



**DEVELOPMENT OF RELIGIOUS AND SECULAR TRENDS IN THE CONTEXT OF GLOBALIZATION**

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**Abstract:** This article analyzes the changing relationship between religiosity and secularism in the era of globalization, their impact on social life, as well as the socio-political content of the processes of secularism, desecularization and resecularization. Using the example of the experience of Uzbekistan, the author highlights the role of religion in social processes, the policy of religious freedom, and issues related to the restoration of spiritual values. The problems of religious extremism, radicalism, "soft power" technologies, and the moral crisis in modern society are also studied from a philosophical point of view. The study emphasizes the principle of harmony of religiosity and secularism, the importance of the spiritual factor in the national development strategy. The article also analyzes the evolution of religious values in Western and Eastern civilizations and their impact on political systems. It also substantiates scientific and practical ways to ensure religious tolerance, spiritual harmony, and social stability in the conditions of modern globalization.

**Keywords:** globalization, religiosity, secularism, desecularization, resecularization, spirituality, faith, relations between religion and state, experience of Uzbekistan, religious freedom, spiritual security, extremism, tolerance.

**Introduction:**

Relations between religion and state have existed since the emergence of statehood. In ancient times, specifically in Ancient Greece and Rome, when the concepts of "state" and "society" were understood as synonyms, religious and state institutions operated in harmony with each other.



In the Ancient East, in particular in Ancient China, the state was created by the Universe (Heaven), and the concept that the head of state (emperor) is the representative and ambassador of Heaven on Earth had a legitimate character. Religion has also been an integral part of people's lives in the development of humanity in the new era. Although the Christian Reformation, in addition to Catholicism, in Christianity, Protestantism, Orthodoxy, etc. Although it gave rise to specific trends, religion in general occupied an important place in the secular life of society. The Renaissance ended the monopoly of religion in society in both the East and the West, opening the way for secularism along with religiosity. Thus, secularism emerged.

By the end of the 20th century, the Central Asian countries, in particular Uzbekistan, which had embarked on the path of independent socio-economic development, also experienced a period of "religious revival", were influenced by religious processes that had reached the status of a global trend. In the world, the fall of the "Berlin Wall" in 1989, the unification of the two Germanys and the end of the "Cold War" era, and the terrorist act in the USA on September 11, 2001, "can be associated with and expressed in the position of religion as a "political subject"[1]. In Central Asia, and in particular in independent Uzbekistan, the transformation of religion into an important subject of social processes is called "desecularization", that is, the increase in its place and role in the life of society, which is associated with national independence and the associated national liberation, the restoration of values, and the formation of a tendency to understand national identity.

#### **Research methods and literature analysis:**

The article uses systematic, historical-comparative and logical analysis methods to analyze the development of religious and secular tendencies in the context of globalization from a socio-philosophical perspective. The study studies the evolution of relations between religion and the state from ancient times to the present in the context of globalization. Also, the role of religion in social life is scientifically illuminated through the analysis of normative and legal sources, national and international political experiences, and religious and philosophical teachings in the study of the object of research. The article draws on philosophical categories - concepts such as belief, faith, spirituality, tolerance, and social stability - and combines them with modern political thinking.

Philosophical, sociological and political studies on the issues of religiosity and secularism have been studied by many scientists. In particular, foreign researchers - Zhuravsky A., Sadov, Fetisov A. studied the role of secularism in the development of society, the socio-political mechanisms of the relationship between religion and the state [1]. Among domestic researchers, Odilkhodzhaeva S.M. analyzed the influence of religious values on social consciousness [3], and Umarova N. and Islambekov U. analyzed the role of religion in spiritual life and the policy of religious freedom in the conditions of Uzbekistan [5]. In addition, Khaitboev U. [12] and Noskov Y.G. [19] in their works deeply studied the changes in religious values in the processes of modern globalization, the essence of the processes of desecularization and resecularization, and their impact on social stability. The article also analyzes the theories of secular thinking and spiritual crisis of such Western scholars as F. Nietzsche, Z. Freud, E. Fromm, O. Toffler, F. Fukuyama. At the same time, the ideas of S. Otamurodov [2], H. Akhmedov [11] on the harmonization of religious freedom, spirituality and national values are used as analytical sources.

#### **Results:**

Globalization involuntarily draws Uzbekistan into the clutches of international transnational processes. The development of Uzbekistan is impossible without its adaptation to the socio-economic and cultural relations of the international community. This is proven by the fact that Uzbekistan is expanding its strategic cooperation with developed countries, and even being one of the first to establish friendly relations with the leaders of the neighboring Afghan "Taliban", and pursuing a policy of mutual interest, which in the context of globalization is consistent with universal human values.

