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CHARACTERISTICS OF PERSONAL RELIGION IN DIFFERENT PSYCHOLOGICAL APPROACHES

Shukurov Rustam Eshonkulovich

Ph.D candidate of the Department of "Management Psychology and Leadership" of the Institute for Study of Youth Problems and Training Prospective Personnel at the Academy of Public Administration under the President of the Republic of Uzbekistan.

Annotation. This article presents the views of scientists in the creation of scientific criteria for the science of religious psychology. The views of scholars who have taken a philosophical approach to the concepts of religion, religiosity, and the religiosity of the individual. It also covers the role of the socio-psychological characteristics of a religious person in the system of theories of foreign scientists.

Keywords. Psychology, psychotherapy, religion, religiosity, personality religiosity, emotion, transcendence, religious experience, belief.

ОСОБЕННОСТИ РЕЛИГИОЗНОСТИ ЛИЧНОСТИ В РАЗЛИЧНЫХ ПСИХОЛОГИЧЕСКИХ ПОДХОДАХ

Шукуров Рустам Эшонкулович

Докторант кафедры «Психология управления и лидерство» Института изучения проблем молодежи и подготовки перспективных кадров Академии государственного управления при Президенте Республики Узбекистан

Аннотация. В данной статье рассматриваются взгляды ученых на создание научных критериев религиозной психологии. Взгляды ученых, философски подходивших к понятиям религии, религиозности и религиозности личности. Также освещается роль социально-психологических характеристик религиозного человека в системе теорий зарубежных ученых.

Ключевые слова. Психология, психотерапия, религия, религиозность, религиозность личности, эмоции, трансцендентность, религиозный опыт, вера.

Introduction.

Issues related to religion, religiosity, and personal religiosity have not lost their relevance in the scientific research conducted for the development of science on a global scale. Therefore, the problems related to personal religiosity are in the eyes of society and are considered one of the topics of discussion. Today, the range of opinions on these issues is very wide, but there is very little empirically proven evidence. Only through a deep study of the relationship between social systems and the religiosity of a person, it is possible to form a scientific basis for eliminating socio-psychological problems in the formation of a religious person.

The high public importance of the social problem of the psychology of religion in our country is determined by the relative scarcity of scientific research conducted in this field. In the development of this direction, the lack of theories about the state of religiosity in the individual's psyche and its connection with social interactions is very noticeable. Therefore, in our work, we cited the views of scientists regarding the above problems.

The main part

Concepts of religiosity and personal religiosity as a socio-psychological phenomenon are the subject of psychology of religion and other branches of psychology.

In addition to psychology, this problem is also studied from the point of view of philosophy. D. from ancient philosophers to the concepts of religion and religiosity. Hume, I. Kant, W. Hegel, S.Kerkegaard and other scientists conducted scientific research. Although these philosophers' scientific approaches to religiosity, personal religiosity and beliefs differ, some general rules have been developed in this regard. Philosophical dictionaries define religion as follows. Religion is a worldview and an attitude. This worldview and attitude is formed in a proper and specific system of

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behavior based on the belief that there is one supernatural divine power or many divine powers¹. Religion is manifested in a certain person in the form of a religious person. Therefore, religion and personal religiosity are closely related to each other, and they arise in the process of socialization. The process of socialization is very complex, and all the processes and events formed in it require certain psychological studies and serve to develop them.

The above remarks proved that the concepts of religion, religiosity and religious personality are the subject of the psychology of religion. Many scientists have conducted their research to study these concepts. One of them is T. Flurnois is considered. The scientist formed the foundations of the psychology of religion based on his scientific research². T. Based on the scientific theories of Flurnois, many psychologists have written works on the psychology of religion. T. Flurnois advanced his theory by relying on works on the psychology of religion that meet the criteria of scientificity in his analysis. T. Flurnois emphasized that every work or theory on the psychology of religion must meet the following criteria of scholarship:

The first criterion of science is the desire to depart from particular facts and to reveal laws or classify evidence.

The second criterion of science is to propose its reflection in the mind of the subject, in addition to the external manifestations of religion.

