



Trends in the Development of Religious and Religious Ideas in the Process of Globalization

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TRENDS IN THE DEVELOPMENT OF RELIGIOUS AND RELIGIOUS IDEAS IN THE PROCESS OF GLOBALIZATION

Abstract: The article offers the author's approach in interpretation of correlation processes between globalization and religion. The author makes a research of changes in religious conscience, identifies the circumstances of religiosity globalization and influence degree of multiculturalism ideas and politics of integration. The religious conscience is considered as globalizing in the contemporary terms. The religions get new characteristics that never had before, it means the syncretism of religious and secular values. The author points out a danger for preservation of religion in combination of religious and secular ideas with condition of abdication the first in favor of second. Also, the author highlights that globalization of religious conscience is a natural process, a feature of contemporary stage of religion evolution within the framework of globalization processes.

Keywords: secularization, secularism, the evolution of religion, globalization processes, religious consciousness, globalization, religion, state-religion relations, syncretism, confidence.

Introduction

The former totalitarian system was abolished and new independent states appeared in its place, and the ideological struggle in the territories of these countries (and even outside of them) became extremely intense. In this ideological struggle, the processes of globalization, the growth of worldly affairs and the interaction of religious and secular ideas in society have their place, and these countries have their own aspects and characteristics. In the conditions of building a new, secular state and democratic society, what are the sources and social foundations of religious ideology, how does the relationship with secular ideologies differ from the time of the former totalitarian regime, and what factors are related to the principles and trends of their mutual relations are of great theoretical and practical importance. By objectively and philosophically analyzing these problems, it is possible to optimize the relationship between secular and religious ideas, and to effectively use their cooperation for the perspective of society.

Materials and methods

The purpose of this study is to justify the place and role of religious and religious ideas in social life during the process of globalization. In this study, the main methodology of scientific knowledge was historical and logical, individuality,

specificity and generality, analysis and synthesis, induction and deduction methods. The author conducted a sociological study among the population belonging to different groups in order to draw reliable conclusions about the factors of formation of religious and secular principles in the minds of the population of different nations in the current globalization conditions, he conducted interviews with them, from his experiences in his daily life, we also used materials. The results of the specially designed questionnaire were analyzed in comparison with other materials, and reliable scientific and theoretical conclusions were drawn.

The theoretical framework was developed by S.M. Arifkhanova, P.J. Abdullakhanov, B.M. Bobojanov, Z. Alimova, T. Karim, V.M. Mejuev, Sh. Evkachev, I.Kh. Yakubov, S.P. Stumpf, I.B. Authors such as Sepkova, Erofeeva K.L., Izluchenko T.V., Kosichenko A.G., Lobovik B.A., Minchenko T.P., Omarova Z.U., Ponkin I.V., Ponkin I.V., Sprygina E.A., Subbotin E.V., Tetyuev L.I., Ursul A.D., Habermas Y., Elbakyan E.S., Yatsenko M.P. applied to scientific works. In particular, Mahmud Khatami: "Undoubtedly, the divine gospel is beyond the boundaries of space and time, but we exist in space and time. Hence, our understanding and imagination cannot go beyond space and time. Our understanding of divine law is limited by space and time, and our conception of the book of creation (kniga tvorenia). Knowledge changes as follows: people and scientists have one idea during a period of time, and at another time their ideas change and even deny their previous ideals and come up with new ones" [1, p 242]. From this point of view, these articles analyze the development trends of religious and religious ideas in the process of globalization and the mutual harmony of religious and secular ideologies.

Discussion and results

Globalization means an incomparable acceleration of the pace of life. Also, globalization is a process that leads to cultural, spiritual, and economic integration of nations and peoples, countries. The development of today's world occurs under internal and external factors. Internal and external factors are mainly influenced by the media. In particular, information exchange is developing through mass media - radio, television, newspapers, magazines and the Internet. According to scientists, a person receives 85% of information by seeing, and the remaining 15% by hearing. Therefore, the role of television and the Internet in this place will increase more than ever. For example, the opening ceremony of the 2002 Sydney Olympics was watched live by 3 billion 600 million people from the world's population. Let's pay attention to the data collected by the Russian scientist Yu. Kashlev: Humanity entered the 21st century as the owner of 2.2 million radio receivers and 1 billion 200 million television sets. It was unimaginable 30-40 years ago.

