



THE ERA OF GLOBALIZATION AND RELIGIOUS XENOPHOBIA

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Abstract: This article analyzes the issues of manifestation of religious xenophobia in the era of globalization. In today's period, research within the framework of this topic plays an important role. The article mainly covers the main aspects and conclusions of the dissertation entitled "Religious xenophobia and features of its manifestation in the era of globalization" and serves to form a holistic picture in the reader on the topic. In particular, the article covers such issues as the relevance and necessity of the topic of the dissertation, the degree of study of the problem, the tasks of the study, the scientific novelty of the study, the practical result of the study, the scientific and practical significance of the research results and so on.

Key words: Religious xenophobia, globalization, islamophobia, religious freedom, confessional, culture of communication.

INTRODUCTION

One of the main causes of religious and ethnic conflicts in the world is religious xenophobia (greek. xenos - a stranger; phobos – fear) – fear of other religions, beliefs and cultures is caused by negative attitudes resulting from unfounded fears. It has been observed that two-thirds of the conflicts in the 20th and 21st centuries are caused by misunderstandings and fears (phobias) related to religion and racial affiliation. The scale of the problem threatens not only the security of states, but also human lives, as well as prosperity and development. For this reason, a scientific conceptual study of the manifestations of religious xenophobia is actual.

The fact that there are cases of inability to rationally accept the peculiarities of other religions, cultures and races in the world requires a scientific, theoretical and methodological study of the genesis of xenophobia, the features of manifestation and the religious-enlightenment basis of prevention. In the study of the problem of xenophobia, research has been conducted in the fields of philosophy, history, pedagogy, psychology, law, religion, which shows that it has a coverage based on an interdisciplinary approach. For the sustainable development of interreligious relations in the era of globalization, it is necessary to study the dynamics of behavior based on unfounded and artificial fears on the basis of religious xenophobia, identify mechanisms to prevent it, develop a scientific-theoretical basis taking into account specific and mental characteristics.

In recent years in Uzbekistan, a special attention is being paid to inter-religious tolerance, ensuring harmony between people, the priority of national and religious values, the formation of a healthy worldview among young people, and “the fight against ignorance through enlightenment”. Training of qualified specialists and conducting scientific research are considered to be important issues in the implementation of these tasks. Ensuring socio-political, religious stability, prevention of religious xenophobia, Islamophobia, extremism and terrorism, “raising public awareness, especially

among young people, about the nature and purpose of destructive ideas that equate religion with violence and bloodshed”¹ have been identified as a priority tasks in Uzbekistan, where representatives of different nationalities and religions live.

The following dissertation serves to the implementation of the certain tasks mentioned in the Decree №5847 of October 8, 2019 "On approval of the Concept of development of the higher education system of the Republic of Uzbekistan until 2030", №5416 of April 16, 2018 "On measures to radically improve the activities of the religious and educational sphere", №UP-5542 dated September 19, 2018 "On enhancement of procedure for release from criminal liability of the citizens of the Republic of Uzbekistan, on delusion who appeared as a part of terrorist, the extremist or other prohibited organizations and groups”, and the Decree №466 of the Cabinet of Ministers dated June 22, 2018 "On measures to organize and support the activities of the International Islamic Academy of Uzbekistan".

Level of study of the problem. Some studies have been carried out in connection with the emergence of religious xenophobia in the history of mankind and its broader manifestation in era of globalization. The study of xenophobia in psychology is based on the views on the systematization and classification of "phobia". According to the results of this research, in addition to neurotic fears, there are opinions that there is a type of fear that is manifested in social relations, classified in the form of "ourselves" and "others"². Later, xenophobia started to be researched in conjunction with similar, logically close phenomena, like – religious separatism, ethnocentrism, dogmatism, in-group favoritism³.

The study of foreign literature in Western language within the scope of the research topic is of great importance. In the works of a number of researchers, such as R. Augustine, J. Augustine, B. Bahler, D. Hall, B. Rayney, J. Pillay issues such as the origin, causes, religion and forms of manifestation of racial xenophobia were analyzed⁴.