In the context of globalization and the liberalization and democratization of social life, a deeply thought-out secular policy requires its implementation through various social technologies. To imagine this, it is necessary to know the essence of the category of "technology". In a collective book published in the Uzbek language and dedicated to the issue of technologies for the promotion of the national idea,



our prominent social scientists evaluate it as "technology - a modern scientific and practical way of thinking" [4].

In fact, "technology" is an economic category that expresses the process of production, creation, and construction. The term "technology" has become popular in social life and scientific research mainly since the second half of the 20th century. Variants of this category have various forms - "educational technology", "pedagogical technology", "promotional technologies", "innovative technologies", etc. In fact, "technology" is a concept that expresses the production, creation and construction of an object or product. By the end of the 20th century, it began to be used in the social sphere. Social technology is a set of political measures, methods and tools designed to achieve a specific goal and has specific goals[5].

By the 21st century, any political goal, interest or claim is achieved through the use of certain social technologies. It is based on a certain sequence. For example, today the leading countries of the world widely use the technology called "soft power". Social technologies, expressed under the names of "democratic transition", "color revolution", "aid to education", "assistance to the establishment of human rights and freedoms", are today used by leading countries against "unruly", "stubborn", authoritarian states that they do not like. F. Fukuyama, conducting a sociological study and analysis of the causes of today's uneven socio-economic development of the world, analyzes the economic power of leading world countries and backward countries, as well as young countries developing independently in the post-Soviet social space, the level of poverty of the population (well-being), and expresses them through a single index and indicator - "trust". Fukuyama's "trust" algorithm is very important for today's technologies[8]. We believe that it is also not without importance for the development strategy of Uzbekistan. After all, the era of slogans and appeals has passed, today modern innovative ideas are necessary not only for economic development, but also for socio-cultural development. Scientific management of society is the need of the hour.

Desecularization as a world trend led to a spiritual crisis in the 20th century, spirituality suffered a decline. We covered this in the first chapter of this study on the example of the teachings of F. Nietzsche, Z. Freud, E. Fromm, O. Toffler and other Western scientists. F. Nietzsche wrote the work "Antichrist", created a doctrine that was completely opposed to religion and faith, like K. Marx.

Today's Western "mass culture" is the god of transsexualism, same-sex marriage, etc. inhuman phenomena, the morality of "free" people who have no faith, have become slaves to animal instincts, in human form, but have the legitimacy of citizenship in their own state. It is no coincidence that the desecularization of secular politics, which emerged in the Middle Ages in the West and led to the West's advancement in science, technology, and engineering over the East, by the beginning of the 20th century is such an unpleasant phenomenon that it worries even the most advanced Western intellectuals. Desecularization means giving legitimacy to liberal democracy, human rights, and freedoms without taking into account the religious factor. This is a mistake equivalent to giving a firearm to a spiritually unhealthy, uneducated person. Only the concepts of spirituality, duty, conscience, etc. ensure a high level of socialization of human activity and do not pose a threat to society. As one of the Uzbek political scientists, Kh. Akhmedov, rightly noted, it is impossible to solve today's urgent socio-economic and cultural problems without taking into account the dynamics of spiritual life and general laws[11].

Desecularization reflects the crisis of spiritual and moral aspects in the context of today's global threats (global warming, increased risk of nuclear war, pandemics, uneven development, technogenic threats, etc.) in the relationship between religion and state, secularism and religiosity, the devaluation of moral rules and norms in the context of increasing human hedonistic demands. Simply put, it reflects the increasing immorality of today's liberal democracy. Leading globalists, economists, historians, philosophers, and sociologists of the world have begun to understand this, emphasizing that only the religious factor can save us from the global spiritual crisis. We will see the relevance of this idea in concrete examples.



“Faith is the active acceptance, love, devotion to certain ideas and values, as mentioned above, adapting one’s activities and life to them, and showing loyalty. The trust that underlies it is a positive emotional (feeling) attitude towards certain ideas, teachings, and values. This emotional attitude, that is, trust, can also be rational and irrational. According to scientists, rational trust is based on the active action and creativity of a person. The idea, teaching, and ideal that underlies it can be right or wrong, real or fanciful, imaginary. But a person sincerely strives for it, seeks ways to achieve it, and creates. As a result, even if he does not achieve that goal, he achieves a certain result, and his activity does not go without a trace.

