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## THE ESSENCE OF THE CONCEPT OF RELIGIOUS WORLDVIEW IN PSYCHOLOGY

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### ABSTRACT

*This article describes the concept of religious worldview, its study in psychology, the main elements of the religious worldview and ideas about its emergence. In this regard, the scientific study of religious aspects is in the focus of modern scholars, constantly evolving in the life of society, as well as in the individual life of man, revealing new forms and manifestations. The essence of the structure of the concept of religious worldview is reflected in the subjective assimilation of religious ideas, values, norms, and is expressed in the subjective assessment of what the individual and at the same time religion gives a person what he chooses for himself. The whole phenomenon of the seeker seems expedient. By its very nature, this system is the result of man's assimilation of an objective being through religious views. One of the basic concepts in the psychological study of religion is the religious worldview, which, as a form of spiritual assimilation of being, is seen as the basic foundation of human consciousness, absorbed into it at the level of life, self-awareness and thinking.*

**KEYWORDS:** *Religious Worldview, Religious Belief, Concept Of Religious, Gnoseological, Existential, Degree Of Religious Belief.*

### INTRODUCTION

An analysis of the scientific literature on this issue has shown that there are many approaches to describing (defining) the religious worldview and other basic concepts in this area. However, it is not observed today to understand and define them in the same, generally accepted way. In this connection, we consider it expedient to consider in more detail the views of the scholars on this phenomenon under study.

For example, according to O.F. Lobazova, R.A. Fink, religion appeared at a time when people began to worship a particular god, and after the emergence of religion, religious beliefs, religious worldviews and other concepts also emerged [4]. Religion is usually understood as a set of truths, commands, and requirements that govern the relationship between man and God. The notion of religious belief, on the other hand, refers to the individual, personal attitude of a person who is more concerned with the system of religious norms that he or she is obliged to follow. Religious beliefs include religious imaginations, spiritual feelings, and religious worldviews manifested in attitudes toward various rituals and so on.

## METHODS AND METHODOLOGY

According to R.M. Akhmedov, the definition of religious beliefs is generally interpreted as one of the most important and basic concepts of the study of religion, characterizes the qualitative and quantitative accuracy of the subjective assimilation of religious ideas, values, norms and their impact on the behavior, lifestyle of believers to God (believers), the religious community. The essence of the structure of the concept of religious worldview is reflected in the subjective assimilation of religious ideas, values, norms, and is expressed in the subjective assessment of what the individual and at the same time religion gives a person what he chooses for himself. Moreover, this worldview includes not only religious dogmas, rules, knowledge, but also the share of individual experience of each individual. It is usually formed by going through an appropriate experience that is unique to everyone.

According to N.A. Krasnikov, religion as a complex spiritual education emerges not only as a socio-historical phenomenon, type of worldview, cultural reflection, a form of public consciousness, but also as a personal phenomenon, because human life is perceived on an individual level, it is analyzed in the mind of a particular individual [7]. Religion, in itself, emerges as an abstraction of being as a potential possibility of human life. It gives an ideal shape to a real specific life. Religion manifests itself in religious relations and actualizes itself, on the basis of which it acquires real marital status. This explains the need for the existence of concepts of religious belief, religious worldview.

According to V. Erotich, external life can be considered as a form of worldview of public consciousness, reflecting in its attitude to man, the importance of the man of society for life activities. Emerging in the development of the individual, society, humanity, and being something superior, historical and social, at the same time, religion develops and is used only in the form of beliefs and actions of individuals who emerge as their followers, carriers and transmitters. This is why religion is always directly connected with the individual and manifests itself in the personal field. Beyond public and individual norms, religion exists at the level of communities. In turn, the religious worldview includes several aspects:

- Ontological, which provides the most general idea of the world;
- Existential, which includes the reception of a person as a subject of life activities;
- Gnoseological, covering the process and methods of ontological and existential interdependence.

The religious worldview manifests itself as one of the components of human nature that allows man to target the basic, highest values that exist and should exist. The complex of problems that

arise on the edge of the conflict and interaction of the higher being than the physical being and the physical and the higher being emerge as the objects of religious worldview activity.

