

## Psychology Of Religion And Its Role In The Formation Of Modern Personality

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### ABSTRACT

The article analyzes various psychological approaches to understanding the phenomena of religiosity and religion, and the reasons why people turn to it. The points of view of both classical and modern authors on this issue are considered. Based on the material of the conducted empirical research, some differences in the value and moral sphere of people with shaped religiosity from people with non-shaped religiosity are shown.

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On the one hand, such a situation provides greater freedom in choosing the vector of personal development. On the other hand, it leads to an increase in the number of anxiety states caused by the absence of more or less clear life guidelines and meanings, to an increase in the number of interpersonal conflicts caused by the clash of different subcultures and ideologies, to an increase in the risks of intrapersonal conflicts that can arise due to the inconsistent, diffuse formation of one's own value system, when a person tries to be guided by values that contradict each other, figuratively speaking, to sit on two chairs.

Formulation of the purpose of the article, its relevance. The presence of positive examples and models plays a rather important role in the formation of an individual system of value guidelines. Religion acts as one of such traditional models. At the same time, this is far from the only guide in modern society.

The religious worldview assumes the existence of a transcendental being, in the light of which the believer's relationship with the supernatural is built, which requires a decisive rejection of the "subject-object" opposition. In contrast to scientific (philosophical) positivism, the so-called religious positivism is asserted here, the main goal of which is to study and apply the means of providing assistance to a person in the process of his self-realization (soteriological aspect). Therefore, the central link in religious psychology is religious psychotherapy - a method of psychology that belongs to the category of alternatives. This is a collective concept that breaks down into specific methods based on one or another specific religious teaching.

A description of the current situation in the psychology of religion, and the systematization of psychological schools, approaches and psychotherapeutic methods allows us to divide them into three main directions in accordance with how they answer questions about the origin, role and place of religion in the mental life of people.

The first direction - assigns a negative role to religion and a historically limited place in the evolution of society; the degree of its influence is made dependent on a certain level of development of productive forces, public consciousness and science. Representatives of this trend stand on the positions of rejection of religious psychology, denying it a positive psychotherapeutic influence on people (schools that stand on the positions of Marxism, Freudo-Marxism, behaviorism, etc.)

The second direction - psychoanalytic - is represented by researchers who believe that religion grew out of natural, material prerequisites of the deep human psyche. Being a "specific instinct", religion is eternal. Therefore, taking this fact into account, it is necessary to cooperate with it, extracting positive potential from the rich religious experience, attaching great importance to its psychotherapeutic influence on the health of society and man. Representatives of this direction use religious practice or methodology for their psychotherapeutic purposes, paying tribute to religious experience.

Religious psychology as a separate branch of knowledge has its own specifics. It considers religious experience in a broader framework and includes not only the subjective component (religious consciousness and experience, mystical trance, asceticism, etc.), but also the "transcendental". Depending on the frequency and intensity of religious experience and "touch" with the numinous, types of believers are classified: "religious elite" (prophets, mystics, gurus, holy fools, etc.); "laymen" - people for whom mystical experience is singular, and religious experience is mostly mediated by appropriate institutions; and people who have religious experience or have an abstract-mental idea of it. Another feature of religious psychology is its appeal to religious anthropology. Thus, the analysis of three anthropological models (Buddhist, Taoist and Christian) showed that religious anthropology differs so much in the three religions that it may seem as if we are talking about different types of homo and sapiens. This is due to the fact that religious anthropology is the basis of the picture of the world for a believer. Such a "semantic universe" is formed in infancy, in the process of upbringing, when a child learns to know the world, as well as as a result of the influence of culture-forming foundations and stereotypically reproduced social norms and attitudes. From the point of view of religious psychology, this is precisely why various syncretic mixtures of religious traditions are dangerous for human health. The results of the research into the impact of S. Grof's transpersonal psychology methods, conducted by the author, allow us to assert that these mixtures, undertaken by some supra-confessional, scientific approaches, cannot have a positive humanistic potential. When neophytes try to cultivate specific ascetic practices, the old picture of the world disintegrates and it becomes impossible to form a new one. Ideological chaos causes mental and, as a result, physical harm to practitioners.

Conclusions. Thus, an analysis of some ideas about the psychological essence and role of religion presented in the scientific literature was carried out. The author's position, based on the works of key representatives of the existential-humanistic and spiritually oriented directions in psychology and consisting in the recognition of the important role of religion in the formation of personal meanings and values, its significant psychohygienic effect is confirmed by the materials of the empirical study and the mathematical processing. In the structure of the value-semantic sphere, a number of personal characteristics of religious individuals were identified, compared with non-religious ones. Since the value-semantic sphere is a nuclear structure in the system of personal qualities, its differences are significant. In particular, the value-semantic sphere of subjects with pronounced religiosity has a more holistic, consistent and harmonious character, accordingly, the considered sphere of personality in subjects with unexpressed religiosity is more diffuse and contradictory. It seems quite logical to conclude that religious conversion can indeed have a harmonizing effect, including due to the presence of a special, clearly expressed (but at the same time aimed at a goal immeasurably distant from the person) vector of personal development. This meaning-making and harmonization are both a consequence of a person's introduction to religion and one of the possible goals.

One way or another, our study allowed us to reveal some features of a religious personality, confirming at this level of research the working hypothesis about the close connection of religion with the value-moral, semantic, spiritual spheres of a person. The revealed features confirm the existing understanding of religious institutions as one of the main sources of moral orientations, moral ideals. On the other hand, it should be noted that the path that involves the formation of a personality under the influence of religious institutions is not the only one, since there are also various secular concepts of value-moral improvement of a personality. Each approach is implemented in accordance with its deep features, the image of a perfect person, presented in different personality models, actualizes the formation of various personality traits. The choice of the most suitable model is thus determined by the subject directly involved in the life process. The second aspect of this study raises the question of the legitimacy of using diagnostic personality techniques developed within one research paradigm for research conducted in a different context. The contradictions found in existing concepts of personality, interpretations of the influence of religion on a

person, as well as the ambiguity of experimental data, arising, among other things, as a result of the influence of the author's worldview on the content of the methodology, indicate the need for further research aimed at comparing the image of a person in various psychological and cultural approaches.

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