

UDC 159.947.5

doi: 10.15330/jpnu.6.2.109-118

FACTS AND ARTEFACTS OF RELIGIOUS FREEDOM IN UKRAINE

OLENA LESHCHYNSKA

Abstract: The article looks at the psychological conditions in which a modern person can rightly exercise their right to religious freedom and the preconditions for their involvement with the totalitarian (destructive) religious cults. The central issues of the article are as follows: the concept of spiritual need as a socially recognized psychic norm; the phenomenon of psychotherapeutic potential of the religious community; religiosity and spirituality.

It has been proved that personality maturity is the precondition and the basis for healthy spirituality. A marked artefact of religious freedom in Ukraine is individuals' involvement with destructive cults, which may lead to psychic and social dependence. Also the article presents the results of an empirical research involving a mass psychosemantic survey carried out in order to find how this religious problem is reflected in the mass consciousness of Ukrainians and in-depth interviews with people who have experienced psychic dependence on the cult.

Keywords: religious freedom, religiosity, spirituality, personality maturity, destructive cult, psychotherapeutic potential, religious community, re-individualism.

Gone is the Soviet epoch with its religious intolerance and the triumph of dogmatic atheism. Yet can we be sure that the time of a wise faith has come? Ukraine has made a brake with the atheistic tradition of the Soviet Union and adopted the law concerning religious freedom, the most liberal one in Europe, which, in fact, gives equal rights to traditional denominations and neo-religious groups, whose ideologies and forms of service are new to our people. Now religious freedom can be fully enjoyed in Ukraine. This article will focus on the issue of psychological conditions under which a modern person would benefit by this freedom.

This project involved conducting a mass survey; the psychosemantic method was employed in order to establish the level of reflection of religious issues in the mass consciousness of Ukrainians (n=2000); besides, there were carried out in-depth interviews with individuals who had experienced psychic dependence on the cult (n=16).

I will start my analysis with the substantiation of human spiritual need as a psychic norm. It is known that the adult's behaviour is determined by natural needs and a range of specific psychological needs: the needs for service and guidance [15], affiliation and power [16], safety, social belonging, respect, self-expression [12], imagination, judgment and symbolization [18]. Practical experience shows that it is difficult for an individual to develop the criteria of truth that would satisfy these needs; striving to fulfill their needs, a person may find themselves in a religious community with true spiritual traditions, where they can quench their spiritual thirst; or they may find themselves in a totalitarian sect, whose leaders craftily use this spiritual need and enslave a person.

Human belief in supernatural forces does not differ from other phenomena of consciousness because it is formed under the influence of social and psychological factors (for instance, family, religious community) and ideological factors (for instance, reading religious literature) in the process of socialization. E. Fromm argues that a person's need for a system of orientation and devotion is an inherent part of human existence; it explains why this need is so intense. A person cannot decide whether to have ideals or not, yet it is up to a person to choose among ideals. The same principle applies to a person's religious needs. There is no one without a religious need, the need for a system of orientation and an object of devotion [15, p. 160]. M. Arkadiev draws an important conclusion: human existence is religious to the core, irrespective of an individual's awareness or desire. The whole human race and each particular individual are in constant search for a lost bliss. People are doomed to keep searching, as well as to carry the cross of their conscious existence, which is both their tragedy and the mark of highest dignity. According to the researcher, one of the permanent dichotomies people deal with throughout their cultural history is the one between the 'transcendent world' and the 'immanent world'. It is believed to be the opposition between the 'upper' world and the 'lower' world, the world of the 'dead' and the world of the 'living', the world of spirits and gods and the world of humans, 'Eternity' and 'Time', the 'Cosmos' and 'History', the 'sacral' world and the 'profane' world, etc. [2].

B. Bratus maintains that faith is an indisputable psychological fact, a factor behind, a necessary support and a precondition of any human activity that involves a certain degree of organization (complexity). Contrary to the belief commonly shared by atheistic psychologists, faith is more than a religious phenomenon. The mechanism, the effort of faith maintain, emotionally catch, picture the *image* that fastens itself upon the heart; its existence, its realization is only likely to be probable; but thanks to its visual, sensual presence in human consciousness, this image turns the unreal into the subjectively real, perceptible; the unattainable into the probably attainable; the future into the present, into something that supports a person, warms them up and guides [3].

