

# BRITISH VIEW

MULTIDISCIPLINARY JOURNAL



Anthropologie, Applied Linguistics, Applied Physics, Architecture, Artificial Intelligence, Astronomy, Biological Sciences, Botany, Chemistry, Communication studies, Computer Sciences, Computing technology, Cultural studies, Design, Earth Sciences, Ecology, Education, Electronics, Energy, Engineering Sciences, Environmental Sciences, Ethics, Ethnicity and Racism Studies, Fisheries, Forestry, Gender Studies, Geography, Health Sciences, History, Interdisciplinary Social Sciences, Labour studies, Languages and Linguistics, Law, Library Studies, Life sciences, Literature, Logic, Marine Sciences, Materials Engineering, Mathematics, Media Studies, Medical Sciences, Museum Studies, Music, Nanotechnology, Nuclear Physics, Optics, Philosophy, Physics, Political Science, Psychology, Publishing and editing, Religious Studies, Social Work, Sociology, Space Sciences, Statistics, Transportation, Visual and Performing Arts, Zoology and all other subject areas.

### **Editorial board**

**Dr. Marcella Mori** Agrochemical Research Centre, Sciensano, Brussels, Belgium.

**Dr. Sara Villari** Istituto Zooprofilattico Sperimentale della Sicilia, Palermo, Italy.

**Dr. Loukia V. Ekateriniadou** Hellenic Agricultural Organization, Thessaloniki, Greece.

**Dr. Makhkamova Feruza** Tashkent Pediatric Medical Institute Uzbekistan

**Prof. Dr. Xhelil Koleci** Agricultural University of Tirana, Albania.

**Prof Dr. Dirk Werling** The Royal Veterinary College, London, UK.

**Dr. Otabek Yusupov** Samarkand State Institute of Foreign Languages

**Dr. Alimova Durдона** Tashkent Pediatric Medical Institute

**Dr. Jamol D. Ergashev** Tashkent Pediatric Medical Institute

**Dr. Avezov Muhiddin Ikromovich** Urgench branch of Tashkent Medical Academy

**Dr. Jumaniyozov Khurmatbek Palvannazirovich** Urgench state university

**Dr. Karimova Aziza** Samarkand Institute of Economics and Service

**Dr. Rikhsikhodjaeva Gulchekhra** Tashkent State Transport University

**Dr. David Blane** General Practice & Primary Care, University of Glasgow, UK

**Dr Raquel Gómez Bravo** Research Group Self-Regulation and Health, Institute for Health and Behaviour, Department of Behavioural and Cognitive Sciences, Faculty of Humanities, Education, and Social Sciences, University of Luxembourg, Luxembourg

**Dr. Euan Lawson** Faculty of Health and Medicine, University of Lancaster, UK

**Dr. Krsna Mahbubani** General practice, Brondesbury Medical Centre/ University College London, UK

**Dr. Patrick Redmond** School of Population Health & Environmental Science, King's College London, UK

**Dr. Lecturer Liz Sturgiss** Department of General Practice, Monash University, Australia

**Dr Sathish Thirunavukkarasu** Department of Global Health, Population Health Research Institute, McMaster University, Canada

**Dr. Sarah White** Department of Biomedical Sciences, Macquarie University, New Zealand

**Dr. Michael Gordon Whitfield** NIHR Health Protection Research Unit in Healthcare-Associated Infections and Antimicrobial Resistance, Imperial College London, UK

**Dr. Tursunov Khatam** Andijan State Medical Institute Uzbekistan

Manuscripts typed on our article template can be submitted through our website here. Alternatively, authors can send papers as an email attachment to [editor@britishview.co.uk](mailto:editor@britishview.co.uk)

Editor Multidisciplinary Journals

Website: <http://britishview.co.uk>

Email: [editor@britishview.co.uk](mailto:editor@britishview.co.uk)

## The personality's religiosity as a socio-psychological basis of religious attitudes

**Alyona G. Ayrapetova,**

National University of Uzbekistan named after Mirzo Ulugbek Republic of  
Uzbekistan

**Abstract:** The article discusses scientific approaches to the concept, types, structure and functions of a person's religiosity. The features of different forms of religiosity are given. The non-religious aspects of the declared religiosity, which can serve as the basis for the formation of false and destructive religious attitudes, are demonstrated.

