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RELIGIOUS FAITH AS AN INTEGRATOR OF THE INTERNAL CONTRADICTION OF THE PSYCHOLOGY OF PERSONALITY

The article is devoted to the analysis of the manifestations of integration and disintegration processes in religious faith. Attention is focused on the integration aspect of religiosity and the peculiarities of its manifestation in archetypal symbolism. It is argued that the subject's awareness of destructive tendencies by personality opens up prospects for their psychocorrection and weakening, that contributes to the development of the constructive forms of faith.

Key words: integration; disintegration; religion; symbolic; psychocorrection.

Problem statement. Rise of the level of professional activity of practical psychologist requires the attention of scientists to means of knowledge of the mechanisms of the psyche of the subject that influence and determine its activity. Such mechanisms first of all include the processes of integration and disintegration which are indifferent in relation to the semantics of mental processes. The processes of integration and disintegration occur in the life of the person particularly in the view of the subject's life, beliefs, activities etc.

The purpose of the article is to analyze the integration and disintegration processes in the context of religious faith.

Analysis of scientific research. The problem of integration and disintegration in the context of religious faith is presented in the works of: M. Berdyaev [1], O. Kernberg [10], J. McDougall [see 5], E. Neumann [12], O. Rank [14], S. Freud [3], E. Fromm [4], C. Jung [9] and others. Besides it is defined as the mechanisms that are on the basis of the internal contradiction

of the psyche, and is one of the features of the relationship between the realm of the conscious and the unconscious.

The concept of integration was first applied by C. G. Jung, with the aim to disclose the process of individualization, development and formation of personality. The researcher insisted that the integration of unconscious content with consciousness was the main task of analytical psychology. Integration is understood by C. Jung as a process with the help of which the separate disintegrating parts are connected to a single unit. On the personal level the integration is the state of coherence of all components, features and qualities of personality. The integration mechanism is inextricably connected with the disintegration that represents a reverse movement and specifies to a certain extent, impulse to the integration processes [7]. The disintegration processes lie at the root of the internal contradiction of the psyche, provoking the violations of the personal harmony in the direction of the destructive trends.

C. Jung noted that integral-disintegration processes were at the core of the internal contradiction of the psyche and showed themselves in the religious faith. The researcher emphasized that the individual psyche was polar and each pole was characterized by an antipole. This polarity is manifested at the level of conscious and unconscious. K. Yung stated that it seemed that one person was controlled the conscious side of life, and the other – the unconscious, about which the first knew nothing but which was noticeable for the environment.

A person lives and does not know what makes the right hand and what makes left one. The disintegration appears if the conscious and unconscious are sharply divided [7, p. 122]. The poles of these opposites are in harmony, but their cohabitation is impossible when one of them (poles) passes over another. Such discordance causes loss of inner harmony.

According to the statement of C. Yung, ordeals and suffering, experienced by person, are perceived by believers as a manifestation of the highest commitment to God, they are a standard of human life. The researcher wrote that the symbol of the Christian crucifixion expressed the eternal truths and torture, and was the standard of human life. That's why the person who seeks the unity with God, in any case will meet with the obstacles that first of all will be in him/herself, in his/her shade, individual reality, collective unconscious [9, p. 287]. Readiness for suffering as the only possible way of removing the burden of guilt for the own sinfulness is typical for religion. The believer is united with God through of the

experience of suffering, the torment that raises him/her to the “rank” of highness, courage. In such way a person transforms the own life to suffering. Martyr, the ascetic sacrifices the own body with a variety of torture (abstentionism, physical bullying), devotes the life to the various prohibitions for obtaining God forgiveness and eternity life in paradise.

C. Yung notes that through the symbols the psyche tries to integrate the opposites. In the ancient times such integration means were the spiritual symbols with which were made the identification (Sun God, Earth etc.) [9], so the person religiosity may be as an integrative factor. Faith in supernatural allows to level up the fear of death, a sense of guilty, aggressive tendencies, the need of emotional proximity etc.