The basis of religious faith is a constant revival of this guiding *image* in one's heart, the image that can never be fully proved, like a theorem (in this context, theodicy). This image – forgive me the comparison – also is objectively probable; numerous arguments 'in favour of' are balanced by the equal number of counterarguments 'against' it. Let me repeat myself: the extent of faith equals that of the lack of faith; it takes an effort to overcome the latter; sometimes one even has to struggle against it. Since the sense of life depends on faith, for an individual, the loss of faith may result in the loss of the sense of being. Of course, there are differences, rather great ones, between an atheist (non-religious faith) and a believer (religious faith); but it is essential to postulate the existence of a basically common theory, a common psychological principle underlying the phenomenon of faith despite the possibility of considerable differences between its forms [3]. Yet neither religious nor scientific truth can be verified. It is only through an act of religious or philosophical faith that a person can accept it as the basis for their world view, which is a psychological precondition of their behaviour [17]. The difference between religious and philosophical faith of a particular person is determined by the degree of faith and confidence in particular fragments of knowledge. Thus there are no clear boundaries between a person's faith and knowledge, which makes it possible to unite fragments of knowledge and to develop a unique holistic view of the world.

Religion and spirituality play a very important role in the history of human civilization. According to S. Grof, if the guiding feelings of the founders of religions had only been the products of brain pathology, it would be difficult to explain their powerful, centuries-long impact on people because the best works of architecture, painting, sculpture and literature were obviously inspired [4, p. 64–97]. 'There does not exist a single ancient or pre-industrial culture in which ritual and spiritual life does not play a pivotal role' [19, p. 252].

Definitely, religion reflects the deep principles of human nature, which explains its powerful impact on human history; though the means of this reflection often seem to be questionable and variable.

Today, one more tendency of spiritual self-realization is revealed among the multitudinous forms of religions. A. Avilova calls it 'religious individualism'. According to the author, religious individuals

'are mostly people in their forties, with university education. All of them have read piles of books; their knowledge of the Olympus of world spirituality equals to that of ancient Greek mythology; moreover, they have experienced at least one spiritual practice, not to mention psycho-training ones. Most often, a 're-individual' is a person with a long-term experience of meditation, who has reached a stage at which meditation starts showing results. In defiance of traditional beliefs, a modern 're-individual' is sure that independent spiritual search can bring them to God. It should be made clear that 're-individuals' are not individualists interested only in themselves. Many of them would like to actively participate in social discussions and projects concerning the spiritual state of society. As a matter of fact, 're-individuals' are the first generation of Godseekers, who move beyond their parents' religious beliefs and even beyond the Christian faith. Not only have they read or heard about the unity of religions, they have established it themselves. Their world view is far broader than that of the previous generations; they have knowledge that helps them to understand themselves (which is very important to spiritual search); they can think and act on their own. They neither 'hang about' with other people nor proudly announce their discoveries, nor clang bells, nor show off in TV shows [1].

J. Krishnamurti expresses a fresh view on human nature, the individual's freedom and their relations with themselves and society. 'Man has throughout the ages been seeking something beyond himself, beyond material welfare – something we call truth or God or reality, a timeless state – something that cannot be disturbed by circumstances, by thought or by human corruption.

Man has always asked the question: what is it all about? Has life any meaning at all? (...)

And not finding this nameless thing of a thousand names which he has always sought, he has cultivated faith – faith in a saviour or an ideal – and faith invariably breeds violence. (...)

The primary cause of disorder in ourselves is the seeking of reality promised by another; we mechanically follow somebody who will assure us a comfortable spiritual life. (...)

We human beings are what we have been for millions of years – colossally greedy, envious, aggressive, jealous, anxious and despairing, with occasional flashes of joy and affection. We are a strange mixture of hate, fear and gentleness; we are both violence and peace. There has been outward progress from the bullock cart to the jet plane but psychologically the individual has not changed at all, and the structure of society throughout the world has been created by individuals. The outward social structure is the result of the inward psychological structure of our human relationships, for the individual is the result of the total experience, knowledge and conduct of man. Each one of us is the storehouse of all the past. The individual is the human who is all mankind. The whole history of man is written in ourselves' [20].