The third criterion of scholarship is adherence to established evidence, avoiding the prescriptions or biases of certain religious positions.

T. Flurnois noted that in the early twentieth century, the number of works in the psychology of religion that met these criteria was relatively small. The scientist formulated his principles based on these criteria. T. The first principle formulated by Flurnois is the biological understanding of religious phenomena. It is not only the identification of the biological basis of psychological phenomena, but also the study of the phenomena of the psychology of religion in their development, their comparison in terms of norm and pathology, conscious and unconscious dynamics, and mental functions. Accordingly, T. Flurnois created the foundations of the psychology of religion as a genetic and comparative science. The second general principle formulated by T. Flurnois is the principle of exclusion of transcendence. According to this principle, the psychology of religion should not get involved in theological issues that defend a style of religious or anti-religious teaching. His mission is to collect psychological evidence and establish psychological laws. The principles of T. Flurnois, in particular the principle of transcendental exclusion, are widely used in modern religious psychology.

A. Vergot develops the principles of T. Flurnois from the point of view of methodological neutrality of the psychology of religion. According to this rule, the psychology of religion does not assume responsibility for affirming or denying divine truth. Perhaps he should remain an outside observer of the individual's religious experiences and beliefs. The psychology of religion cannot prove or disprove religious truths by themselves³. If these concepts become a belief of a certain person, affect his feelings and actions, psychological meaning is taken from it. Here we can see a religious and psychic connection. Psychic processes, events, contact with religious symbols, prompting a person to interpret, accept or reject them. This interaction process is selective and variable.

We can say that A. Vergot considers the difficulty of observing the principle of methodological neutrality in the psychology of religion as one of the important obstacles to its development. A. As Vergot points out, the principle of neutrality is more difficult to observe in psychology than in the

¹ Ugrinovich, D. M. Religion of psychology / D. M. Ugrinovich. - M.: Politizdat, 1986. - B. 13-15.

² Chumakov, M. V. Principy religioznoy psichologii T. Flurnua : stoletie spustya / M. V. Chumakov // Practical psychology - 2002.: materialy regionalnoy nauch-prakt. conf. . 28-30 times in 2002. Ekaterinburg, 2002. - T.5. - B. 72-75.

³ Vergote A., Religion, foi, incroyance. Etude psychologique, Pierre Mardaga, editor 2, galerie des princes, Bruxelles, 1983. - 328 p.

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natural sciences, and even more difficult in personality psychology, especially where the individual's religiosity is concerned. That is why the psychology of religion is less represented in scientific psychological congresses.

On the other hand, A. Vergot paid attention to the role of religious symbols in the psyche of the individual. According to him, religious symbols are "imprinted" in the psyche and influence it. This interaction process is selective and variable.

Thanks to the contributions of scientists like A. Vergot and T. Flurnois to the development of the science of psychology of religion, the ground was prepared for studying the socio-psychological features of personal religiosity within this science.

There is no unified opinion in the theories of psychologists regarding the problem of religiosity and the nature of personal religiosity. In understanding the psychological characteristics of personal religiosity, U. James has done a lot of work. It was in his works that the psychology of religion emerged as a scientific direction ⁴. The scientist reflects the philosophical outlook of religiosity in his works. It establishes the idea of a pragmatic criterion of truth and asserts that the truth of religion is justified by its usefulness. For a scientist, the starting point for the analysis of phenomena is the direct emotional experience of a person. U. James's clear theoretical framework led to the idea that all religious systems arise from the emotional experience of particular individuals. U. According to James, the emergence of a certain religion in a person is based on his direct emotional experience, and only then it becomes a system of religious and philosophical ideas. U. James divided religion as an institution and as a personal experience. The scientist defined the second aspect as a research subject of the psychology of religion. U. According to James, religion is the feeling, action, and experience of an individual, as well as his attitude toward what he respects as God. The scientist revealed the specific characteristics of religious consciousness, the value of religiosity for personal development and its importance for mental health. And he emphasized that its important component is will. U. James laid the foundations of psychology, a true scientific religion with no denominational affiliation.