**Keywords:** religiosity, religion, religious faith, society, motivation, motivational complex, religious consciousness, category of believers, ideological orientation, spirituality, evolution of the psyche, quasi-religiosity, agent of religious socialization, confessional worldview, destructive religious attitudes.

Socio-psychological studies of personality's religiosity address many actual issues about the origin, structure and function of religion in the life of a person and society, but still remain open, and the answers of psychologists and sociologists representing different methodological approaches to the study of this area are controversial. This is due to the complexity and ambiguity of the meaningful definition of religiosity.

In particular, S. Freud qualified religious teachings as illusions, and associated the religiosity of the personality with the paternal complex. The position of the scientist was that faith in God leads to the fact that a person is not fully responsible for his development, for improving his own life, hoping for the help of Divine Power.

C. Jung was of different view on the issue. The scientist in his works said that the religiosity of a person contributes to mental health and the meaningfulness of life. He believed that this aspect, being a psychological phenomenon, is worthy of study regardless of the question of the truth or falsity of religious faith.

S. Moscovici considered the religiosity of a person in the context of social psychology not only as the influence of society on its formation, but also as the influence of religiosity itself on socio-psychological processes. The scientist noted that religiosity can serve as a source of psychic energy not only for an individual, but also for a group and a crowd, and trigger mechanisms of infection and imitation.

In the context of studying religiosity, G. Allport put forward the idea of its different types depending on the nature of motivation, according to which religiosity can be considered as external and internal ones. The scientist's research led to the conclusion that external and internal religiosity are not so much two poles of the same continuum as two independent dimensions.

A significant contribution to the understanding of the psychological nature of a person's religiosity was made by Jones W. James, who considered the psychology of religion as a scientific direction. He revealed the peculiarities of religious

consciousness, the influence of religiosity on the formation of personality, its mental health.

K.K. Platonov interprets religiosity in relation to the categories of emotions and feelings, describing it as a special sensation accompanied by the illusion of cognition and the perception of the product of this cognition as real. He characterizes religiosity as a form of consciousness that reflects faith in the presence of transcendent forces, and religious faith itself as an obligatory component of the structure of religious consciousness and, consequently, the minimum of religion.

D.N. Ugrinovich notes that religiosity originates in the field of social relations, and identifies different categories of believers depending on their socio-psychological characteristics and values, as well as different types of families, depending on the nature of the religiosity of its members:

- completely religious families;
- partially religious families;
- completely non-religious families [1].

Emphasizing the importance of social psychology for understanding the religiosity of the individual, D.N. Ugrinovich points out the importance of the microenvironment in the process of its formation. It is in the family, according to the scientist's opinion, that the social and ideological orientations of a person are laid.

V.D. Shadrikov considers religiosity as one of the forms of spirituality, humanity, the main driving force in the formation of personality, and adheres to the views that religion multiplies a person's spirituality. Highlighting secular spirituality and the spirituality of faith, he notes that these forms of spirituality are interconnected, and the dynamics of their interaction acts in the direction from their unity to gradual divergence. Taking into account the stated positions, the scientist suggests considering religiosity together with the evolution of the human psyche, its spirituality and humanity [2].

M.A. Abramova approaches the study of religiosity as a motive in the motivational complex of various spheres of life. In the light of this scientific approach, religious motivation can manifest itself in individuals who do not consider themselves religious or even have atheistic beliefs [3]. According to scientist's views, religious motivation of such people comes to the fore in crisis social situations. Religiosity in this case acts as a motivational driver of behavior. The author notes the dynamics of an individual's ethical views throughout his life. Intra-family relations have an important influence on these changes. It is the family that plays an important role in the development of the religious orientation of an individual's perception. At the same time, it is possible to observe feedback, manifested in the influence of the individual's value attitudes on interaction in the family.

