

THE RELIGIOUS FACTOR IN THE FORMATION OF THE REPRODUCTIVE CONSCIOUSNESS OF YOUNG PEOPLE

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Abstract: this article presents the religious factor in the formation of the reproductive consciousness of young people. Science, ideology, art, religion are specialized types of spiritual production and spiritual activity in society. The ideas about the world that religion gives are manifested in the human consciousness in illusions about the existence of superhuman principles that rule both nature and society. Therefore, it can be defined as an organized collection of teachings, beliefs, feelings and cult actions associated with a "supernatural" being.
Keywords: religion, factor, formation, reproductive, consciousness, youth, science, ideology, art.

РЕЛИГИОЗНЫЙ ФАКТОР В ФОРМИРОВАНИИ РЕПРОДУКТИВНОГО СОЗНАНИЯ МОЛОДЕЖИ

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Аннотация: в данной статье представлен религиозный фактор в формировании репродуктивного сознания молодежи. Наука, идеология, искусство, религия являются в обществе специализированными видами духовного производства, духовной деятельности. Представления о мире, которые дает религия, проявляются в человеческом сознании в иллюзиях о существовании сверхчеловеческих принципов, правящих как природой, так и обществом. Поэтому, ее можно дефинировать как организованную совокупность учений, верований, чувств и культовых действий, связанных со «сверхъестественным» существом.
Ключевые слова: религия, фактор, формирования, репродуктивный, сознания, молодежь, наука, идеология, искусство.

"Religion" (from Lat. Religio - piety, shrine, object of worship) is one of the forms of reflection of reality based on belief in the reality of the supernatural [1].

Religion is the object of study of a number of social sciences, each of which considers it from its own point of view.

In social philosophy, religion is viewed as a form of social consciousness, as a specific conceptual vision of the world, as a special way of knowing it. In particular, it is emphasized that the epistemological aspect makes it possible to single out two peculiar poles in the public consciousness: science and religion, which differ in the levels of reflection of reality. If science is based on the knowledge of the laws of nature, society, and man himself, then religion is based on a kind of reflection in the minds of people of the forces of nature and society, their own essence.

Science, ideology, art, religion are specialized types of spiritual production and spiritual activity in society.

The ideas about the world that religion gives are manifested in the human consciousness in illusions about the existence of superhuman principles that rule both nature and society. Therefore, it can be defined as an organized collection of teachings, beliefs, feelings and cult actions associated with a "supernatural" being. Because of this, religion is a complex form of human consciousness, which by its constituent elements involves the emotions and the will of a religious person into interaction [2].

It includes five elements in the structure of religion:

- the thought of a "supernatural" being;
- a feeling of reverence in relation to the "supernatural" being;
- religious symbols, which are designed to give an idea of the "supernatural" being, since it cannot be directly perceived by human organs, and through which a religious person establishes contact with this creature;
- ritual - special religious actions through which they turn to the deity;
- religious ministers and religious organizations through which a person communicates with the deity.

Thus, in the field of view of philosophy in the study of religion, there are such epistemological problems as the specificity of the religious reflection of reality, its adequacy and the content of religious consciousness.

Religious consciousness intersects with other forms of social consciousness: morality, art, science, politics, law. At the present stage, it is based not on the denial of secular culture, but on interaction with it. This means that a believer can be a secular person, be in society, live by its rules that do not contradict religious values, combine secular, social and confessional interests.

Religious relations are expressed in relation to the subject to God, are constructed in the image and likeness of real interpersonal relations and thereby contribute to the adaptation of believers to social interaction in reality.

The reproductive attitudes of young people are formed under the influence of social institutions that broadcast sociocultural norms characteristic of a given historical era and territory. Religious moral and ethical attitudes in the field of family relations have a significant impact on reproductive behavior.

The reproductive behavior of modern youth is determined by reproductive desires and attitudes, the formation of which is, to a certain extent, influenced by religious affiliation. Religious views have a particularly clear effect on the reproductive attitudes of young people professing Islam. In general, Islamic family values are similar, but in Muslim countries the marriage and fertility model is more stable, i.e. reproductive behavior patterns have changed little over time. What is holding back these changes - the "personal" religiosity of young people or the socio-cultural conservatism of the family structure as a whole, needs to be further analyzed.

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