

# Socio-Psychological Peculiarities Of Students' Religious

## Outlook

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**Abstract:** *The analysis of the scientific literature on the problem under study shows that today religion is actively returning to various spheres of society and emerging as a more powerful factor of consciousness, and it has a strong position in the cultural, ideological and political spheres. The religious worldview emerges as one of the basic concepts in the psychological study of religion, and it is seen as the basic foundation of human individual consciousness as a form of spiritual assimilation of being. The religious worldview permeates the individual at the level of life, at the level of self-awareness and thinking. At the same time, it was noted that the religious worldview, while having a significant practical significance, a significant socio-psychological contribution, has not been sufficiently studied.*

*According to the results of the article, the essence of the content of the religious worldview was reinterpreted, the theoretical features of the psychological features of the student period, the occurrence and manifestation of the phenomenon under study were highlighted. Empirical researches have revealed the current state of development of students' religious beliefs, as well as aspects of its manifestation in communication.*

**Keywords:** *religious worldview, dynamic periods, potential intellectual, public consciousness, religious outlook, religious motivation.*

### INTRODUCTION

Day by day, the development of the Republic of Uzbekistan as an independent, democratic and open system has predetermined the pursuit of goals based on universal values. First of all, this process has led to a number of changes in the public mind regarding acceptance and understanding the issues of religion, which affect the formation of students' attitudes to values and communicative interactions, as well, important elements of spiritual culture. Nowadays, society's opinion is getting rid of a one-sided assessment of the religious worldview as an extremely negative phenomenon.

The religious worldview, in contrast to religion itself, is complex, systematic and changeable in its particular confessional understanding, moreover, its level is constantly changing, at the level of both public and individual consciousness. Furthermore, it also requires intensive scientific research, which can be carried out only in the presence of appropriate empirical material that allows revealing the features of the religious worldview, its various manifestations. In order to properly understand and evaluate the religious worldview in society today, it is necessary to take into account its scientifically based characteristics, the peculiarities of the emergence and development of the religious worldview, its content interpretation, the

individual, society-oriented values and priorities, which is one of the main share of socio-psychological values and preferences in the daily existence.

Indeed, experience has shown that one of the most dynamic periods in the development and consolidation of the religious worldview is the student period, when the foundations of perceived spiritual values, the level of communicative culture, the level of social integration, the level of readiness for high-skilled activities are formed.

The student period is a potential intellectual and active part of society that largely determines the strategic prospects of its development. In this regard, predicting the worldview of the student youth, at the same time the specificity of the religiosity of society, and the direction of its development, it can be seen as the basis of a possible model of the future public consciousness worldview. Especially for this reason, it is extremely crucial to organize the socio-psychological study of the religious worldview of student youth and to conduct a research using all possible methods of collecting empirical data. Unfortunately, the database on the socio-psychological peculiarities of the religious worldview is insufficient today. In addition to this, the constant replenishment of the empirical database on the current state of the religious worldview not only helps to record and better understand the spiritual processes taking place in society in Uzbekistan, but also to develop more efficient ways to prevent problems, including religious character.

## **MATERIALS AND METHODS**

The scientific literature review on the problem shows that most of the research works of scientists were dedicated to religion, the features that shape religious views in today's youth (N.S. Safaev, D.G. Muhamedova, A.G. Ayrapetova, etc.), methodological problems of psychological study of religious beliefs (P.S.Gurevich, M.Weber, A.M.Dvoynin, etc.), the nature of the religious worldview (A.N.Romanin, V.P.Gaydenko, E.P.Blavatskaya, etc.), the current mass religious similarity of young people in cultural conditions (M.V.Fyodorova, A.G.Safronov, V.M.Minazova, etc.), personal religious beliefs and social cooperation (V.Erotich, D.M.Chumakova M.P. Mchedlov et al.).