At present, religion is one of the most important phenomena of modern society, and its life activity is influenced to a certain extent by globalization processes. Despite

the principle of secular treatment in secular countries and the desire of secular countries to reflect the principle of secular states, there is an increase in religiosity and an increase in one or another religious education provider. Consolidation and integration in economy, politics and social relations did not affect the spiritual area. In turn, the state affects the character of religious relations and the nature of religious relations. The problem of the impact of globalization on the development and current state of the religious consciousness of believers in Russia today is important for many studies [2], T.P. Mingchenko [6], A.G. Kosichenko [4], Es Elbakyan [15]).

However, there is a dearth of studies considering religious consciousness as religious consciousness regardless of religious affiliation. In our opinion, it is necessary to form an objective representative of the processes of globalization in the religious sphere, to realize religious relations and to determine the characteristics of the processes of globalization in the religious sense itself. In the modern world, religious consciousness associations, under the influence of global consciousness, the existing trends of multiculturalization and integration policy are formed [2, p. 9]. In order to prove the changes in the religious consciousness of globalization in the modern world and to determine the changes that are being carried out to the religious consciousness, we will determine the factors that affect the religious consciousness and determine the factors of the development of the tendencies of the consciousness in the current conditions.

Globalization is a process that occurs in the modern world community and is characteristic of its real development. The main trends of the nature of globalization are the integration and merging of representatives of other cultural and religious traditions (Islam, Buddhism) into the Western model of economic development and politics. The objects of globalization changes are not only economic and political subjects, but also social, as well as spiritual and religious spheres of human activity.

Globalization is a controversial process, but it cannot be identified with Westernization, although, of course, much of the changes that globalization brings about have to do with Western values. Globalization associated with the era of modernity, which has arisen as one of the manifestations of the systemic crisis of man-made civilization, acts as an attempt to overcome this crisis [16, p.119]. Many of the phenomena that have occurred as a result of the changes of globalization are the result of these changes and the solutions to the problems that have arisen. Globalization threatens the existence of religion, destroys the political ideologies that support it, and the socio-economic systems that have developed in the modern world. Therefore, there is a method of struggle for religion in modern conditions, which includes physical confrontation or union with secular values [10, p.42-43]. Both options occur in social reality: Islamic terrorism and Euro-Islam. However, in order to maintain itself as a unique phenomenon, religion seeks to connect these paths of the next existence.

Thus, the religious consciousness, which is experiencing its own changes due to globalization, becomes globalized to adapt to new living conditions and reduce inter-ethnic and inter-religious tensions in the world [2, p.8]. Secularism as a principle of state-religion and inter-religious cooperation is a characteristic feature of the modern development of society. Secularization processes are to some extent based on secularism. However, secularism, I.V. Ponkin is not the same as the concepts of "opposition to religion" and "atheism" in public policy [8, p. 14-26]. Secularism in society as a principle of state-religion policy is implemented within the framework of non-religious worldviews of the state, different levels of religiosity (church) and religious associations as independent entities.

At the same time, the implementation of the principle of secularism does not mean that the state is neutral towards religions. Religious associations are full participants of social life [6, p. 32]. Religions, while striving to maintain integrity and full participation in the socio-political life of society, inter-religious relations, cannot deny the existence of globalization and do not take into account the conditions of the modern world order in their activities, because this leads to isolation and loss of socio-political and economic influence. causes hardening.

It is important for religions to determine self-defining modern development trends, form the goals and objectives of their activities based on existing conditions, in order to preserve their uniqueness and originality. For believers, it seems necessary to change the way of thinking, religious consciousness. Globalization of religious consciousness should be able to accept and process new conditions of life, as well as change important features under their influence.

It is worth noting that religious consciousness acquires features of globalization as a result of solving the internal and external resistance of religion to the unifying processes of globalization [3, p. 47]. Religious consciousness globalizes, resists and reworks rules that cannot be rejected in order to be competitive in the face of other religions.

In the conditions of global unification and integration, religion strives to preserve its identity and characteristics not only externally, but also in the internal spheres of religious activity and religious consciousness.

The consciousness of the religious remains and is the bearer of dogma, theology and philosophy, but it acquires new characteristics characteristic of historical development. For the current situation, it is globalization changes. The ideas of globalization, the proclamation of the principles of unification and integration are not alien to religions, especially world religions. The creeds of world religions contain rules that guide believers to unite the activities of the world community. For example, a statement that a certain religion (Buddhism, Christianity, Buddhism) is a religion for all people, regardless of nationality and geographical location. The only difference is

that in the understanding of religion, unity should be done not under secular norms and political obligations, but under its ideas and rules. In the conditions of globalization, religion did not give up the ideas of proselytism, but, using modern information opportunities, realized the syncretism of religious norms and features of globalization, and began to spread dogma in new ways (mass media, Internet resources). previously non-traditional areas for him. This situation is vividly illustrated in Islam, which has spread to Europe and America. However, at the same time, the religion often loses its followers in traditional areas (Catholicism in Europe).

