

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

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The article presents the views of psychologists on study the different forms and kinds of faith. It analyses some attempts of classification of faith, according to which it is divided into: healthy and toxic, authentic and inauthentic, rational and irrational, organismically-vital, existential-cultural and ontological. The classification of productive and unproductive forms of faith of the individual is also presented.

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

Faith - 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 scopes, forms and kinds allows us to diagnose its nonadaptive variants and develop specific principles and methods of correction and therapy. Rational understanding of the typology of faith allows to develop 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 presented by S. Arteberna, J. Felton, V. Bondar, T. Yatsenko, O. Pedchenko, A.I Klymyshyn, E. Fromm, J. Pratt, N.V Inina.

According to American scientists S. Artebern and J. Felton, religious faith is differentiated on the "healthy" and "toxic." According to scientists "A healthy faith", is focused on God, accompanied by respect of oneself, desire for improvement, enriches people spiritually is oriented on the harmonious interpersonal relationships. "Toxic faith" is associated with pathological religiosity [15].

In a joint publication of V.I. Bondar, T.S. Yatsenko, O. Pedchenko examining the specific of the religious faith, separated authentic (genuine) and inauthentic (non-genuine) religious faith. The authentic faith in scientists opinion, assumes the active life position, determines the aim and sense of life, promotes to the development of the maturity in personality its self-perfection and the

disclosure of its inner capacity. Inauthentic faith is expressed in the false forms of religiosity is characterised by the rigidity, the formation of the infant position of personality, actualizes the feeling of the inferiority of a person, calls the feeling of disharmony of the inner world [1].

Within the Christian-oriented approach O.I. Klymyshyn differentiated the religious faith on: 1) organismically-vital - everyday faith which is mostly unconscious and the content of which is determined by the much poor human needs; 2) existentially-cultural that 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, which is a manifestation of 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 man's own experience, confidence in the power of reason, observation and reasoning. The basis of the rational faith is the productivity. The rational faith is based on the human experience and is a manifestation of its true inner activity. Erich Fromm emphasized the link between the rational faith as a feature of character, and the object in which a person believes. In his work Erich Fromm argued that rational faith is manifested in the faith in the other, faith in oneself and faith in humanity. According to scientist, faith in other person is based on the confidence in the reliability and constancy of her personality. However, Erich Fromm said that faith in an other is possible only in the condition that a person has faith in herself. Belief in oneself is connected with awareness of the own existence and the nature of the own personality as being unchangeable all human life, in despite of different circumstances and volatility thoughts and feelings. This is the same reality, in which the confidence of 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 now, that he will act as he acts now. The culmination of faith in others is the faith in humanity, which manifests itself in religion, progressive political and social ideas [12].

While at irrational faith the scientist realized faith in person, idea or symbol, based not on their own intellectual or sensitive experience, but on the emotional subordination of 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].

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 dominates the relationship between human consciousness and its activity 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 unconscious, contains irrational emotions (fear, taboo, premonitions) and superstitions. The fourth form of faith is based on the correlation of the passivity and the consciousness and includes such species as prejudices, "declarative faith" and conformism [2]. Thus, the scientist considered faith as a multidimensional psychological category that concerns 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, C. 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 was 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 personality. By the productive forms of faith may be related the following types: spiritually-religious faith, autoperpersonal (faith in oneself), interpersonal (faith in the other), belief in social values. To unproductive forms of faith belong the following kinds: a mystical faith (demonological beliefs and superstitions), superstition and idolatry.

Spiritually - religious faith was researched by many famous psychologists: K. Jung, A. Maslow, V. Frankl, B.S. Bratus, R.M. Hranovska, M. Zenko, V.I. Slobodchikov, O.M. Dvoynin, M.V. Savchyn. The scientists consider the religious faith as faith in God that helps a person to understand the sense 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, updates the need in self-improvement, in building up his way of life.

The idea of "faith in oneself" (autoperpersonal) was described in various theories on personality by the synonymous concepts: "selfeffectiveness" in social-cognitive theory of personality by A. Bandura; "Faith in oneself" and "organizational trust" in the phenomenological theory of C. Rogers. Thus, a Canadian scientist, the representative of the behavioral approach A. Bandura defined selfeffectiveness as a conviction, belief of a person in his own ability to control events that effect on his life. Selfeffectiveness is a confidence of a man in his ability of performing some concrete actions, whereas the assumption about the result belongs to what he thinks about the possible consequences of his activities [11].

Similar to the phenomenon of the belief in oneself is the concept of "organismic trust" entered by C. Rogers. It means a person's ability to take into account his inner feelings to consider them as a basis for choice of the behavior, and 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, believe in the processes that take place within them; trust in their feelings; live according to their values; appear themselves in a kind of unique way [8].

Faith in the others (interpersonal), according to C. Rogers is caused by a mechanism of adoption of others. The scientist emphasized if a person is shown true feelings, shared accepted his views on reality, highly appreciated, then he will better aware his personal qualities that have been previously depressed a person will become more coherent, more similar to the one that he has wanted to be; will be more self-managed and self-confident, able to express his individuality, better understand and accept other people, will be also able to overcome life difficulties successfully and safety [8].

