

The modern essence of a religious worldview

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Abstract—This article reflects “The Modern Essence of a Religious Worldview” through the study of the objective interdependence of a harmonious combination of secular knowledge and religious beliefs of modern man and society in the context of innovative components of the world of globalization. The philosophical principles of determinism and continuity are used as a methodological basis. Religion as a social phenomenon is focused on the principle of a secular state as a guarantor of freedom of conscience and expression of will. This requires religious competence in the environment of state secular education, which also takes into account the influence of the potential of cyberspace and interfaith dialogue

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Key concepts- *worldview, religion, religious consciousness, religious competence, secular knowledge, religious doctrine, globalization, education*

I. THE MODERN ESSENCE OF A RELIGIOUS WORLDVIEW

Religious knowledge is necessary in the field of pedagogical activity of the linguistic, philological specialties of the higher education system, the training of highly qualified personnel with a solid life and civic position. This competency is required in the future professional activities of students of language higher educational institutions, in the interconnection of studying problems such as “language and thinking”, “language and cultural, religious traditions”, “language of worship”, for example, the Arabic language of worship in the world religion of Islam, textology, hermeneutics as a theory of interpretation of sacred texts - Taurat (Torah), Zabur (Psalter), Ingil (Bible) and the Holy Book of the Koran, as ideological sources of the doctrine of the Abrahamic religions. These factors justify worldview and confessional neutrality as a criterion of religious competence in higher education and in aspects of implementing the life-affirming and majestic idea of the UN Resolution “Education and Religious Tolerance” as an international normative legal act confirming the worthy recognition by the world community of an exemplary model of religious tolerance and interfaith in Uzbekistan.

The identification of the interdependence of the harmonious combination of the unity of secular knowledge and religious belief as a factor in the philosophical principle of determinism allows us to reveal the characteristics of such concepts as “religion”, “faith”, “piety”, “tolerance” through the laws of the development of spirituality in modern conditions of globalization, information and post-industrial society, where knowledge and intellectual potential are the main productive resources. It is this relationship, which is expressed in a harmonious combination of ethno-confessional diversity and secular, democratic civil society, that shows the full extent of the significance of the modern essence of the religious worldview. Its significance becomes most tangible in the processes of education and upbringing, in the formation of man as a person. “The main goal of the Strategy of innovative development of the Republic of Uzbekistan for 2019-2021 is the development of human capital as the main factor determining the level of competitiveness of the country on the world stage and its innovative progress. Innovative development is connected with science, technical potential and economic development. What is the role of religion and religious worldview in this

system of innovative structures? The answer to this question is reflected in the Resolution “Education and Religious Tolerance” adopted by the UN General Assembly on December 12, 2018: “... aware of the diversity of the world and the fact that all cultures and civilizations contribute to the enrichment of humanity, recognizing the great importance of respect and understanding religious and cultural diversity throughout the world and promoting tolerance, respect, dialogue and cooperation between different cultures, civilizations and peoples ..., emphasizing the importance of promoting education, peace, human rights, tolerance and friendship, recognizing the key role of the United Nations in this regard Nations on education, science and culture in promoting peace and security around the world by encouraging cooperation between countries through education, science and culture, ”the resolution says. As a logical justification of the relationship between education and tolerance, the Message of the President of Uzbekistan Shavkat Mirziyoyev Oliy Majlis of January 24, 2020 emphasizes: “We will continue to work on strengthening the atmosphere of interethnic harmony and religious tolerance in society ... On the agenda should always be issues of bringing to a broad the public of the humanistic essence of the Islamic religion, proclaiming the values of peace, friendship and harmony, affirming in our lives the noble idea of "Enlightenment - against ignorance."