The ideas of globalization are characteristic of world religions, especially Christianity and Islam, and are embodied in the desire to unite the whole world under their values and norms. The existence of common tasks and methods of activity among religions leads to increased competition for "souls" among them and the desire to make a more useful "offer" to potential followers. Such a syncretic existence of religion and globalization, on the one hand, leads to a fusion of religion and a globalizing religious consciousness, in which religious values are lost without demand.

Religions must change their beliefs to maintain their political and social status. This is characteristic of liberal theology (liberal theology in Protestantism and Euro-Islam). On the other hand, religion will have the opportunity for global proselytizing, because it will be more accessible in terms of information and worldview to the general population. In our opinion, the modern relationship of religion with the globalized world is the next stage in the evolutionary development of religion, in particular, religious consciousness. A characteristic feature of this stage is the abandonment of certain rules that are not fundamental to religion in order to strengthen its socio-political and economic influence, including its influence on the population.

There is a shift from qualitative to quantitative transformation. Religions, as a rule, re-develop the norms of behavior of believers and priests, the rules related to the person and responsibility for sin. For example, in public places, Muslim women stop wearing a headscarf, but at the same time they pray in the prescribed manner. In the conditions of globalization and the convenience of religion, there is an increase in religiosity, traditional national values derived from religion are preserved, due to their absence, they can be lost as a result of the rejection of their carriers. Analysis of the current situation in state-religion and inter-confessional relations allows to note that the participants of these relations have a globalizing religious consciousness. Globalization changes the economic, political, cultural and informational environment of a person, leads to the strengthening of relations between countries and communities in the field of realizing their national interests. Globalization leads to standardization [15, p. 149-162].

However, with such forced syncretism, there is a danger of losing the values of religion and globalization, the principle of secularism and religious identity. A limit

must be set for religion to give up its values in favor of the demands of globalization while preserving its essence.

For this, it is important to reject the identification of globalization and secular culture, because globalization, unlike secularism, does not mean the creation of a new global culture, a radical restructuring of consciousness and the creation of a universal worldview [3, p. 68-82].

However, according to J. Habermas, the principles of secularism and modern secularization are universal categories capable of focusing on religion and religious values, which are more demanding and competitive with modern Western society.

Globalized society is a system that does not assume the existence of God and operates on the basis of his self-sufficiency [12, p. 71-78].

Consequently, in modern times, the religious mind turns into a mind that adheres to worldly standards and rules. In modern society, religion can be preserved as one of the ethical and moral systems and exist within the general secular culture, or it can completely lose its importance for modern man.

According to this concept, secular consciousness should become a universal consciousness, a way of thinking, an individual's life, which is necessary for modern society at the stage of globalization [14].

Conclusion

In our opinion, secularism does not have the most important information for the progressive development of society (transition from generation to generation, stability of axiological systems, integration of society into sustainable education).

Secularism is in demand as a principle of state-religious relations, because on its basis it is possible to implement a full-fledged dialogue between the state and various religious associations. In this case, secularism, announcing the universal norms and rules of activity, serves as a platform for interaction and solving problems that are relevant for modern society.

Modern conditions affect all participants of state-religion and inter-religious relations, religious consciousness. It is impossible to ignore the processes of secularization. As a result of the need to adapt to new life conditions, religious consciousness acquires the characteristics of the world community in the conditions of globalization.

This allows its carriers to become full participants in social processes. At the same time, religious values and with them moral and ethical norms and rules are preserved. In conclusion, it should be noted that the analysis of the globalizing religious consciousness made it possible to distinguish the following interrelated aspects:

- 1.** Globalizing religious consciousness is the result of the natural development of religion and the influence of globalization.

2. Globalization of religious consciousness is a feature of modern society and reflects its trends and perspectives in the spiritual sphere.

3. In order for religions to fully participate in state-religion and inter-religious relations, it is necessary to change their attitude to the ongoing processes of globalization through religious consciousness.

4. The conditions of existence, the emergence of worldly values lead to the development of a globalizing religious consciousness, which is a natural evolutionary stage of the development of religion.

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