
PSYCHOLOGICAL ASPECTS OF CONDUCTING A DIAGNOSTIC INTERVIEW IN THE FORMATION OF A RELIGIOUS PERSON AND HIS STUDY

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Annotation. This article discusses the individual-psychological, family, socio-psychological factors in the formation of a personality, as well as the issues of a fanatical person's worldview, intolerance towards those of other faiths, disregard for the opinions of others, and denial of alternative views. It also describes in detail the socio-psychological factors that influence the formation of a fanatical person, the psychological aspects of the diagnostic interview conducted with them, and the importance of this.

Fanaticism is known to have fueled sharp schisms, partisanship, factionalism, mass unrest, conflicts, and confrontations between various religions and social movements at all stages of human development.

If we define "fanaticism" from the perspective of social psychology, we understand it as "a person's blind spiritual devotion to someone who, under the influence of ignorance (inexperience), promotes a theory or idea, subordinating their perception and will to their leader and voluntarily renouncing their own identity. In turn, its psychophysiological basis is the law of strong inhibition of other nerve centers as a result of the gradual achievement of strong "dominance" (predominance) of one nerve center in the human brain."

Fanaticism is defined as "a strong belief in the correctness of certain ideas, complete devotion to them, a view of "other" and "different" ideas and an intolerant attitude toward them, a complete rejection of other sects and schools, and an inability to recognize them." A "fanatical person" is a person who creates difficulties, and in this context it is "a person who believes too strongly in the correctness of his own opinions and worldview, is intolerant of other people's beliefs, does not take into account and denies the opinions of others, always considers himself right and tries to prove his rightness in practice."¹

Personality development is the result of the simultaneous interaction of individual psychological, family, and sociopsychological factors. This process is closely linked to the individual's cognitive activity, emotional state, social experience, and characteristics of the social environment².

1. Individual psychological factors:

¹ Акромов М.Р. Мутаассиб шахслар билан ишлашда мутахассис шахсининг индивидуал-психологик имкониятлари "Жамоат хавфсизлигини таъминлашда профайлинг ва профайлер амалиёти: муаммо ва ечимлар" мавзусида халқаро илмий-амалий конференцияси материаллари. – Тошкент: Ўзбекистон Республикаси Жамоат хавфсизлиги университети, 2025. - бет.

² Karimova V. M. *Ijtimoiy psixologiya*. – Toshkent: O'zbekiston, 2010



Weak critical thinking – when a person has a low ability to analyze, compare, and justify information, they are easily influenced by ideas presented as rigid and absolute. In this case, flexibility of thought is low, and the person is unwilling to accept new information and alternative ideas.

Cognitive rigidity (inflexibility of thinking) – such people cannot accept a diversity of opinions and views and evaluate the world in terms of "black and white," "right and wrong." This is one of the main psychological indicators of fanatical thinking.

Emotional instability and psychological needs – when a person experiences high levels of anxiety and low self-esteem, they feel the need to rely on radical ideas that provide stability, order, and a clear truth. A fanatical idea appears as a "support."

Identity crisis – the inability to clearly define one's identity ("Who am I?", "What is my place in society?"), the inability to find meaning in life – draws a person closer to radical ideas. Such ideas provide purpose, confidence, and direction³.

A low level of education and religious and ideological illiteracy—an inability to discern primary sources, an inability to analyze texts, and simplistic views of social phenomena—create favorable conditions for fanaticism.

2. Family factors:

An authoritarian parenting style—strict control, punishment for freethinking—stunts independent thinking in children who grow up with the principle that "what parents say is always right." This leads to the rapid adoption of fanatical views.

A narrow communication environment in the family—if only one opinion on social, religious, or political issues prevails in the family, this limits the child's flexibility of thought. As a result, one-sided ideas appear to them to be the absolute truth.

Lack of emotional support – if affection, attention, and understanding are absent, a person feels undervalued. Fanatical groups seem attractive because they promise feelings of "love, affection, and dignity."

Social isolation or radical family values – some families instill complex, radical ideas from the very beginning. People raised in such an environment may perceive radical ideas as natural.

3. Socio-psychological factors

Group influence (conformism) – when a person feels part of a group, they accept its opinions without critical evaluation. Strict group discipline and an "us-versus-them" mentality are the main factors of intolerance⁴.

The information landscape and manipulation—one-sided information, disinformation, and extremist content online—have a powerful impact on the human mind. Constant repetition of information makes a person believe in this idea from within.

Social injustice and economic instability—when inequality, unemployment, or social violence grows in society, people are prone to radical ideas that offer quick solutions to their problems. Fanatical groups take advantage of this situation.

Cultural illiteracy or narrow-mindedness—a lack of openness to different cultures and views, and low tolerance strengthen the roots of fanatical thinking.

³ Abduqodirov A. *Mafkuraviy tahdidlarga qarshi kurashning psixologik asoslari*. – Toshkent: Yangi asr avlodi, 2015

⁴ Qodirova D. "Tanqidiy fikrlashning shaxs kamolotidagi o'rni". // *Pedagogika va psixologiya jurnali*, 2020, № 2.