During the analysis of methodological problems of psychological study of religious beliefs S.T. Rakhmonov focuses on the description of the structure of the studied concept and distinguishes empirical indicators such as level, status, character and level of religious belief[11]. In this:

- the level of religious belief is defined as a quantitative indicator that reflects the characteristics of the territorial and socio-demographic distribution of religions, an indicator of the scale of religious symbols;
- the state of religious belief is defined as an integral characteristic of changes and developments in the process of religious events, both at the level of individual consciousness and at the level of collective consciousness;
- the nature of religious belief is defined as a set of stable qualitative characteristics that are formed and developed in the process of religious activity;
- the level of religious belief is defined as an indicator characterized in terms of the intensity of religious symptoms, i.e. the strength of religious knowledge, the depth of religious feelings, the activity of prayer movements.

S.A. Belousov describes the essence of the term religious belief, stating that this concept can be considered as a valuable-vital direction, the subjective quality of the human mind, the inner ability to implement religious rules. Religious belief reflects the practical-interpretive concept, the essence of which is manifested by describing the level, degree, character of religious belief. The level of religious belief characterizes the degree of assimilation of religious ideas, norms, values by an individual, a group of individuals, that is, the degree of intensity of religious symbols. Degree of religious belief - this concept reflects a certain magnitude of the prevalence of religion (religious symbols) among the population, demographic groups. The nature of the religious worldview is an indicator that allows to identify the characteristics, certain differences and peculiarities of the qualitative indicators of different faiths, as well as the believers of a particular region.

From the point of view of Z.P. Trofimova, the spiritual possibilities inherent in the religious worldview allow a person to come up with ideas, images, ideas, to know God and to understand the existence, nature, society, surroundings and what is happening to him. The religious worldview arises when the subject's attention is focused on himself as well as on his personal relationship with Allah, and manifests itself when he has ideas, perceptions, principles, concepts, and motives based on belief in the reality of God. The simplest components of a religious worldview are:

- religious beliefs;
- religious norms;
- symbols, values;
- complete confidence and so on[9].

The religious worldview emerges as a sufficiently complex, multifaceted, and internally non-diverse phenomenon that it cannot be something that is stable and separate from other areas of spiritual life. Therefore, the criterion of religious worldview is usually considered at the community, group and individual levels and in different ways:

- historical-genetic and logical;
- as understanding the world and feeling the world;
- such as being a social phenomenon and an individual manifestation;
- socially, gnoseologically and socio-psychologically;
- Separated from other aspects of human spiritual life.

According to A.N. Romanin, the religious worldview is an understanding of the nature of the Divine and is part of the term religious belief, which emerges as a broader concept. In terms of its content, it ranks second only to the notion of religion in terms of its importance and significance.

A.M. Dvoynin studied the value-semantic orientation of the individual and the psychological side of religious beliefs, distinguishing more than forty different definitions of religion. Summarizing the different views of scholars, the researcher sought to determine that religion would be a transformed image of real life and power that reflected man's relationship with the divine forces represented in religious ceremonies, teachings, and the creation of holiness. Undoubtedly, the concepts of religion and religious beliefs differ significantly from each other. Religion encompasses truths, rules, norms, commands, requirements, aimed at regulating the relationship between man and God. Religious belief, in turn, includes the subjective, personal, relationship between a person and a set of religious norms in which all individuals are devoted to religion at the same time.

For A.Yu. Rakhmanin, the religious worldview emerges as a complex set of beliefs, symbols, values, and moral guidelines in divine texts and writings. In this case, the psychological side of the religious worldview is not limited to the views of the believer, but also applies to his intellect, feelings, will, practice of prayer. The psychological side of the religious worldview is not the individuality of the individual it does not mean that it cannot create and experience the divine, but it does occur and exist in society. Important features of the religious worldview include imagery, symbolism, companionship, deep intimacy, emotional richness, active influence on the volitional aspects of man. It lives life in the form of beliefs, concepts, and thoughts that are emotionally connected to its belief in the divine and its impact on the environment. The basis of these views is his destiny, his purpose, the question of life and death, his life's purpose, present and future, and all of this as a person in the cross section of his relationship with the divine as high, lofty, just, powerful, sustaining, punishing.