In this article, the phenomenon of the psychotherapeutic potential of the religious community is regarded as a powerful and sometimes subconscious impact of collective actions, which are performed by a group of people in order to achieve a collective goal, on human conditions. É. Durkheim maintains that 'if collective life awakens religious thought on reaching a certain level of intensity, it is because it brings about a state of effervescence which changes the conditions of psychic activity. Vital energies are over-excited, passions more active, sensations stronger; there are even some that are produced only at this moment. A man does not recognize himself; he feels transformed and consequently he transforms the environment which surrounds him' [21, p. 251].

S. Moscovici analyzes a special psychological state of individuals participating in ritual actions; according to him, ritual may be viewed as a double action. On the one hand, it triggers behaviours that are supposed to ensure the fulfillment of a particular task; for example, people ask for fertility, successful hunting; perform initiation or mourning rites. If compared with other prescriptions, ritual is characterized by a special sequence of actions, the use of verbal formulas, which mark the transition from one action to another, and a special time for its performance. Ceremonies and meeting that stimulate ritual are based on beliefs. The latter give it sense and explain its effectiveness. From this perspective, rituals give material form to everyday ideas acquired in the course of upbringing, ideas that fill an individual's consciousness [13]. On the other hand, a religious cult can stimulate intellectual and affective abilities because a clan or a tribe gathers together. S. Moscovici claims that it is not the content that is emphasized by ritual – it is not important what a particular ritual is dedicated to; what

really matters is that through ritual a community builds up energy and strengthens contacts among its members. Religious rituals are the cornerstone and the ideal of all collective movements and all unions. They explain the existence of social order and its sustainability [13, 84]. These introductory ideas help to present a new perspective on religion: prior to becoming a belief, a dogma, it existed in the form of passion and fervor that unite believers.

Thus collective rituals give people a sense of unity and kinship. They often cause a state of changed consciousness. But the consequences of such procedures depend on the nature of a spiritual source that stimulates ritual actions. It means that the religious community has a powerful psychotherapeutic potential; but it must be stressed that its abuse can lead to addiction. According to S. Moscovici, in a happy obsession, a truly religious one, the believer deliberately strives for trance; that is, they strive for the state of rapture, for which purpose the adored being is implanted into their bodies. The difference between the external and internal world disappears. I and the other mutually penetrate into each other, mutually act with each other. There is something wondrous, even mysterious about it. This is a great mystery that occurs in all religions in the course of meetings that glorify crowds and their faith [13, 89].

In performing religious rituals and ceremonies, people feel their unity and their united force; rituals help people to prepare for inevitable cyclic changes in their lives. Thus we have to admit a powerful psychotherapeutic potential of the religious community.

The difference between religiosity and spirituality. Religion can play an important role in our spiritual development; though it may cause the narrowing of our world view and discrimination. No matter what religious principles we adhere to, those of the Bible, the Torah, the Quran, or the Vedas, we have to learn to recognize the truly spiritual roots that unite all living beings to one another. It can be achieved through a careful study of ancient wisdom that is available to us. Now it is time to talk about the 'true' faith and the true religion.

Only a hundred years ago, talks about higher and lower races, and the hierarchy of nations were quite acceptable in the circles of European intellectuals. Now they are not. The same thing is happening to religion. In the pre-globalization period, each people had its own faith, its own truth. The evolution of a nation correlates with the evolution of its beliefs. In the modern globalized world, representatives of different nations live side by side, and information about different forms of religious life freely circulates and spreads around.

It is important to remember that for an individual or a group of individuals, the truth is what they believe in. It concerns both the subjective and the objective aspects of this phenomenon. Presumably, there exists a certain isomorphism between a nation and its religion. The nation as a single whole has its own projection both in the collective subconscious and the collective superconscious. The archetypes of the superconscious create the spirituality and religiosity of a nation. So in my opinion, the issue of true and false religions has exhausted itself.

There is a fundamental difference between the consumption of spiritual products and spiritual comprehension. Naturally, the true content of spiritual tradition is movement towards the truth. Joining a religious group for the sake of salvation or extension of one's influence is a self-serving action, which has nothing to do with spirituality. Material or status benefits received through abasement and loss of dignity cannot be regarded as constructive results. Spirituality is the way to the truth.

