

PSYCHOLOGICAL FEATURES OF UNDERSTANDING RELIGIOUS INFORMATION

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ABSTRACT

This article examines the psychological features of understanding religious information and texts. Specific aspects of the perception and understanding of religious information as well as the issue of interpretation of the features of understanding religious information in the cognitive approach are analyzed. Issues such as the role of the cognitive approach in understanding religious information are also addressed.

Keywords: Religious information, perception, cognitive approach, understanding, personality, psychological trait.

INTRODUCTION

Globally, work has been carried out to study the various psychological characteristics of the individual in the field of religious psychology, which is one of the most important branches of modern psychology. Including the issue of comprehension and understanding of religious texts and information. However, in the field of religious psychology, the work on the influence of cognitive methods in the perception of religious information has been almost never studied. In this sense, the subject we are studying is precisely in relation to the cognitive methods of the individual in understanding religious information. The current reforms in the field of religion in our country include the correct understanding of religious information, the preservation of today's young generation from foreign ideas and imparting to them the knowledge of our holy religion, increasing religious literacy, awakening healthy independent thinking against destructive religious movements and educating spiritually mature people. is one of the current tasks of today.

METHODOLOGY

He studied the specific aspects of understanding and perceiving religious information comparatively with various factors. Many scholars, including E.G. Yakovlev, D.M. Ugrinovich, V.A. Potapchuk, P.S. Trofimov, V.G. Antonenko, D.V. Mixnovskiy, N. Zolotareva, A.N. Kochetov, M.M. Markovich, I.N. Sviridova, N.B. Krylova, G.M. Leonychev, E.A. Sitnitskaya, R.X. Tabieva, Yu.L. Nesterenko, R.T. Rashkova, V.A. Zots, Yu.N. Gerasimov, V.I. Rabinovich, O. Antonova and A.L. It can be found in the works of the Andreevs. Researchers who define religious art as a specific species argue that in understanding religious texts, the listener must first pay attention to the characterization of the signs, symbols, knowledge systems, and concepts that appear in the text. When religious information is perceived through works of religious art, it is necessary for the subject to understand the internal structure and cognitive aspects of the text. Such scientific research V.S. Stepina, L.A. Mikesheynoy, V.A. Lektorskiy, A.A. Ivina and V.P. Cited in the Kokhanovsky study. [1]

Psychological features of understanding religious information and texts were studied by Russian scholars A. Yu. In her work, Lavrenteva explored the different aspects of the perception

of the religious text among young people studying in secular and religious educational institutions. He also conducted a comparative content analysis in terms of understanding religious texts among different religious denominations. Lavrenteva's attention to the psychological features of the perception of religious texts analyzed the content of the text by taking into account the philosophical, psychological, linguistic and religious factors in the text. Of course, the results of this research are characterized by the fact that young people studying in the process of religious education are also able to understand the psychosemantic aspects of the text. [2]

One of the best effective ways to properly understand the content of texts is the psychosemantic method. One such research study was conducted by A.N. Occurs in Kosovo. The study presents the results of an experiment on direct and indirect comprehension of the text, in which the psychosemantic stimuli in the individual's perception of religious information. The study was divided into four groups. The study included abnormal pregnant women, healthy pregnant women, non-pregnant women, and men. Among the main pregnant women who participated in the study, the level of understanding was clarified through the broadcast of religious information during pregnancy. The results of the study showed that healthy non-pregnant women were able to understand the internal content of the text, ie the psychosemantics, more correctly than those in the other group. [3]

The study of religious information in the psychology of religion is one of the most pressing issues facing modern society today. From this point of view, the tendency to study the issue of comprehension of religious texts and information in different ways is integrated. One such study was conducted through the identification of different religions and denominations in the perception of religious information. That is, the issue of understanding the essence of religious organizations through the analysis of the sign was put forward. This is because each person can understand the signs of different religions, and thus the meaning of that sign can be one of the means of determining the level of religious literacy of the subject. From this point of view, the correct understanding of religious symbols helps to understand the content of the text correctly. Such features can also be implemented through the media. Proper understanding of the religious sign also indicates that a religious worldview has been formed in a person. Therefore, it is emphasized that in the study and analysis of religious information, each person should focus mainly on the content, not the form. [4]