**Table 1: Religiosity and secularism tendencies globalization in the conditions main appearances**

No.	Process name	Home content	World on a scale expression	Uzbekistan in experience manifestation to be	Socio-political impact
1	<b>Secularism</b>	Religion and of the state separation , worldly management priority	Europe in countries of the church from politics exclusion , science - based management increase	The Constitution does not include religion and state separated ; religious freedom law with guaranteed	Citizenship society of the institutions formation , democratic of values strengthening
2	<b>Desecularization</b>	Religion social in life again activation , political and cultural in the fields of the impact increase	Near East in the 1980s– 2000s East and Central In Asia religious of actions increase	From independence then religious of values revival , madrasas and of mosques again activity to conduct	Religious of mind growth with together , extremist currents danger increases
3	<b>Resecularization</b>	Religion social of life one part as body to get , but him/her from politics restriction through balance storage	In Russia , in the USA and In Europe religious of values citizenship to the ceremonies absorption	In Uzbekistan religious tolerance of the policy strengthening , Islam culture of the center organization to be	Religiosity and secularism harmony based on social stability provision
4	<b>Globalization impact</b>	Religious and secular of values each other absorption process	Migration , the internet and “ soft” "power " technologies through cultural intervention	Religious information of the place expansion , youth between belief and modernism conflict	National ideology update necessity , religious-spiritual stability storage problem



**Discussion:**

The European Union Constitution should also take into account the religious factor in the format of the member states. The trend of Islamization in Europe has become noticeable. Demographically, the future of Europe is associated with the increasing number of immigrants, their culture and religious status in relation to the indigenous population. Civil wars and social instability in the Middle East and the African coasts are also increasing the flow of refugees to Europe. The European Union, and even the United States, are now obliged to confirm the legitimacy of Islam, Confucianism, and Buddhism, along with their traditional religions (Catholicism, Protestantism). It is therefore not without reason that the UN adopted the "Declaration on Tolerance" on November 16, 1995, dedicated to national and religious harmony.

Thus, traditional secularism is experiencing a trend of desecularization on a global scale, and the constitution of national statehood is forced to turn the policy of traditional secularism towards desecularization, that is, towards a policy of religion that takes into account the new religious situation. The history of different states is based on the cultural role of religion for the state. For example, in Great Britain, Anglicanism (with the exception of Northern Ireland - there is a conflict between Catholics and Protestants), Catholicism in Spain, Italy, Poland, Orthodoxy in Bulgaria, Russia, Georgia, Serbia, Egypt, Turkey, the post-Soviet countries of Central Asia, and Islam in the Caucasus is in a monopoly position. Today, the situation is different - the number of religious confessions is increasing, and state policy requires the policy of secularism to be turned towards a policy of desecularization, tolerance. "Religious authority is the authority that relies on it." [16]

"The concept of the structure of religious authority has a common feature with functional definitions, which prevents us from considering the culturally or historically specific content of a particular religion as a defining characteristic of religion." [16]

"However, the degree and nature of state support for religion as a state religion or a religious state can vary in a religious state. Strictly speaking, a religious state is a state that declares itself a religious state, such as the Kingdom of Saudi Arabia, the United Arab Emirates, and the Vatican City. Another type of state religion is a state that has adopted a religion as the official religion of the state, such as Malaysia. Malaysia has adopted Islam as the religion of the Federation, but other religions can practice peacefully in any part of the Federation. Cambodia, Laos, and Myanmar have declared Buddhism as the official religion of the country in their constitutions or have a special religion. At the same time, India, even though it claims to be a secular democratic republic, has a special status and certain privileges for Hinduism." [17] At the same time, a trend of resecularization has also emerged in the world, along with the trend of desecularization. By "resecularization" we mean the tendency for religion to play an increasing role and influence in secular life. Resecularism is understood as a movement and attitude against the excessive liberalization of human rights and freedoms under the influence of liberal democracy, leading to the decline of moral values infused with religious values. In scientific circles, resecularism is also understood as "postsecularism".

Resecularization, under the influence of democratization, means that religion, under the influence of democratization, begins to influence social life, and the unity of religiosity and secularism in the life of a person and society is again on the agenda. For example, in any modern, democratic society today, leaders observe an oath ceremony that expresses their adherence to both religious values and secular values - the requirements of constitutionalism - when conducting state policy. This is called the practice of "innogruation" in social language. For example, in the former USSR, the separation of religion from the church, the absence of any place for religion in social life, and its restriction continued until the end of the 80s of the 20th century, until the collapse of the "giant" called the USSR. This is confirmed by the fact that in 1988, ceremonies celebrating the thousandth anniversary of the conversion of Russians to Christianity (Baptism) were organized on the basis of a special Resolution of the Central Committee of the CPSU. From this date, resecularization began in Russia, that is, the restoration of the role and status of the religious factor in social life. Some scholars call this "desecularization". In our opinion, this is "resecularization", that is, a change in the state's attitude towards religion, the beginning of the establishment of tolerance.





Of course, desecularization and resecularization also require certain cultural norms. The democratization of society has both positive and negative effects in this regard. An example of this is the emergence of religious fundamentalism and religious extremism on the stage of social life in the early years of independence, the politicization of religion, that is, the intensification of its claims to power, and attempts to divert the path of secular development to the path of religious development.