An individual's hierarchical position within a community is the degree of responsibility they can take according to their capabilities and potential in addressing community needs. A certain level of development cannot be stolen, passed on, or bought. An individual can achieve it only through their own growth, knowledge, education, the fulfillment of their true potential.

Thus it may be stated that an adequate social and psychological preparation is a key factor in the full spiritual activity of an individual. Individuals who have not solved their personal, social and material problems cannot claim the role of spiritual leaders. People who have not mastered the rules of the social game do not have the right to take on spiritual leadership, since spiritual laws are much more complicated. So an individual can claim community, religious or social leadership if they have an excess of mental and spiritual resources, but not when they are short of them. Being short of resources,

a person may view leadership as a way to compensate for their own personal and social failures; such a 'leader' is actually a parasite.

The notion of spirituality is not identical to the notion of religiosity (i.e. belonging to a particular denomination). Spiritual development and spiritual leadership are based on the formedness of the previous levels of personality development and social maturity. If spiritual leadership is assumed by mentally or physically challenged people, the situation may turn out to be potentially dangerous for the community members because such persons may, voluntarily or involuntarily, regard this position as a means to compensate for their problems and to realize their ambitions.

Thus every person is faced with the problem of their capabilities and potential, attitude to themselves, their immediate environment and to the world in general. In order to solve this problem, a person constantly has to correlate their needs, resources and world view with the realities of the outside world. A relative balance between the outside and the inside world makes a person functional. But this balance is very fragile; its restoration requires a considerable amount of energy. New information about the world may cause emotional imbalance.

Regaining balance is a painful process because it requires following opposite vectors; for example, striving for maximal economy of life forces, maximal compliance with social expectations, and at the same time, for maximal compliance with one's own ideals. In real life, people often have to solve the problem of optimization described in mathematics textbooks. Self-confidence, confidence in one's actions and prospects grows if the 'axiom system' is not controversial. Acquiring new knowledge, experiencing and comprehending controversies is a hard, dramatic process. At such times and during such periods a person is especially open to outside influences and help. This is when a real guru or an evil person intending to subject other people to forcible indoctrination may appear in a person's life.

There is serious question as to whether there are real Gurus, those whom we call the guides and leaders of our spiritual life. In my opinion, the word *guru* has become semantically ambivalent. If it comes from the mouth of the leader of a psychotherapeutic school, it may be evidence of professional deformation. If used by an adherent of some philosophic teaching, it may leave the impression of infantilism and naivety.

I believe that there are wise and responsible teachers, mature personalities in each social community. Every successful person, the one who has reached the advanced level of personality development had teachers whose guidance they deeply appreciate. Though when we meet a person, it takes effort to understand who is in front of us, what their motives are and why they want to cooperate with us. But the need for putting our inner world in order may be so urgent that we do not have enough time or strength to analyze personal qualities of those who promise to satisfy this need.

Personality maturity is the precondition and the basis of a healthy spirituality. The basic characteristics of this phenomenon are considered below. The key moment of growing up is the realization of human mortality. It causes changes in a person's opinions, attitudes and beliefs, which, in its turn, results in the change of their basic habits. When a person realizes that aging and death are part of life, they are faced with the question how to meet old age and death and not to lose their dignity. The awareness of mortality can either help a person to curb their unquenched needs or make them ever stronger. Adulthood is the time when a person starts thinking about distant consequences, not only about today's pleasure.

One of the basic laws of existence is paying one's own expenses, in both direct and metaphorical meaning of the word, i.e. relying on one's own potential. It means that personality maturity is competence in 'moral and ethical economy', the ability to predict the price one will pay for 'free cheese in a mousetrap'. It is the ability to admit one's defeat and material losses, to tell between true friendly feelings and the false solidarity of drunken companions, to see the difference between constructive criticism and insult under the guise of friendly advice, to accept the former and to reject the latter. It is the ability to take one's own way, to follow one's heart – whatever others may say, to differentiate between trials that make us stronger and unhealthy ambitions, the desire for cheap glory. After all, it is the ability to accept and to do things you are supposed to do, the ability not to be tempted by the wealth of others, not to be jealous of their achievements.

Personality maturity is not something we can get once and for all, it is not a thing that lasts. Personality maturity is a strenuous, never-ending work of the soul. It involves awareness that neither honorary merits nor old age, nor illness can excuse the violation of moral principles. It is awareness that children are brought to this world for their own sake, not because they are 'old-age insurance'; in raising children we gain experience and develop our souls, and this experience is no less valuable than the one we share with them.