RESEARCH

At present, the issue of perception of religious information is being studied through integrative methods with religious identity, which is the subject of study of the psychology of religion. One such study was conducted by the head of the Association for the Provision of Psychological Assistance to Muslims in the Chechen Republic, O.S. Performed by Pavlova. The main content of the study focuses on the issue of socio-psychological features of religious identity in the understanding of religious texts. The study aims to study the socio-psychological characteristics of religious identity in Muslim youth in different components of religious identity. Licha and D. Studied according to Van Camp's methods. It also aims to identify and strengthen the relationship between religious identity and the socio-psychological categories of understanding religious information. The study, conducted in the fall of 2015 in the Chechen capital, Grozny, involved 417 first- and second-year students from Chechen universities with an average age of 19 years. Of these, 164 were boys and 253 were girls. The results of the study show that the issue of religious identity of Chechen youth consists of four parametric structures, the first of which is: individual spiritual identity, the second: religious identity, the third: social spiritual identity and the fourth: religion as a way of social interaction. manifested. The results

of the students mean that one of the main categories that helps them in studying the religious text and information is characterized by the process of religious identity. These processes are directly related to the socio-psychological characteristics of religious identity. Also, psychologist scientist O.S. Pavlova founded an association dedicated to understanding, comprehending, and analyzing religious sources. Psychologist at Kazan State University O.S. The Association for the Provision of Psychological Assistance to Muslims, founded by Pavlova, conducts practical fundamental research in the field of religious psychology. The purpose of this association is to solve the psychological problems of believers, to provide them with spiritual and moral psychological assistance, to coordinate the psychology of religion in the activities of all interested specialists (psychologists, theologians, imams, teachers, etc.). Research work includes: the study of modern scientific experiments in the psychology of religion, the comparison of existing knowledge and experience in the psychology of religion with Islam, conducting scientific and practical research aimed at studying the psychological characteristics of Muslims, etc. [5]

Religious texts and issues of religiosity in the psychology of religion The famous American psychologist G. It also plays a significant role in allport affairs. G. The concept of religiosity is widely recognized by Allport in the field of religious psychology, on the basis of which the aspect of religious orientation of the individual plays an important role, and as a result, a number of research methods have been developed. Ollport points out that the factor of religiosity, i.e. the inner religiosity of a person, is one of the most important qualities that determine a person's mental health in order to achieve any goal. [6] G. Based on Allport's views, D. Van Kamp put forward his hypothesis of the socio-psychological features of religious identity. The most important aspect that unites the theoretical views of these scholars is the categories of internal and external religiosity in Allport, d. In Van Camp, however, it is psychological factors such as internal and external religious identity. Individuals who place greater emphasis on text psychosemantics in the study of religious information tend to focus on external religious orientation and external religious identity rather than on the content of the text, rather than those with an internal religious orientation and internal religious identity. From this point of view, it may be easier to perceive a religious text in individuals with an inner religious orientation and an inner religious identity. G. Ollport and D. Van Camp's theoretical views as a fundamental study of O. E.. Khukhlaev and V.A. It can also be seen in the works of the Shorokhovs. [7]

Psychological analysis of religious identification also poses a number of psychodiagnostically complex tasks for each researcher. This is because the issue of religious identification is related to factors such as an individual's ability to understand religious texts, moral behavior, religious values, religious outlook, and religious orientation. In this regard, K. Based on the approaches of Lich et al., Psychologists E.R. Agadullina and A.V. The Lovakovs developed psychodiagnostic capabilities for measuring religious identity. In these studies, the authors identified five main components. These are: self-stereotyping, homogeneous group, solidarity, satisfaction with group membership i.e. conformism and expressiveness. Such psychological factors are one of the most important parts of measuring religious identity. [8]

Research on the psychology of religion abroad has a tendency to develop not only in theory but also in practice. In European psychology, much attention is paid to aspects such as the problem of understanding religious texts, the relationship between the text and the subject, the hermeneutic coverage of the text, the analysis of texts by psychosemantic methods and the conceptual basis of text comprehension. In addition, working on fundamental methods of religious psychology abroad, conducting empirical research, enriching the scientific research

in the field of religious psychology and social psychology, and finding and enriching the arguments necessary for the subject to study religious sources are important tasks. Similar scientific research is being carried out in Russia to further develop promising research in the field of religious psychology. [9]

The psychology of religion was formed in conjunction with modern psychology and became a branch of it. In the psychology of religion, it seeks to describe the psychological aspect of religion, the psychological features of understanding and perceiving religious information, the religious experience of the individual, and the different manifestations of that experience. For this reason, the psychology of religion opens its own typologies by studying human species in detail, starting with religious experience.

CONCLUSION

In short, first of all, the development of religion's understanding and comprehension of information has entered a new century, a new stage of development compared to the previous century. Second, the study of religious data understanding requires not only the study of theoretical knowledge, but also of particular importance with the conduct of fundamental research within the field. Thirdly, the psychological features of understanding religious information require the creation of a solid foundation by relying on pure sources.

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