Scientific researches, which are devoted to the religious worldview, religious beliefs, religious consciousness, religious ideas, and religious relations, have been conducted at leading research centers and universities around the world, including Regents University (UK), Northeastren University (Boston, USA), The University of Munich (Germany), Seoul National University (South Korea), Chinese National Center for Pedagogical Research (Guangzhou), Moscow State University named after M.V. Lomonosov (Russia) and others.

A number of scholars, including O.F.Lobazova, R.A.Fink, R.M.Akhmedov, N.A.Krasnikov, V.Erotich, S.T.Raxmonov, S.A.Belousov, Z.P.Trofimova, A.N.Romanin, A.M.Dvoynin, A.Y.Rakhmanin, E.I.Arinin, Y.F.Borunkov, I.N.Yablokov, K.I.Nikonov, V.A.Sosnin, G.P.Chistyakov, A.N.Krylov, P.S.Gurevich, G.S.Kiselyov, G.A.Safronov, V.G.Vasilev, V.N.Finogentov, A.K.Yakovlev, conducted researches on the definition of the religious worldview and other basic concepts in this area.

A number of scientists, including (U.P.Alikulova, A.M.Rutkevich, T.I.Borko, D.M.Chumakova, Y.M.Zenko, O.V.Korkunova, V.P.Gaydenko, T.N.Klementeva, G.P.Chistyakov, S.K.Garifullin,

E.P.Blavatskaya, Y.P.Tobalov, Y.I.Shcherbakov, K.I.Nikonov, T.P.Soloveva, B.V.Markov, R.Bella, Z.M.Midova, Y.V.Ryjov, U.James, D.M.Ugrinovich, S.N.Kudryavtsev, M.D.Voronov, M.P.Mchedlov, T.G.Gorbachenko, N.P.Andrianov, O.A.Lopatkin, V.V.Palyuk) conducted research on the emergence and development of the religious worldview.

## RESULT AND DISCUSSION

In order to study the socio-psychological features of students' religious worldview, experimental surveys on the study of the peculiarities of the formation of religious worldview were conducted, such as D.O.Smirnov's methodology for measuring religious activity –Subtest №2 (external / internal religious belief scale); D.O.Smirnov's methodology for measuring religious activity –Subtest №3 (scale of religious / natural scientific worldview); D.O.Smirnov's methodology for measuring religious activity –Subtest №4 (scale of religious actions). The study involved 285 university students aged 18 to 25, both female (51.6%, 147 individuals) and male (48.4%, 138 individuals).

By means of this survey, students' religious outlook, level of religious beliefs, attitudes towards religious ceremonies and traditions, and the influence of external and internal motives on their religious activity were studied. According to the analysis of the results, both the family and the immediate social environment have a significant impact on the formation of students' religious worldview. The majority of students do not consider themselves to be among more religious people. In their view, religious belief is determined by the frequency with which religious prayers are performed, which are mainly in the mid- to lower-middle range. The established positive fact is that there are no individuals among the student youth who are forced to perform religious prayers.

In order to study the problem in more detail, according to the results of the Subtest №3 (D.O.Smirnov's (MIRA) methodology for measuring religious activity –scale of religious / natural scientific worldview), we selected two groups of comparisons from the general sample:

№1 - group (n = 39) - students with above-average levels of religious outlook (5.3%, 15 individuals.) and high levels of religious outlook (8.4%, 24 individuals.);

