

Socio-Spiritual Factors Of Prevention Of Religious Xenophobia In Uzbekistan

Nasirova Aziza,

doctoral student (PhD), International Islamic Academy of Uzbekistan,
aziza.nasirova.84@mail.ru

Abstract: In this article, the author highlights the social and legal basis for preventing religious xenophobia in Uzbekistan, which is populated by representatives of multi-ethnic and diverse faiths. The article analyzes the reforms carried out in the religious and educational sphere of Uzbekistan. This, in turn, creates a solid foundation for combating the negative consequences of religious xenophobia.

Index Terms: religious xenophobia, tolerance, religious and educational, social and legal, religious organizations.

Many studies have been carried out by foreign experts on religious xenophobia and its prevention, but for scientists of our country this topic and direction is new. The research in our country mainly focused on aspects related to religious tolerance and solidarity of the nation in Uzbekistan, as well as national interests, spiritual changes and renewal, religious outlook and national self-awareness.

At the new stage of development of Uzbekistan several documents were adopted by President Sh. Mirzizoyev on strengthening the unity and religious tolerance of the nation. Including: "Strategy of action", created for 2017-2021, is devoted to the priority directions in the field of security, national harmony and religious tolerance, as well as in the deeply thought out, mutually beneficial and practical foreign policy item 5 of the decree on the further development of the Republic of Uzbekistan. Special attention is paid to "civil, nationalist and inter-confessional peace and harmony, strengthening state independence and sovereignty, increasing the country's role and role as an equal subject of international relations, entry into the ranks of developed democratic states, security, stability and formation of a comprehensive army environment on the sides of Uzbekistan" [1].

In addition, the decree of the president of the Republic of Uzbekistan "on measures to radically improve the activities of the religious-educational sphere"

was adopted, which served as a program for the implementation of reforms in the religious-educational sphere of Uzbekistan, which has reached a new stage of development. In particular, the following are the priorities of radical improvement of the activities of the religious and educational sphere:

- broad coverage of the essence of religion on the basis of the glorious idea of "anti-ignorance enlightenment", the fact that such qualities as kindness, peace and humanity are an expression of our modern values and the rapid organization of scientific and educational activities in this field;
- formation of conscious thinking of young people on the basis of in-depth study of the rich cultural heritage of our ancestors who made invaluable contribution to Islam and world civilization;
- to raise the level of awareness of the population, especially young people, about the true essence and goals of destructive alien ideas that put religion in a row with violence and bloodshed;
- to form an atmosphere of intolerance in society towards ideas that lie to our national and religious values;
- to further increase the sense of inviolability and participation of representatives of religious and educational spheres in ensuring tolerance, mutual respect, kindness, peace and harmony in society, stability of socio-spiritual environment;
- strengthening the material and technical supply of religious and educational organizations, appropriate promotion of the work of representatives of the sphere and social protection;
- to carry out information and analytical activities aimed at the early detection and prevention of a possible threat to the stability and freedom of the socio-spiritual environment in our society in the conditions of global warming;
- to improve the quality of education on the basis of the development of the harmony of religious and secular knowledge, to create a holistic system of training, retraining and professional development of qualified personnel in the religious and educational sphere[2].

Uzbekistan has always played a pivotal role in the history of its statehood in the ideas of harmony and religious tolerance of the nation. Naturally, the role of these factors in the development and prosperity of the country, where representatives of different nationalities and religions live peacefully. This, in turn, is important in the prevention of religious xenophobia and its negative consequences, religious extremism and terrorism in country.

Public policy in Uzbekistan is based on the support of peace and harmony of nations and religions. It should be noted that the special resolution "enlightenment and religious tolerance" was adopted at the plenary session of the UN General Assembly on December 12, 2018. The document developed by Uzbekistan was supported by the UN member states. The initiative to adopt this resolution was promoted by the president of Uzbekistan Shavkat Mirziyoyev at the 72 nd session of the UN General Assembly in New York in September 2017. The main goal of the resolution proposed by Uzbekistan is to provide education for all, eliminate illiteracy and ignorance. The document also called for "establishing tolerance and mutual respect, ensuring religious freedom, protecting the rights of the pious and preventing their discrimination"[3].

