RELIGION AS A MEANS OF ENSURING INTERPERSONAL HARMONY AND HUMANISM

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Abstract

The article seeks to reveal the practical importance of religion as a means of ensuring interpersonal harmony. Furthermore, it draws on the comparative analysis of the important aspects of religion in the formation of tolerance among people. While at the same time, the issue of studying the types of social relations between individuals, social groups, inter-denominational, older and younger generations based on religious beliefs and views is highlighted in detail. Additionally, ideas closely related to the mechanisms and content of tolerant identity are subjected to a philosophical analysis.

Keywords

interethnic relations, religious beliefs and attitudes, interpersonal and intergroup trust, agreed value orientations, life in a stratified world, dominant trust, interaction based on equality and justice.

INTRODUCTION

The change of the old worldview will inevitably lead to changes in the life-oriented ideas of people who share these views, the values that regulate their behavior. As a result, the study of modern theology and religious processes has become a very relevant and important task in all disciplines. In particular, "Any methodology and scientific theory is based on some initial postulates and undefined concepts," writes N.N.Moiseev, "besides, there can be no dogma in science. All statements are confirmed by human experience" [Моисеев Н.Н. 2001. - с. 26.].

In researches focused on issues of inter-personal harmony and humanity, researchers face various problems in their practice. Studying any types of social relations between individuals, social groups, inter-denominational, older and younger generations based on religious beliefs and views is the central issue of such studies.

Interethnic relations are a personal and group-level interaction of people of different nationalities (ethnicities) in various spheres of work, cultural and socio-political life, affecting ethnic identity and civic unity in society. it can be explained as an action aimed at mutual relations with people, regulation of various contradictions. It is also interpersonal and intergroup trust, agreed value orientations, the ability of people to live in a complex, differentiated world, to hear each other and to interact based on prevailing trust, equality and justice.

RESEARCH METHODOLOGY

In his research, E.I.Arinin states that religious ideas exist only as an individual attachment to one or another symbolic religious system, and religion cannot exist without people. In this regard, personal religious consciousness, religious behavior, and religious organizations are often distinguished as components of religion. Religious consciousness includes specific feelings, moods, beliefs of people and a systematic teaching (theology) that confirms specific ideas, rituals and norms of life". [Аринин Е. А. 1998. - С. 538.]

Currently, the works of philosophers and theologians are returning to our spiritual life on a large scale, and interest in them is increasing day by day" [Митрохин Л.Н. 1993. - С. 4-129.] writes L.N. Mitrokhin. According to the author, any religion has its own philosophical basis, which remains unchanged in any political and social conditions; it is a type of religious and philosophical core closely related to the dogma of a certain religious doctrine, without which it does not exist at all. Therefore, studying the influence of religious philosophy on social processes is very important for us in our rapidly changing society.

Foreign and domestic scientists consider various socio-psychological and personal phenomena as factors of tolerance formation in interpersonal relations (H. Tejfel, T. Adorno, J. Kelly, etc.). One of the important factors in the formation of tolerance in interpersonal relations is social groups: age, gender, professional, ethnic, cultural, religious (identification) (I.M. Lebedeva, T.G. Stefanenko, L.B. Schneider, etc.).

Tolerant is closely related to the mechanisms and content of identity. The basis of a tolerant attitude is a person's social identity, in which a positive image of a specific reference group is combined with tolerance and acceptance of the ethnic, cultural, and religious diversity of modern society (T.G. Stefanenko, G.U. Soldatova, L. A. Shaygerova and others). In the conditions of rapidly developing religious identification processes in modern society, it is very important to study the psychological characteristics and structure of religious identity and its influence on tolerance in interpersonal relations.

Certainly a characteristic of religion can be considered as a factor of maintaining a culture of trust, meaning strong ties with fellow believers. Participates in the formation of inter-ethnic tolerance with a high level of generalized and interpersonal trust among people with a strong religious identity; as a basis for trust, they often consider moral criteria for evaluating behavior, such as "responsibility" and "conscience", which participate as a pre-contractual guarantee of non-violation of contracts [Л. М. Дробижева 2018. – С. 273].

ANALYSIS AND RESULTS

Components of religious identity: 1) religious self-identification, 2) religious worldview, 3) religious motivation, 4) religious behavior, 4) religious feelings can affect tolerance in interpersonal relationships.

The characteristics of the relationship between religious identity and tolerance are determined by the level of expression of the components of religious experience and the presence of religious education, the choice of a certain religious doctrine, adherence to religious beliefs, and recognition of religious teachings.

To increase tolerance in interpersonal relationships, a specially designed social and psychological training program for tolerance requires special attention to:

1. According to the results of theoretical studies in local and foreign social sciences, the problem of religious identity, its impact on the individual, and the understanding of tolerance are scientifically substantiated as a result of socio-cultural relations.

2. Empirically determine the components and level of religious identity of all religions, which is an assessment of their influence on tolerance in interpersonal relations.

3. To conduct an empirical study of the relationship between the composition of tolerance in interpersonal relations in the study of different religious identities.