The interdependence of the thematic sequence of tasks of the course of Religious studies as a philosophical discipline allows us to consider the methodological aspects of studying the problems of the modern essence of the religious worldview, to identify the determinants and trends of its development, the most important features of its influence on the factors of modern globalization, to explore its positive and negative consequences in the field of spiritual and moral self-determination, where the existence of various kinds of contradictions of the modern world is taken into account, so there is a need to understand the place and role of national ideology in the life of society, the formation of public consciousness, legal, political and religious in a multi-faith society, educating young people on the moral ideals and values of humanism, a harmoniously developed generation. “Each state and each nation in the world is strong above all with its intellectual potential and high spirituality. And the source of this invincible power is books and libraries - the great discovery of mankind ”

The traditional model of education aimed at transferring to the future specialist the necessary knowledge, abilities, skills nowadays is losing its promise. In the country, as a priority direction of state policy, attention is paid to the development of national traditions and values, a deep study of the scientific heritage of our great ancestors - scientists, the education of loving their homeland, enlightened youth as an intelligent harmoniously developed generation. Reforms carried out in the field of freedom of conscience and religious expression of will have received decent recognition at the international level and are assessed as an exemplary model of religious tolerance, which is confirmed by the adoption by the plenary meeting of the UN General Assembly of the resolution “Education and Religious Tolerance” proposed by Uzbekistan.

Consequently, there is a need to change the strategic, global goals of education, to shift the emphasis from assessing a specialist’s knowledge to his human, spiritual, moral and personal qualities, which arise both as a goal and as a means of preparing him for future professional activities. This provision is determined by the justification of the conditions of rapidly expanding globalization today, and as a result of it intensified interethnic and interfaith clashes in various regions of the world, showing the severity of the significance of the reforms carried out in the field of ensuring freedom of conscience and religious expression of will in our country as the initial criterion for the modern essence of religious worldview. This, in turn, requires consideration of the factor of ensuring peace and harmony in the difficult conditions of globalization as the result of reliable guarantees of freedom of conscience and religious beliefs, contributes to the implementation of the principle of tolerance - as evidence of peaceful coexistence of representatives

of 16 religious faiths, people of different nationalities, ethnic groups, and nationalities, living in Uzbekistan. The practice of explanatory work among the young generation of the life-affirming and majestic idea "Enlightenment against ignorance", through wide coverage of the very essence of religion and its qualities such as nobility, peacefulness and humanity, compassion, mutual assistance, support, gave tangible results in the context of the Coronavirus Pandemic COVID-19 infections, as well as eliminating the consequences of the breakthrough element of the Sardobin dam in the Syr Darya, where the cohesion of people personifies the piety of the people, and reflects its inherent spiritual historical values. All this, in aggregate, entrusts youth with the responsibility of becoming the decisive force of today and tomorrow, the future of our Motherland.

The philosophical principles of determinism and continuity thereby determine the logical interdependence of various forms of manifestation of the modern essence of a religious worldview and their relevance to philosophical concepts of foresight and forecasting the future, taking into account the absence of an alternative (opposite) of the modern essence of a religious worldview and the need to recognize alternatives (options) within the framework of the essence of beliefs, that is, certain national strategies for building specific paradigms in the aspects of the interaction of religious consciousness and modern globalization processes. These philosophical principles allow us to explore the modern essence of a religious worldview from the perspective of its influence on the formation of a new generation as future cadres with a high general and professional culture, creative and social activity, who can independently navigate social and political life, who are able to set and solve tasks for the future. This makes it possible to consider the geopolitical factors of determining the modern essence of a religious worldview, mainly related to the awareness of the need to consolidate the world community in the face of common threats, which can only be effectively resisted through joint efforts. Awareness of such a need began in the mid-20th century, when the United Nations Organization was created - the first sufficiently influential international body designed to prevent military conflicts arising from inter-religious, interethnic, regional clashes by political methods. These philosophical attitudes define the philosophical concepts of "foresight" and "forecasting" - a person anticipates the results of his activities, anticipates the future. People cannot live without presenting, to one degree or another, a perspective as a projection onto the future, whether it be scientific forecasting, or the religious concept of eschatology, the future that gives meaning to the present in its close unity with the past, that is, the value spiritual attitudes of human life and needs modern technogenic society. The humanistic function of the modern essence of a religious worldview is based on the concept of a personality-activity approach in the logical interconnection of such philosophical terms as "knowledge - cognition - consciousness - truth - faith", in which the task of personal development takes center stage.