The global trend of resecularization was also observed in Uzbekistan. The organization "Hizb ut-Tahrir al-Islami", Akromists, Wahhabis, Nurists and other religious parties and movements tried to take advantage of the fact that freedom of religion is guaranteed from the point of view of constitutional law, and tried to establish this trend in our country. The most radical and ideological leader among them is "Hizb ut-Tahrir", that is, the "Freedom Party". Since our research is of a socio-philosophical nature, we will focus on this religious party and its ideology.

The socio-philosophical literature of our country has written a lot about the "Hizb ut-Tahrir" party and its destructive activities. Especially after the events of February 16, 1999, they multiplied like "bodrok" and became the subject of dozens of dissertation studies. This religious party appeared in Palestine after the Second World War. The founder of this party is Taqiyyiddin Nabahani (1909-1979)[20].

In fact, this party is associated with the Arab-Israeli conflict, the emergence of the Jewish state of Israel in the Sinai Peninsula, the status of the holy site - Jerusalem. The creation of the international organization - the UN, the appearance of the state of Israel on the map on the basis of its resolution No. 181 of November 29, 1947, was caused by the discontent of a number of Arab countries.

The party has undergone a unique evolution - at first it fought for the lands of the Arabs, then under the influence of its subsequent leaders, such as Abu Karim Zallum, and then Ato Abu Rushta, it developed a program to create not only a small Arab state, but also a religious caliphate on the entire planet, like a medieval tribe. Any party is formed primarily to achieve power, and this is its goal - a claim to power. Resecularization is associated with the strengthening and rise of religion in social life.

In Uzbekistan, according to the law "On Political Parties", it is not allowed to establish parties with a religious program. However, under the influence of resecularization, religious propaganda is taking a large place in today's media space, and the growth of the former in the ratio of religiosity to secularism among the population, especially among the youth, is alarming[21].

Hizb ut-Tahrir is not a simple movement. It is aimed at specific goals. Its founders, Nabahoni and Abulqasim Zallum, view secular democratic development as a product of the West, and in their works such as "Democracy is a system of blasphemy" and "Caliphate", institutions such as the Constitution and elections are condemned, which are considered "a worldview and system of blasphemy." "Indeed, the fundamental and indispensable attributes of democracy, such as elections, referendums, the decisive vote of the majority, multi-party system, free thought, opposition, freedom of the media, and the independence of the judiciary, are not contrary to Islamic teachings.[22]"

It is worrying that today, interest in religious values among young people has been abandoned - there is a possibility that the 2021 amendments to the Law "On Freedom of Conscience and Religious Organizations" will create some obstacles to the secular, democratic development of re-secularization. As a result of prosperity in our country, not only modern "cities", but also skyscrapers of mosques and religious buildings are being built, and the religious image is becoming a special feature of the country's architecture. There are reasons for this - in 2007, the international organization ISESCO recognized Tashkent as one of the centers of Islamic civilization. In response, a Center for Islamic Culture is being built in the capital, and religious education is being given equal rights with secular education. This is a positive trend, of course. However, in today's Middle East, and in the world as a whole, in the context of increasing claims to religious statehood, giving the former a place and opportunity to lead in the ratio of religiosity and secularism creates spiritual obstacles to social stability and secular development.[23] Therefore, the normalization of resecularization, its management and social control ensure the sustainability of the secular democratic path of development chosen by our people.

#### Conclusion:

Firstly, in the era of globalization, the issue of the relationship between religiosity and secularism is becoming a sharply controversial topic in modern socio-philosophical thought. The



dialectical conflict between secularism and desecularization has different effects on the spiritual development of society: on the one hand, secularism strengthens human freedom, on the other hand, religiosity restores social solidarity and moral norms. Therefore, in the author's opinion, both the denial of religion as a social institution and its reduction to the level of a political weapon threaten the stability of society.

Secondly, the analysis of the article shows that the Uzbek model, while maintaining the principles of a secular state, represents a unique experience in recognizing religious values as a means of spiritual development. However, this process creates the need to identify a fine line between “religious freedom” and “religious politics”. This approach can in some cases strengthen elements of desecularization, lead to excessive activation of religious discourse in public life - which is causing controversy in academic circles.

Thirdly, the results of the study show that the phenomenon of “resecularization” is currently being reinterpreted in global ideological processes. Some scholars evaluate it as a sign of social awakening, while others consider it a threat to democratic values. The author explains this contradiction by saying that it is necessary to recognize religion as part of the spirituality of society, but its full integration into political life can create ideological imbalances in state governance.

Fourth, in the experience of Uzbekistan, maintaining a balance between religiosity and secularism is of strategic importance. In this regard, balancing the role of religion in society through social control and scientific analysis is a guarantee of national stability, tolerance, and democratic reforms. However, this process simultaneously raises a controversial question: how long can a national secular model, combined with religious values, be sustainable under the pressure of globalization? This question creates the opportunity for the article to become the focus of scientific discussion for further research.

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