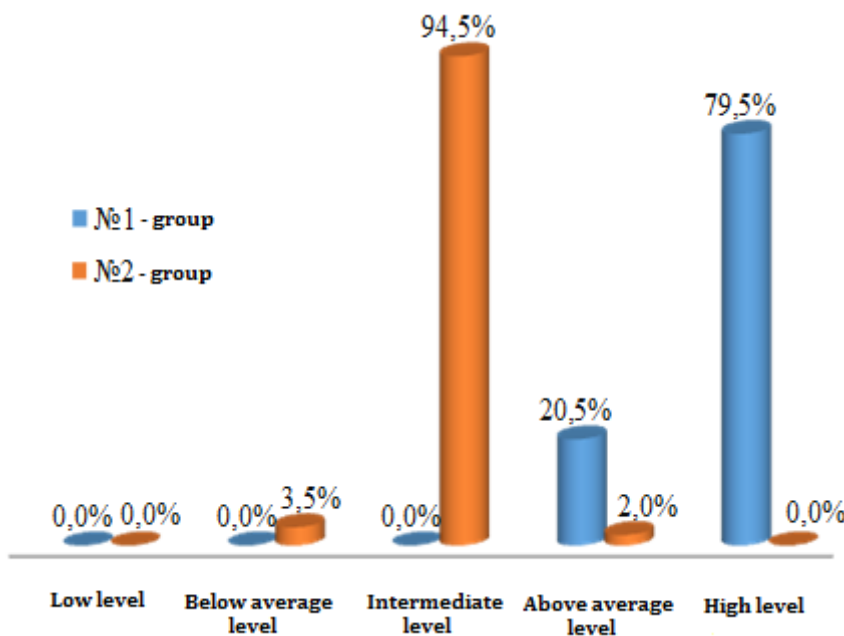
№2 - group (n = 200) - students with low levels of religious outlook (46%, 131 individuals.) and below average levels of religious outlook (24.2%, 69 individuals.), i.e mainly those with natural-scientific outlook (Table 1).

**Table 1.**

**Analysis results on the frequency of the common symptom in the comparison groups by complex psychodiagnostic examination**

(n = 239)

	Low level		Below average level		Average level		Above average level		High level		Total	
	amount	%	amount	%	amount	%	amount	%	amount	%	amount	%
Subtest №2. D.O.Smirnov's (MIRA) methodology for measuring religious activity – (external / internal religious belief scale)												
Group №1 (n=39)	0	0	0	0,0	0	0,0	8	20,5	31	79,5	39	100,0
Group №2 (n=200)	0	0	7	3,5	189	94,5	4	2,0	0	0,0	200	100,0
Total	0	0	7	2,9	189	79,1	12	5,0	31	13,0	239	100,0



**Figure 1. The results of the complex psychodiagnostic examination**

According to the results of Subtest №2 (D.O. Smirnov's (MIRA) methodology for measuring religious activity on the scale of internal / external religious beliefs), the main composition of the individuals (82.1%, 234 people) has an average level of the examined character, ie in this category of students the predominance of both external and internal religious belief motivation was not observed. 4.2% (12 individuals) and 10.9% (31 individuals) students have above-average and upper levels of the sign under review, i.e., students in this category have an predominance of internal religious motivation. The lowest number of students (2.8%, 8 persons) has a below-average level of the sign being examined, i.e., the predominance of external religious motivation. No students with low levels of the mark being properly examined were identified.

According to the results of Subtest № 3, D.O. Smirnov's (MIRA) Methodology for Measuring Religious Activity (Scale of Religious / Natural-Scientific Worldview), the main number of students is in the low level (46%, 131 people) and below average (24, 2%, 69 people), that is, this category can be included in the list of people with a mostly natural-scientific worldview. 16.1% (46 people) have an average level of the sign under examination, ie the religious and natural-scientific worldview is relatively equal in this category of subjects. In particular, 5.3% (15 people) and 8.4% (24 people) of students with above average have higher level of the sign under examination, ie this category of students can be included in the list of people with mainly religious worldview.

According to the results of Subtest №4 (D.O. Smirnov's (MIRA) Methodology for Measuring Religious Activity Scale of Religious Activity)), the largest number of subjects (56.1%, 160 people) has an intermediate level of the target, ie religious activities in this category of students the average statistical experience of execution is observed. 3.9% (11 individuals) and 24.2% (69 individuals) students have low and below-average levels of the sign being examined, i.e. students in this category have the least experience of performing religious acts. Respectively, 13.3% (38 individuals) and 2.5% (7 individuals) students have high and moderate levels of the sign under review, i.e., a large experience of religious movements is observed in this category of students.