The substantiation of the philosophical principles of determinism and continuity in identifying the significance of the initial factors that determine the modern essence of the religious worldview in the complex objective conditions of globalization and the presence of a virtual cyberspace environment is expressed by worldview and confessional neutrality as criteria for religious competence. This is indicated by the development, in an integrated system of secular education and the practice of pedagogical activity, of the basics of religious competence, as an important characteristic of the professional training of a specialist of any profile and level, since it is religion, as a social phenomenon, that reflects the worldview dominants of a particular cultural and historical era, forms a humanistic value system, socio-ethical ideals and norms.

Harmonious counting of secular knowledge and religious beliefs is the basis of the principle of "Enlightenment and religious tolerance." In the modern conditions of today's world of globalization, when techno-determinism dominates in influencing the upbringing and education processes in general, when science, technological advances, the media or technology in general are key drivers in the economy, history

and social sphere, religion as a social phenomenon and a spiritual and moral criterion of a person's worldview and understanding of the world not only does not lose its significance, but, on the contrary, declares itself and its significance from high positions of state policy. "We consider the most important task to bring to the wide world public the truly humanistic essence of Islam. We honor our sacred religion as the center of primordial values. We strongly condemn and will never come to terms with those who put our great faith on a par with violence and bloodshed. Islam calls us to goodness and peace, preservation of the true human principle. I want to emphasize the invaluable contribution to the development of Islamic and world civilization of a whole galaxy of prominent representatives of the Central Asian Renaissance. "

The dynamics of the formation and formation of a modern religious worldview as a creative process and an integral living condition of a modern informational, post-industrial society requires a personal humanistic orientation of education, which today is a universally recognized factor, in particular, this is reflected in the Law on Education (1997), the Law on freedom of conscience and religious organizations (as amended on May 1, 1998) and the Law on State Youth Policy (2016). "... The main principles of state policy in the field of education are: the humanistic, democratic nature of training and education ...", "... The main principles of state youth policy are: openness and transparency; ... the priority of spiritual, moral and cultural values; non-discrimination of youth. " Among the many factors that influence the consideration of a person as the highest value, i.e. humanistic education, focused on the personality, contributing to the creation of conditions for its creative development and self-realization, attention should be paid to the search and selection of priorities and their emphasis in theoretical approaches, assessments and practical activities. Future specialists, language philologists, translators, and teachers should have a developed worldview, which includes an understanding of the philosophical-existential and religious aspects of our being, a correct and informed orientation in moral and axiological value problems, in understanding human rights and democratic freedoms. The world of religions, as a social phenomenon, is no exception. The study of religious studies is of great educational importance in the system of training specialists in the field of linguistics, helps to learn how to competently conduct a worldview dialogue, to master the art of understanding other people whose way of thinking and action is different, and this, ultimately, should determine success in their future professional activities - developing skills and abilities to respect and respect the historical heritage and cultural traditions, language, tolerantly perceive socio-cultural differences. Therefore, the disclosure of the modern essence of the religious worldview requires a reasonable description of the term "modern", and, therefore, the term "globalization". The emergence of the term "globalization" is associated with the name of the American sociologist R. Robertson, who in 1985 gave an interpretation of the concept of "globalization". And in 1992, he outlined the basics of his concept in a book. What is globalization? Globalization is a process of the ever-increasing impact of various factors of international importance (for example, close economic and political ties, cultural and information exchange) on social reality in individual countries and regions.

The most powerful factor in globalization is the economic one, which manifests itself in the presence of transnational corporations operating simultaneously in many countries and using new historical conditions in their interests. But one should not assume that globalization is a kind of gigantization or a mixture of diverse processes. Globalization is an objective process that determines qualitative changes in the global space, an increase in the interconnectedness and uniqueness of individuals or civilizations, and, consequently, followers of various religious faiths as a result of capital migration, labor resource migration in general. In this system, techno-determinism plays a decisive role, as a theoretical and methodological setting in philosophical and sociological concepts and studies to reduce the understanding of social development to the progress of technology, which determines the way it affects the being, thought and language of its carriers.

