

NEGATIVE IMPACT OF RELIGIOUS EXTREMIST IDEA ON YOUTH SOCIAL ACTIVITY

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Abstract:

The negative impact of religious extremist beliefs on youth activity in an information society and the impact of various religious organizations on the consciousness of youth in an information society are studied. In an information society, information technologies have a significant impact on the socially sustainable development of human moral education and the constructive activity of information culture.

Keywords: youth, religion, religiosity, secularism, secularism, Islam, belief, social development, atheism, dogmatic, dialectical, atheistic ideology, information society, globalization.

The development of society, the realization of a person's free lifestyle and life aspirations, the improvement of the activities of public associations such as social institutions, social groups and strata in society, are gaining urgent importance. The role and influence of religion in the life of society is a contradictory process. This contradiction is manifested in the mutual opposition of the phenomena of sacralization and secularization, in the struggle for hegemony in the life of society.

Research is being carried out on the social importance of ensuring the harmony of science and religion in an information society, the development of indices that determine the level of development of civil society and the rule of law in the image of modern countries, and the study of the changing cultural, religious and political landscape in culture and state policy, the role of religiosity among young people and its impact on their worldview. It is necessary to satisfy the population's demand for information in society, develop national segments on the global Internet, protect the population from destructive, destructive, religious radicalism and destructive ideas on various sites based on democratic principles.

By the Decree of the President of the Republic of Uzbekistan No. PF-4947 dated February 7, 2017 "On the Strategy of Actions for the Further Development of the Republic of Uzbekistan", the Strategy of Actions for the Development of the Republic of Uzbekistan in 2017-2021 was adopted. Its fifth direction - "Ensuring Security, Interethnic Harmony and Religious Tolerance, and Priorities in the Field of a Thoughtful, Mutually Beneficial and Practical Foreign Policy" - it is determined that ensuring information security and improving the information protection

system, timely and adequate resistance to threats in the information sphere are of great importance[1].

Building civil society in Uzbekistan, developing it in harmony with religious values is a priority issue today. The study of the role and significance of religious values in the promotion of civil society, satisfying the social, spiritual, and economic needs of our people, preserving the purity of our national culture, and ensuring its continuity is of theoretical and practical importance. The issues of “our ancient national values, morality inherited from our ancestors”[2] are of great importance in developing the development strategy of New Uzbekistan, ensuring the dialectical determinism of traditional and modern values, and are considered a social criterion determining the social dimensions of religiosity and secularism in society.

For our country, whose current development is aimed at constitutionally ensuring and guaranteeing human rights and freedoms, and transitioning to a new democratic society, achieving a balance between religion, state, and society, cooperation, or at least mutual consensus, on the path to building a new life, is becoming one of the most important issues. For this, it is necessary to “fully implement the requirements of a democratic legal state, a free economy, and the foundation of civil society in our country” [3. –P. 57-58.], to accelerate the work related to the spiritual renewal of society.

The importance and vital importance of the issue is also that the achievement of national independence opened up two paths for Uzbekistan, the majority of whose population is Muslims - secular, democratic and religious, Islamic paths of development. The path chosen by our people was the path of secular, democratic development. However, since the life of society and the way of life of people before the Marxist colonial ideology were based on the values of Islam, the creation of the opportunity for the people to regain their sacred religion and faith through independence shows that it is different from the social processes taking place on a global scale today, in particular, the temptation to create a religious state, which was like a medieval tribe.

Ensuring social stability in society requires studying the internal relations between religion and the state and the complex processes taking place between religion and the state on a global scale, as well as the experience of countries around the world. The social situation in Central Asia, in particular in Uzbekistan, is such that potential internal social dangers lurk in society like mines in the national-ethnic and national-confessional social space. An example of this is the tragedy of the multi-confessional and multinational Balkan Peninsula, in particular Yugoslavia. Even today, mutual conflicts between the countries of Bosnia, Serbia, Croatia, Montenegro, which were formed on the basis of various national and religious differences,

have not yet ended, terrorism and extremist acts have not stopped under the influence of certain internal and external geopolitical forces, and social stability is not guaranteed.

