

THE IMPORTANCE AND ROLE OF RELIGIOUS CONSCIOUSNESS IN THE DEVELOPMENT OF THE SPEECH CULTURE OF STUDENTS

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***Аннотация:** В статье рассматривается значение предмета «Религиоведение» в формировании патриотизма, духовности человека, которые должны превратиться в нравственное убеждение, опираясь на глубокий разум.*

***Annotatsiya:** Маколада талабаларда диний онгни, ватанпарварликни, маънавиятни шаклланишининг бекиёслиги курсатилган.*

***Abstract:** The article shows the importance of the science of "Religion" in the formation of religious consciousness, patriotism, and spirituality in students.*

***Ключевые слова:** патриотизм, убеждение, исторические корни, ценности, этика, духовность, религиозное сознание*

***Kalit so'zlar:** vatanparvarlik, e'tiqod, tarixiy ildizlar, qadriyat, axloq, ma'naviyat, diniy ong.*

***Key words:** patriotism, faith, historical roots, value, morality, spirituality, religious consciousness.*

What is religion? How and when did it arise? What is its meaning and essence? What are the reasons for the persistence of this social phenomenon? For many centuries, the best minds of mankind have sought to find a rational explanation for the causes of such a specific, illusory-mystical, irrational form of thinking. During this time, a special branch of knowledge has developed and taken shape – religious studies, which has nothing to do with the theology thematically close to it, but fundamentally different from it, i.e. the apologetics of religion as revelation. The purpose of religious studies is a serious analysis of the totality of problems of the origin, essence and functions of religion, its place in society, history, culture, its objective role over thousands of years and in the modern world. In other words, the purpose of religious studies is to know and understand religion as a form of social consciousness, as a social phenomenon. Having arisen at the dawn of mankind and taking shape over the centuries on the basis of inadequate reflection in people's thinking of real objective processes in nature and society, religious beliefs and beliefs, as well as dogmas,

cults, rituals and rituals that consolidated them, entangled human consciousness with a web of unrealistic illusions, distorted his perception of the world with a crooked mirror of fantastic myths and magical transformations, magic and miracles They were forced to create more and more elaborate and complex metaphysical constructions of the universe, the afterlife, etc . Becoming stronger in the minds of people, being fixed in the memory of generations, becoming part of the cultural potential of a people, a country or even many countries, the system of religious beliefs religion acquired certain socio-political and cultural-ethical functions. The most characteristic feature of religion is the compensating function. Acting as an explanatory patron and comforter, an intermediary between human weakness and the omnipotence of the natural elements, the religious concept, already in its earliest and primitive modification, was designed to protect against the evil effects of unknown external forces and at the same time teach how to avoid such effects, protect yourself from it, appease evil forces. In an illusory and mystical form specific to her, she compensated for the powerlessness of man, the limitations of his knowledge, the imperfection of the social structure, etc. Believing in gods and spirits, making sacrifices to them, praying to them and hoping for their help, a person voluntarily gave himself under the protection of invisible supernatural forces, in whose omnipotence he sincerely believed. With the complication of society, the forms of compensation changed: turning to religion and firmly believing in its dogmas, a person sought to find solace in it, to get rid of injustices and insults, social disorder and political persecution with its help. But the essence of the function remained unchanged: people in religion, and especially religiously active segments of the population (hermits, ascetics, monks, Sufis, etc. They were looking for a way to escape from the imperfection of earthly existence, to get rid of suffering, to immortality, to merge with the Absolute, to eternal life in heaven, etc. The compensating function of religion is closely related to its other function, the integrating one. Its social significance is especially important. By uniting people within the framework of the worldview sanctioned by it, which has developed under its influence of social, ethical and spiritual values, any religious concept sanctifies established norms and existing orders and thereby promotes social, ideological and political integration. At the early stages of the development of society, this was most clearly manifested in the phenomenon of ethnocentrism: any ethnic community united by a system of common beliefs, rituals, rituals and myths considered its own system of norms to be a standard, deviation from which within this community was considered unacceptable, and in other communities worthy of condemnation. With the development of society, the forms and significance of this function became more diverse. Religious norms ceased to be ethnic, and sometimes grew almost into world norms, as happened with religions such as Christianity, Islam or Buddhism. However, the essence of the function did not change from this: devotion to one or another system of religious norms still has a huge integrating value, which must be

reckoned with in the political practice of our days. The integrating function of religion is especially important, even vital, in those frequent cases when an ethnic or religious minority exists for a long time in an ethically and religiously alien, or even hostile environment. In such cases, stable ethno-confessional communities (communities) usually develop, within which religion turns out to be the structural core of the collective (Sikhs, Druze, Muslims in inner-wall China, Christians in Lebanon, Hindu Tamils in Sri Lanka, Jews of the Diaspora, etc.). The third important function of religion is regulatory and controlling. Having once arisen and formed, having acquired stable structural outlines, having created ideological dogmas and practical methods of influencing people's thinking and behavior, religion adapts to its needs (or creates anew) systems of spiritual and ethical values corresponding to its norms, rituals and ceremonial, holidays and rituals, stereotypes of behavior, etc. In this function, religion closely merges with cultural tradition, exercising supreme ideological control over it, regulating its principles and practices. The rigor and general obligation of this control vary and, in principle, over time, as society develops, they tend to decrease. However, this kind of reduction does not work automatically, as can be seen in the example of Islam today. In short, the viability of the regulatory and controlling function of religion is exceptional. Even when other functions weaken and recede under the pressure of modern science, high educational standards, and social or national movements coming to the fore, this function allows one or another religious doctrine to tenaciously hold, using the inertia of traditions, many aspects of people's lives, especially in the East.

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