

EUROPEAN INTERNATIONAL JOURNAL OF PEDAGOGICS

VOLUME03 ISSUE07

DOI: <https://doi.org/10.55640/eijp-03-07-05>

Pages: 16-21



HISTORICAL AND THEORETICAL ASPECTS OF RESEARCHING THE FACTOR OF RELIGION IN THE SOCIAL LIFE OF THE COUNTRY

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ABOUT ARTICLE

Key words: Mentality, religion, conceptual, desecularization, deprivatization, religious renaissance, civiliography.

Received: 02.07.2023

Accepted: 07.07.2023

Published: 12.07.2023

Abstract: In this article, the historical-theoretical foundations of the study of the religious factor in the social life of the country are presented, the issues of the religious factor in the theory of modern civilizations, the actualization of the socio-political importance of religion, and the social nature of religion in historical processes are discussed.

INTRODUCTION

Undoubtedly, one of the main trends in the world is the identification of intersection points between religion and the state, value and spirituality. In the system of internal and external processes of the state, the phenomenon of religion has increasingly become an important object of historical and political discussions, and it is based on the identification of various social institutions through religious illustrations.

The guarantee of freedom of conscience in the historical conditions associated with the development of a legal state and a strong civil society, the rapid growth of the activities of religious organizations, the sharp increase in their number and, as a result, the influence of religion on society caused the effect to increase. Also, historical processes in the country require the formation of an adequate model of state-confessional relations, taking into account all the characteristics of New Uzbekistan.

This model should be developed, first of all, taking into account the worldview, thinking, socio-political and spiritual-ideological uniqueness of young people. "For this reason, people who consider themselves responsible for the spirituality, ideological and ideological education of our society, our youth - whether it is a neighborhood or religious organizations, law enforcement officers or creative intellectuals with great influence whether it is - they all should be especially active" [1], it is possible to understand how relevant the topic is.

- Literature review. Historical-theoretical and practical aspects of the factor of religion in society, its influence on the outlook and thinking of young people, the role of civil society in the processes of social cooperation are the focus of attention of many scientists and researchers in modern conditions. Among

the scientists from Uzbekistan, Kh. Polatov, G. Najimov, Sh. Yovkochev [2], S. Zorayev, E. Bobomurotov, N. Alimbetov, The works and scientific articles of U. Saparov, J. Tulenov, A. Choriyev, S. Agzamkhodjaev on the importance, content and essence of religious processes and tolerance in Uzbekistan and their influence on the social life of young people have been published. In the researches of M. Kyrgyzboyev, A. Muminov, I. Ergashev, N. Zorayev [3] and others, the development of democratic values in our country, the participation of young people in the formation of civil society, the aspects of the religious factor related to the state political system, and the national education of young people attention is focused on the issues of self-awareness.

Among foreign scientists, A.S. Agadjanyan, M.V. Dmitriev, Yu.I. Dubrovin, M.M. Mchedlova, D.A.Uzlaner's scientific research has investigated the role and importance of religion in the life of society and the state in the process of global transformation.

Although many scientific studies aimed at revealing some aspects of the issue have been carried out in the researches related to the influence of the religious factor on the thinking of young people in the democratization of the life of the state and society, today the role of religious elements in the processes of forming and developing the historical worldview of young people in the scientific field of our country not sufficiently researched in the community.

RESEARCH METHODOLOGY

Politics and religion, which are very complex subsystems of society, enter into relations in various mentalities, activities, culture, institutional formations and other social manifestations. The nature of the relationship between state and religion varies in many dimensions across time and space. In this regard, history shows many examples of close cooperation before unification and the separation of religion into various non-intersecting paths of community life.

Taking into account the many conceptual approaches to "politics" and "religion", it should be noted that in this study, politics is understood as a historical-social system that is implemented in the expression of interests and decision-making activities of social groups and individuals with the help of state power. Religion is considered and interpreted as one of the spheres of the spiritual life of society, implemented in individual or group forms, including institutionalized in the form of various religious associations, "the practical and inner development of the world" [4].

The current socio-political situation in the world is usually characterized by the active penetration of religion into the socio-political space. Today, religion is not only removed from the agenda, but with its help, efforts are made to understand and solve many social problems, including the so-called global threats. Sometimes it is recognized that only in religion, in its deep-rooted postulates, it is possible to make extreme conclusions from the axiological point of view and survive all the attacks of post-industrialism without falling into "barbarism and even brutality".

The actualization of the socio-political importance of religion leads to the need to understand its place and role in the general referent context, in this study we try to interpret the social nature of religion in historical processes, its interaction with social systems and events.

Since Peter Berger reconsidered his previous views and elaborated the thesis about the arrival of the era of "desecularization"[5], the reality of religious renaissance has become an important element of interdisciplinary research covering disciplines such as history, sociology, and political science. Despite the sometimes ambiguous nature of the manifestation of desecularization of the world and various results in the conditions of social modernization, it is precisely in the political sphere that religious revival is manifested as the most obvious and relevant trend in the current agenda. As X. Kazanova noted, "in the modern world, the thesis about the "privatization" of religion is no longer protected by

either normative or empirical evidence" [6]. According to J. Korma, "in the last few decades, religion has gradually penetrated our entire environment and, perhaps, has become one of our most important activities"[7].

Definitions actively included in the modern scientific lexicon: "desecularization", "return of religion", "deprivatization of religion", "religious renaissance" have become a sign of current social reality that requires special attention in the development of modern researchers. We can explain their importance by analyzing the reasons and specific features of the current revival of religion.