Personal and social crises—when a person experiences loss, stress, or difficult social situations in life, they are often more inclined to embrace radical ideas, as such ideas promise a clear "solution."

4. Spiritual and value factors

Instability of the value system—if values are violated in an individual or society, radical ideas quickly take their place. Weak spiritual immunity—a lack of independent thinking, philosophical observation, historical knowledge, and religious literacy—are among the most favorable conditions for fanaticism.

Before studying fanatics and refining the psychodiagnostic interview method, the interview method is used to study the human psyche⁵.

The purpose and objective of the interview are defined. The subject and topic of the interview are selected, the time allocated for discussion of the topic is determined, interviews with individuals, groups, and teams are planned, and a question and answer procedure related to the subject under study is developed. The primary goal of the interview is to study changes in the human psyche during the process of solving a specific situation or problem. The interview elicits information about the thinking, intelligence, behavior, interests, knowledge level, beliefs, worldview, and will of people of different ages. The interview asks questions that are sequentially linked.

The correct use of the interviewing method and the achievement of expected results depend on careful preparation for the interview. The interviewing method requires the following conditions:

- The topic and content of the interview should be appropriate to the subject's developmental level and age.
- Questions asked of subjects during the interview should be carefully considered in terms of content.
- Interviews should seek detailed answers to questions, rather than brief responses such as "yes" and "no."
- The interview should not be too long to prevent subjects from becoming bored or tired.

Along with the aforementioned positive aspects of the interview method, there are also some disadvantages. Repetitive words and "confusing" phrases lead to rapid speech, abstract thinking, boredom, and failure. Furthermore, the lack of a uniform question and answer format makes it difficult for subjects to obtain detailed information, so other methods must be used.

Auxiliary Methods: Studying Fanatics and Conducting a Psychodiagnostic Interview⁶.

Diagnostic interview.

— The primary method of individual counseling should be aimed at determining a person's external and internal state.

— It should not be formal.

⁵ Акрамов М.Р. Замонавий шароитда мутаассибликни шакллантирувчи психологик омиллар. «Таълимда рақамли технологияларни тадбиқ этишнинг замонавий тенденциялари ва ривожланиш омиллари» мавзусидаги Республика миқёсидаги илмий-амалий, масофавий конференция материаллари (27 январ 2022 йил) – Т.: Риштон ХТБ 2022

⁶ Акрамов М.Р. Мутаассиб шахслар билан ишлашда мутахассис шахсининг индивидуал-психологик имкониятлари “Жамоат хавфсизлигини таъминлашда профайлинг ва профайлер амалиёти: муаммо ва ечимлар” мавзусида халқаро илмий-амалий конференцияси материаллари. – Тошкент: Ўзбекистон Республикаси Жамоат хавфсизлиги университети, 2025. - бет.



— The free and sincere nature of the conversation increases trust in the specialist (psychologist).

The first step in the diagnostic interview:

- identifying the person's complaints;
- understanding their past problems and their content (this should be done so that they can explain their condition in their own words);
- This will help determine the sentence structure the person uses when describing their suffering (so that the conversation is conducted in a common "language");

The second stage of the diagnostic interview:

- The moment when the person felt unwell (the last time) is determined, along with periods of improvement.
- The time of the problem (need, goal, motive) is determined: day, hour (if possible).

The third stage of the diagnostic interview:

- Key questions are asked to understand what happened during this period of the person's life (since the onset of the problem), their social relationships, and internal conflicts.
- Particular attention should be paid to their discussions of dramatic events and depression as simple experiences (no need to be subjective).

Step Four

- A retrospective analysis of life situations that could have caused the problem allows us to identify the causes of the disease in the prenatal period, childhood, adolescence, and adulthood.

The conversation will cover:

- Mental development during adolescence (development of a normal self-image)
- Their studies (thinking)
- Their success at work (life), etc.
- Their relationships with parents, siblings (risk factors for declining judgment).

Step Five

- A person's socio-psychological profile is determined based on emotional experiences and behavior;
- It is necessary to understand what the problem means to the person and how they experience it;
- By answering these questions, the person understands the meaning of life and also determines methods for an individual approach to the current situation.

The Importance of a Diagnostic Interview

- asks open-ended questions that require a response, but does not focus on them, merely pointing out a direction for reflection;
- an interview allows one to see (reconstruct) the life path that led a person to the problem.
- Elements of a diagnostic interview.
- During the interview, it is important to emphasize the need to stop abruptly when faced with internal obstacles. Pauses during the interview are a way to return to memories.

It is difficult to convince people with a biased attitude toward a problem that it may be caused by emotional factors. Developing critical thinking, increasing emotional resilience, and strengthening one's identity weaken the psychological roots of bias. Fostering information literacy, cultural tolerance, and independent thinking through education and upbringing strengthens a healthy worldview. Optimizing the social environment and group influence,



improving the information space, and ensuring justice and equality in society serve as social factors that reduce bias.

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