Personality maturity is opposed to infantilism, the persistence in an adult of childish psychological characteristics that manifest themselves in inability to distinguish between tactical and strategic goals; as a result, the latter are sacrificed to the former.

Another important factor in adulthood is the comprehension of the notion of responsibility: a person has to rely on themselves; nobody can guarantee them their future because a guaranteed future does not exist. D. Leontiev claims that life is the struggle between a positive philosophy of life and a kitsch philosophy; the latter purports that things which bring discomfort and break the harmonious picture of the world just do not exist. According to the researcher, it is the struggle for the integrity of life; thoughts that cause discomfort or anxiety should also be installed in the picture of the world because they are an integral part of life. Leontiev refers a reader to Kant's formula: do what you should do and let the future take care of itself. There is always a chink, a space between reality and our goals; we have to accept this unpredictability and to use emerging opportunities [7].

A person has to make an effort in order to comprehend True reality; nobody can do it for them. 'Nobody owns anything here,' says M. Mamardashvili, 'everybody has to move along and to do it independently. Otherwise the whole production of the truth will be destroyed, its ontological basis and its nature; and lies will reign, lies that are caused by other reasons; it will be the total lie that does not belong to the human world; it will occupy all points of social space filling them with signs' [11, 118].

So both spiritual and religious needs are the inherent attributes of human life, the inner force of an individual that enhances the development of human essence.

One of the artefacts of religious freedom in Ukraine is the phenomenon of an individual's psychological dependence that results from joining a destructive cult group. For the purpose of this article, the word *cult* is used not in its religious sense; here it involves the meaning of worshipping the leader, the cult figure in a group.

I define *destructive cult* as a small contact group marked by a distinct psychological climate that involves psychological abuse, a specific system of values, mythologemes and language; the influence of the cult group leader is destructive – they adversely affect an individual's well-being, disorganize their system of important social relations, transform their world view, generate in them hypermotivation for achieving the goals of the group, try to break an individual's Ego-defense mechanisms.

The manipulation algorithm that causes psychic dependence on the cult is as follows: a recruiter pretends to share an object's particular needs and values; the cult group uses a destructive ideology and psychological abuse in order to disorganize an object's system of values and adversely affect their views on life; an object's activity is redirected towards the needs of the cult group; the cult group uses an object until the latter is reduced to utter exhaustion and disposes of them as of industrial waste.

Participation in a destructive cult may result in self-destructive phenomena such as psychic dependence on the cult and the syndrome of totalitarian personality.

So, in order to overcome the destructive influence of a cult, a person has to be removed from the structure of its psychic field. Self-reconstruction processes can help to break the dependence.

The victims of psychological abuse in a cult are reluctant to discuss their experience, though. I have managed to talk to sixteen ex-members of destructive totalitarian organizations. Each of them had their own reasons for joining a cult group: life crises, loneliness, dissatisfaction with social processes. Almost all of them had low self-esteem at the time of joining cult groups (the respondents assessed their psychological state themselves). All of them had had ambitions and plans for the future before they became members of cult groups. The organizations varied from powerful international corporations to tantric groups gathering in private apartments. Over the period of their membership, from two to five years, their life plans were changing dramatically.

Their 'gurus' belonged to different religions, had different ideologies and doctrines; yet somehow, all of them held the idea that social self-realization, family relations and obligations were unimportant; the only real and important thing was the relations with the teacher, who spoke on behalf of God. Being controlled by the guru, the respondents had to abandon their plans concerning professional and personal self-realization. The only thing many of them were concerned about was where to get money to pay for the next super seminar. It was a kind of addiction similar to that of alcoholics or drug addicts. The easiest thing to do was to sell some valuables. According to the respondents, their relations with parents were becoming progressively worse; they turned away from their parents, rejected their parents' style of life and values, sought approval from other people of mature age, 'surrogate parents'. The ex-cult members give different reasons for joining a group: lack of experience, gullibility, an unfortunate coincidence, destructive pressure. They describe the resulting experience as emotional pain, despondency, moral and physical exhaustion. Almost all of the respondents admit that what they thought and felt while in a group was false, imposed on them, something coming from the outside. Many of the interviewees are now members of anti-cult organizations.

