

IV. THEORETICAL AND PRACTICAL IMPLICATIONS OF THE PSYCHOLOGY OF RELIGION



THE CURRENT STATE OF THE PSYCHOLOGY OF RELIGION IN UZBEKISTAN

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Summary. This article observes the history of formation and current state of the psychology of religion in Uzbekistan.

Keywords: psychology of religion; history; current state; Uzbekistan.

The psychology of religion is the application of psychological research methods and interpretative models to various religious traditions, forms of spirituality, as well as to religious and non-religious individuals. This science seeks to accurately describe the details and origin of religious beliefs and religious behavior, as well as their associated customs. Although the psychology of religion as an independent discipline arose at the end of the 19th century, all three main tasks were solved for many centuries before that [7].

The history of the study of the psychology of religion allows us to identify in it three main development paths: domestic, Soviet and western. As border discipline, the formation of the psychology of religion took place in the late XIX – early XX centuries. simultaneously with the formation of psychology as an independent science. Psychological studies of religion began then in France, Germany, and especially widely in the United States [2, 3, 4, 5, 6].

In 1959, the famous American researcher of the psychology of religion, O. Strank, wrote that in the light of the observed trends, the following possibilities were opened up to the psychology of religion: the psychology of religion will be absorbed by pastoral psychology or will turn into an insignificant appendage to it, that is, it will lose its original face as a scientific discipline; the psychology of religion will become part of psychoanalysis and psychiatry, reducing the complexity of the problem to psychopathology; the psychology of religion will turn into one of the departments of general psychology; the psychology of religion will become a general term for a scientific approach to religion in all its aspects: psychological, sociological, psychiatric, as a result of which it will swell so much that something will fall apart or become meaningless; in the spirit of initial ideas, the psychology of religion will try to redefine its face as an independent discipline based on the latest achievements of modern psychology [4, p. 248].

Although in the West in the 20–30s of the XX century, it was with the psychology of religion that the greatest hopes were pinned. But nevertheless, from the very beginning of its inception until recently, the psychology of religion in the West has been actively developing, attracting the attention of researchers from different schools, areas of theoretical and applied psychology.

A change in the general interest in the psychology of religion and enthusiasm for it (from about the beginning of the century until the 30s) with distrust and pessimism, as well as adjustment to the prevailing ideological stereotypes (until the 60–70s) was observed in the USSR. From the 70s of the twentieth century, a gradual "ascent" of the psychology of religion and its desire to turn into an independent discipline began. In Soviet times front the "psychology of religion" was tasked with "a personality approach in atheistic work with believers and anti-religious preventive work with the younger generation" [1, p. 3]. But the psychology of religion itself was under the strict supervision of the party, since in the Soviet Union religion, and everything connected with it, was under censorship.

It should be noted that the historical path of the psychology of religion is complicated, confused, and especially for Uzbekistan, which in turn was part of the USSR, is very tragic. In this regard, the current state of this industry in Uzbekistan is disappointing, and there is a clear lack of research.

But if at present in the West there is a gradual "cooling off" of interest in the psychology of religion, then in Uzbekistan the previously banned branch of psychology has intensified. This is also due to the fact that in 2013 a new direction was opened at the Tashkent Islamic University in the undergraduate program "Psychology (Sociopsychology of Religion)", and starting in 2015, a magistracy in "Psychology of Religion". They, in turn, influenced the fact that psychologists turned to religion, in particular to Islam. As a result, today we can speak about the appearance inside psychology or next to it the so-called Islamic psychology.

This scientific direction, which is undeniably socially and culturally actuality, in modern Uzbekistan already had an extensive, some kind of eastern theoretical base. They can be seen in *Sufism, tariqat* (the path of spiritual perfection) etc. Nevertheless, now the domestic psychology of religion is still more often interpreted as a "newly innovative" line of work. In this regard, at the moment there are very few real studies in the psychology of religion.

In conclusion, returning to the disappointing forecasts of O. Strank and drawing some parallels between the development of the psychology of religion abroad and in Uzbekistan, we can state with a certain degree of optimism:

– psychology of religion in Uzbekistan has experienced excessive ideologization, which often cast doubt on the scientific nature of such a psychology of religion. However, at the same time, it nevertheless remained as an independent scientific direction and may well develop today, another question is on what grounds and methodological principles;

- often the problems of a religious-psychological plan, and even a moral-ideological one, were perceived by us through the prism of psychopathology;
- the psychology of religion has not turned into one of the sections of general psychology in Uzbekistan, and the connections that connect them, I think, may well be mutually useful (but we must specifically work on this);
- the development of the psychology of religion as a scientific direction would be especially important for psychology itself. Through psychology, many occult, unscientific ideas penetrate modern science, and vice versa, many sects and destructive cults not only actively use psychological knowledge, but often cover up their religious orientation to them. The psychology of religion could help in solving all these problems that are most important for psychology itself, whose tasks, in fact, should include the analysis of the interaction of psychology and religion;
- based on the foregoing, it is entirely possible to hope that domestic psychology of religion in Uzbekistan will be able to redefine the need and sufficiency of its discipline, having done so in the spirit of the initial ideas, and on the basis of the latest achievements of modern psychology, and taking into account the lessons of the very recent past and that especially important, at the proper scientific level.

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