decrease, the indicators “self-management” “confrontational coping” (-0.51). With self-confidence and lack of internal tension the resolution of the problem occurs less often due to not purposeful behavioral activity (-0.51). Those who adhere Orthodoxy canons less often react to difficulties by evading them (-0.62). The relationship between the indicators "closeness" and "escape-avoidance" (-0.45), "reflected self-attitude" and "escape-avoidance" (-0.62) is characteristic and, in the presence of internal conflicts, doubts, disagreement with themselves, there is a desire and behavioral efforts to avoid the problem (0.45).

The correlation pleiade analysis (Fig.5) revealed that non-adhering religious canons when accepting all their behavioral manifestations, rarely solve problems by attracting external resources (-0.36). The group of those who do not observe religious canons and observe Orthodoxy canons is characterized with indicators relationship of “self-management” and "confrontational coping" (-0.34), "closeness" and "responsibility acceptance" (-0.51), "self-confidence" and "responsibility acceptance" (-0.54) "self-attachment" and "escape-avoidance" (-0.54), with a great desire to maintain their qualities and of self-sufficiency sense in an unchanged form, less often react to difficulties, like evading them.

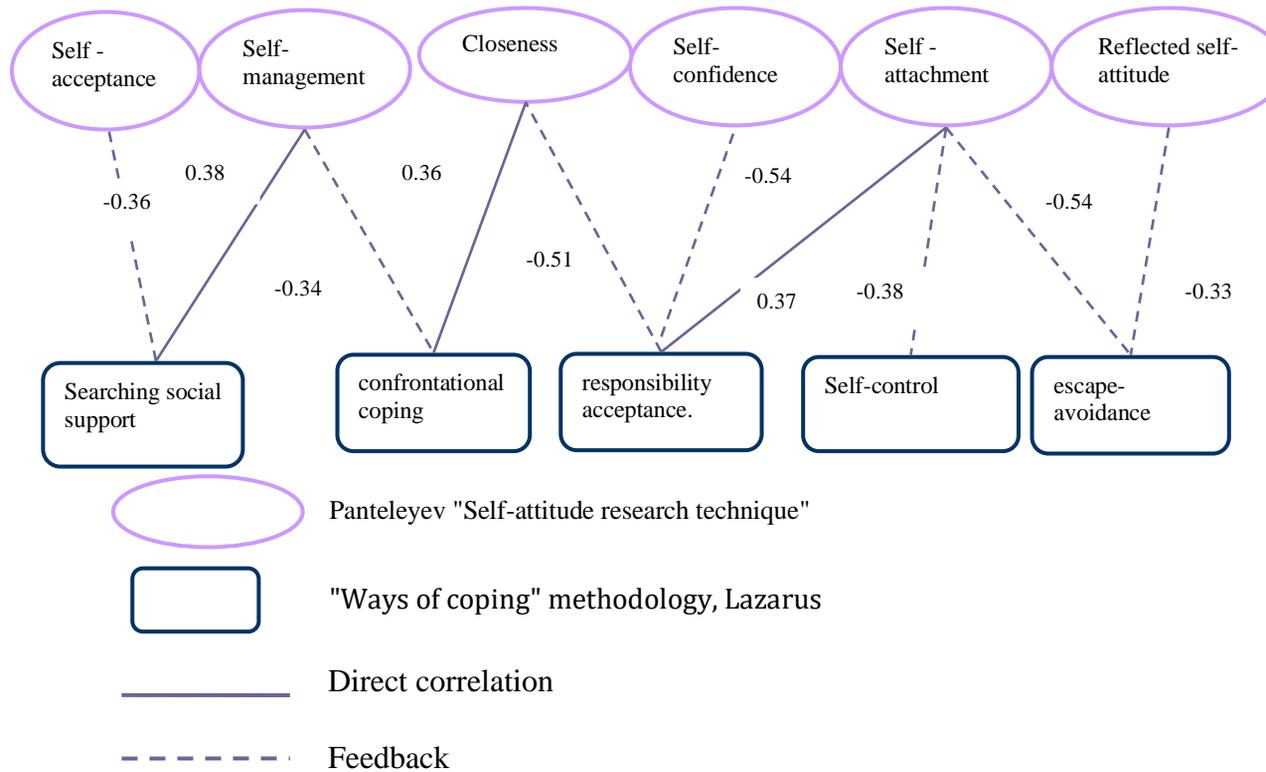


Fig. 5. Indicators interrelation correlation pleiade of self-attitude and coping strategies in non-adhering religious canons in adolescence

Indicators interrelations "closeness" and "confrontational coping" (0.36), "self-attachment" and "responsibility acceptance" (0.37) are revealed. With the manifestation of conformity, the problem is often resolved through purposeful behavioral activity and without any specific actions, the higher the self-sufficiency sense, the greater responsibility for solving the problem. When one feels capable of resisting external influences, resisting fate, interaction with other people occurs at a higher level (0.38).

Discussions

The study achieved the following results: while testing hypotheses about the reliability of the differences between the average indicators values in the groups with Islam Orthodoxy canons, the indicators "reflected self-attitude", "self-worth", "self-acceptance", "self-attachment" have significant differences. According to the method of coping behavior between groups adhering Islam and Orthodoxy canons, insignificant differences have been identified which means these groups are prone to similar behavior in stressful situations.

Significant differences are revealed in the group with the Orthodoxy canons and in the group of non-adhering religious canons, according to the following indicators: "reflected self-attitude", "self-acceptance", "self-attachment", "internal conflict". In terms of coping strategies "self-control", "problem-solving planning", and "positive reassessment" turned out to be different. The correlation pleiad analysis shows that there is a relationship between self-attitude and coping strategies in the groups with Islam, Orthodoxy canons, and non-adhering religious canons. The group of people with Islam canons is characterized with the relationship between the indicators of "worthiness" and "confrontational coping"

(0.55), boys and girls begin to appreciate their own uniqueness by being more energetic and enterprising in problem solving. In the group with Orthodoxy canons there is feedback between the indicators of “self-confidence” and “escape-avoidance” (-0.62); in the group of non-adhering religious canons - “self-attachment” and “escape-avoidance” (-0.54).

Conclusion

In the course of the study the following results were obtained:

1. It has been established that self-attitudes in groups with Islam, Orthodoxy canons and non-adhering religious canons have differences. For group with Islam canons self-attitude is "worthiness" which clearly shows that they appreciate their spiritual potential. In the group adhering Orthodoxy canons in adolescence according to the "self-attitude" technique all indicators have average values. Non-adhering religious canons group inheres “self-management”, they consider their “I” to be the inner core that organizes their personality, activity, communication and that their destinies are in their own hands.

2. The results of the study showed that the groups with Islam and Orthodoxy canons have quite similar meanings in coping behavior. In two samples with religious canons “self-control” indicator tells about overcoming negative experiences through targeted suppression and containment of emotions. For those who do not adhere to religious canons, flexibility and ability of adapting is peculiar.

3. Thus, the assumptions as research hypothesis that the coping strategies of those who observe Islam canons, Orthodoxy canons and do not adhere to religious canons will be different depending on the self-attitude are confirmed. The hypothesis that coping strategies indicators for those who observe the Islam and Orthodoxy canons will differ from non-adhering religious canons has been confirmed. We hope that the results of this study can be useful for work with university students, Theological Seminary students and Madrasah students in adolescence. The materials of the article are of practical value for psychological and pedagogical support in the educational process, awareness work.

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