Thus the adoption of the other person promotes the development in the personality his own tendency to the self-actualization, maturity and socialization. The belief in social values, according to M.L Linetsky is associated with the feelings of joy, hope, that call for new challenges, possesses such productive forms as faith in a just cause, patriotism, healing [5].

The analysis of scientific works of Z.Freud, G. Allport, I. Yalom, L. Levy-Bruhl, D. Myers, M.L Linetsky, M.N. Sheynman, S.A. Tokarev, B.S. Bratus, I. Kon, I. R. Habdulyn allowed us to distinguish in the context of the unproductive form of faith its species, to which, in our opinion, the mystical faith (demonological beliefs and superstition), superstitions and idolatry belong. The main part of all religious beliefs is the mysticism as the belief in the existence of the forces unidentified by intelligence that dominate over a man. Mysticism (from the Greek. Mystikos - mysterious) reflected in the epics, myths, legends, folk and fairy tales of the peoples of all over the world [9]. Below the key elements that form the basis of a mystical faith are marked.

Demonological notions suggest that supernatural beings called demons, spirits and geniuses influence on the events of the earth life. With the faith in the ancestral spirits is associated a widespread belief among people that demons can appear in a dream. Demonology assumes the belief that in the earth life events effect spirits belonging to some spiritual hierarchy in which they act as intermediaries or messengers of higher spirit. The communication with these spirits must be based on the mystical basis in the form of certain rituals, rules, behavior and actions that have symbolic meaning [13].

The nature of superstitions was seen by many scientists (Z. Freud, L. Levy-Bruhl, V.A. Mezentsev, M.L. Lynetsky). According to the majority of scholars, superstition is a cognitive-emotional setting based on man's fear of the invisible power, the belief in fate (rock), the possibility of the extraordinary; on the tendency of a person to a mystical interpretation of the observed phenomena [4, 5, 10].

In this regard, in our opinion at the mystical faith we should understand the forms of faith, that are based on the concept of dual (physical and supernatural) world, the belief in the possibility

of human relationship with the spirits and deities, and in the reality of such phenomena as clairvoyance, prophecy, sorcery, magic. The person with the dominance of this form of faith assumes that the unknown is unknowable, and many life events are caused by the activity of the mysterious and inscrutable beginning. Mystic faith through the distorted and biased explanations of biological, social, spiritual processes and phenomena is always based on autistic directions of personality and is enhanced by the symbolic function of the imagination. But due to the lack of susceptibility of the individual to find the controversies, criticism and self-criticism - the phenomena of the world around was not reflected adequately .

One of kinds of the unproductive man's belief that significantly impacts on the interpersonal relationships is the prejudices - views and opinions, based on inaccurate or distorted knowledge, more often taken on faith from the words of other people. Prejudices have place in mass consciousness and are shared by a large number of people. The contents of the prejudices may be archaic scientific hypothesis, sexual, race (racist, ethnic), way of life (concerning meals, health preserving, appearance) distorted tendentious and beliefs, as well as religious beliefs and superstition [6, 7].

Another kind of unproductive forms of faith is the idolatry - a belief in the authority that a man finds not only in some supernatural being, but also in their nearest surrounding or as a kind of of some noble cause leader. Thus, a person overcomes the fear of death, bringing his will and life on the altar of a higher figure or personalized idea [14].

Theoretical analysis of the scientific positions of psychologists concerning the questions of studying the forms of faith allows us hypothetically to highlight its productive and unproductive form. Productive form of faith generates a positive outlook of the personality on the future and current life, it tends to stimulate selfactualisation, promotes activation of his inner resources and personal growth. To the productive faith forms of personality belong the following: 1) spiritual and religious faith - in God, soul and its immortality, eternal life, the sense of existence, the destructive effect of deadly sins, higher power, the possibility of the existence of good and evil forces; 2) the interpersonal belief reflects the system of values by adjusting interpersonal relationships; 3) autoperpersonal is the belief in himself and the own capabilities especially in progress, 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 and others.

Unproductive form of faith creates illusory perception of the world, leading to a distortion of reality by blocking the ability of the individual to the development and adaptation. This form is associated with the tendency of the individual to the protective strategies in behavior. To the

unproductive forms of faith belong the following kinds: 1) a mystical belief – the belief of personality in the presence life of magic, spell, damage eye, reincarnation, prophecies, the existence of spirits, ghosts, mythological creatures, demons, evil spirits in a real life; 2) prejudices - a belief in otherworld forces and signs, mascots magical effect, which is caused by the human desire to look into the future, to avoid adverse situations, to console the other person; 3) idolatry - blind worship of the false authorities that creates the illusion of their reliability and possession of the reference qualities, the vision of them as the sources of responsibility for their lives and laying on them all the hopes.

Thus, the theoretical analysis of the psychological literature showed that some scientists had classified forms and kinds of faith, but the most of the psychologists had examined them separately. The sistematization of the scientific positions of different scholars allowed us to distinguish productive and unproductive forms of faith of the personality.

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