The Influence of the Religious Worldview on the Cultural Development of Mankind

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ANNOTATION: *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*

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).

Other definitions of religion:

- confession of faith by means of external signs ;
- organized worship of higher powers. Religion not only represents a belief in the existence of higher forces, but establishes a special relationship to these forces: it is, therefore, a certain activity of the will directed towards these forces;
- spiritual formation, a special type of man's relationship to the world and himself, conditioned by the idea of therness as dominant in relation to the everyday existence of reality ;
- a system of human norms and values based on belief in a higher, superhuman order.

Also, the term "religion" can be understood in such senses as subjective-personal (religion as an individual "faith", "religiosity", etc.) and objectively general.

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.

Modern researchers often agree on the origin of the word "religion" from the verb religare.

In other cultures, the original meanings of the terms that denote phenomena corresponding to the phenomenon called the Latin religio are different. The corresponding term in Sanskrit is dharma - means doctrine, virtue, moral quality, duty, justice, law, model, order of the universe, etc. Most often this word is used in relation to to the folk way of life, means the sum of the rules that determine it. In relation to the phenomena widespread in elite circles, the Sanskrit moksa is used, which means the desire to leave everyday life, to rise above the cycle of existence, to get rid of the chain of birth and death.

In Islam, the name din is used, which originally meant power - obedience, customs, and later began to be used in the sense of unconditional obedience to Allah and his unlimited power, surrendering oneself to God, fulfilling religious precepts, and improving the sincerity of faith. Therefore, din began to mean: iman (faith, from the verb "believe, believe"), Islam (surrender to God, obedience, fulfillment of religious precepts), ihsan (earnestness, conscientiousness, sincerity - improvement in the sincerity of faith).

In Chinese, the word chiao, meaning "doctrine," is used to refer to what is called "religion" in European culture. In Japanese - shuke – "teaching" [15].

Functions of religion:

➢ Regulatory. Religion regulates the behavior of individuals and social groups, establishes a certain framework for human freedom.
➢ World outlook. Religion forms a picture of the world and a person's place in it, as well as a system of values.
➢ Compensatory. Religion helps a person to cope with social and psychological stress, calms, brings relief.
➢ Communicative. Religion provides the fellowship of believers within a religious community or organization.
➢ Integrating. Religion can be a factor of integration and social stability of a society united by a single faith. On the other hand, religion can

also serve as the strongest factor of separation, as evidenced by religious interstate and civil wars.

➢ Cultural. Religion contributes to the preservation and development of social and cultural heritage, while being itself an integral part of human culture [

Religious scholars note that so far there is no generally convincing answer to the question of what religion is . There are over five thousand religions. Religious scholar E.N. Vasilieva notes that the problem of creating a single capacious classification that would make it possible to streamline the diversity of religions lies, in particular, in the fact that the religions we know are so different that it is impossible to find a single basis for them, that is, common to all religions properties; in addition, religions are very dynamic objects, therefore any classification of religions, as they develop, will inevitably undergo changes; and, most importantly, the definition of religion is the most difficult question of religious studies, on which there is still no consensus among scientists.

There are several approaches to the classification of religions, none of which is generally accepted:

The normative approach is expressed in the division of religions into "true" and "false". This is the oldest classification, but it is very biased and biased.

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:

The religions of asceticism see salvation in the other world, where a person, according to their ideas, can access something that is inaccessible in the earthly. The path of asceticism, that is, the rejection of worldly goods and pleasures, is designed to take you beyond the limits of everyday experience, to overcome the power of the forces and laws of earthly existence. This category includes, in particular, Christianity.

Religions of escapism (from the English escape - to run away, to be saved, to free themselves) see salvation in a state of freedom from any kind of existence, believing that the material world cannot bring anything good in principle, and therefore there is nothing to strive for in this world, you can strive only for freedom from any aspirations (a state that, in particular, they are called nirvana, apathy, ataraxia, etc.). Buddhism belongs to this category.