It is noteworthy to name the scientists of the Commonwealth of Independent States who have researched the problem of xenophobia from, a religious-social, psychological, pedagogical, philosophical point of view like, G. Engelgardt, A. Krymin, A. Makarchuk, A. Slezin, A. Astaxova, G. Soldatova, Dj. Mutagirov, G. Sagalakova, L. Apanasyuk, O. Shevchenko, V. Mukomel, N. Radjabov A. Shtemberg⁵. The research of these scientists examines the causes of the problem of xenophobia, its reflection in historical processes and the reasons that socio-economic and demographic factors also play a role as a result of globalization.

¹ Decree of the President of the Republic of Uzbekistan № PF-5416. On measures to radically improve the activities of the religious and educational sphere // <https://www.lex.uz/docs/3686277>

² Шевченко О. Ксенофобия: сущность и виды в эпохи домодерна, модерна, позднего модерна. Автореф. дисс. ... докт. филос. наук. – Ростов н/Д, 2014. – С. 5.

³ The favoritism in the group is considered a social psychological phenomenon, the absolutization of one's own group against other groups.

⁴ Augustine R., Augustine J. Religion, race, and the fourth estate: xenophobia in the Media ten years after 9/11. The Tennessee Journal of Race, Gender, & Social Justice. // Volume 1 Spring 2012 Number 1. – P. 41. // Bahler B. Religion, Race, and Racism: A (Very) Brief Introduction // June 1, 2020. – P. 89. Hall E. Understanding Cultural Differences: Germans, French and Americans. Intercultural Press, 1990. – P. 196. // Rainey B. Religion, ethnicity and xenophobia in the bible a theoretical, exegetical and theological survey. UK. University of Oxford, 2020. – P. 322. // Pillay J. Racism and xenophobia: The role of the Church in South Africa. – Pretoria, 2017. <http://dx.doi.org/10.4102/ve.v38i3.1655>

⁵ Крымин А., Энгельгардт Г. Исламофобия // Отечественные записки. 2003. – № 5. – С. 41–49; Раджабов Н. Исламофобия в западной Европе и ее влияние на политические процессы в Центральной Азии. Автореф. ... канд. полит. наук. – Душанбе, 2016. – 24 с.; Мутагиров Д. Демократия как универсальная ценность. Курс лекций. – Москва: Логос, 2014. – 560 с.; Шевченко О. Ксенофобия: сущность и виды в эпохи домодерна, модерна, позднего модерна: дисс. ... докт. филос. наук. – Ростов на Дону, 2014. – 410 с.; Слезин А. За «новую веру». Государственная политика в отношении религии и политический контроль среди молодежи. – Москва: Академия Естествознания, 2009. – 222 с.; Противодействие ксенофобии и этнической дискриминации – Москва: Московская Хельсинкская группа, 2006. – 128 с.

Arab researchers Muhammad Abu Zahra, Muhammad Said Ramadan Buti, Muhammad Ghazzali, Muhammad Juhani have focused on such issues as the relations between religions, religious tolerance based on the religion of Islam, the peculiarities of religions, spiritual perfection of a human, the priority of universal qualities in their works⁶.

Issues such as the priority of the ideas of tolerance in the socio-political, religious and enlightenment life of Uzbekistan, ensuring freedom of conscience, strengthening friendly interfaith relations, improving the culture of interreligious dialogue are considered to be the priorities of state policy. The foundations of tolerance are important factors in preventing the religious xenophobia. During the years of independence, various researches in this area have been conducted by local scientists. In particular, several books and articles by prominent scholars such as Sh.Yovkochev, B.Babadjanov, Sh.Madaeva, A.Ochildiev, Sh.Goibnazarov, Z. Islamov, D.Raximjanov, I.Khujamurodov, U.Khasanboyev, K.Komilov, A. Tojiyev, M.Abdukhamidov are noteworthy⁷. Throughout the history of its statehood, Uzbekistan has always paid special attention to strengthening interethnic harmony and promoting the ideas of religious tolerance. From the analysis of the above-mentioned research, it can be concluded that in Uzbekistan, in the era of globalization, no special research has been conducted to shed light on religious xenophobia and its manifestations. This, in turn, led to the selection of the subject as an object of scientific work.

