

PERSONAL CHARACTERISTICS OF RELIGIOSITY

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ABSTRACT

This article aims for showing the ideas about the peculiarities of religious people, the affecting factors to develop religious belief and the typology of religious people.

Keywords: Religion, activity, communication, necessity, values, intellectual type, determined type, emotional type, religious sensation, religiosity.

INTRODUCTION

The psychology of religion is one of the most interesting areas of scientific knowledge. Despite the fact that the psychology of religion appeared relatively recently (the end of the 19th - the beginning of the 20th century), it has already accumulated enough material about the content of religious consciousness, including such concepts as god, heaven, hell, sin, etc. People were interested in this branch of psychology long before the creation of psychology as scientific knowledge. Already in primitive society there existed various forms of worshiping "deities", even then there existed peculiar "religious rites" and people believed in something or someone, and this helped them to live.

Today the topic of the psychology of religion is very actual and gaining high rates in its development. More and more scientists are interested in the problems that affect this science. As the founder of "analytical psychology" K.G. Jung noted: "Since religion is incontestably one of the earliest and most universal expressions of the human mind, it is obvious that any psychology which touches upon the psychological structure of human personality cannot avoid taking note of the fact that religion is not sociological or historical phenomenon, but has personal significance for a huge number of individuals"[9].

In fact, is there such a person who has never addressed the God at least once in his life and truly believed that he would help him? Isn't it interesting for a person to find out why such a huge number of people so sincerely believe in the real existence of the God? In fact, we cannot touch, smell, hear or hear him. We have to just believe. But, unfortunately, faith is often distorted by the people themselves.

Through religion some people try to negatively influence people's consciousness for their own favor and people often succumb to this influence. But they are amenable to this effect because they possess certain personal characteristics that contribute to the development of religiosity in a person.

There is a large variety of approaches to the study of personality. In the social sciences, a person is considered as a special quality of an individual, acquired by him in a sociocultural environment in the process of joint activity and communication. In human philosophical and

psychological concepts, individual is an important factor for the development of society. But, we will consider an approach to personality, which is specific to social psychology.

Needs - a form of communication of living organisms with the outside world, the source of their activity (behavior, activity). Needs as the internal essential forces of an organism induce it to implement qualitatively definite forms of activity necessary for the preservation and development of the individual and kind.

Materials and Methods

A.E. Fromm argues that every person has a religious need, regardless of whether he belongs to any religion or not. V. Frankl practically identified religiosity with the search for meanings, which, in turn, he called the leading need of the personality [8].

Psychologists of the materialistic direction do not raise the question of religious needs, since they believe that personal religiosity is a product of social influences. And S.A. Chernyaeva makes the following conclusion: "In our opinion, certain needs, such as the need for a reverent attitude to something that a person considers sacred; the need for understanding not only life, but also death; the need for worship, etc., existing in any person, a religious person interprets as religious needs"[8].

Moreover, I would like to mention the opinion of the famous psychologist V.I. Nosovich about what is a religious need. He singles out from all the needs one thing specific to religious people - the need to communicate with supernatural forces through cult activities. That is, "the formation of religious needs takes place on the basis and in the process of an individual's participation in religious activities" [15].

When religious people commit many cults, they develop a need for them. And, most interestingly, the satisfaction of religious needs brings with it the satisfaction of other human needs.

The value orientations of religious people are aimed at the main values preached by dogma. Each person confessing a religion has its own religious values. "Religion itself, faith, or membership of any Church become a significant value for a religious person" [8].

It is impossible for a person to escape from the act of value preference. In this sense, M. Scheler wrote that the freedom of choice only consists in choosing from a set of values a positive and reasonable or negative idea that is contrary to the mind of the absolute. It should be noted that the entire structure of human life, its culture and civilization depends on the choice of value. But, it should be remembered that religiosity changes the structure of a person's values, since the most significant place in the hierarchy of personal values begins to occupy the values associated with religion.

There is a certain relationship between the character of a person and religiosity. There are several classifications of human typology and dependence on this religiosity. They are:

Intellectual type "perceives religion through reason, experiencing it as a problem of truths necessary for knowledge, in order to obtain peace of mind".

The strong-willed type "perceives religion as a value that must be given life by an act of will. Due to the natural connection of the processes of choice and knowledge, religiosity in this case is meaningful and in most cases penetrates very deeply, embracing the person".