So not every person whose behaviour deviates from social norms and standards (like Christ, Buddha or Muhammad) experiences spiritual enlightenment and creative ecstasy. Such behaviour can be caused by other reasons; and a person may need professional psychological or psychiatric help.

According to the results of the mass psychosemantic research, the risk group – those who, because of different individual defects, can easily get under a destructive influence and be misled – constitutes approximately 40 percent of adult population. This fact cannot be ignored.

The quantitative analysis of the assessments of indicators (statements) has helped to establish the carriers of specific trends in the total sample of respondents: the 'aggressive' ones constitute 11.3 percent; the 'authoritarian' ones, 12.8 percent; the 'deprived' ones, 7.2 percent; the 'infantile' ones, 4.4 percent; the 'anxious' ones, 5.7 percent [9]. The dependence of these psychological characteristics on the social and demographic status of the respondents is minimal: the part of 'authoritarian' and 'anxious' individuals is a bit larger among elderly people and women; of 'infantile' and 'anxious' individuals, among rural people. Elderly people, who had lived in the totalitarian society, are more prone to express totalitarian ideas; rural people tend to be more anxious and infantile because of a relative simplicity of their social environment and a narrower range of their social roles.

One of the tasks of the research was to establish whether the experts' and the victims' knowledge about the factors in the dependence on the cult correlates with the way this phenomenon is comprehended by mass religious consciousness.

Seventy statements have been assessed; the proposed five-cluster scheme is based on the analysis of the obtained assessments. The content of each cluster reflects the psychosemantic structure of the mass consciousness of Ukrainians and specifies collective sentiments about the issues of religious and denominational relations. Each cluster contains a set of indicators (statements) concerning certain aspects of religious consciousness. The five clusters below are representative of the types of the mass religious consciousness of Ukrainians.

Cluster 1. *Spiritual Values.* The statements that postulate spiritual values have received the highest degree of support. The Ukrainians support several basic ideas: every person needs to put their inner world in order; respect for national ideals and traditions makes a person stronger and more confident about their life choices; we have to accept the existence of different denominations. The Ukrainians appreciate religious freedom and think that there should be introduced criminal responsibility for religious swindle and fraud. Another thing that society is concerned about is potential dangers presented by some new belief systems and ideologies, which have not been tested by time and experience. This type of social alertness may be called social immunity.

Cluster 2. *Social Immunity.* There has been recognized the importance of positive psychological climate and the sense of psychological security as key factors in counteracting the destructive dependence on the cult. The Ukrainians have a philosophical view on life; they admit the limitedness of the everyday philosophy of life, the possibility of illusions and deception, the presence of a certain irrational element in human life.

There has been established a clear need for authority; it means that society cannot do without spiritual/ideological leaders and the 'vacancies' for adequate national leaders may be filled by hysterical charismatic persons. At the same time, the Ukrainians are concerned about the protection of the national information space.

Cluster 3. Psychological Security. Value dogmatism is rejected; the Ukrainians have proved to be tolerant in matters of religion, love, spirituality; also they believe that 'non-traditional' churches have a chance to become part of our culture.

Cluster 4. A Philosophical View on Life. Society feels ambivalent about certain controversial issues and about the 'ever-lasting' argument over the spiritual and the material. People are aware of the fact that they can be exposed to the influence of others, and it can affect their behaviour; at the same time, mass protests are regarded as the only way to change the situation for the better. Interest in religions and supernatural abilities is growing; and there is clear evidence of growing spiritual needs.

Cluster 5. The Need for Authority. The issues which require specific knowledge about religious self-identification remain unsettled. The majority of the respondents have no answer to the central question of this project – why people get under the influence of destructive cults.

Thus I can conclude that the mass religious consciousness of Ukrainians is oriented towards the traditional culture, its spiritual values and the preservation of the psychological integrity of the nation. Yet there is a marked tendency towards subordination to authority.