The scientific novelty of the research is that:

historically, xenophobia as a phenomenon has been a natural process for all peoples and tribes to maintain their territorial integrity, and in the age of globalization, religious segregation, ethnocentrism, group favoritism, and bigotry have become major factors in conflicts between religions and nations;

in studying the historical causes of religious xenophobia, its negative aspects, such as religious doctrine and the division of communities into "ourselves" and "others", are based on historical and factual data from the XI-XIII th centuries European Crusades and the XVI th century "Bartholomew's Day" massacre in France;

in the context of globalization, the symbiosis of religious xenophobia with events such as extremism and terrorism has been proven to increase the dynamics of destructive behaviors associated with islamophobia;

religious-enlightenment education has been found to be one of the most effective tools in preventing the emergence of the concepts of "religious fanaticism" and "absolutism" in the minds of individuals, which form such subjective factors as "chosen nation", "absolute true religion" based on religious xenophobia.

The practical result of the research:

the essence of religious xenophobia, its historical roots, the features of its manifestation in the era of globalization and its types such as anti-Semitism, Christianophobia, Islamophobia were

⁶ Shak'a M. Islam bila mazahib. – Kair, 1991. – 128 s.; Jaliy A. Dirosot al-firaq va at-tarix al-muslimun al-xavorij va ash-shi'at. – Ar-Riyod: Markaz al-Malik Faysal li-al-buhus va-d-dirosot al-islomiya, 1998. – 84 b.; Muhammad Said Ramazon Butiy. Mazhabsizlik bid'atdir / Tarjimon – Alouddin Xofiy. – Toshkent: Hilol-nashr, 2013. – 186 b.; Juhaniy. Al-Mavsu'at al-muyassara fi-al-adyon va al-mazohib. – Ar-Riyod, 2000. – 244 b.

⁷ Yovqochev Sh., Babadjanov B., Rahimjonov D., Abdusattorov A., Soliev A. Islom va hozirgi zamon. –Toshkent: Toshkent islom universiteti, 2009. – 206 b.; Madaeva Sh. Identiklik antropologiyasi. Monografiya. – Toshkent: Noshir, 2015. – 120 b.; Ochildiev A. Mafkuraviy tahdidlar va g'oyaviy tarbiyaning dolzarb masalalari. Ma'naviy va diniy yetuklik – davr talabi. / To'plovchilar: Islomov Z., Shojalilov Sh. – Toshkent: Toshkent islom universiteti, 2009. – 444 b.; Ochildiev A. Bag'rikenglik – barqarorlik va taraqqiyot omili. – Toshkent: Toshkent islom universiteti, 2007. – 120 b.; G'oyibnazarov Sh. Xalqaro terrorizm: ildizi, omillari va manbalari. – Toshkent: O'zbekiston, 2013. – 308 b.; Xo'jamurodov I., Abduraimova M. Siyosat, din va milliy o'zlikni anglash. – Toshkent: Falsafa va huquq nashriyoti, 2010. – 170 b.

studied thoroughly in the example historical processes, such as the “Crusades” and the “Bartholomew's Day”;

through the study of the problem of religious xenophobia in the era of globalization, attention is focused on understanding the root problems that are occurring globally and regionally, a scientific-theoretical analysis of the reasons why it also influences the trend of religious-social relations;

theories on equality of people regardless of religion, language, nationality, race, culture of interreligious dialogue, interethnic harmony, raising the morale of young people and strengthening ideological immunity are systematically given;

proposals and recommendations on strengthening the ethno-confessional relations in Uzbekistan and the formation of a culture of interreligious dialogue, the promotion of the principle of religious tolerance as a key factor in the prevention of religious xenophobia have been developed.

