

Inter-Confessional Dialogue As A Method Of Preserving Peace And Stability In A Society

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Abstract. In the context of growing globalization processes, it is often impossible to find a solution to these problems within the framework and forces of one state, the participation of the entire world community is necessary. In general, interethnic and interfaith tolerance is based on the principles of a tolerant attitude towards other religions, nationalities, races, languages, cultures, political or other beliefs; the prevention of any activity aimed at inciting ethnic and religious hatred; supremacy of international legal documents, equal rights and freedoms of man and citizen, regardless of race, nationality, language, attitude to religion, politics.

Only advancing towards a better understanding between representatives of different ethnic groups and faiths, mankind will be able to avoid that distrust, which is used as the ground for inciting hostility, hatred, and calls for violence. The dialogue of cultures has been and remains one of the main aspects in the development of human civilization as a whole. For centuries and millennia in Uzbekistan there was a mutual enrichment of cultures, from which a unique mosaic of regional civilization was formed.

Keywords: religion, religious denominations, state policy, action strategies, tolerance, education, terrorism, resolution, sects, missionary.

Introduction

According to the Constitution of the Republic of Uzbekistan, equal legal conditions for the existence of religions in general and religious minorities in particular are created in the country. The Law of the Republic of Uzbekistan “On Freedom of Conscience and Religious Organizations” was adopted on May 1, 1998 and showed its competence in matters of freedom of religion and conscience. According to statistics, today in the Republic of Uzbekistan only 2225 religious organizations, 16 different religious denominations operate. Of these, 2050 Muslim organizations, which is 92 percent of the total. Also in Uzbekistan, 159 Christian organizations, 8 Jewish communities, 6 Baha'i communities, one Hare Krishna society and one Buddhist temple operate.

The country's national legislation guarantees freedom of religion and creates all the necessary conditions to satisfy the religious needs of all other citizens - representatives of more than 135 national and ethnic groups, professing almost all areas of Christianity, as well as Buddhism, Baha'ism, Judaism and the teachings of Krishna. According to the national legislation of Uzbekistan, restrictions on the number of religious organizations or their terms are not provided.

The system of religious education in Uzbekistan includes the Tashkent Islamic Institute, 9 madrassas, Orthodox and Protestant seminaries. Organizational measures to strengthen relations between religious faiths in Uzbekistan are closely related to the international politics of the international community. Today, many positive changes are being made in this area. Today, the world is becoming more harmonious with world, national religions. Educational and social policy has become an integral domestic and international policy.

In addition, in the Declaration of the Principles of Tolerance adopted by the UNESCO General Conference in 1995, tolerance (tolerance) is defined as “respect, acceptance and correct understanding of the rich diversity of cultures of our world,

our forms of expression and ways of manifesting human personality” [1,1: 1]. The Declaration indicates the way by which it is possible to overcome the situation of intolerant attitude: “In schools and universities, in the framework of non-formal education, at home and at work, it is necessary to strengthen the spirit of tolerance and build a relationship of openness, attention to each other and solidarity” [1,3:2].

The maintenance of inter-religious and interethnic harmony, that is, “tolerance” in the context of a multinational, multiconfessional society and state, requires a number of organizational and educational measures. The most acute and important problem is that the educational situation does not meet the requirements of the present in maintaining interfaith harmony.

For example, an article in the Spanish newspaper “El Faro de Ceuta” reports on a speech in September 2017 by the President of the Republic of Uzbekistan Shavkat Mirziyoyev at the 72nd session of the UN General Assembly on the theme “Education and religious tolerance”.

We believe that multilateral religious policy is very important for every state.

Firstly, a constructive dialogue can and does contribute to the elimination of interethnic and interfaith conflicts, tensions and contradictions. This makes it possible to ensure general socio-political stability in the country.

Secondly, interfaith and interethnic constructive dialogue consolidates all efforts to unite social groups of different religious worldviews and religions in the fight against ignorance.