Psychoanalytical approach to religiosity and religious personality Z. Freud, K.G. Jung, E. It is reflected in the works of Fromm and other psychoanalysts. Z. Freud evaluates ⁵religious teachings as an illusion [161; 162]. According to Z. Freud, the existence of religion is related to the ban on killing the totem animal. As a result of the evolutionary process, the animal totem is replaced by God. According to Z. Freud, the formation of a religious worldview is based on the factor of human helplessness in front of the forces of nature and internal instincts. He believes that in the future, religion will give way to science, and the functions of religion at the level of the individual will be compensated by personal growth. Z. Freud emphasizes that religion does not take full responsibility for human development, improvement of one's life, hope for help from higher powers.

K.G. Jung's opinion on this view was different. In developing the concept of a collective conscious being that exists in the psyche of each person, he singled out religious symbols and images as the most important archetypes. K.G. In his writings, Jung states that a person's religiosity contributes to mental health and meaningfulness of life. According to the religious experience, the scientist puts forward the idea of turning religion into a psychological phenomenon, subjecting a person to higher forces. He connects religion with science, but does not oppose them to each other. The human mind, which is irrational by its nature, perceives figurative forms more easily. Any scientific theory will have an abstract character. And religious dogmas express irrational things through images. K.G. According to Jung, religious dogma is a hidden and autonomous activity of the objective psyche. This dogma is emotionally charged and has not changed over the centuries. For these reasons, it is a more effective means of psychological protection than scientific theories, which

⁴ James, U. *Mnogoobrazie religioznogo opyta* / U. James. - M. : Nauka, 1993. - B. 31-41 .

⁵ Freud, Z. *Budushchee one illusion* / Z. Freud. - M. : AST, 2009. - B. 51 .

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replace each other and do not take into account the emotional factor. A scientist examines divine thought through images. The main symbolic figures of any religion represent a moral and intellectual attitude. Religion itself is the most powerful relational system in terms of the influence of these values. Religion consumes a great deal of energy that has divine power. K.G. According to Jung, if a person rejects one belief, this energy must find another. Ideas about religious faith in psychoanalysis are limited to emphasizing the mind, giving it an important role in the development of a religious personality. K.G. Jung argued that personal religiosity is a psychological phenomenon worthy of study, regardless of the falsity of religious belief⁶.

E. Fromm gives a broad definition of religion, which he understands as any system of views, which is the basis of a meaningful existence for a person and the object of devotional service. Thus, E. Fromm proposes to take religion out of its confessional forms and to present it as a universal⁷ phenomenon, a property of any culture. Religiosity in this sense is person-centered and responds to the need for a system of guidance and service. The scientist develops the concept of a person's religiosity, emphasizes the types of religious experience, introduces psychological criteria into the classification of his systems, divides them into authoritarian and humanistic. E. Fromm emphasizes ritual, experiential, scientific, magical, and semantic aspects of religion⁸. It recognizes that a psychological personal component enters any religious system as an air.

V.A. Mazilov K.G. Jung emphasizes the objective existence of the psyche in the methodological development of ideas and the logic of its development⁹. Based on this methodological position, researchers face important questions about what is the internal logic of personality development, which leads to the emergence of a quality such as religiosity. Parental religiosity defines an additional social psychological direction that is necessary for the study of social interaction in the family, the religiosity of the individual and the comprehensive study of social interdependence in the family.

Among the foreign scientists, Russian scientists have conducted their research on these concepts of the psychology of religion. The tradition of studying the religiosity of a person in Russian psychology can be seen in the works of many famous psychologists.

S. Moskovichi considers not only the influence of society on the formation of an individual's religiosity, but also the influence of religiosity on socio-psychological processes. S. Moskovichi said that religiosity can serve as a source of spiritual energy not only for a person, but also for a group and a crowd. Religiosity can catalyze transmission and imitation mechanisms¹⁰.

In the works of M.A. Popovoy, the psychoanalytical approach to personal religiosity is seriously analyzed¹¹. D.N. In his approach, Ugrinovich analyzes religion and religiosity from a Marxist point of view¹². According to him, the origin of religiosity lies in the sphere of social relations. That is why he emphasizes the importance of socio-psychological analysis for understanding the essence of religion and forming a religious person. In addition, D.N. Ugrinovich argues that it is necessary to study the socio-psychological characteristics of a formed religious

⁶ Jung, K. G. Problemy shower nashego vremeni / K. G. Yung. - M. : Progress "Univers", 1993. - 134 p.