Reliability of the research results. Reliability of research results is elucidated through the number of articles published in proceedings of national and international scientific conferences, special journals listed in the SAC and articles published in foreign scientific journals, preliminary results of the dissertation are explained by the fact that it is implemented in practice and duly approved by the competent authorities.

The scientific and practical importance of the research results. The results of the research can be used to study the history of world religions, the nature of extremism and terrorism, the priority of tolerance against religious xenophobia and Islamophobia, religious freedom in the Constitution of the Republic of Uzbekistan, law on “Freedom of Conscience and Religious Associations”.

The practical significance of the research is elucidated by the creation of textbooks and manuals in higher education, including the subjects “The history of world religions”, “Islam and modernity”, “Fundamentals of building immunity against religious threats” taught at the International Islamic Academy of Uzbekistan, and usage of dissertation materials in teaching special subjects.

Implementation of research results. Based on the scientific results of research on religious xenophobia and its manifestations in the era of globalization:

As a phenomenon, xenophobia has historically been a natural process for all peoples and tribes to maintain their territorial integrity, and in the age of globalization, religious segregation, ethnocentrism, group favoritism, and fanaticism have become major factors in conflicts between religions and nations. And the abovementioned issues were come in handy in the preparation of the book “Recommendations for social rehabilitation and adaptation of individuals to society affected by foreign ideas” published in the framework of the practical grant project PZ-20170930317 “Social rehabilitation of people affected by extremist ideas in the process of globalization” (2018-2020) in International Islamic Academy of Uzbekistan. (Reference of the Committee on Religious Affairs under the Cabinet of Ministers of the Republic of Uzbekistan No. 02-03 / 1886 of March 25, 2021). As a result, it has played an important role in providing citizens with answers based on important questions in the field of religion and in resolving issues related to religious xenophobia and interreligious relations;

The main idea of the dissertation is given in the book “Bukhara - the capital of culture of the Islamic world”, published by the Center for Islamic civilization under the Cabinet of Ministers of the Republic of Uzbekistan. Idea reveals information about scientific conclusions that the symbiosis of religious xenophobia with events such as extremism and terrorism in the context of globalization affects the dynamics of destructive behavior associated with Islamophobia. (Reference of the Center for Islamic Civilization under the Cabinet of Ministers of the Republic of Uzbekistan dated March 24, 2021 No. 192/21). As a result, it served to raise awareness of the importance of Islamic culture

against Islamophobia and to study the scientific and spiritual heritage of our ancestors, to awaken a sense of national identity and pride.

Dissertation materials were used in the preparation of the book-album "Uzbekistan - a forgiving country" commissioned on the basis of the state order by the Imam Bukhari International Research Center. The book-album includes the scientific and theoretical views on religious education and the promotion of religious tolerance in order to prevent the emergence of the concepts of "religious fanaticism", "absolutism" in the minds of individuals, forming such subjective factors as "chosen nation", "absolute true religion" based on religious xenophobia. (Reference of the the Imam Bukhari International Research Center under the Cabinet of Ministers of the Republic of Uzbekistan dated December 3, 2021 No. 02/494). As a result, the widespread promotion of the ideas of religious tolerance, thereby ensuring the prevention of religious xenophobia, served to strengthen the culture of interreligious communication.

TV channel "O'zbekiston tarixi" of the National Television and Radio Company of Uzbekistan used the scientific results of the dissertation in the preparation of scripts for some programs. In particular, the most important scientific and theoretical ideas put forward in the dissertation were used in the program "Taqdimot" aired on the TV channel "O'zbekiston tarixi". (Reference of the State Unitary Enterprise of the National Television and Radio Company of Uzbekistan "O'zbekiston tarixi" channel dated December 6, 2019 No 02-40-2581). As a result, recommendations for the prevention of religious xenophobia were delivered to the general public, and the theoretical level of the show's content was increased.

