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Various stages of Faith in Human Psychology

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Abstract

The Faith is the belief which comes from inside of a human or it is the inner state of strength which is similar to confidence while provoking a human to trust within a secular/non secular context. The purpose of this article is to identify parallels of various stages of faith particularly as suggested by Fowler, from the person who is filled with fantasies first then has the moral rules and attitude, who moves on thereafter towards experiencing the world beyond the family, and then believes on self identity, has prejudices, and finally actualizes the spirit of an inclusive human community.

Key words: Faith, Stages of Faith, Self-identity, Human Psychology.

1. Introduction

To interrogate and conclude the human faith and its possible various stages Fowler (1995) endeavored a venture and asked various questions, from a pool of six hundred populace. He had a word with from diverse segments of human population i.e. children, men and women, aging from four to eighty-eight. It also included different religion including Protestants, Jews, Catholics, agnostics, and atheists. The interviews with the participants were in the form of in-depth conversations that provided unique,

unusual stances of the stages of a human's life, having diverse implications and rationales. This paper is a categorical appreciation on the possible stages of human faith as suggested by the subject of psychology and its specialist Fowler (1995).

2. Stages of Faith

2.1 Stage 1

This is faith known as Intuitive-Projective faith. This stage talks about the imaginations and illusions phase via dreams'. The child psychology severely and considerably gets under influence by such bewitching examples, actions, mood and narrations (even they are folklores) of the beliefs of the adults. The age when this stage is on its peak is three to seven years, when a child is in runniness of thought patterns (Atran & Sperber, 1991). In this stage the imaginative processes which are dominated by fantasies are informal and abandoned by logical thoughts. The forms of knowing are dominated by perception, idiosyncrasies, imaginations and day dreaming in this stage is exceptionally prolific of perpetual and ongoing metaphors (positive and negative). This is the phase of self-awareness. The "self-aware" child is self assertive. Atran and Norenzayan (2004) stressed that the risk in this period erupts from the probable "monomania" that is from the child's thoughts by informal imageries of devastations, or on or after the conscious or unconscious victimization of her or his thoughts in the support of forbidden and strong philosophical prospects.

2.2 Stage 2

This phase is termed as Mythic-Literal faith because the human life relates to the relationships, associations and values that becomes his/her symbol of the community he/she belongs to. Beliefs and faiths are basically reserved with actual descriptions, which are ethical thoughts, behaviors and standards. In this stage, the prior thought generation and interface is completely controlled and surrounded by this phase's control. Here, at times the prior faith i.e. the Intuitive-Projective faith makes a way for storyline and tales i.e. its quality and adds on to the union of creating experiences to its belief in this phase. This stage of faith is of a child at school which has progression in truthfulness. Stage 2 composes a world which is based on paleness. The doers are engaged in their tales that are humanlike, and they can be impressed deeply by emblematic and staged matters and can portray in an endless comprehensive narration that what has arise in their surrounding in which they live. The power in this stage is the increase of story and the appearance of legend as traditions of giving cohesiveness to the accumulation of knowledge (Gazzaniga, Ivry, & Mangun, 2009).

2.3 Stage 3

Synthetic-Conventional faith is the name, which covers the faith, which is beyond his/her family's experience. There are certain members and/or groups that stipulate courtesy that include family, school, work, peers, public and mass medium and religion can be counted as well. Faith must offer consistent acts of orientating in the vicinity of that various range of interests. Stage 3 typically has its daylight and control in immature youth, but for most of the grown-up and mature level adults it has become an eternal dwelling. It forms interpersonal surroundings around. Its imagery description of values and control are extorted feature, which is practiced in private life. It is a "conformist" stage logically and that it intensely tunes the potentials and assessments. While faith and beliefs along with the values are deeply felt, in this stage they typically are by unexpressed manners, dwelled in the persons. In this Stage 3 a person has an ideology, and in this stage the principles is a more otherwise less coherent cluster moral values but it is not objectified. The demerits or dearth are two-fold. The rating of others can be so convincingly internalized that the self-rule of judgment and action is endangered at times in different cases.

2.4 Stage 4

This starts from the age of mid-thirties or forties, which can also be said as young adulthood. Most of the adults do not raise the belief but it has been found that two types of development occur in this stage namely as the oneness i.e. in the contained identity in own self and faith constitution by the social loop of significant others, at this time asserts characterization of one-self no longer outlined by the combination of one's own role or significance to others. The new identity requires to be contained in its own conscious mind frame that has its own inner-self connections and awareness of the world outlook. The two developments 'oneness' and 'world outlook' are distinguished by itself from the others and then are counted in the recognized factors in the form of interpretations, responses and verdicts on self and the others (Baron-Cohen, 1995). The instinctive know-how of clarity is expressed in the environment in an open system of understandings. At this stage, the signs are clearer as it becomes more conceptual and comprehensive. Also known as the 'demythologizing' stage as it refers less to the unconscious of the self that influences the judgments and deeds. As mentioned earlier, this stage growing potency is in the 'oneness' (self) and the 'world outlook' (beliefs).

2.5 Stage 5

Conjunctive faith stage engages into the assimilation into self-personality This stage extends a second gullibility about the lack of sophistication or worldliness during which emblematic influence is reunified with abstract and abstract significances (Atran, Medin, Ross, Lynch, Vapnarsky, Coley, Timura, & Baran, 2002). This stage involves serious recognition of one's social subconscious/unconscious mythology, prejudices and imagery description which are constructed intensely into self-pride by moral excellence of one's up bringing contained in a particular religious tradition, societal class and racial group. Before mid-life, this stage is aware of the rituals of frustration and the truths of irreversible dedication. To judge is freed from the grasp of tribe, class, religious or social community and nation is the commitment of this stage. Here, the mind is more serious as half of the life has passed and this stage nurtures the protection and controlling others i.e. gaining the sense of substance of oneness. The new strength of this stage comes in the dawn of the sarcastic vision, while at the same time discerning the proportionality as well, overtone and without doubt contorting the anxiety of surpassing actuality. This stage relic are separated and confidential, It exists and behaves among an unchanged humanity and a changing revelation and devotion. In a few cases this distribution fruits to the name of the revolutionary realization as Stage 6 (Barrett 1998).

2.6 Stage 6

This stage is not much known. It explains that the individual generates faith constitutions in which the 'sense' feeling for an definitive surrounding is complete. These individuals are termed as realizers of having the character of containment and contended social community. They can easily outcast themselves from the social, economical, political and ideological ties. Holding up with experienced involvement in a influence that merges and transmutes the humankind, this stage involves the individuals from corporate and matured level and they tend to be rebellious, inclusive of religious complex, via this personality they secure their survival and integrity. Many expire and don't live up to this stage waiting for the other one to change and attempt. In this stage the persons are often more privileged and stay eminent after death than throughout their life. At this stage, it's a rarity and is said to be a blessing in disguise and these individuals are polished enough, which make them seem more pellucid, simpler and somehow more amply human than the rest. In this stage, the person wishes to have associations with people of other stages of faith tradition (Bargh & Chartrand, 1999).

3. Conclusion

Humans are intent-seeking, cause-deducing, chronicle beings (Gazzaniga, Ivry, & Mangun., 2009), who from their inception have various trust and faith which vary from time to time and yes from place to place as concluded by this paper. A human sometimes has faith on another human, quite many times has a faith on stories and folklores, more often has the faith on himself/herself, sarcastically also has the faith on his evaluation and opinions and all these various categories of faith involve in a willingness to control the expectant hope that his/ her needs will be met.

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