



Review Article

Faith, the subconscious mind and colonization: The construction of human reality

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ABSTRACT



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Faith has been a transformative force in humanity, allowing the development of beliefs that, regardless of their objective veracity, have influenced behavior and the perception of the world. This article explores the relationship between faith, the subconscious mind, the imposition of new belief structures through colonization, and the search for truth as something not always desirable. It examines how precolonial cultures used faith as a means to activate their subconscious mind in healing processes and how the imposition of new religions and systems of thought altered this dynamic. If man dedicated his life to the search for absolute truth, would his inevitable destiny be despair or self-destruction?

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1. Introduction

Since time immemorial, human beings have depended on faith to give meaning to their existence. Nietzsche argued that the search for objective truth is a condemnation, since absolute knowledge could lead to despair. On the other hand, William James identified faith as a key element in the activation of the subconscious mind, capable of producing extraordinary results in the life of the believer. The relationship between faith and the subconscious mind is evident in various cultures, especially in those not influenced by imposing religious doctrines. With colonization, many of these practices were repressed, affecting people's ability to activate their own internal power.

Lying is not always bad. If man dedicated his life to the search for absolute truth, would his inevitable destiny be despair or self-destruction?

2. Faith as a transforming force Faith, in its broadest sense, is not limited to a religious belief

It can manifest itself as trust in oneself, in others, or in fundamental principles that guide existence. The phrase "faith moves mountains" (Matthew 17:20) is an expression that highlights the power of faith to overcome seemingly impossible obstacles, and faith does not refer to any God. Faith is a thought, a desire, but not just any desire. It is a desire made without doubt, vehemently and without hesitation. At its core, faith is a deep conviction and unwavering trust in something that transcends tangible evidence. Faith can take many forms: in a divine force, in oneself, in others, or in a greater purpose in life. It involves a total surrender of heart and mind, a fervent dedication, and an unreserved conviction.

Joseph Murphy, in his book *The Power of the Subconscious Mind*, explains how faith activates the subconscious, allowing self-healing and the materialization of wishes. A modern example is the placebo effect, where belief in the efficacy of a treatment causes real improvements in the patient's health, even if the treatment lacks active ingredients.

2.1. Christ and faith. In biblical accounts, Christ frequently mentioned that people's faith was the key to their healing: "Your faith has saved you." This suggests that the power did not come exclusively from Him, but rather activated or enhanced people's faith and their subconscious connection to the divine. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Jesus Christ. This suggests that the poor in spirit are those who do not question beliefs, and therefore have a firm faith, which allows them to live peacefully and have the illusion of believing that they are saved from all evil.

From the perspective of the subconscious, we could say that these attitudes also allow the subconscious mind to function without obstacles, since the belief in a higher being that punishes and forgives removes internal barriers that can block peace and clarity. It is a deep understanding of how faith and belief can influence the subconscious mind and therefore our lives. By not questioning and having a firm faith in God, the "poor in spirit" manage to activate the subconscious with blind faith, which makes it easier for them to receive answers and solutions.

2.2. Dostoyevsky and faith. Fyodor Mikhailovich Dostoyevsky, after facing multiple personal crises, including prison, a commuted death sentence, epilepsy, and poverty, found refuge in the Orthodox Christian faith. His faith was not abstract, but deeply centered on Christ and redemption through suffering.

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Unlike other thinkers of his time, Dostoyevsky did not see faith as a simple belief, but as an existential necessity to sustain the human being in the face of absurdity and despair.

In his novels, especially *The Brothers Karamazov*, he argues that without God, morality falls apart and "everything is permitted." His faith was neither naive nor dogmatic, but a constant struggle between doubt and the need to believe.

Dostoyevsky experienced an internal struggle between reason, despair, and the need to believe in something higher. His faith in Christ and redemption through suffering was his refuge, but he may never have understood that what he called "faith" was actually the activation of his subconscious mind.

Had he been aware of the power of the subconscious, as Joseph Murphy explains, he might have understood that his faith did not depend on an external entity, but on his own capacity for autosuggestion and conviction. His mystical experiences and personal transformation could have been interpreted as the result of deep programming of his subconscious mind, rather than divine intervention.

3. The role of the subconscious mind

The subconscious mind is a powerful element in human psychology. William James claimed that his discovery was the most important discovery of the 19th century. Unlike the conscious mind, which operates in an analytical and rational manner, the subconscious mind responds to deep beliefs and autosuggestion. In ancient communities, faith in nature and local deities allowed the subconscious mind to act in healing, agriculture and survival. It is possible that with the arrival of the colonizers, who imposed new beliefs in a mandatory manner and under harassment, the healers lost the natural faith they possessed, which could have caused an increase in diseases.

3.1 For example. Some African tribes practiced healing rituals where the healer, with total conviction, induced in the patients a state of absolute trust in the cure. This type of unwavering faith allowed the activation of the subconscious mind, triggering favorable physiological responses, similar to those observed in modern studies on hypnosis and psychotherapy based on autosuggestion.