CONCLUSIONS

Religious xenophobia and its manifestations in the era of globalization have been studied and the following scientific and theoretical conclusions have been drawn within the framework of the stated goals and objectives:

1. Religious xenophobia is a set of behaviors that arise from a negative attitude towards it, considering the feelings of fear of people, groups and others, concepts related to different religions, religious, philosophical teachings. In the scientific-theoretical study of religious xenophobia by philosophers, historians, religious scientists are based on such techniques as primordialism, constructivism, instrumentalism. On the basis of these approaches, there is a theory of its dihotomic (split into two) division, in which the relationship between national and religious identity - specific groups, such as "we - them" is one of the main aspects of the study of religious xenophobia.

2. The Crusades of Western European countries in the Middle East in the 11th-13th centuries, conflicts between Islam and Christianity and the conflict between Catholics and Protestants which took place in the history of France in the 16th century show that wars, xenophobic movements can be related to any religion and region. As a result of these events, restrictions on religious freedom, bigotry, and religious fanaticism have been impeded in the development of society.

3. Islamophobia is the misinterpretation of actions in the media and information space as a result of irrational fears of Islam, the unfounded and artificial coverage of Islam in conjunction with events such as extremism and terrorism, which leads to an increase in unfair relations between those who are unaware of its true nature. In fact, Islam, as the embodiment of lofty ideals, has laid the foundations of an unequal civilization, on which the system of religious values manifests itself as a force against any aggression.

4. To prevent xenophobia criteria such as the unity in diversity in the formation of a culture of interfaith communication and tolerance, transition from conflict to tolerance theory, cooperation in dialogue, free choice of culture, control of cultural borders, growth of religious culture, application of long-term relations in religious-social relations are considered to be essential. The situation related to xenophobia in religious and social processes in Myanmar also shows the

weakness or inactivity of socio-political institutions that are capable to deal with human rights violations, dialogue between representatives of two nations and religions, to prevent conflicts. And it also showed the lack of fundamental foundations of interethnic harmony in the country. In such situations, there is a tendency for innocent people to become refugees and immigrants due to artificial bureaucratic barriers.

5. Xenophobia is not the same concept as destructive behavior such as extremism and terrorism, but it serves as a "raw material" for their emergence. Every object, religion, look, person under the influence of xenophobia, as a result of fear arising from the inability to rationally perceive national specific features, the inability to understand their essence, can lay the groundwork for his activities in a radical, extremist form of dependence. It is necessary to prevent religious xenophobia in the effective fight against these phenomena.

6. International organizations such as the UN, the OIC, the EU are working with non-governmental organizations and the media to develop effective means and methods for eliminating religious xenophobia in the countries of the East and West. The main achievements in this area are the cooperation of the OIC-UN, the OIC-us and the OIC-EU. In 2011, the UN adopted a legal document entitled 16/18 "Fanaticism to create a negative image, to promote discrimination, to combat conflicts in matters of religion and e'tiqod". In the framework of the UN Charter, it is emphasized that "the world should be based on the moral and moral solidarity of humanity".

7. In order to prevent xenophobia, unity in diversity in the formation of a culture of religious dialogue and tolerance, transition from conflict to the theory of tolerance, cooperation in communication, free choice of culture, control of cultural boundaries, increase of religious culture, application of the principles of long-term relations in religious-social relations are important aspects.

8. Initiatives and reforms such as increasing the financial potential of the region in the socio-economic sphere, the correct and effective organization of youth leisure, education based on programs that promote the development of religious education at all stages of education, regular monitoring of inter-ethnic relations and making information accessible to citizens serve as important factors in the prevention of xenophobia.

9. On the basis of Uzbekistan from ancient times, tolerance of religion, particular importance was attached to strengthening the harmony of the nation. In the years of independence, the main body of the country serving the stability and development of ethnoconfessional relations of the state, the "Constitution of Uzbekistan", "Act on freedom of conscience and religious organizations", legal documents aimed at "Radical improvement of the activities of the religious and educational sphere", the adoption of the resolution "Enlightenment and religious tolerance" on the basis of the proposal of Uzbekistan.

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