⁷ Fromm, E. Imet year byt? / E. Fromm. - M. : Progress, 1990. - B. 151.

⁸ Fromm, E. Dusha cheloveka / E. Fromm. - M. : Republic, 1992. - B. 143.

⁹ Mazilov, V. A. Methodological problems of psychology in the 21st century / V. A. Mazilov // Psychological magazine - 2006. - T.27. No. 1 – B. 23-34.

¹⁰ Moskovichi, S. Machine, tvoryashchaya bogov / S. Moskovichi. - M. : Center psychology and psychotherapy, 1998. - B. 54.

¹¹ Popova, M. A. Freudism and religion / M. A. Popova. - M., 1985. - B. 63.

¹² Ugrinovich, D. M. Religion of psychology / D. M. Ugrinovich. - M. : Politizdat, 1986. - B. 153.

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person, his motives, values, his mind and the characteristics of his behavior. According to him, there are different types of religious people depending on their socio-psychological characteristics and values. Also, the scientist divides the family members into different categories based on their religiosity. They consist of the following:

- completely religious families,
- partly religious
- families that are not religious at all.

Like a number of authors, D.N. Ugrinovich also focuses on the importance of the family in the genesis of religious personality. A person's social and worldview directions lie in the family. The parent-child relationship plays an important role in this. For example, a religious family creates social and psychological conditions that determine the development of a child's religiosity. When a child is brought up consciously, it has a more intensive effect on the development of his religiosity. In his approach, the author connects the socio-psychological conditions of the formation of a person's religiosity with the stages of the formation of a child's personality in ontogenesis. D.N. Ugrinovich is consistent in his views, and it is concluded that it is necessary to form a scientific worldview that opposes religious views of the individual.

B.S. Bratus makes extensive use of the concept of faith as well as the concept of personal religiosity. In his works, the dialectic of interdependence of religious and non-religious belief, the uniqueness of different forms of belief in the neurotic development of the individual are revealed. The author reveals the socio-psychological and general psychological foundations of phenomena such as religious fanaticism and superstition.

N.W. Together with Inin B.S. Bratus develops a classification of belief forms. According to it, religious events are considered in the coordinate system of parameters of activity and awareness. The four corners of the coordinate system allow to classify the psychological field of belief. Among them:

- superstition
- experiences
- fantasies
- includes other religious events ¹³.

Belief is considered by scientists as a general psychological phenomenon associated with the formation of emotions. Religious belief appears as a special state of faith.

Along with the concept of religiosity, the concept of spirituality is often used in psychological literature. This concept has become a part of the categorical system of psychology and has been widely used recently. In the context of psychological systems V.M. Allakhverdov, F.E. Vasilyuk, A. N. Zhdan, V.V. Semikin, V.I. The Slobodchikovs performed a spiritual analysis ¹⁴.

Spirituality is often associated with the trait of religiosity. True psychological methodology in social psychological research attempts to study spirituality as a personality trait based on empirical data. Spirituality is also studied at a theoretical level. V.V. Znakov describes the psychological directions of spirituality ¹⁵. In the process of studying spirituality, it identifies real psychological, philosophical, cultural and religious aspects. The religious aspect of spiritual life is directly related to the religiosity of a person. In order to study the psychological aspects of spirituality, to emphasize the

¹³ Bratus B. S., Vera kak obshchepsikhologicheskii fenomenon soznania cheloveka B. S. Bratus , N.V. Inina // Vestn.Mosk.un -ta. Ser. 14, Psychology. – 2011. – No. 1. - B. 25-38.

¹⁴ Slobodchikov , V. I. Christian psychology and psychological system knowledge / V. I. Slobodchikov // Psychology. Journal Vysshey shkoly ekonomiki. – 2007. -4 t. - No. 2. - B. 90-97.

