THE CAUSES OF FORBIDDEN RELIGIOUS EXTREMIST GROUPS

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ABSTRACT

This article talks about the psychology of a religiously fanatical personality, its portrait and the factors that characterize it. At the same time, in the article the author tries to analyze the spiritual world, the behavior of a person of this type, its inherent features, as well as a number of factors that affect the fact that a person becomes fanatical.

KEYWORDS: *Psychology, Radicalism, Religious Fanaticism, Personality, Individuality, Character, Temperament, Peculiarity, Psyche, Ideas, Ideology, Religious Prevention, Psychopath.*

INTRODUCTION

At a time when all conditions are being created for freedom of religion, several terrorist organizations and banned extremist groups under the guise of extremism and radicalism are still trying to spread out the destructive ideas among the people in various ways in order to carry out their nefarious plans.

It should be noted that most religious extremist groups and sects hide the extremist direction in their activities under the guise of religion. The infiltration of a person who does not have a religious view and understanding and the perception of "extraordinary new information", affects his subconscious. As a result, the psyche of this person is completely controlled by the members of the group. Namely, a person gradually moves away from reality and begins to submit to the norms that are accepted as correct only in this group.

We consider the following factors as contributing to the influence of a banned religious extremist group:

1. Social factors:

❖ low religious literacy, need for social protection;

❖ humiliated and in need of moral protection;

❖ inability to find one's place in life, not realizing or completely denying oneself;

❖ being out of the public attention;

❖ tendency to change their custom;

❖ financial poverty;

❖ earning money to support his family financially;

2. Individual factors:

❖ dissatisfaction with life, grief;

❖ militancy, heart-burning;

❖ to be show-off and separation from others;

❖ the presence of a sense of aspiration to anything or an event that is forbidden or unknown;

❖ curiosity about any sensational information;

❖ eagerness to receive information;

❖ high imitation;

❖ interest in religious views;

❖ presence of selfishness;

3. Psychological factors:

❖ temperament deviation, aggression, encrochment;

❖ Dominance (superiority) of personality traits such as reliability, simplicity and obedience;

❖ Disorders of personal life, stress, depression and chronic depression;

❖ high susceptibility to external influences;

❖ Suffering from mental illness.

"Today, members of various religious radical movements, which are able to subdue the human mind and with the help of modern psychotechnology, have different effects on the mind, but "the purpose of all is to assimilate the characteristics of the group into a new member"[1].

If the next client brings a lot of benefits, the opportunity to bring new clients, then this "bait" will be "developed" by the members of the group in all aspects.

After such processing, the "new client" will soon replace their loved ones, interests and lifestyle with a new environment and aspirations. Such a rapid change has a very strong effect on the psyche, creating stress, but under the constant influence of the group, the stress gradually decreases and occurs conscious obedience.

Here are some ways to control consciousness, to create obedience:

➢ Constant control of time and activity causes mental tension, attention deficit, physiological and emotional exhaustion, weakening of critical thinking of the client. Each member of the group has his or her own duties and they will be strictly controlled and no deviation is also strictly defined from duties which will be observed as the punishment.

➢ Through information control, the client is excluded from the information of the world, he is provided only with special information, data, etc., Which are specific to the activities of the group. The stronger the ideological impact is, the slower the processes in the client is.

Namely, if the constantly transmitted information is controlled and relevant information is given to the person, it is natural that he or she will gradually become a propagandist of this idea and a state of complete obedience to it will emerge.

In the study of the victims of exposure to consciousness mentioned above, attention should be paid, first of all, to the identification of the socio-psychological mechanisms employed by the leaders of the group, which laid the foundation for the development of obedience. "American psychologist J.Lifton, in Reforming Thoughts and the Psychology of Totalitarianism, described eight models that lead to a change in consciousness"[2].

They are the following:

1. Constant monitoring of the lifestyle and surroundings of the person.

At the same time, we try to keep the person being hired from protesting and arguing by giving them a new information and not allowing them to be left alone with their opinions. At the same time, only sweet words should be spoken to him by the society, he should be taken care of, and in most cases, he should be provided the financial support.

2. Mystical persuasion, manipulation.

In this case, the deliberately organized situation is absorbed by the client in accordance with the idea of group. For example: wearing hijab, not eating meat, etc.

3. Demand cleanliness.

Namely, to divide the issues of the world into "pure", "impure", "right", and "wrong". The followers of the group are "right" and the rest are "wrong".

4. Openness, not hiding secrets.

Requiring the constant confession of guilt in order to develop a sense of guilt.

5. Forcing to be recognized the ideas of the group as the most realistic and correct.

6. Use the special key words, codes among the members of group.

Namely, to follow the "language of the group". In order to do, it is developed a special dictionary, which undermines the basis of independent and logical thinking.

7. Forcing the people to follow the saying, "The idea of group is superior to man".

Namely, to sacrifice oneself for an idea is to absorb thoughts like heroism and so on.

8. The emergence of the second "I" inside the person which is called "secondary personality".

This is the most frightening model, in which the boundary between a person's previous life and the life after being exposed, namely, the mind, is subjected to psychological pressure in the analysis of past action and present state. Because manipulation by the group will be aimed at squeezing out previous ideas and values. The fact that all thoughts, emotional states are absorbed by coercion, not by a person's voluntary desire, creates the basis for psychological pathologies. The new "I" resolves internal psychological conflicts under pressure. This model has a strong effect on the human psyche, which intensifies the internal psychological conflicts of man and creates the basis for his complete "manicurism"[3].

One should also stay away from the idea that one can control oneself and leave the team at any time. Because the most religious radical movements actively use such methods of spiritual influence in recruiting new adherents and leave almost no room for retreat.

It should also be noted that any religious radical movement tries to make its teachings attractive, taking into account the vital needs of its "prey". Exposure of the people to such currents is also determined by their over-emphasis on noises that go beyond the scope of various ordinary information. Such attention is fueled by information about the reality of the supernatural phenomena and the processes that are prevalent today. A person who is constantly under the influence of various sources of information becomes prone to accepting unscientific or false religious ideas.

USED LITERATURE

[1] See: "Psychology of religious sects and movements", Proceedings of the scientific-practical conference. Fergana 2005. 5. p.

[2] "Psychology of religious sects and movements", Proceedings of the scientific-practical conference. Fergana 2005. 9. p.

[3] "Psychology of religious sects and movements", Proceedings of the scientific-practical conference. Fergana 2005. 9. p.