Thirdly, a constructive dialogue between religious denominations promotes the integration of social groups and mobilizes them to counter religious and political extremism, terrorism.

Fourth, in our opinion, such a dialogue provides an opportunity for all religious faiths to exchange information, experiences and views in countering open and hidden threats.

Principles of Equality

Firstly, the principle of equality plays an important fundamental role for organizing interethnic and interreligious dialogue.

Secondly, the openness (transparency) of the activities of religious denominations and ethnic organizations. According to researcher R. Nazarov, "openness is not synonymous with the refusal of the subjects of dialogue from their views or concessions to other people's beliefs. Its value is that it helps the subjects of the dialogue to better understand each other's views, it favors the comparison of different opinions, the identification of common interests and the development of coordinated measures for their implementation".

Thirdly, consolidation and constructiveness contribute to the expected positive results. In addition, awareness of a compromise will further stabilize the situation and provide an opportunity for all participants in the dialogue to calm down.

In everyday life, tolerance manifests itself in the form of a compromise, the best scenario of behavior in a pluralistic society. Living together in accordance with the principle of tolerance is a compromise and it is beneficial for the state.

Also, national culture is the basis for the formation of a tolerant personality, where the key task is the awareness of the younger generation of the importance and necessity of knowing their native culture and understanding the place of their culture in the world around them, as well as the formation of the ability of young people to accept other existing cultures through awareness of their cultural roots.
[2]

In addition, tolerance developed within the framework of traditional liberalism is a big problem for modern societies. Because, it is in this situation that politicians and the public should be the first to solve the problems of race, gender and ethnicity.

In order to solve such problems, many suggestions have been put forward by domestic researchers and experts on the creation of discussion platforms for intercultural and interfaith dialogue. However, for this, all the requirements have not yet been met. Therefore, the idea of creating “regular discussion platforms” remains only in the dissertation papers.

Interfaith tolerance and international declarations.

Interfaith tolerance promotes friendship, fraternity and respect between different religions. Interfaith tolerance helps prevent bloodshed and violence.

It is noteworthy that in 1965 Muslims and Catholics signed the Declaration on Friendship and Dialogue. Al-Azhar al-Sharif and the Muslims of East and West, together with the Catholic Church and the Catholics of East and West, proclaimed the adoption of a culture of dialogue as a way and mutual cooperation as a code of conduct, mutual understanding as a method and standard.

In particular, it says, “We, believers in God and for a final meeting with Him and His court, proceeding from our religious and moral responsibility and through this Document, we call ourselves, world leaders, as well as architects of international politics and hard economics, hard work to spread a culture of tolerance and living together in the world; to intervene at the earliest opportunity to stop the shedding of innocent blood and put an end to wars, conflicts, environmental destruction and the moral and cultural decline that the world is currently experiencing.

We encourage intellectuals, philosophers, religious figures, artists, media workers, as well as men and women of culture in all corners of the world to rediscover the values of peace, justice and virtue. Beauty, human fraternity and coexistence, to affirm the importance of these values as anchors of salvation for all and to promote them everywhere.

We believe that this Declaration is based on a deep examination of our modern reality, an assessment of its successes and solidarity with its sufferings.

We are firmly convinced that one of the most important causes of crises in the modern world is a depreciated person. His conscience is her alienation from religious values. We would like to emphasize that the isolation and despair of a person forces him into a whirlpool of atheistic, agnostic or religious extremism and blind fanatical extremism.

Dialogue between believers means the unification in a vast space of spiritual, human and common social values, and hence the transfer of the highest moral virtues that religions strive for. It also means, in our opinion, that unproductive discussions should be avoided.

Protecting sacred sites — synagogues, churches, and mosques — is an obligation guaranteed by religions, human values, laws, and international conventions. Any attempt to attack places of worship or threaten them with violent attacks, explosions or destruction is a deviation from the teachings of religions, as well as a clear violation of international law.