According to the results of the experimental survey, a sufficiently wide range of information related to various issues of students' religious worldview was obtained. Maximum number of respondents do not consider themselves to be religious:

**Question 3:** Do you consider yourself a religious person?

**Answers:** V) A little bit no- 79.3%, 226 people;

G) No - 7%, 20 people;

This fact is also confirmed by opinions about the place of the immediate environment:

**Question 5:** Do those in your immediate environment consider you to be a religious person?

**Answers:** V) A little bit no- 28.8%, 82 people;

G) No - 57.7%, 164 people;

At the same time, one in seven respondents considers themselves to be more religious:

**Question 3:** Do you consider yourself a religious person?

**Answers:** A) Yes - 13%, 37 people;

B) A little bit yes - 0.7%, 2 people;

This is generally confirmed by the frequency of basic religious prayers performed:

**Question 4:** Do you often perform basic religious prayers?

**Answers:** A) Yes - 12.6%, 36 people;

B) A little bit yes - 1.1%, 3 people;

V) A little bit no - 67.4%, 192 people;

G) No - 18.9%, 54 people.

According to the majority of respondents, their family:

**Question 2:** Is your family a religious family?

**Answers:** A) Yes - 13.7%, 39 people;

B) A little bit yes - 0.7%, 2 people;

V) A little bit no - 61.4%, 175 people;

G) No - 24.2%, 69 people;

as well as relatives:

**Question 9:** Are your brothers and sisters religious?

**Answers:** A) Yes - 11.6%, 33 people;

B) A little bit yes - 2.5%, 7 people;

V) A little bit no - 47.4%, 135 people;

G) No - 38.6%, 110 people.) are not of religious faithful people.

There were no students who were forced to perform religious prayers:

**Question 10:** Were there times when you were forced to perform religious prayers in any way?

**Answers:** G) No - 100%, 285 persons.

From the above analysis, it can be concluded that in the student youth, the natural-scientific worldview usually constitutes the majority. At the same time, it was found that in every seventh student, the religious worldview has a greater place. It is noteworthy that the majority of learners, with average statistical experience in performing religious prayers, are characterized by a situational interest in religious issues, i.e., in these categories, to a greater extent, there is no internal or external religious motivation.

The results of psychodiagnostic examinations are also confirmed by the generalized opinion of the students. For example, the majority of respondents do not consider themselves to be more religious. At the same time, every seventh student characterizes himself as a religious person. Such a distribution of religious beliefs among student youth is confirmed by the opinions of those around them in relation to the respondents, as well as by the frequency with which they perform religious prayers, which are mainly in the average to low average range. A very positive fact is that there are no individuals among the student youth who are forced to perform religious prayers.

Based on the results of the theoretical analysis of the phenomenon under study in the research process, an experimental questionnaire was prepared to study the features of the formation of religious worldview. The characteristics of today's student's religious outlook, forms of communicative interaction, as well as the peculiarities of self-communicative control and orientation of a religious person in communication are revealed.

The scientific significance of the research is determined by the substantiated results of the research, which reveal and clarify the nature of the socio-psychological features of the religious worldview of student youth. This allows for a scientifically based approach to the psychological analysis of the phenomenon under study, the development of psycho-counseling and psycho-correctional technical work that takes into account the socio-psychological characteristics of students of religious faith. The theoretical understanding of the essence and understanding of the student's religious worldview, the current state of its emergence and development, as well as the prepared tools (Experimental questionnaire to study the peculiarities of the formation of religious worldview) can be used in further research.

### **CONCLUSION**

The practical significance of the research is determined by the possibility of applying the results obtained in various systems of public practice, by psychologists of higher education institutions, professionals working with young people. In addition, the results of the research can be used in the development of lectures and practical training for staff training and retraining.

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