Considering the socio-psychological determinants of religiosity, I.A. Shudrik summarizes that the processes of its formation are directly related to feelings, moods, emotions that contribute to a person's conversion to religion. These are, first of all, prolonged negative emotional states: fear, despair, grief, unhappiness, loneliness, etc., as well as the direct impact of religious beliefs on people's feelings and moods [4].

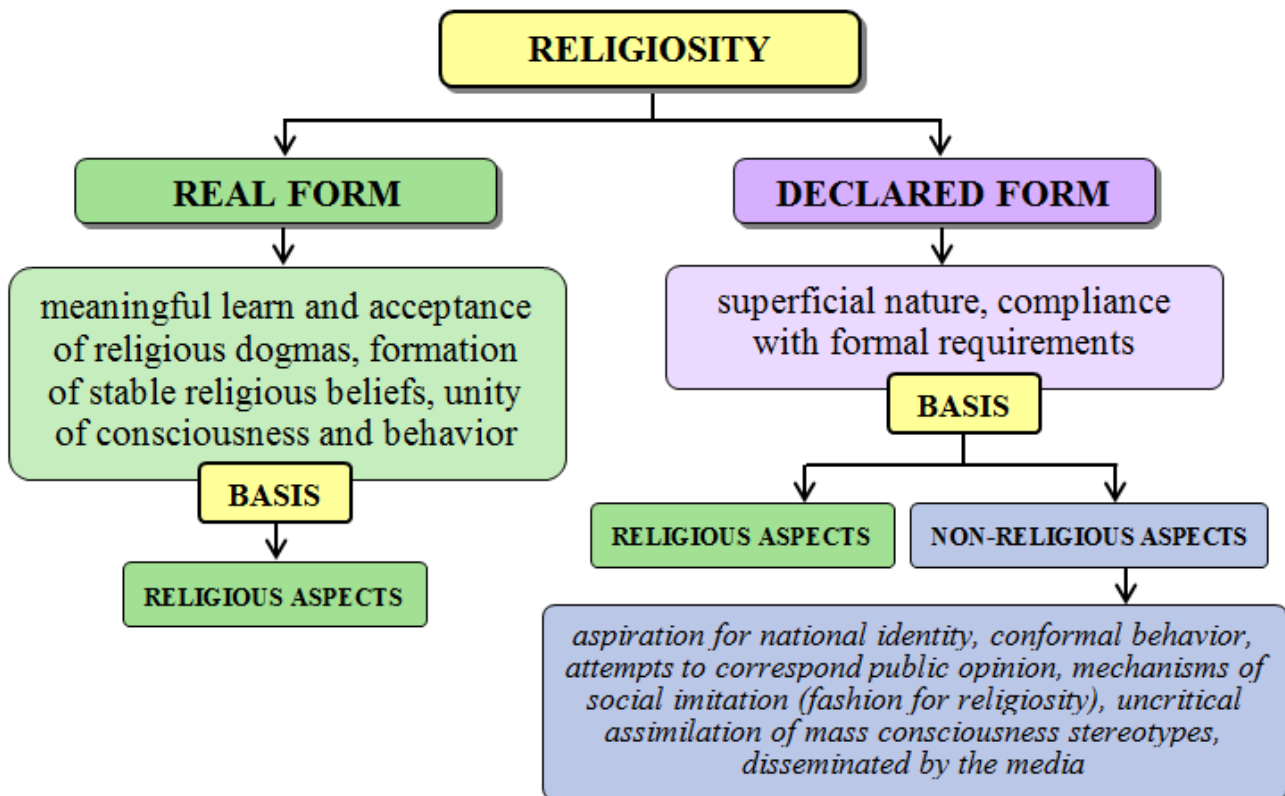
A.I. Demyanov approaches the definition of religiosity as a reflection of religion in the minds of believing individuals and its manifestation in their practical activities. According to the scientist's visions, religiosity is the subjective side of religion, its concrete manifestation in individual and group consciousness, a certain degree of commitment of an individual to religion formed in his consciousness [5].