According to scientists, during its history in Uzbekistan there were no conflicting situations between representatives of different religions and nationalities. Friendship between religions is strengthened. It should be noted that a warm relationship was formed between them. From several centuries of experience it is also known that enmity and separation, lies and evil, dirt, false pretenses of extremists, rejection of pure reason and disrespect for national values, devastation and suffering are the cause.

From the Russian philosopher scientists K.Leontev proved these points with historical evidence: only the embodiment of different worldviews, national and religious values takes place there "the flowering of cultures", and the monotony in society causes its sagacity. The same "flowering of cultures" introduced the Muslim world to the world through the unification of representatives of different peoples and religions in one state on the basis of feelings of mutual respect and tolerance and a comfortable life[4]. Relying on the number of the population of the Republic of Uzbekistan up to 1 January 2009, about 92 percent of the country's population is muslims. The fact that in 2007 ISESCO awarded the city of Tashkent the title of the capital of Islamic culture became a great historical, cultural and educational event not only for Tashkent, but also for the people of Uzbekistan as a whole. In the issuance of such status, the contribution of the country to the historical, Islamic civilization and culture associated with the general, special, Islamic religion, the role of rules, traditions and values inherent in the islamic religion in the life of the people, the scientific and spiritual heritage left by the scholars of this country are taken into account. It is no wonder that the scientists of our country have made a significant contribution not only to islam but also to the development of the universal civilization since ancient times.

During the years of independence, a lot of scientific work was carried out on issues such as the religion of Islam, its essence, its role in the life of a person and society. Scientific research in this area is continuing consistently and systematically now. Independence created favorable conditions for the development of Islamic enlightenment. Masterpieces made by ancestors on the basis of the traditions of the Islamic religion have made an invaluable contribution not only to our country, but also to the world civilization. As a result of this, thousands of works are now enriching our modern scientific heritage. In addition, many of our holy shrines have been restored and, with their freshness, amaze not only the people of our country, but also the people of the world. Our cities such as Samarkand, Bukhara and Khiva, which received the status of "a museum under the open sky", are also included in the UNESCO list.

In today's global environment, the preservation of people's own national traditions, religious values is one of the main tasks of humanity. In the conditions of globalization, the process of politicization of religion is observed. The so-called "mass culture" phenomenon is trying to popularize cultures by destroying the national identity that exists today. In particular, the increase in the xenophobic and Islamophobic mood in the global environment is causing many conflicts and disagreements around the world.

The manifestation of religious xenophobia can come as a result of the fact that a representative of one religion considers his religion and views to be superior to other religions. If we take into account the origin of religious extremism and terrorism as a negative consequence of religious xenophobia, the creation of anti-Semitism is always important.

The world experience of religious extremism and the fight against terrorism shows that this problem can not be fully solved only by the use of military force. As long as the system of reproduction of them remains intact, the recorded threats are preserved. Religious extremism and terrorism are the important components of the reproduction system, the ideology of fanaticism and terrorism, their inspirers and promoters, the channels of dissemination of this ideology and the individuals affected by them[5].

The xenophobic mood always acts as a raw material to extremist ideas. Conducting propaganda against these factors gives an effective result. As the expert scientist asserted:

In this context, the correct organization of scientifically-based, technologically-regulated, information – ideological structure-counter-propaganda

work corresponding to the socio-political processes taking place in the world (adequate) plays an important role in preventing the spread of the ideology of religious extremism. Counter-revolutionary work is a specific manifestation of ideological struggle, a set of political, ideological propaganda and organizational measures aimed at neutralizing the information-roughing and psychological attack of the enemy forces[6].

It is notable that religion prevents the penetration of the xenophobic mood into Uzbekistan, prevents the spread of mutual negative propaganda among people, positively supports the formation of moral views of people on this issue.

Due to the interests of the national security of the Republic of Uzbekistan, ideological threats are extremely dangerous and delicate, and in conditions of active promotion and counter-propaganda aimed at ideological upbringing of the population, especially among young people, the following can be noted:

- formation of the culture of independent thinking in each citizen against the ideological influences carried out for merciless purposes, correct assessment of the existing spiritual and ideological threats, formation of the ability to draw appropriate conclusions and lessons from them;

- to teach to live constantly alert, aware and vigilant in relation to the growing ideological threats;

- to achieve a deep understanding of the meaning and validity of moral sentiments and concepts such as national values of citizens, patriotism, loyalty to the interests of the state and society, urges, shame and anxiety;

- prevention of neglect and apathy, education of vigilance and vivacity, perfection of a sense of belonging to the fate of the country[7].