Technological determinism seeks to show how technological advances, the media or technology as a whole, are key drivers in the economy, history and the social sphere. This theory is actively supported by "hyperglobalists" who argue that due to the wide availability of technology, accelerated globalization is inevitable and it will lead to the absolute destruction of ethno-national and religious factors. However, it must be recognized that technological development and innovation are becoming the main driver of social, economic or political change. Adherents of technological determinism see technology as the basis of all human activity, and not as a separate part of it. This begs the question, what is the role of a religious worldview in the context of globalization and technological determinism? In the context of the answer to this question, it is necessary to take into account that as a result of sociocultural transformations as a result of globalization processes, again - the migration of capital, the migration of labor resources and other similar phenomena, in the life of modern society the role of religion as a factor and criterion of spiritual and moral self-determination has radically changed person. But this circumstance does not exclude that modern man does not care about questions of order:

“Who am I?”, “Where did I come from?”, “Why am I here?”, “What will happen to me then?” - These questions show that despite the existence of various forms of manifestation of worldview and levels of consciousness, all of them, religious, scientific, ethical, aesthetic, mythological, practical, etc., come down to four fundamental questions that any religion answers. It is from this position that explains the need to include knowledge of religion in the educational standards of higher education, where the multi-ethnic and multi-confessional composition of our legal, democratic and civil society must be taken into account.

The state policy in the religious sphere is determined by a number of regulatory legal acts - the Constitution of the Republic of Uzbekistan, the Law on Freedom of Conscience and Religious Organizations (in the New Edition of May 1, 1998), in the Decree of the President of the Republic of Uzbekistan On Additional Measures to Improve the Activities of Religious Education September 4, 2019, in the Decree of the President of the Republic of Uzbekistan on measures to radically improve activities in the religious education sphere, published on April 16, 2018 and other documents. For example, when studying the text of the Address of the President of the Republic of Uzbekistan Shavkat Mirziyoyev Oliy Majlis, one should pay attention to the interpretation of the harmonious unity of secular, enlightening and religious knowledge, which states that “Our land, at the crossroads of ancient cultures and civilizations, has nurtured thousands of scientists and thinkers, great poets and theologians. The invaluable heritage left by them, including in the field of exact sciences and religious and philosophical knowledge, today is the spiritual heritage of all mankind. Therefore, it is unacceptable that in our society, which has such priceless wealth, has advanced intelligentsia, thousands of enlightened ulama, adherents of religious fundamentalism will appear in our country, which is taking important initiatives in this area.” The Strategy of Actions indicates priority areas in the field of security, interethnic harmony and religious tolerance, as well as in foreign policy. In various regions of the world, in particular in the Middle East, bloody clashes and conflicts continue. Unfortunately, the number of such foci is growing. Given such an alarming situation, we must do our utmost to strengthen peace and stability in the country, to strengthen our activities in combating various security threats. This is a requirement of the time. First of all, for this purpose it is necessary to further increase the effectiveness of the formed system, especially the responsibility of deputy khokims involved in religious issues. In particular, the relevant joint work should be carried out by makhalla elders, preventive inspectors, imam-khatibs, consultants of citizens rallies on religious education and spiritual and moral education, activists of youth and women's organizations. The unstable situation in some regions of the world leads to increased migration processes, and this, in turn, contributes to the spread of terrorism and extremism and turning them

into a global problem. In such circumstances, the priority should be the preservation of our national statehood, independence, peaceful and quiet life, the security of our people.

The Law on State Youth Policy states:

Article 5. The main directions of state youth policy: this is the protection of youth from actions that lead to the undermining of moral principles, ideas of terrorism and religious extremism, separatism, fundamentalism, the cult of violence and cruelty; Any direct or indirect restrictions on the rights and freedoms of youth on the grounds of sex, race, nationality, language, religion, social origin, beliefs, personal and social status are not permissible and entail liability in accordance with the law.

The upbringing of the young generation is an important factor in modern democratic civil society in the context of globalization. The preparation of modern, absorbing the wealth of national and universal, secular and religious values, capable of independent, free from stereotypes, thinking, competitive professional personnel is the initial task of the modern legal state. Therefore, the importance of educational, awareness-raising and spiritual-educational events and the activities of the media regarding the formation and manifestation of the modern essence of a religious worldview helps to educate the young generation with a sense of responsibility for the future of the country and the fate of the nation, awareness of the destructiveness of foreign ideas, fundamentalist sentiments, and the ability to develop will and belief, is the main task of the educational and educational processes in general and raised to the level of public policy.

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