Religions of heteronomy (from ancient Greek ἕτερος - "other", and νόμος - "law") assert that God has all the power in the world, therefore, in order to achieve salvation, a person must fully comply with the laws

and rules of conduct established by God. These religions include Judaism and Islam.

The phenomenological approach considers religions as an integral phenomenon of human life. The most famous is the phenomenological classification of the Dutch scientist G. van der Leeuw, who identified the following types of religions: the religions of solitude and flight (Ancient China and deism of the 18th century), the religion of struggle (Zoroastrianism), the religion of peace (found in any religion in the form of mysticism), the religion of concern, or theism (also does not have a specific form, but manifests itself in all religions), the religion of strength and form (Ancient Greece); religions of infinity and asceticism (religions of India); religion of emptiness and compassion (Buddhism); religion of will and obedience (Judaism); religion of greatness and humiliation (Islam); religion of love (Christianity).

The ethnolinguistic approach was formulated by Max Müller, the founder of the comparative method in religious studies, who believed there is a connection "between language, religion and nationality" and, accordingly, attributed to the Aryan (Indo-European) religions the religions of the Slavs, Germans, Celts, Persians, Greeks, Romans, along with the religions of India and the religions of the Middle East (Judaism, Christianity and Islam), based on the authority of the Bible, were called Semitic (Abrahamic) religions.

The statistical approach is based on empirical data, such as: the number of believers, their percentage of the total population, age and gender composition, and geographical distribution. It is used, in particular, when classifying religions according to the number of their followers. The problem with this approach is the need to develop a criterion for religiosity.

The state-legal approach distinguishes religions that are supported by the state and not supported by the state, as well as religions to which the state is neutral. There are religions that have the status of

state, and religions, the status of which is not enshrined in state documents.

The organizational approach is based on the division of religions according to the level of organization into rigidly centralized, weakly centralized and decentralized. According to the degree of maturity, religious organizations are subdivided into churches, sects and cults. Some religious organizations, in the process of formation, successively go through all three stages: from a charismatic cult through a sect to a church. (More ...)

The Church is the most mature type of religious organization, a social institution characterized by an authoritarian centralized hierarchical government, the presence of professional clergy, a clearly defined system of norms of religious morality, canon law, values and sanctions. The very fact of being born into a particular religious environment leads to membership in the church. In a number of cases, the church is closely associated with state power (the state church).

The dogmatic (doctrinal) approach orders religions on the basis of the principles of doctrine they share. There are several types of such classification:

In relation to the relation of the Supreme Being (God) to man. For example, in Buddhism, God potentially exists, but does not interact with man, does not punish or encourage. In Christianity, God exists, maybe sweat Potentially interact with a person, in the future can punish and reward. In Baptism, God is one with the human soul. In Islam, God is constantly close to a person, constantly dominates him and every minute evaluates all his actions.

By the presence in the doctrine of the possibility of separating the secular and spiritual principles. As Samuel Huntington noted in The Clash of Civilizations, in Catholicism and Protestantism, God and Caesar, ecclesiastical and secular, spiritual and material, are separated; in Hinduism, secular and spiritual authorities are also divided, but the competence of secular authorities is limited to the protection of religion. In Islam, Lamaism, Confucianism and Shintoism, there is no separation of spiritual and secular power. As Samuel Huntington put it, "in Islam, God is Caesar, and in China and Japan, Caesar is God".

By the presence or absence of the idea of a creator God. In metaphysical religions (which include Christianity, Judaism, Islam, Sikhism, etc.), it is argued that God the creator created our world, including man. In empirical religions (Buddhism, Taoism, Jainism, Shintoism, Confucianism, etc.), the presence of a creator God is either denied or does not play an essential role.

According to the explanation of the meaning and purpose of human life, proceeding from the forces that rule over the world and man, religions are traditionally divided into pagan and theistic.

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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