The following psycho-figures (Fig. 1. “My Dream”, Fig. 2. “My Life Purpose”, Fig. 3. “I am Among Other People”) show the tendency of unity of authors with the highest essence of God. The image of God is presented in human likeness where He represents wisdom, suffering, adhesion, chosenness. In figure 1 “My Dream” the protagonist presented two parts of itself in the images of a young and old woman who sit one opposite another. The image of God symbolizes the unity of these two opposites. The author of the picture emphasizes that God connects that two parts where a young girl symbolizes the fear of death, aging, sinfulness, frivolity and an old woman – adoption of the death, repentance and wisdom. The faith in God allowed getting the internal harmony through eternity life, salvation, removal of guilty through the repentance, wisdom etc.

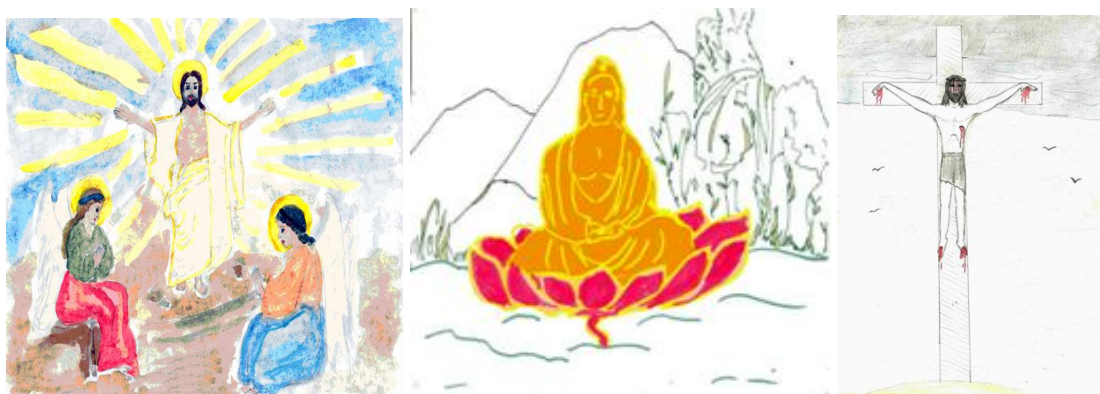


Fig. 1. My Dream Fig 2. My Life Purpose Fig. 3. I am Among Other People

On figure 2 “My Life Purpose” the author portrayed himself as a Buddha who allowed getting the inner peace. The author notes that such a harmony is “given” by faith in the higher essence of where the social and material values are leveled down and there is only spirituality. Figure 3 “I am Among Other People” shows the commitment of the author to God because through the suffering. The author notes that like God he will suffer for people and help them. The crucifixion according to the author symbolizes harmony, punishment for sins and getting eternity life because of suffering. So the integration and disintegration mechanisms are connected with the identification mechanism that ensures the unity of the subject with a higher essence which is the substitution of libidinal objects.

The mechanisms of disintegration are presented in the archetype symbols in the form of symbols of broken, destroyed, angry etc. Integration is symbolized by the images of Christ, uroboros, that expresses the unity of contradictions. C. Yung emphasizes the more drainage in the contradictions of the social orientation of the person to the “powerful shadow”, that is, the displaced part of the experiences of the person, which leads to the emergence of destruction of the psyche. The crowded content of the psyche of the subject in analytical psychology symbolizes the archetype of the shadow, which outlines unconscious desires, incompatible with the social standards, is a lower level of consciousness. Archetype of the shadow presents the dark side of “Ego” for which the immorality is characteristic. Negativism is presented through the images of devil, dungeons, darkness, evil. The essence of archetype shadows is the confrontation of life and light.

The way of integration of the contradictions in analytical psychology is presented through the experiences of the person suffering that will be able to realize the presence of contradictions. C. Yung wrote that the experience of recognizing such opposites required from the subject the reconciliation, the overcoming of fear of the unconscious shadow. Such integration is possible through the experiences of suffering,

which allows you to realize the existence of another darkness of life [9, p. 211].