First of all, it should be noted that the phenomenon of religious renaissance is not directly related to the phenomenon of spiritual revival, although it has lines of intersection with it on a large scale. The return of religion to the state policy is primarily related to its (religion) deep social and cultural characteristics, and is also related to the ethnic factor of identification. It has long been known that religion has cultural and national criteria of identity. However, modern historical changes and trends in the world have revived the teleological interest in religion from the point of view of its civilizational significance.

One of the problems of the globalizing world, which unites and standardizes existence, is endangering the preservation of the identity of national (ethnic) communities. The blurring of national boundaries not only territorially, but primarily socio-culturally, stimulated the "genesis of anxiety about identity" and intensified the search for an ethnic principle that unites society. From this point of view, interest in religion arises from its internal possibilities of national and civilizational ties. Religion has historical inertia. Compared to other social phenomena, modernization affects it less. Or, interpreting M. M. Mchedlov's opinion: "there are basic values, long-term factors that have not changed over a long historical period, which are characteristic of many generations of a certain society, and are not only the most important, but also stable indicators of their identification also acts as" [8].

In the theory of modern civilizations, the factor of religion is considered in this role. Civiliography theorists recognize that civilization is the highest stage of development, representing the development of society from primitiveness to modernity. At the same time, the world society is a set of local civilizations distinguished by a number of characteristic criteria. Religion, at the same time, functions as a very important element of integration into a particular civilizational community. "The most important of all the objective elements defining civilization is religion" [9] -states S. Xantington.

Another reason for the increased interest in the civilizational features of religion can be understood in connection with the emergence of a tendency to transfer the ideological differences of global geopolitical communities to the plane of confessional emphasis. If half a century ago, due to the many interpretations of economics and human rights, the main points of disagreement that allowed to determine the relevance of certain subjects were expressed in socialist-capitalist terminology, in today's world this process has ended. In this regard, D.Kazarinova states: "With the collapse of the bipolar system and the global dominance of the dichotomy of communist and capitalist ideologies, geopolitical conflicts are often described in terms of a civilization united by religions and confessions" [10]. Thus, religion, or more precisely, confessional orientation, becomes one of the main criteria for determining "ours" and "others" in modern reality. We can observe such a picture, especially in the post-Soviet countries. In addition, the disappearance of the ideological antinomy of liberalism and socialism led to the fact that "without it, a significant part of humanity, which rejects liberalism, finds itself in a situation where hopes for the celebration of justice on earth are lost." Religion is aimed at filling this socio-ideological gap.

- Analysis and results. Thus, in the process of forming the modern conceptual foundations of relations between historical-political processes and religion on a global scale, human society, social and scientific

thinking gradually began to move to a fundamentally new system, in which the main criterion of religious policy is the public interest, the state and religion not mutual interests, but the freedom of worldview of each person was manifested in the personal right. Previous paradigms in the countries of the world reveal a number of common features with different specific forms and details: union of religion and state, dominance of a particular religion, disregard for individual rights, unequal position of religions, discrimination of "non-state" confessions and others. At the same time, in the "old" tradition, the main regulator of the relationship between politics and religion was the principle of interest and profit, broken by the will of the state and the monarch. It should be noted that the process of formation of international legal standards was not an evolution of the previous conceptual model, but a radical change of paradigms historically. The criteria of value itself, and then the principles of the relationship between the state and religion, have changed. Individuality, human rights, democracy, tolerance, non-discrimination, respect for all faiths have become priority values.

In the 20th century, a new hierarchy of values appeared in democratic countries: Man - Society - State, in which man stood at the top of the triangle. In such a paradigm, the main regulator of relations between a person, society and the state is law. The rule of law came to the fore in the religious-political front and became the main conceptual principle of religious policy formation. The main features of new models of religious politics are secularism, rule of law and freedom of conscience.

Scientific analysis shows that the supremacy of law in the field of religio-political relations means the superiority of legal norms over other regulatory historical factors such as traditions, cultural determinants and political interests. There are several key features of the rule of law in the field of religious politics:

1. Law is the main regulatory tool in building relations between two social systems (religion and politics);
2. The state must have a developed legal mechanism in the relevant field;
3. Law defines the limits of possible interaction between religion and politics;
4. The law defines the principles of the position of different denominations;
5. Law is the main criterion when conflicting situations arise in this area;
6. Compliance of the national legislation with the principles of international law;
7. Personal interests and human rights are priority.

As a result of the above, the interest in the civilizational aspects of religion is passing in various historical processes, and it justifies its specific criteria. The formation of international democratic principles in the field of religion can be interpreted in terms of human rights or state interests, personal beliefs or national traditions. Understanding the factor of religion within the framework of social regulation, which humanists strive for and determines the content of international legal norms in the field of freedom of conscience, leads to the protection of human beliefs (that is, the true essence of religion).

From the point of view of modern global problems, the intervention of religion in politics is more based on the ethno-social functions of religion. With this approach, identification with a particular religious movement function more as a commitment to cultural and civilizational foundations than to doctrinal beliefs. Thus, understanding the essence of religion in different conceptual approaches is a specific historical reality manifested in personal beliefs or ethno-national attributes, inner spiritual world or political means. As rightly stated by I.G. Kargina, in the conditions of religious pluralism, religious and civil rights, there is a danger of violation of freedoms and crossing of permissible boundaries, which leads to conflicts when it is necessary to protect the rights of religion and independence.

Conclusion. Thus, it is known from the historical analysis that the relationship between the state and religion in modern developed countries is based on two main principles - the principle of freedom of conscience and the principle of secularism of the state. Some researchers distinguish more aspects, but they somehow rely on these two main principles, which have become the conceptual basis of the religious policy of developed countries.

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