I.N. Yablokov suggests considering religiosity as a quality of an individual and a group, expressed in the totality of religious properties of consciousness, behavior and relationships [6].

D.O. Smirnov notes that religiosity is a multicomponent psychological education, "a measure of the realization by the subject in the surrounding reality of transcendent, theistic religious intentions aimed at the realization of the subject's connection with Theos and expressed by faith in the supernatural, cult actions, deeds and behavior in general" [7].

One of the most popular conceptual approaches to the definition of religiosity is the existential-humanistic direction. The ideas of psychologists who carried out research within the framework of this scientific direction contributed to the search for new guidelines in understanding the spiritual world of human. They were built on the appeal to personal experience, the assertion of choice freedom and the activity of a person striving for development. In addition, the ideas of existential psychology have shown the impossibility of transferring natural-scientific principles into the study of the spiritual sphere. Thus, according to A. Maslow, the possibility of studying the phenomenon of religiosity is associated with its usual, so-called natural origin. Scientist in his works describes God not as a person, but as "a force, a principle, a gestalt-quality of integral being, a unifying force that binds the universe, gives meaning to the cosmos, etc." [8].

V.M. Storchak and E.S. Elbakyan use the concept of "quasi-religiosity", which "although characterized by the same features as religiosity, nevertheless implies faith in natural events, personalities, as well as processes and the creation of certain social myth models, which find reflection and support in the mass consciousness" [9]. Scientists distinguish between real and declared religiosity (Fig.1).



V.P. Barannikov and L.F. Matronina describe the traditional and formal types of religiosity. Traditional religiosity is based on stability and reproduction from generation to generation. Formal religiosity is characterized by a superficial penetration into the essence of faith. This type of religiosity, according to researchers' opinion, is associated with "folk traditions and customs, and fixed in the historically established folk way of life". Such a type as formal religiosity is characterized by "deep indifference to questions of religion and faith with demonstrative observance of the ceremonial side of religious life" [10].

From the above analytical review of scientific approaches, it can be summarized that religiosity is a significant ideological multifaceted component in the structure of personality. It has interrelation with other components and both direct and indirect influence on the formation and development of many personal parameters, qualities and elements. On the other hand, religiosity itself is undergoing transformation under the influence of agents of religious socialization, and taking into account this fact, it can form in the format of a confessional religious worldview or develop in the form of destructive religious attitudes.

## References

1. Ugrinovich D.M. Psychology of religion. - Moscow: "Politizdat", 1986. - 352 p.
2. Shadrikov V.D. From the individual to individuality: An introduction to psychology / V.D. Shadrikov. - Moscow, 2009. - 656 p.
3. Abramova M.A. The factor of religiosity in the system of motivation of individual behavior: abstract. dis....candidate of Philos.sciences 19.00.13 / M.A.Abramova. - Moscow, 2001. - p. 26.
4. Shudrik I.A. Socio-psychological determination of religiosity // Psychiatry and religion at the turn of millennia: Collection of scientific papers of Kharkiv Regional Clinical Psychiatric Hospital. - Kharkov, 2006. Vol. 4. - p. 119-120.
5. Demyanov A.I. Religiosity: tendencies and features of manifestation (socio-psychological analysis). - Voronezh: "Voronezh University Press", 1984. - 184 p.
6. Yablokov I.N. Religious studies: Textbook - Moscow: "GARDARIKI", 2004. - 317 p.
7. Smirnov D.O. Religious activity in the structure of integral individuality: dis... cand. Psychological sciences: 19.00.01 / D.O. Smirnov. - Perm, 2001. - p. 154.
8. Maslow A. Towards the psychology of being. Religion, values and peak experiences. - Moscow: "Eksmo-Press", 2002. - 272 p.
9. Storchak V.M., Elbakyan E.S. Sociology of religion: textbook. - Moscow: "ATiSO", 2012. - p. 195-231.
10. Barannikov V.P., Matronina L.F. Dynamics of religiosity in the information society // Sociological research. 2004. No. 9. - Moscow, - p. 102-107.