The awareness of the dark side allows the person to integrate the contradiction in him/herself. Meeting the unconscious by a person is the task of integration process. C. Yung stated that the whole dark game of human fate showed a hidden content, which corresponded to the higher knowledge of life laws. Even what seemed to be a chance, loses chaotic and indicates deep content. The more it is known so soon the subject loses blind aspirations [9, p. 111]. Therefore, any psychotherapeutic process should be directed to integrating a disintegrated state.

C. Jung describes the process of integration through the words of the Bible: “The wolf will live with lambs, bars, along with a sheep, calf, young lion and ox will be together and a small child will guide them” [9, p. 112]. In such way the researcher tried to indicate that the fight against instincts allows you to get rid of them, and co-existence can serve as a leakage of energy.

The image of God by S. Freud performs an integrative function. Such a function is manifested in neutralization of fear of nature, death. The combination of dewater properties in one form of God (infinite love, acceptance, unification with believers) generates a sense of intimacy, relations with God and other people, which determines the regression of the individual to the infantile level of development [3, 106.] Religious faith is based on the infantile experience, this is a repetition of the child’s experience of feeling the fear of punishment, rejection by parents, and at the same time timidity of power of surrounding the world. Religion depends on the phylogenetic development in the unconscious, a person carries the burden of rueful feelings of the ancestors [3].

The integrative function is observed in rituals, prayers where the believer (according to S. Grof [4], J. Frazer [11]) tries to interfere in the course of the own life, and hence in history. Following the execution of rituals the believer “protects” him/herself from the illness, death and “provides the paradise life” to the dead relatives. J. Frazer noted that many turbulent

cultures have an idea that it is possible to “hide” from the death, but it is necessary to carry out rituals to sacrifice the Gods or dead who are angry.

Such rituals require bloodshed, passing through the torture that deprives from the fear of death. The stereotyping and mechanical actions are typical for ritual rites. Wishing the other people illness and death, ethno can strike the tacks, burn the image of the enemy, believing that in such way he places the damnation [2].

The believer symbolically deadens the enemy that reduces anxiety and fear of death. In order to ensure the adherence of dead relatives the believer brings to the sacrifice of animals or due to physical injuries, thereby distracting the misfortune and anger of the dead [2]. Establishing the “connection with the dead” through the execution of a ritual or sacrifice, the person removes a sense of guilt, sinfulness, and hence and reduces fear of the own life. S. Grof states that the problem of life and death is reflected in ritual sacrifices through the torture, mental suffering, which cause “deep experiences of death, which leads not only to a sense of finite physical existence, but also to understand the eternal spiritual essence of human consciousness” [6, p. 16]. Such a symbolic necrosis allows to be prepared for physical death as a transformation of the soul, because the believer removes dies symbolically.

M. Berdiaev [1], E. Fromm [4], O. Kemberg [10] argue that religion transforms a believer to a slave, importing his/her personality, so the believers acts mechanically, relying on a higher being and losing the own individuality.

M. Berdyaeu emphasizes that the church, which is holy, through intimidation, the fear of death turns an individual to a slave, subordinating his/her life to God. Such a phenomenon the researcher explains the fact that a person is inherent to turning love to God to slavery [1], “to turn” libido to morto (kill, cripple, destroy). The subject turns into an “automaton”, which is characterized by ritualization, automation, programmability of actions, which is a manifestation of psychological death of personality. W. Reich says that faith imposes prohibition on the

implementation of the subject’s needs, and it is forced to capture their desires [see 9]. The believer deserves the own needs and natural needs, substituting their imposed values, thereby dying the own individuality.