In society, religion is a socio-historical phenomenon, and it is interpreted as one of the forms of social consciousness that appeared at a certain stage of the historical development of mankind. According to modern teachings, God is interpreted as the divine power that created nature and man, shows and teaches man the right and true way of life. The idea of God is manifested in religious teachings. Religious doctrines originated as the product of human ideas and were ultimately accepted as God's ideas.

Therefore, in order to adapt to the changing demands of life, and at the same time, in order to preserve the identity of each person and nation, it is necessary to have a strong belief and point of view, and to respect the belief and point of view of others. Therefore, if different beliefs and viewpoints are not valued equally, the

weakening of one will strengthen the other, the essence of life, the unique form of expression of beauty, diversity, non-repetition will lead to denial. Since the beginning of the expansion of the world by the developed Western countries, such a point of view, the principle has been the priority. We can clearly see the consequences of this in all areas of society.

The unique aspect of establishing a high culture is that it is extremely important for people of different faiths to work together for the independence of the Motherland, strictly following the law on freedom of conscience and religious organizations. It incomparably strengthens communication between different subjects, creates new forms, forms, and types of communication. Communication is consistent with the concepts of "acquaintance", "exchange of ideas", "learning each other" and is a means of clarifying mutual relations, learning and evaluating each other, realizing common interests. It can be direct and indirect, interpersonal, inter-ethnic, inter-religious, inter-cultural, inter-civilizational, etc. Dialogue can be aimed at enriching each other in terms of content, giving up one point of view and accepting another, developing a common point of view. Ontological and epistemological worldview issues make effective communication somewhat difficult. Especially when dogmatic thinking prevails or is directed towards complete denial and non-recognition of one side, in a certain sense there is no possibility of communication at all. For example, dialogue between an atheist and a believer on the issue of the existence or non-existence of divine power is absolutely impossible, especially if it is approached from the point of view of dogmatic thinking. According to Russian philosopher V.M. Mejuev, "Dialogue is a purely European method of communication. The Greeks first spoke of dialogue. I do not believe that dialogue is possible in the East. The prophets and sages of the East did not engage in dialogue with each other, all religions are essentially monologic in nature. Even orthodox Christians cannot enter into a dialogue with their brothers in Christ - Catholics and Protestants."

In fact, the dialogue in matters of worldview and faith is unique and determined by the character of the culture. In the East, where the ideology of a single state prevails, doctrines, views, and theories are based on the attitude towards it, and the conflicting doctrines that were formed did not communicate with the doctrines contained in it or were compatible with it and denied each other. But there was a dialogue between closely related views, they enriched and improved each other. In our opinion, it is more accurate to say that communication is peculiar to the East than that it is completely foreign.

Communication takes place in different forms when there are common interests and common goals of the parties. When the common interests underlying communication are properly understood, it is often effective. Even V. M. "We can see effective political, educational and other dialogues in the field of religious orientations," said Mejuev. This is particularly evident at the level of interpersonal relationships. For example, it is known from our history that in Turkestan Buddhists, Christians, Jews, and Muslims used to sit in a circle and argue. Or the four schools of Islam recognize each other.

The age-old problem of mankind is to ensure living in harmony. Therefore, "The formation of social relations of a person with other people embodies the interaction between groups in the direct exchange of activities, knowledge, skills, experiences, and information" [Г.В.Осипов 1998. – С.210]. After all, communication between social groups is a means of ensuring solidarity. Regardless of the origin of the interlocutors participating in the process of evaluating a certain social reality, the unity between people is fully expressed as a means of drawing positive conclusions from reality.

Another important manifestation of solidarity is the feeling of communication between people. The emotional aspect of communication is understanding through mutual perception in this process, that is, communication is observed when one person is perceived, understood, and evaluated by another person. Of course, in this aspect, the perceiver perceives and understands the perceived person as a result of comparison with his own personal characteristics. Instead of the person being perceived, the perceiver reflects on his own desire, and seeks to understand him, is manifested on the basis of self-awareness [Рахимова Ш. 1998. – С.210].

CONCLUSIONS AND RECOMMENDATIONS

In conclusion, it is necessary to say that the system based on the former genius, its upbringing and education system has distanced our people from such great heritages, and some of them have become depraved. "Divide and rule!" The national policy based on the slogan "Divide and conquer!" alienated brothers and sisters, parents and children, artificially divided peoples of the same faith into "Uzbeks", "Tajiks", "Kazakhs", "Kyrgyzs". Encouraged conflicts, led to disputes over the single historical heritage, caused the creation of various historical myths and legends. Today, as we mentioned above, there is no basis or conditions for national disputes in our country. Reasonable and coherent national policy conducted in Uzbekistan does not allow this. However, the current events in the world (Middle East, Europe, America) are creating certain conditions for potential religious conflicts, causing confrontation between Western and Eastern, Christian and

Islamic cultures on a religious basis. The role of communication culture in the formation of religious tolerance in Uzbekistan also affects the elimination of any threats.

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