In summary, the main psychological function of religion is to satisfy an individual's need for putting their inner world in order. The pressure of the modern world, the extension and intensification of social and informational influence, the increased tempo and tension of life pose great challenges for individuals. Society has to adequately respond to these challenges: a person has to be prepared for the task of self-realization; special attention should be given to the matter of sensitivity to moral factors. All the spheres of social life are important here: the quality of family education, school and college education, professional psychological support, specific laws protecting human rights. If in the system of adaptation mechanisms, any of these factors turns out to be a weak point, a person can become an easy target for destructive totalitarian organizations and parasitic individuals.

The right to religious freedom can be safely exercised in a community with a high level of personality development. In case a community has not attained that level, society has to monitor the soundness of religious practices and ideologies.

REFERENCES

- [1] Авилова А. Религиозные индивидуалы. Режим доступа: <http://psyfactor.org/lib/avilova.htm>
[Avilova A. Religioznyye individualy. Available at: <http://psyfactor.org/lib/avilova.htm>]
- [2] Аркадьев М.А. Конфликт "сознания" и "жизни". Эскизное введение в "фундаментальную структурно-историческую антропологию". Режим доступа: http://psylib.org.ua/books/_arkad01.htm
[Arkadev M.A. Konflikt "soznaniya" i "zhizni". Eskiznoe vvedeniye v "fundamentalnuyu strukturno-istoricheskuyu antropologiyu". Available at: http://psylib.org.ua/books/_arkad01.htm]
- [3] Братусь Б.С. К проблеме нравственного сознания в культуре уходящего века. *Вопросы психологии*, 1 (1993), 6–13. Режим доступа: <http://www.voppsy.ru/issues/1993/931/931006.htm>
[Bratus B.S. K probleme npravstvennogo soznaniya v kulture ukhodyashchego veka. *Voprosy Psichologii*, 1 (1993), 6–13. Available at: <http://www.voppsy.ru/issues/1993/931/931006.htm>]
- [4] Гроф К., Гроф С. *Неистовый поиск себя*. В: Тексты трансперсональной психологии. Издательство Трансперсонального Института, Москва, 1996.
[Grof K., Grof S. *Neistovyyu poisk sebya*. In: *Teksty transpersonalnoy psikhologii*. Izdatelstvo Transpersonalnogo Instituta, Moskva, 1996.]