The problem of integration and disintegration is presented in the works of E. Neumann. The researcher argued that the integration of the unconscious with a conscious the subject must learn to think in the form of antinomies because each truth has its own opposite. The structure of the psyche of the person is in its nature integral but at the same time it is controversial, which determine the processes of integration and disintegration. The process of integration leads to the formation of a personal structure that is capable of maintaining its own integrity in a conflict between opposites and the output of one contradiction over another. So, the researcher claims that the life and all constructive tendencies are a blessing disintegration, the destruction of the contrast are produced by the death and angry. E. Neumann states that these processes are inextricably linked but “we can not argue that the integration processes are distilled, which is characteristic for any living matter” [12, p. 25]

The subject that does not realize and does not accept the existence of the dark side is not incredible to creativity. E. Neumann claims that the life and art possible in the presence of polarities and the adoption of the existence of evil, guilt, sin etc. Such integrity exists due to the voltage between the opposites that are combined in it, which is the unity at the highest level.

A number of churches, public figures, philosophers, psychologists, in particular P. Holbach [8], O. Klimshyn [see 13], O. Klizovskiy [see 8], A. Kuraev [see 13], P. Osipov [see 13] emphasize the importance of harmonizing the inner world of the church minister, on solving the personal problems. Only under this condition, he will be able to provide true assistance to a person who appealed to God, and will not use his position to meet his/her own needs (in power, strength, braveness and so on).

The combination of integration-disintegration trends in the religious faith is

presented in the statement of V. Zenkovsky, who emphasizes the importance of the feeling of the own sinfulness in the context of energy nutrition ("The impressive power of forgiveness of sins includes such an effect that from here has repeatedly grown convictions in the value of sin, liberation from which beneficially affects the soul.

Normal life seems sad and dull; the awareness of the sin, which burns the soul at the moment of repentance, the joy of forgiveness of sin – it lights the soul with new energy and inspiration" [see 13, p. 228]). W. James pays attention to the controversial foundation of the actions of believers [see 11]. The scientist emphasizes that people who agree to suffering and torment for the sake of "God's glory" go to this with the conviction that their deeds will be "enrolled" and that they will have more benefit in the future of eternal life than if they were not experienced at all [see 11, p. 205].

The combination in the religious faith of integration-disintegration trends illustrate quotes of propaganda and preaching literature of various church organizations, in which the future "happy life" is declared only if there is a refusal of something (interests, aspirations, refusal of whole life, relatives, having different convictions etc.).

In the appeal to the ministers of the Church of Christ is postulated: "It is better to be without an eye or without leg in the kingdom of God, rather than to keep all members for the healing of the fire" [13, p.13].

Among the religious figures, even within the same denomination, there is no agreement concerning the importance of earthly life. Along with the idea that "The life on Earth only a transitional stage, a step towards eternal life after death, therefore is not important" there is another opinion: "Those are worthy of eternal life who learned to appreciate, love and protect their earthly life. Christ has never taught that the followers isolate themselves from the surrounding society, and then from the narrow closed circle looked after the world with a condemnation and criticism of it" [13, p. 38]). "Believing parents could not but convey their knowledge to their children about God, but at

the same time they should not impose their faith to children. It is not necessary to tear off children from the surrounding environment, because they will have to live and confuse with reality. In the school Christian children should not feel alone, but like all others conduct public work and participate in all events.

You should not to make children alienated from the world and closed ascetic [13, p. 129]). "There is no need to go to the spiritual world to get to know paradise or hell. We create our own paradise or hell right here on earth. The kingdom of heaven can build only a person by itself and only on earth. It should not be imaginary, but only when a person will solve all the problems with a realistic way" [13, p. 226]. V. Moskalets notes that the transition from mental suffering to a sense of joyful release. From suffering inherent in every religion.

The researcher writes that the main point of the dynamics of emotional processes in the psyche of believers is transformation. The transformation is the process of change of negatively stained emotional states to the positively stained" [11, p. 77]. The above described feelings are inherent in religious ecstasy and trance, during which, according to P. Gannushkin, a believer is spiritually united with God. For a religious ecstasy, the experience of high bliss and a feeling of believing unity "Ego" with a higher being [5] is characteristic. The mentioned above expressions give reasons to assert that the strengthening of integration-disintegration trends in the believer or vice versa, relaxation may depend on those positions on which the person who performs the functions of the priest (preacher, pastor).

Conclusions. It has been found out that the processes of integration and disintegration are at the core of the internal contradictions of the psyche and find expression in the religious faith. The mechanisms of integration and disintegration are found out in the archetypal religious symbolism where they acquire meaningful individual expression.