4. A list of people from different fields who have claimed to use the subconscious mind or have had related experiences

4.1 Scientists.

4.1.1. Srinivasa Ramanujan - *Mathematician who believed his discoveries were divine revelations in dreams.*

4.1.2. Albert Einstein - *Often spoke about the importance of intuition and the subconscious in his creative process.*

4.1.3. Niels Bohr - *Physicist who believed ideas and concepts arose from his subconscious mind.*

4.1.4. Max Planck - *Also emphasized the importance of creativity and intuition in science.*

4.2. Musicians.

4.2.1. Paul McCartney - *He composed "Yesterday" in a dream and believed the melody was given to him by his subconscious.*

4.2.2. Richard Wagner - *He claimed many of his works arose from visions and dreams.*

4.2.3. Bob Dylan - *Has mentioned in interviews that he often lets ideas flow from his subconscious when writing songs.*

4.3. Physicians.

4.3.1. Carl Jung - *Psychologist who explored the idea of the collective unconscious and how it influences creativity and mental health.*

4.3.2. Ernest Holmes - *Founder of the Science of Mind, spoke about the connection between the subconscious mind and healing.*

4.4. People in General.

4.4.1. Thomas Edison - *Used the technique of "sleeping" on a problem and letting his subconscious mind work on it.*

4.4.2. Maya Angelou - *The writer and poet mentioned the importance of intuition in her creative process.*

4.4.3. Jack Canfield - *Co-author of "Chicken Soup for the Soul," has spoken about the power of positive thinking and the subconscious mind.*

This list shows how the subconscious mind has influenced creative thinking and problem solving in various disciplines.

5. Impact of colonization on faith and the subconscious

The colonization not only transformed political and economic landscapes, but also altered the psychological structure of conquered peoples. By imposing foreign religions and belittling local beliefs, the connection between the individual and his natural faith was broken.

5.1 Distrust in one's own power. The imposition of Christianity in America and Africa generated the perception that only through intermediaries (priests, churches) could the divine be accessed. This reduced the spiritual autonomy of individuals and weakened their confidence in self-healing and in the ability of their subconscious to solve problems.

5.2 Loss of faith in nature. While indigenous peoples saw the earth as a sacred source of energy and healing, colonizers promoted a mechanistic view of the world. The transition from a spiritual system based on direct experience to one based on external doctrines contributed to the disconnection of the individual with his environment.

5.3 Interruption of the transmission of knowledge. Many healing practices were transmitted orally from generation to generation. The repression of these traditions, combined with the imposition of foreign dogmas, led to the loss of ancestral knowledge about the mind and body.

Historical examples of resistance Despite colonization, many communities have found ways to preserve their original faith. In Haiti, voodoo, which emerged from the syncretism between African beliefs and Catholicism, is an example of cultural and spiritual resistance. In Latin America, the veneration of the Virgin of Guadalupe integrated elements of the indigenous worldview with Christianity, allowing the continuity of ancient traditions under a new religious structure.

6. Lying is not always bad

If man were only a cognitive animal, his destiny would be sealed by the paradox of reason: a mind trapped in its own cage of illusions, unable to reach an ultimate truth without being destroyed by it. The search for absolute knowledge would inevitably lead him to an abyss of despair, because each certainty achieved would reveal a deeper structure of falsehood, a tangle of meanings built on nothing.

Truth, far from being a light that illuminates the path, would become a fire that consumes him, revealing to him the unbearable contradiction of his existence: human thought is a construction

on unstable foundations, and any attempt to reach an objective reality would plunge him into the anguish of realizing that he has only built castles in the air. Thus, absolute truth would be a poison that annihilates, because it would strip man of the fictions necessary for his survival.

6.1. Man as a rational animal.

If man is only a rational animal, condemned to a world where all truth is a disguised lie, his destiny cannot be other than despair or self-destruction. But it is here that Nietzsche challenges us to go beyond mere knowledge: man is not just a thinking animal, but a creator, an artist of his own reality. His salvation is not in absolute truth, but in the ability to transform illusion into a vital force, to embrace lies not as an error, but as a necessary condition for life.

6.2. The challenge of man

The great task of man, then, is not to discover an objective truth, but to shape his own truth, a truth that affirms existence rather than denying it, that drives him toward greatness rather than plunging him into despair. It is not a matter of resigning oneself to lies, but of turning them into art, into will to power, into an act of constant creation. Only in this way can man escape the condemnation of truth and find in fiction itself the impulse to transcend himself. In other words, a lie that allows you to have faith can help you activate the powers of your subconscious.

Nietzsche probably did not believe in or was not aware of the power of the subconscious, which can also be a lie, but less fanciful.

7. Conclusion

Faith, regardless of its objective basis, is a powerful tool for the subconscious mind. Before colonization, indigenous peoples used their belief in nature and spirits as a means of accessing their own inner power. The imposition of external religions altered this relationship, weakening the spiritual and psychological autonomy of many communities. However, the persistence of certain practices demonstrates that it is possible to recover this lost connection. The big question is: can we rebuild a faith that is not imposed, but is born from our own experience and inner conviction? If man were to search for absolute truth throughout his life, can his destiny only be despair or self-destruction?

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