Emotional type “Subjectively evaluates religion in connection with the sensual wealth of the psyche. Religious dogma is taken for granted. Religiousness is bright enough, but not always amenable to intelligence analysis” [10]

R. Yavorsky wrote that religious people have the following characteristics: spontaneity and creativity, activity, autonomy of religious life, stability and firmness of basic religious beliefs, etc.

Religious feelings have a very important role in characterizing the personality characteristics of religiosity. S.L. Rubinstein stated: “The main differences in the emotional sphere of a person are related to the difference in the content of human feelings, in what objects they are directed to, and what attitude to them they express. In human feelings in the form of direct experience, all attitudes of a person are expressed, including cerebral, ideological, all of his attitudes towards the world, and, above all, towards other people”. [7]

RESULT AND DISCUSSION

V.V. Zenkovsky (as mentioned above) wrote that “the heart of religious life, its driving force is (both moral and aesthetic) in feelings, because they give the beginning of life to religious processes in us” [2]. This position can be found on the pages of the "Psychology of Religion" D.M. Ugrinovich: “... religious feelings play a dominant role in the system of religious faith.” [7] So what feelings are specific to religion?

F. Schleiermacher wrote that religious feeling is “feeling of dependence”, other scholars argued that religious feeling is a feeling of fear, others - love, etc. D.M. Ugrinovich made a very important conclusion that the specifics of religious feelings should be sought not in the content of emotions, but in their particular focus. Very interesting opinion noted on this occasion, W. James, which he expressed in his work "The Varieties of Religious Experience" ... and the moment we are willing to treat the term ‘religious sentiment’ as a collective name for the many sentiments which religious objects may arouse in alternation, we see that it probably contains nothing whatever of a psychologically specific nature. There is religious fear, religious love, religious awe, religious joy, and so forth. But religious love is only man’s natural emotion of love directed to a religious object.

Religious fear is only the ordinary fear of commerce, so to speak, the common quaking of the human breast, in so far as the notion of divine retribution may arouse it; religious awe is the same organic thrill which we feel in a forest at twilight, or in a mountain gorge; only this time it comes over us at the thought of our supernatural relations; and similarly of all the various sentiments which may be called into play in the lives of religious persons” [15].

Thus, the specificity of religious feelings according to W. James lies in their focus on specific “religious objects”. "If we talk about feelings, then among them there are those which are not experienced by a non-religious person as religious - awe, gratitude" [8].

Considering the emotional life of the individual, it should be mentioned about the mood. Mood greatly affects the life of any person. Mood affects person’s perception of the world around him. It is necessary to distinguish between situational and stable religious sentiment. "Sustained religious sentiments are formed on the basis of the deep religious beliefs of an individual or group." Situational religious sentiments "... usually arise under the influence of some event in the life of a person (or group) that contributes to a "surge" of religiosity" [7].

In each person's life there are different periods: good, bad, etc. People relate differently to the reality around them. There are no two identical individuals at all. One person will help the grandmother to cross the road, another will pass by, and the third one will even offend. Each person has his own values. This is explained by the fact that each person has his own beliefs, characteristics, temperament, etc.

According to V.I. Nosovich, a person being religious, refuses "... from the best human qualities - civic activity, the thirst for creativity"[3]. Further V.I. Nosovich argues: "Religiousness often corresponds to the position of a person who exaggerates the importance of his personal life and, in particular, his own well-being and tranquility. His motto :to be calm and happy himself "... a person takes the path of arrogant condemnation of" worldly vanity, "smugly and contemptuously pats those who live and seeks to live differently than he" [3].

CONCLUSION

Religious people are deeply convinced that others must live exactly as they live, and all other people live incorrectly. They recognize only their position in life. As a rule, religious people do not have enough scientific knowledge: "their most important support is thoughtless faith" and further, "without having learned the so-called truths of revelation and seeing them as perfect knowledge, a person attaches to them not only with reason, but also heart, with all his senses. And this means the condemnation of any other knowledge, and especially of any other path to its achievement "[3]. W. James wrote that "the most religious and pious people are as a rule those most lacking in uprightness and morality"[15].

So we considered the basic concepts associated with religiosity in detail. The personal characteristics of religiosity are given, the typology of the person depending on the religiosity is highlighted. It should be noted that at the present time questions about the personal characteristics of religiosity require more in-depth and effective study.

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