

## DINIY MOTIVATSIYA VA PSIXOLOGIK FAROVONLIK: O‘Z TAQDIRINI O‘ZI BELGILASH NAZARIYASI NUQTAI NAZARIDAN

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**Annotatsiya.** Maqolada o‘z taqdirini o‘zi belgilash nazariyasi (Self-Determination Theory) doirasida diniy motivatsiyaning turi – ichki (avtonom) yoki tashqi (nazorat ostidagi) – psixologik farovonlik bilan qanday aloqadorligi tahlil qilinadi. Nazariy asoslar va xalqaro empirik topilmalar umumlashtirilib, diniy e‘tiqodning psixologik ta‘siri motivatsiyaning kuchiga emas, balki uning sifati va turiga bog‘liqligi asoslanadi. Avtonom diniy motivatsiya yuqori psixologik farovonlik, nazorat ostidagi motivatsiya esa ko‘proq ichki ziddiyat va past farovonlik bilan bog‘liq ekanligi ko‘rsatiladi. O‘zbekiston kontekstida bu masalani empirik tekshirish uchun metodologik yo‘nalishlar taklif etiladi.

**Kalit so‘zlar:** *o‘z taqdirini o‘zi belgilash nazariyasi, diniy motivatsiya, avtonom motivatsiya, internalizatsiya, psixologik farovonlik, identifikatsiya, integratsiya.*

### Kirish

Insonlar nima uchun dindor bo‘lishadi degan savol din psixologiyasining fundamental masalalaridan biridir. Bu savolga javob beruvchi an‘anaviy yondashuvlardan biri Allport va Rossning ichki (intrinsic) va tashqi (extrinsic) diniy yo‘nalish tushunchalaridir: ichki yo‘nalishda din o‘z-o‘zicha maqsad, tashqi yo‘nalishda esa boshqa ehtiyojlarni qondirish vositasi sifatida namoyon bo‘ladi<sup>1</sup>. Zamonaviy psixologiyada bu g‘oya Deci va Ryan tomonidan ishlab chiqilgan o‘z taqdirini o‘zi belgilash nazariyasi doirasida yanada rivojlantirilgan<sup>2</sup>.

Bu nazariya diniy sadoqatni statik holat emas, balki tashqaridan uzatiladigan e‘tiqodiy tamoyillar asta-sekin shaxsning qadriyatlar tizimiga singadigan dinamik internalizatsiya jarayoni sifatida tushuntiradi<sup>3</sup>. Nazariya doirasida ikki kalit tushuncha ajratiladi. Identifikatsiya – inson tomonidan biror qadriyatni shaxsan muhim deb ongli ravishda qabul qilishi; integratsiya esa — bu qadriyatlarning shaxsning o‘ziga xosligiga to‘liq singib ketishi va ularga mos ixtiyoriy xulq-atvorni shakllantirishidir<sup>4</sup>. Mazkur tezisning maqsadi diniy motivatsiya turining psixologik farovonlik bilan aloqadorligini umumlashtirish va uni mahalliy kontekstda o‘rganish yo‘nalishlarini belgilashdan iborat.

**Motivatsiyaning turi va uning sifati.** O‘z taqdirini o‘zi belgilash nazariyasiga ko‘ra, diniy e‘tiqodning psixologik ta‘siri dinga amal qilishga undovchi motivatsiyaning kuchiga emas, balki uning turiga yoki sifatiga bog‘liq<sup>5</sup>. Motivatsiya bir o‘qda joylashadi: bir tomonda to‘liq tashqi nazoratga asoslangan (masalan, jazo qo‘rquvi yoki ijtimoiy bosim), ikkinchi tomonda esa to‘liq

<sup>1</sup> Allport, G. W., & Ross, J. M. (1967). Personal religious orientation and prejudice. *Journal of Personality and Social Psychology*, 5(4), 432–443.

<sup>2</sup> Ryan, R. M., & Deci, E. L. (2000). Self-determination theory and the facilitation of intrinsic motivation, social development, and well-being. *American Psychologist*, 55(1), 68–78.

<sup>3</sup> Ryan, R. M., Rigby, S., & King, K. (1993). Two types of religious internalization and their relations to religious orientations and mental health. *Journal of Personality and Social Psychology*, 65(3), 586–596.

<sup>4</sup> Neyrinck, B., Lens, W., Vansteenkiste, M., & Soenens, B. (2010). Updating Allport’s and Batson’s framework of religious orientations. *Journal for the Scientific Study of Religion*, 49, 425–438.

avtonom, ichki qadriyatlarga asoslangan motivatsiya turadi. Bu o‘q bo‘ylab harakat – tashqi tamoyillarning asta-sekin ichkilashtirilishi – internalizatsiya jarayonining mohiyatini tashkil etadi.

Empirik tadqiqotlar mustaqil (avtonom) ravishda tartibga solinadigan dindorlik yuqori psixologik moslashuvchanlik va shaxsiy uyg‘unlik bilan bog‘liqligini ko‘rsatadi<sup>6</sup>. O‘smirlar va yoshlar o‘rtasida o‘tkazilgan tadqiqotlar ham avtonom diniy motivatsiya moslashuvchan axloqiy rivojlanish va ijobiy psixologik natijalar bilan aloqador ekanligini tasdiqlaydi<sup>7</sup>. Aksincha, ichki bosim (introyeksiya, ya‘ni aybdorlik yoki uyat hissi orqali tartibga solinadigan) va tashqi nazoratga asoslangan dindorlik past psixologik farovonlik bilan aloqador<sup>8</sup>.