- [5] Дюркгейм Э. Элементарные формы религиозной жизни. В: Красникова А.Н. (Ред.) *Мистика. Религия. Наука. Классики мирового религиоведения. Антология. Том 2.* Канон+, Москва, 1998, 174–231.
[Durkheim E. Elementarnye formy religioznoy zhizni. In: Krasnikova A.N. (Ed.) *Mistika. Religiya. Nauka. Klassiki mirovogo religiovedeniya. Antologiya. Tom 2.* Kanon+, Moskva, 1998, 174–231.]
- [6] Кришнамурти Дж. *Свобода от известного.* София, Киев, 1991.
[Krishnamurti J. *Svoboda ot izvestnogo.* Sofiya, Kiyeu, 1991.]
- [7] Леонтьев Д.А. Экзистенциальная тревога и как с ней не бороться. *Московский психотерапевтический журнал*, 2 (2003), 107–119.
[Leontiev D.A. Ekzistentsialnaya trevoga i kak s ney ne borotsya. *Moskovskiy psikhoterapevticheskiy zhurnal*, 2 (2003), 107–119.]
- [8] Ліщинська О.А. Показники деструктивності неокультів для особистості. *Соціальна психологія*, 5 (2011), 40–49.
[Lishchynska O.A. Pokaznyky destruktyvnosti neokultiv dlia osobystosti. *Sotsialna psykholohiia*, 5 (2011), 40–49.]
- [9] Ліщинська О.А. Звіт про результати вивчення громадської думки жителів України з приводу поширення нетрадиційних релігій. *Практична психологія та соціальна робота*, 11 (2007), 57–63.
[Lishchynska O.A. Zvit pro rezultaty vyvchennia hromadskoi dumky zhyteliv Ukrainy z pryvodu poshyrennia netradytsiinykh relihii. *Praktychna psykholohiia ta sotsialna robota*, 11 (2007), 57–63.]
- [10] Ліщинська О.А. Каузальна модель механізмів впливу деструктивного культу на особистість. *Педагогічний процес: теорія і практика*, 1 (52) (2016), 60–64.
[Lishchynska O.A. Model causal mechanism of influence of destructive cults on personality. *The Pedagogical Process: Theory and Practice*, 1 (52) (2016), 60–64.]
- [11] Мамардашвили М.К. *Необходимость себя.* Лабиринт, Москва, 1996.
[Mamardashvili M.K. *Neobkhodimost sebya.* Labirint, Moskva, 1996.]
- [12] Маслоу А. *Новые рубежи человеческой природы: Пер. с англ.* Смысл, Москва, 1999.
[Maslow A. *The Farther Reaches of Human Nature: Trans. from English.* Smysl, Moskva, 1999.]
- [13] Московичи С. *Век толп. Исторический трактат по психологии масс: Пер. с фр.* “Центр психологии и психотерапии”, Москва, 1998.
[Moscovici S. *L'age des Foules. Un traite historique de psychologie des masses: Trans. from French.* “Tsentr psikhologii i psikhoterapii”, Moskva, 1998.]
- [14] Московичи С. *Машина, творящая богов: Пер. с фр.* “Центр психологии и психотерапии”, Москва, 1998.
[Moscovici S. *La Machine a Faire des Dieux: Trans. from French.* “Tsentr psikhologii i psikhoterapii”, Moskva, 1998.]
- [15] Фромм Э. Психоанализ и религия. В: Яковлева А.А. (Ред.) *Сумерки богов.* Политиздат, Москва, 1989.
[Fromm E. Psikhoanaliz i religiya. In: Yakovleva A.A. (Ed.) *Sumerki bogov.* Politizdat, Moskva, 1989.]
- [16] Хекхаузен Х. *Мотивация и деятельность: Т. 1.* Педагогика-пресс, Москва, 1986.
[Heckhausen H. *Motivatsiya i deyatelnost: Vol. 1.* Pedagogika-press, Moskva, 1986.]
- [17] Ясперс К. *Смысл и назначение истории: Пер. с нем.* Республика, Москва, 1994.
[Jaspers K. *Vom Ursprung und Ziel der Geschichte: Trans. from German.* Respublika, Moskva, 1994.]
- [18] Maddi S. The search for meaning. In: Arnold W.J., Page M. M. (Eds.) *Nebraska symposium on motivation 1970.* University of Nebraska Press, Lincoln, 1971, 137–186.
- [19] Grof S. *The Cosmic Game: Explorations of the Frontiers of Human Consciousness.* In: Mann R. D. (Ed.) SUNY series in Transpersonal and Humanistic Psychology. State University of New York Press, Albany, 1998.
- [20] Krishnamurti J. *Freedom from the Known.* Rider Books, London, 2010.
- [21] Calhoun C., Gerteis J., Moody J., Pfaff S., Virk I. (Eds) *Classical Sociological Theory. Third edition.* John Wiley & Sons, Chichester, 2012.

Address: Olena Leshchynska, Vasyl Stefanyk Precarpathian National University, 57, Shevchenko Str., Ivano-Frankivsk, 76025, Ukraine.

E-mail: olenalishchynska@ukr.net

Received: 14.05.2018; **revised:** 27.08.2018.

Лещинська Олена. Факти і артефакти свободи віросповідання в Україні. *Журнал Прикарпатського університету імені Василя Стефаника*, 6 (2) (2019), 109–118.

В статті здійснено аналіз психологічних умов в яких сучасна людина може дати собі раду із свободою віросповідання, а також передумов попадання людини в деструктивний тоталітарний культ релігійного типу. Представлено обґрунтування духовної потреби людини як ознаки психічної норми, розглянуто феномен психотерапевтичного потенціалу релігійної спільноти та схарактеризовано відмінність між феноменом релігійності й духовності.

Обґрунтовано думку, що передумовою й основою здорової духовності є особистісна зрілість. Натомість потужним артефактом свободи віросповідання в Україні виявилось явище культової психічної залежності особистості внаслідок попадання в деструктивний культ. Представлено результати емпіричного дослідження, яке складалося із масового опитування із застосуванням психосемантичного методу для з'ясування рівня відображення зазначеної релігійної проблематики у масовій свідомості українців та глибинного інтерв'ю з тими, хто пережив стан культової психічної залежності.

Ключові слова: свобода віросповідання, релігійність, духовність, особистісна зрілість, деструктивний культ, психотерапевтичний потенціал, релігійна спільнота, ре-індивідуалізм.