¹⁵ Znakov, V. V. Psychology ponimania / V. V. Znakov. - M. : Izd-vo "Institute psichologii RAN», 2005. – B. 43 .

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concept of spiritual intelligence, G.V. Ojiganova shares the concepts of human spirituality and religiosity and emphasizes their close relationship. According to him, some spiritual abilities of spirituality are related to religiosity and some are not. This is an example of aesthetic spiritual ability. G.V. Ojiganova emphasizes that spiritual intelligence and spiritual experience are related to the development of the individual, his psychological state and health. Spiritual intelligence affects social behavior¹⁶. Spirituality is considered as part of the subject of research in the practice of psychological studies. Spiritual life in this position has other sources besides religion. For example, one of such sources is familiarization with cultural values, creative activities. From the religious and theological point of view, the religiosity and spirituality of a person are not the same concepts. True religiosity accepts the spiritual life as a necessary condition, but not completely defined by it. Thus, the concepts of individual religiosity and spirituality are closely related, but not identical.

V.D. In Shadrikov's approach, religiosity is considered as one of the forms of spirituality¹⁷. In turn, spirituality is the expression of humanity, the most active force in its formation. Analyzing the origin of spirituality and the development of religion, V.D. Shadrikov concludes about their close relationship. In his view, spirituality is more a feature of morality than of faith. However, social ethics and religion emerge at the same time. V.D. Shadrikov notes that the ancient forms of religion correspond to morality in terms of size. Religion is not the only source of spirituality, spirituality can be created through love. This is V.D. From Shadrikov's point of view, it is love that separates spirituality from religion. The scientist examines religiosity comprehensively and systematically. He did not limit his analysis to the relationship between spirituality and religiosity. Nevertheless, religion and its interaction with spirituality were comprehensively considered by him. In addition, V.D. Shadrikov said that religion strengthens a person's spirituality. Emphasizing secular spirituality and faith spirituality, he emphasizes that they are related to each other. The dynamics of the interaction of these two forms of spirituality is directed from their union to gradual divergence.

M.A. Abramov's research is devoted to the analysis of religiosity in the system of behavioral motivation. The author considers religiosity as a motive for behavior in various spheres of life, especially in family life. The researcher said that religious motivation can appear in people who do not consider themselves religious or who have beliefs against certain religions. According to the author, the religious motivation of such people is manifested in crisis social situations. In this case, religiosity becomes the main driving force of behavior. The author notes the dynamics of moral views of a person throughout his life. These changes are significantly influenced by family relationships¹⁸.

Yu.P. Tobalov studied the characteristics of believers in difficult life situations. A sample of research conducted by a scientist was presented by two religious people (Orthodox and Muslim) and a group of atheists. He emphasizes the importance of coping with stressful situations with minimal psychological consequences and considers personal religiosity as a coping mechanism. As Tobalov noted, religious people subjectively classify some life situations in different ways.

Conclusion

Relying on the scientific theories of the above-mentioned scientists, it can be concluded that religiosity includes a certain worldview, value direction, attitude, reasons, as well as characteristics of specific behavior. When a person believes in a certain religion and the formation of religiosity features in it is considered positive in terms of improving the mental state, it is considered as a positive

¹⁶ Ojiganova, G. V. Psikhologicheskie aspekty dukhovnosti. Chast 1. Dukhovnyi intellekt / G. V. Ojiganova // Psychological Journal. - 2010. - T. 31. - #4. - B.21-34.

¹⁷ Shadrikov, V. D. От индивида к идиности: Introduction and psychology / V. D. Shadrikov. - M.: Izd-vo "Institute of Psychology RAN", 2009. - B. 656.

¹⁸ Abramova, M. A. Faktor religioznosti v sisteme motivatsii povedeniya individual: autoref. dis. ..can. philosophy. Nauk :09.00.13 / Abramova Margarita Alexandrovna. - M., 2001. - B. 26.

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concept , and it is considered as a negative concept to have an emotional, not intellectual, attitude towards religion. Also, the relationship between personal religiosity, emotions, spirituality, behavior, and coping mechanisms has been studied, while the psychometric approach requires certain psychological research. The theories presented in our research serve as a source for scientific research in this regard in our country.