**Asosiy psixologik ehtiyojlar va dinning roli.** Motivatsion nuqtai nazardan dinning jozibadorligi uning uchta asosiy psixologik ehtiyojni qondirish imkonini berishidan kelib chiqadi. Avtonomiya ehtiyoji diniy qarashlarning shaxsan ahamiyatli deb erkin qabul qilinishi orqali; kompetensiya ehtiyoji izchil axloqiy tamoyillar va aniq hayotiy yo‘l-yo‘riq orqali; aloqadorlik (relatedness) ehtiyoji esa diniy jamoaga mansublik va ijtimoiy qo‘llab-quvvatlash orqali qondiriladi<sup>9</sup>. Aynan shu uch ehtiyojning qondirilishi dindorlikning farovonlik bilan ijobiy aloqasini tushuntiruvchi asosiy mexanizm hisoblanadi.

Muhim jihat shundaki, Xudoni avtonomiyani qo‘llab-quvvatlovchi (autonomy-supportive) sifatida idrok etish va Uni nazorat qiluvchi (controlling) sifatida idrok etish bir-biridan keskin farq qiladigan psixologik natijalarga olib keladi<sup>10</sup>. Birinchi holatda din ichki o‘shish va xotirjamlik manbai bo‘lsa, ikkinchi holatda u tashvish va ichki ziddiyat manbaiga aylanishi mumkin. Bu farq dinning o‘zi emas, balki uni idrok etish va unga bo‘lgan motivatsiya turi hal qiluvchi ahamiyatga ega ekanligini ko‘rsatadi.

**Mahalliy kontekstda o‘rganish istiqbollari.** Yuqoridagi nazariy va empirik asoslar O‘zbekiston kontekstida ham tekshirilishi mumkin. Asosiy gipoteza quyidagicha shakllantiriladi: avtonom diniy motivatsiya psixologik farovonlik bilan ijobiy, nazorat ostidagi diniy motivatsiya esa salbiy yoki neytral aloqadorlikka ega bo‘ladi. Buning uchun SDT asosidagi diniy o‘zini-tartibga solish shkalasi<sup>11</sup> va psixologik farovonlikning standart o‘lchovi (masalan, Ryffning psixologik

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<sup>5</sup> Deci, E. L., & Ryan, R. M. (2000). The “what” and “why” of goal pursuits: Human needs and the self-determination of behavior. *Psychological Inquiry*, 11(4), 227–268.

<sup>6</sup> Walker, A. C., Hathcoat, J. D., Muñoz, R. T., Ferguson, C., & Dean, T. G. (2020). Self-determination theory and perceptions of spiritual growth. *Christian Higher Education*, 20, 240–256.

<sup>7</sup> Hardy, S. A., Nelson, J. M., Frandsen, S. B., Cazzell, A. R., & Goodman, M. A. (2020). Adolescent religious motivation: A self-determination theory approach. *International Journal for the Psychology of Religion*, 32, 16–30.

<sup>8</sup> Soenens, B., Neyrinck, B., Vansteenkiste, M., et al. (2012). How do perceptions of God as autonomy supportive or controlling relate to individuals’ social-cognitive processing of religious contents? *International Journal for the Psychology of Religion*, 22(1), 10–30.

<sup>9</sup> Van Tongeren, D. R. (2025). Existential motivations for religious devotion. *Philosophical Psychology*, 39, 151–174.

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<sup>11</sup> Ryan, R. M., Rigby, S., & King, K. (1993). Two types of religious internalization and their relations to religious orientations and mental health. *Journal of Personality and Social Psychology*, 65(3), 586–596.

farovonlik shkalasi) qo'llanilishi tavsiya etiladi<sup>12</sup>. Xorijiy shkalalar O'zbek tiliga ikki tomonlama tarjima usulida moslashtirilib, ishonchlilik va validlik tekshiruvidan o'tkazilishi lozim<sup>13</sup>.

### **Xulosa**

O'z taqdirini o'zi belgilash nazariyasi diniy motivatsiyaning psixologik ta'sirini tushunish uchun kuchli nazariy asos beradi. Yakuniy g'oya o'zgarishsiz qoladi: shaxs uchun muhim bo'lgani – u qanchalik dindor ekanligi emas, balki nima uchun va qanday motivatsiya bilan dindor ekanligidir. Bu esa diniy ta'lim va ma'naviy-ma'rifiy ishlarda majburlash va tashqi bosimga emas, balki shaxsiy ma'no va ixtiyoriy qabul qilishga asoslangan yondashuv psixologik jihatdan sog'lomroq natijalarga olib kelishi mumkinligini ko'rsatadi. Mahalliy empirik tadqiqotlar bu xulosalarni O'zbekiston sharoitida tekshirish va boyitish imkonini beradi.

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<sup>12</sup> Ryff, C. D. (1989). Happiness is everything, or is it? Explorations on the meaning of psychological well-being. *Journal of Personality and Social Psychology*, 57(6), 1069–1081.

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