The prevalence in the integration processes of disintegration is a consequence of the socialization of the person who causes taboos, and thus the displacement of the libidinal

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feelings, that sets the destructive orientation of the psyche. Objectification and awareness of the subject of the deep origins of the personal problem causes the weakening of the sharpness of the contradictory tendencies of the psyche.

Due to this fact the relationships with others are optimized and the harmonization of the inner world, emotional state occur. The deep psychocorrection objectifies the facts of the unconscious “use” of faith by the subject for the

sustentation of a feeling of having been chosen, strength and leveling of a sense of minority due to the raising under the reality and a sense of unity with God. The awareness of the destructive tendencies opens the prospects for their correction and weakening that promotes the development of constructive forms of faith in the unity with the indicators of maturity, comprehension of acts, personal harmonization on a realistic basis.

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Резюме

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РЕЛИГИОЗНАЯ ВЕРА КАК ИНТЕГРАТОР ВНУТРЕННЕГО ПРОТИВОРЕЧИЯ ПСИХОЛОГИИ ЛИЧНОСТИ

Статья посвящена анализу проявлений интеграционных и дезинтеграционных процессов в религиозной вере. Акцентируется внимание на интеграционном аспекте религиозности и особенностях

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ее проявления в архетипическом символизме. Утверждается, что осознание субъектом деструктивных тенденций открывает перспективы их психокоррекции и ослабления, что способствует развитию конструктивных форм веры.

Ключевые слова: интеграция; распад; религия; символизм; психокоррекция.

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РЕЛІГІЙНА ВІРА ЯК ІНТЕГРАТОР ВНУТРІШНЬОЇ СУПЕРЕЧНОСТІ ПСИХІКИ ОСОБИСТОСТІ

Стаття присвячена аналізу виявів інтеграційно-дезінтеграційних процесів в релігійній вірі. Увага акцентується на інтеграційному аспекті релігійності і особливостях її прояву в архетипній символіці. Стверджується, що усвідомлення деструктивних тенденцій суб'єктом відкриває перспективи їх психокорекції і ослаблення, що сприяє розвитку конструктивних форм віри.

Головною метою статті є аналіз інтеграційно-дезінтеграційних процесів в контексті релігійної вири.

Аналіз наукових джерел. Проблема інтеграції та дезінтеграції в контексті релігійної вири представлена в роботах: М. О. Бердяєв, О. Кернберга, Дж. Макдугала, Є. Ноймана, О. Ранка, З. Фрейда, Е. Фромма, К.Г. Юнга та інших й окреслена як механізми, що лежать в основі внутрішньої суперечності психіки, і є однією з особливостей взаємозв'язків між сферою свідомого та несвідомого.

Виклад основного матеріалу. На особистісному рівні інтеграція являє собою стан узгодженості всіх складових елементів, риси та якостей особистості. Механізм інтеграції нерозривно пов'язаний з дезінтеграцією яка представляє зворотній рух та задає певною мірою, поштовх інтеграційним процесам. Релігійна віра базується на інфантильному досвіді, це є повторення дитячого періоду переживання страху покарання, відторгнення батьками, та водночас боязкість могутності оточуючого світу.

Висновки. З'ясовано, що процеси інтеграції та дезінтеграції лежать в основі внутрішньої суперечності психіки та знаходять вияв у релігійній вірі. Механізми інтеграції та дезінтеграції знаходять вираження в архетипній релігійній символіці, де набувають змістовно індивідуальної вираженості. Перевалювання в інтеграційних процесах дезінтеграції є наслідком соціалізації особи, яка зумовлює табування, а з тим і витіснення лібідних почуттів, що задає деструктивну спрямованість психіки. Об'єктивізація та усвідомлення суб'єктом глибинних витоків особистісної проблеми сприяє послабленню гостроти суперечливих тенденцій його психіки.

Ключові слова: інтеграція; дезінтеграція; релігія; символіка; психокорекція.

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