However, current events in the world of events indicate that intolerance exists in a latent form. From time to time, she makes herself felt. For example, on March 15, 2019 there was a shooting in mosques.

Christchurch - two consecutive terrorist attacks in mosques of the New Zealand city of Christchurch, committed during a Friday prayer of Muslims. The attacking terrorist broadcast everything that happened live through the Facebook social network using the GoPro head-mounted camera. [3]

In addition, on October 9, 2019, two people were killed as a result of shooting in the German city of Halle in the federal state of Saxony-Anhalt. The incident occurred near a Jewish cemetery and synagogue. According to the German newspaper Bild, one of the criminals fired a machine gun and also threw a hand

grenade in the direction of the Jewish cemetery. As a result, 2 people were killed. Some politicians believe that what happened in Galle is a terrorist act. In addition, there is an opinion that anti-Semitism in Europe is now on the rise. [four]

Humanism and democracy are important aspects of religious consciousness. This does not contradict today's democratic development and natural human rights. Understanding this truth and integrating it into the human mind is today the most important spiritual and educational task.

Religious life in Uzbekistan is characterized by three concepts, the achievement of which is one of the priority tasks of the state:

- 1) religious pluralism - the presence of one's own beliefs in each person, different from the dependent masses;
- 2) religious tolerance - mutual respect and peacefulness of citizens in relation to persons of a different faith;
- 3) interfaith dialogue - a productive relationship between faiths operating in the country.

A sincere understanding by the citizens of our country of these three principles is evidence of the revival of a worthy place of religion in a free, democratic society.

Research methodology.

The basis of this study is a systematic approach to the study of the issue of interfaith tolerance. This approach allows us to recognize such a complex phenomenon as the culture of tolerance in diversity and, at the same time, in the unity of its elements. The systematic approach is not limited to revealing the composition of the studied system; it, revealing the interconnection of the structural elements of integrity, allows one to unravel the most complicated tangle of causal relationships and patterns of functioning of this system. The study is

interdisciplinary in nature, allowing you to use the methods of philosophy, cultural studies, sociology and psychology to solve the problems:

- comparative - helping to study the characteristics of interfaith tolerance.

Based on this, their specific characteristics are compared with similar but excellent properties;

- historical-ethnogenetic - contributing to the analysis of the specifics of manifestations of the culture of tolerance in the historical perspective of different peoples and ethnic groups;

- integrative - this allows you to use data from various fields of humanitarian knowledge on interfaith tolerance in relation to solving the problems posed in the study;

- axiological - this helps to identify the significance of the experience of a multicultural and multi-ethnic society.

- phenomenological - allowing to determine the content and semantic content of interfaith tolerance;

Recommendations

In particular, the following recommendations on religious tolerance are presented in Uzbekistan:

- Organize a meeting between religious leaders and study, comprehend the essence and meaning of the “Document on human fraternity”. Explain the main provisions of the document and develop comprehensive measures for implementation.

- To promote specific measures in order to achieve mutual respect and good neighborliness between different religious faiths, include the theme: “Reporting the essence and significance of the “Document on human fraternity” to all parishioners during prayer.

- The connection of Uzbekistan between the Wests is an unreasonable mutual need, since both can be enriched from each other, from another civilization, through exchange and dialogue between cultures. The West can find in Uzbekistan healing from some of its spiritual and religious diseases caused by the rule of materialism.

- The “Document of Human Fraternity” can be the subject of scientific research and a topic of reflection in all schools, universities and educational institutions.

Conclusion

Today, in our country, in order to ensure interethnic and interfaith harmony in society, a stable legal and institutional framework has been created, which is being improved taking into account the current state of affairs in the religious sphere. Such a base secures the rights and freedoms of citizens: individually or on a group basis, to practice one or another faith, perform divine services, religious rites and rituals, create religious societies, educational institutions, mosques, churches, synagogues, monasteries, make pilgrimages to holy places and much more .

Literature

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