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## **ОСОБЕННОСТИ И СПЕЦИФИКА РЕЛИГИОЗНЫХ КОНФЛИКТОВ**

### **FEATURES AND SPECIFICITY OF RELIGIOUS CONFLICTS**

**Аннотация:** В статье рассматривается аспект религиозных верований индивида, выражающихся в конфликтном поведении. В статье делается акцент на религиозных конфликтах, то есть социальных противоречиях на религиозной почве. Анализируется многогранность понимания религиозного конфликта и его взаимовлияние с различными сферами социума. Дается анализ некоторых исследований религиозности с точки зрения типологии видов поведения в конфликте.

**Ключевые слова:** религиозные верования, влияние религии, социальное развитие, религиозные конфликты, конфликтное поведение личности.

**Annotation:** The article examines the aspect of the individual religious beliefs, expressed in conflict behavior. The article focuses on religious conflicts as social contradictions on religious grounds. The multifaceted understanding of religious conflict and its mutual influence with various spheres of society are analyzed. An analysis of some studies of religiosity from the point of view of the typology of types of behavior in conflict is given.

**Key words:** religious beliefs, the influence of religion, social development, religious conflicts, individual conflict behavior.

The influence of religion, traced in many spheres of life, manifests itself in various forms. Religious prerequisites often determine the world outlook and

behavioral characteristics of the individual and are fixed in the patterns of reactions of social interaction. At the same time, the cultural influence of religion has a pronounced and unique material expression in the form of works of art and a certain aesthetics.

The specificity of scientific ideas about religion at the present stage is characterized by great fragmentation, and their share in the total mass of scientific knowledge is extremely small. The largest share of studies of religious faith can be found in philosophical and philological works, however, in the psychological sciences, the phenomenon is considered only in close connection with the problems of trust, imagination, and infection [2].

Religious beliefs can be considered at several levels of meaning: on the sociocultural level, as a component of traditions and continuity of religious and philosophical values, on the interpersonal level, as the transmission of these values through communication, on the personal level, as subjective experiences expressed in religious feelings and consciousness.

The study of the phenomenon of religious beliefs, on the one hand, definitely belongs to the field of psychological science (since the object of the “location” of religion is a person), but, on the other hand, it is faced with the impossibility of empirically distinguishing religious beliefs as a separate category in the personality structure.

Firstly, the concept of religious feeling is absent in the most ambitious psychological theories (neither domestic concepts operate on it - nor the cultural-historical theory of L.S. Vygotsky, nor the theory of activity of A.N. Leontiev and S. L. Rubinshtein, nor the theory of attitude D.N. Uznadze, nor the theory of mental relations by A.F. Lazursky and V.N. Myasishchev, nor foreign studies – psychoanalytic, behavioral, cognitive, humanistic theories of personality).

Secondly, such a lack of categorical understanding of religion puts researchers in front of a paradox: it is obvious that a person’s faith is real, but at the same time it remains impossible to practically determine the specifics of its “position” in the psyche and personal beliefs of an individual.

The definition of religion as a human phenomenon that unites cultural, social and personal systems into a meaningful whole [1] indicates the specifics of human relationships, in which the present religious component does not replace their social, economic or political content.

Religious relationships can have polar characteristics from solidarity and tolerance to competitive conflicts and fanatical struggle. The deep relationship and mutual influence of religion with culture, everyday life, politics and many other areas also determines the reciprocity of conflict processes: social conflicts are reflected in religious beliefs, and conflicts on religious grounds expand and move to social, economic and interethnic relations [6].

Religious conflict is “a kind of social conflict, where all its structural components (object, parties or their motive forces, motives, interests, goals and values) have a religious basis” [3, p. 283]. In practice, religious conflicts are based on intolerance to dissent, the opposition of the religious positions of individuals, which can occur both in relations between different confessions, and within one religion. The specificity of religious conflicts lies in the fact that they affect the spiritual life of people, the inner world of believers, connected with another, divine world.

Religious conflicts as an object of study are of interest to a number of scientific branches (philosophy, psychology, sociology, history, religious studies, etc.). The philosophical understanding of religious conflict is based on the analysis of differences in religious ideas, ideas and beliefs. The psychological meaning of a religious conflict is to identify patterns in the process of emergence and development of religious feelings and attitudes that reflect the conflictological orientation of the individual and the group. The sociological vision of religion as a subsystem of society understands the conflict as the influence of religious views on the functioning of society and its elements. History considers religious conflicts from the standpoint of the regularity of the functioning of religion in an inextricable relationship with social and political development.

Today, religious influence on the social life of people, as well as on political and economic relations, remains a powerful tool for shaping the structure of society.

Its manifestations are of a dual nature and can manifest themselves in the form of both constructive and destructive possibilities. Such polarity is increasingly becoming the basis for the degree of trust and respect for the religious beliefs of the individual.

The existing stereotype about the identity of a person's religiosity and its low level of conflict is based on the understanding of faith as a spiritual support in situations of anxiety and danger. Such a vision of faith as a protective mechanism of the psyche from external influences aimed at destroying the personality brings a person's spiritual beliefs to the fore in front of the norms of ethics and behavior in society, which together works to maintain the spiritual health of the individual [5].

Modern studies of religious conflicts focus on behavioral differences in dyadic and group interaction, on the severity of personality conflict and behavior in conflict situations. The relationship between religiosity and conflict is heterogeneous in nature due to the versatility of expressing the religious feeling of the individual and the specifics of beliefs. Thus, different facets of religiosity are associated with different types of conflict response, and no unambiguous pattern of religious conflict behavior has been identified [4].

Thus, a person's religious beliefs, which have a fundamental influence not only on personal formation, but also on various spheres of the surrounding world and the characteristics of interaction in society, are able to reflect both constructive and destructive beliefs. Religious conflicts, covering the confrontation and opposition of positions of intolerance to religious dissent, both within the same religion and between different ones, represent a vast area of application of knowledge from various fields of science. The totality of the understanding of religious conflicts as a kind of social conflicts stems from the mutual conditionality of the development of the social, economic, political, cultural, spiritual vision of the modern world with religious beliefs and convictions.

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