According to G.A. Safronov, the worldview is one of the main components of consciousness and an important aspect of education, it is considered as the basis of each person's life, the pinnacle of his spirituality, a reliable means of knowing the main directions, values, criteria and direction of his activity. It performs important functions such as knowledge acquisition, methodological adjustment, and so on. Attitudes, beliefs, and values are closely linked to a person's conscience, dignity, goodness, truthfulness, justice, source of life, and the power of the individual's spirit,

and become an integral part of his or her worldview. The researcher reveals and interprets the components of the direction from a modern perspective:

- cultural and historical bases of worldview;
- bases of ideological values of the worldview;
- features of worldview formation;

ways and means of worldview formation.

The worldview is reflected in the views, ideals of the individual, in his scientific knowledge, and can be fully formed in the conditions of close connection with the worldview of the people, the nation.

## RESULTS AND DISCUSSION

The latter includes the ideas of the power population, humanity, morality, and aesthetics, which are reflected in folk legends, oral creations, and so on. The author argues that the study of the relationship between worldview and consciousness has shown their inseparable unity. In separate actions of the mind focused on attention and practical goals, as in thinking, it seems different from the worldview, but if it is viewed not in separate actions, but in the system-creating elements, the principles of activity, then the worldview becomes its basis. The latter ultimately has a powerful effect on the mind and the way it sees the world, and on the world itself. According to its content, the worldview is a reflection of the cultural experience of the whole society, a special feature of the individual, which forms the basis of his spiritual world, the way of its internal structure. The worldview defines the views and basic principles of seeing and living the world, as well as the goals and criteria for secular relationships, as an introductory prelude. This means that the worldview applies in the spiritual world, and as a spiritual-practical way of mastering the world and a form of self-awareness of the subject, even in real-life activities of people. In turn, the existence of a particular worldview allows a person to form in a goal-oriented way and develop qualities that respond to a particular ideal. The worldview covers three important aspects:

- ideological-theoretical - knowledge and beliefs, understanding of the world and ideals;
- socio-psychological - emotions, moods, interests;
- Moral - lifestyle, culture, ethics.

Since the ideal of the worldview also emerges as a specific goal, it indicates the existence of another component in each worldview - the knowledge of ways, methods and means to achieve public ideals, including the justification of certain ways of life, the development of life plans and strategic programs of the social entity gives. From the above considerations, it can be concluded that today religion is actively returning to various spheres of society and is an important sign of the search for many people through identification, emerging as a more powerful factor of consciousness, firmly rooted in cultural, ideological and political areas. In this regard, the scientific study of religious aspects is in the focus of modern scholars, constantly evolving in the life of society, as well as in the individual life of man, revealing new forms and manifestations. One of the basic concepts in the psychological study of religion is the religious worldview, which, as a form of spiritual assimilation of being, is seen as the basic foundation of human

consciousness, absorbed into it at the level of life, self-awareness and thinking. At the same time, the religious worldview, while having an important practical significance, a significant socio-psychological contribution, has not been sufficiently studied.

## CONCLUSION

The concept of religious worldview itself is closely related to terms such as widely used religious belief, religious consciousness, religious perceptions, perception of the religious world, and so on. Within the framework of this dissertation, based on the experience of previous researchers, the term "religious worldview" is based on the subjective understanding of religious norms, values, ideas and a system of views and feelings that qualitatively and quantitatively characterize the state of the individual's social morality. The whole phenomenon of the seeker seems expedient. By its very nature, this system is the result of man's assimilation of an objective being through religious views. At the same time, the religious worldview is often specific to believers, and as a significant part of socio-psychological behavior, it exists in their minds in the form of separate images, relationships, experiences.

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