Today, among the threats that negatively affect the spiritual life of the population of Uzbekistan, the ideas of religious extremism and missionary, as well as "mass culture" occupy a special place. In this context, propaganda work means a system of spiritual and educational activities aimed at ensuring a healthy ideological environment in the Republic, religious extremist movements in citizens, formation of ideological immunity from the aggression of missionaries and other foreign ideological centers, ensuring peace and stability of the country, awareness raising a sense of personal responsibility and dignity[8].

Of course, updates in the religious-educational sphere, reforms carried out in the Republic – in the improvement of literacy of people, representatives of the younger generation in these spheres require a high level of organization of activities of representatives of the religious-educational sphere in the quality of

qualifications, qualifications, samples. Rapidly developing, information exchange is one of the important issues in the rapid period, instead of negative actions, educational content, work on them, the formation of a rich national content of content that motivates the development of spiritual wealth. In this place, the following points have their own significance.

The multiculturalism of the Republic of Uzbekistan is a strong factor associated with the renewal and democratization of society, serving to the national self-realization and spiritual growth of the people, creating the necessary conditions and opportunities for integration of the country into the world community[9].

Among the educational tasks based on ensuring the diversity of cultures, the following can be counted::

- promote the deep and comprehensive assimilation of the culture of its people, which is a prerequisite for the integration of students into other cultures;
- formation of a positive attitude towards the cultural differences in the pupils of Uzbekistan, Central Asia. In general, the idea of the diversity of world culture;
- to create conditions for the integration of students into the culture of other peoples;
- formation and development of skills of interaction with representatives of different cultures;
- to educate the educators in the spirit of peace and tolerance.

The law of the Republic of Uzbekistan prohibits the activities of religious organizations, sectoral currents and others pursuing religious goals of political party and public movement of a religious nature, as well as branches and sections of religious parties established outside the Republic, contributing to terrorism, drug trafficking and organized crime. Also, religion is not allowed to use in propaganda against the state and society, inciting hostility of religions and nation, destabilizing social stability, causing panic among the population and other actions directed against the state, society and the individual[10].

It is clear from the information that Uzbekistan has a religious and national identity, has its own position against any manifestations of violence and illegal acts, which is determined by the laws of the state. The manifestation of religious xenophobia is also known to destabilize our country's balance of religious and national affiliation.

Conclusions:

In conclusion to the issue, it is desirable to emphasize the following:

- it will help us to understand the pronoun of the problems that are happening globally, regionally and nationally through the research of the problem of religious xenophobia in the era of globalism. Therefore, religious xenophobia, including xenophobia, is a complex of concepts that are motivated by negative actions, formed in the consciousness of a person, psychologically negatively oriented towards others.

- a set of negative ideas, thoughts and hardened concepts formed in the consciousness of a person, ultimately become a big problem and lead to actions directed against representatives of other religions, nationalities, languages. In this case, xenophobe is not a single person, but a group, acting as a team, there will be an impetus to fanaticism, violence, extremist and terrorist acts. Of course, the probability that a person in a xenophobic mood will mobilize his views and thoughts against others, those who are not like him, will be higher. And this, in turn, is caused by his narrow-minded mindedness, extreme closure to the study of relations between culture, religion, the scientist and the person, besides accepting them.

- tolerance is an anti-xenophobia concept, which means that a person is in a relationship with respect and reverence towards other representatives of culture, religion, race, nationality. As already mentioned, the ideas of tolerance are also formed on their own and do not manifest themselves in the behavior of a person. Its negativity also arises from its approach to knowledge, thinking, respect for the feelings of others, its desire to understand existence.

- it is important to note that Uzbekistan maintains its image and image in the quality of the country, which glorifies all kinds of teachings and views that lead to scientific enlightenment, the commonality of the nation and religion, high human qualities, in the period of escalation of various threats and hurdles.

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