

# РОЛЬ РЕЛИГИОЗНЫХ ЦЕННОСТЕЙ В СИСТЕМЕ СОЦИАЛЬНЫХ ВЗГЛЯДОВ.

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*Abstract: This article discusses the origins of the concept of "religion" and the role of the religious worldview in the lives of peoples. In the article, the author analyzes specific aspects of the religious worldview*

*Key words: religion, religious worldview, mythology, functions of religion, mentality*

Religion is a certain system of views, conditioned by belief in the supernatural, which includes a set of moral norms and types of behavior, rituals, cult actions and uniting people in organizations (church, ummah, sangha, religious community).

The religious system of representing the world (worldview) is based on religious faith and is associated with the relationship of a person to the superhuman spiritual world, a superhuman reality about which a person knows something, and to which he orients his life. Faith can be reinforced by mystical experience.

Of particular importance for religion are concepts such as good and evil, morality, the purpose and meaning of life, etc.

The basics of religious concepts of most world religions are written by people in sacred texts, which, according to believers, are either dictated or inspired directly by God or gods, or written by people who have reached the highest spiritual state from the point of view of each specific religion, great teachers, especially enlightened or initiated, saints, etc.

In most religious communities, a prominent place is occupied by the clergy (ministers of a religious cult).

Religion is the predominant worldview in most countries, most of the respondents identify themselves as one of the religions

The definition of religion is a controversial and complex issue on which scholars cannot agree on any one definition. Many thinkers have defined religion in their own way. As a result, there are, according to some estimates, more than 250 definitions of this concept, according to other estimates - up to 1000.

The variety of definitions of religion can be attributed to several types. In particular, the first approach to formulating a definition is to try to create a “universal statement”, a “true definition” of a certain “essence” of religion. The second argues that it is possible to point only to a number of scientifically recorded “dimensions”, social phenomena that are considered “religion” in a particular society. None of the approaches are free of criticism

In ancient times, there were several points of view on the origin of the word “religion”. So, the famous Roman orator, writer and politician of the 1st century BC. NS. Cicero believed that it is derived from the Latin verb *relegere* (to collect again, again discuss, again ponder, postpone for special use), which in a figurative sense means "reverence" or "treat something with special attention, respect." Hence the very essence of religion Cicero saw in reverence for the higher powers, the Divine.

The famous Western Christian writer and orator Lactantius (c. 250-325) believed that the term "religion" comes from the Latin verb *religare* (to bind, to bind), therefore he defined religion as the union of man with God.

Blessed Augustine understood the essence of religion in the same way, although he believed that the word "religion" came from the verb *reeligere*, that is, to reunite, and religion itself means reunification, the renewal of the once lost union between man and God.

The evolutionary approach distributes religions according to the stages of development, by analogy with the growing up of a person. So, G. Hegel classifies religions in accordance with the role they played in the self-realization of the Spirit:

Natural religions (are at the lowest level of development): sorcery, the religions of China, India (including Buddhism), the ancient religions of Egypt, Persia, Syria.

Spiritual and individual religions (located at an intermediate level): Judaism, ancient Greek and Roman religions.

Absolute religion (at the highest level): Christianity.

A similar classification is offered by the Orthodox theologian A. Men, putting forward the thesis that all religions are the prehistory of Christianity, preparation for it.

The geographic approach takes into account the historical and genetic links between religions. In particular, “Western” (Christianity, Islam, Judaism) and “Eastern” (Buddhism, Jainism, Sikhism, Taoism, Confucianism, Shintoism) are distinguished. You can also highlight the religions of Africa, America, Oceania and other regions.

The morphological approach, within which religions are divided according to the content, form and nature of the cult, attitude to morality, etc. In particular, depending on the object of worship, religions are divided into monotheism (monotheism), polytheism (polytheism), henotheism (hierarchy of gods and supreme God), atheistic religions (for example, early Buddhism, Scientology), suprateism (Shankara's monistic Hinduism, Hellenistic cosmism). The founder of this approach is E. Taylor.

The genetic approach takes into account the nature of the origin of religions, dividing them into natural (popular) and revelatory religions (personal religions). The first ones arise directly in society, not as a result of the activities of the prophets, they include primitive and tribal religions, many national

religions such as Shintoism or Hinduism. Revelatory religions are associated with the personality of the founder and the fact of supernatural revelation or illumination; these include Zoroastrianism, Buddhism, Christianity, Islam.

The historical approach links religion with the stage of development of society and ethnos. There are tribal religions (the earliest, which include animism, totemism, fetishism, magic), national (Hinduism, Judaism, Shintoism, Confucianism, etc.), world (supranational, including Christianity, Islam). A separate category is syncretic religions that have arisen as a result of mixing dissimilar religious elements belonging to different cultures (for example, Afro-Christian churches). It should be borne in mind that the same religion in different periods of time can act as national, and as world or tribal.

The chronological approach consists in dividing into “dead religions” (existing in the past) and “living religions” (now existing). Among modern religions, “new religious movements” are also distinguished into a separate category.

The social approach expresses the attitude of religion to the world, to man. Allocate peace-tolerant, world-denying and world-affirming. The religions of salvation are also distinguished, where the doctrine of salvation and redemption is strongly developed, according to which the salvation of a person after death is possible under certain conditions. In turn, the religions of salvation, based on the method and direction of the salvific outcome, are divided into three groups:

Theistic religions arose as religions of revelation and are based on the doctrine of the undivided power over the world of one living being - God.

Pagan religions arose in the process of the centuries-old history of mankind (natural religions) and recognize the principle of world justice as the supreme principle of the universe, according to which all awards and punishments that fall to a person's lot are deserved in one way or another. Such justice can be carried out, firstly, thanks to the universal law of justice.

Secondly, with the help of the will of the gods, which can be organized hierarchically and randomly, with or without a supreme god, dualistically (with good and evil gods), monically (with one divine principle) or pluralistically (with many interacting factors). In paganism, most often it is said about the power of many gods (polytheism), but an individual god (monotheism) can also be recognized, although in the latter case his power is not indivisible and is limited by other world forces.

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