The unpleasant events associated with the emergence of such movements as Wahhabism, Nurism, Akromism, and Hizb-ut-Tahrir in the social life of the country in the first years of independence, as well as attempts to openly put the demand for the establishment of a religious state on the agenda, clearly confirm this idea. Scientifically and theoretically, and primarily socially and legally, such phenomena and situations are associated with the problem of secularism.

In the first years of independence, the rapid penetration of extremist and fundamentalist movements in the form of Salafism, etc., and attempts to take advantage of the lack of real knowledge about Islam and religious illiteracy of certain segments of the population is an undeniable fact. This is confirmed by the turbulent years of national independence - the events of February 16, 1999, Bukhara in April 2004, and Andijan on May 13-14, 2005. The emergence of religious fundamentalism and religious extremism on the stage of social life, the politicization of religion, that is, the intensification of its claims to power, are attempts to divert the path of secular development to the path of religious development.

Sacralization means deification, giving religious meaning and content to even secular events. The withdrawal of US military forces from neighboring Afghanistan in August 2021 has given strength to the activation of religious radical forces on Afghan soil and the Taliban movement, which is trying to establish an "Islamic emirate". The coming to power in Afghanistan in 2021 of the Taliban movement, which is included in the list of terrorist organizations and movements by the UN and the international community, has had a strong impact on the social architecture of Central Asia. Attempts are being made to establish and revive a "fifth column" in the territories of newly independent states that are steadily moving along the path of secular democratic development. International terrorist organizations such as the "Islamic Movement of Turkestan", "Islamic Jihad Union", "Al-Qaeda", and others are rushing to strengthen their ideological influence on the newly independent states of Central Asia, where the majority of the population is Muslim[4].

The negative and weak side of the "Muslim Brotherhood" and other religious radical organizations is that they deny the continuity of religiosity and secularism, that religion is also an important spiritual factor for secular life. As a result, religiosity is opposed to secularism. Here the fundamental difference between Western secularism and Eastern religious radicalism is evident - in Western civilization, in the Middle Ages, it was realized that the separation of religion (church) from the state was important for the development of society. A tendency to reform religion was formed.

They cannot even properly regulate the behavior characteristic of a democratic society, they interpret Islamic beliefs in their own way and create “fatwas”. This is dangerous for secular progress, for democratic development. The funds spent on luxurious mosques and various places of worship, instead of increasing the religious literacy of citizens, lead young people to religious fanaticism, extremism, fanaticism, etc. protects from falling under the influence of foreign elements. Unfortunately, “Most of our young people, who do not understand this trick and deceit, fall into their traps.”[6. –P.127.] Religious enlightenment is the opposite of religious superstition. This has been proven many times by ancient history, the history of religions.

It is no secret that young people, who make up more than half of the population in our country, strive for religious principles and values in conditions of freedom of belief. Another factor leading to the formation of religious-extremist beliefs in youth groups is destructive religious indoctrination, which religious-extremist organizations use through mechanisms of influence on the human mind. Destructive religious indoctrination is based on the use of manipulative methods that directly (open appeals) and indirectly (covert propaganda) affect the human mind and psyche, in which religious beliefs are gradually distorted and confessional piety changes (or a new destructive version is created). Destructive religious indoctrination, which changes the confessional piety of young people, is carried out through the cyber environment, which, by its very nature, has become the main arena for the propaganda and recruitment activities of terrorist and extremist organizations [5. – P. 18.].

In recent years, as a result of the granting of broad rights to religion, religious beliefs, and religious organizations, religiosity has been expanding among the youth of the population. Cases of demonstrative “condescension” and even disgust towards peers who do not attend prayers in their morals are increasing. “However, it should be noted that in the conditions of a digital society, it is very difficult for traditional religions to establish relations with young people, because religious systems themselves are quite conservative and it takes a lot of time to adapt to changes”[7. –C. 391.].

The “Arab Spring” that began in Tunisia, the formation of political Islam in the Arab Republic of Egypt, Turkey, Algeria, the extent to which it threatened democratic development, caused social instability, civil war (Senegal, Ethiopia, Nigeria) requires a vigilant scientific basis for secular politics, and a moderate liberalization of the law. Rather than fighting religious fanaticism, radicalism and fundamentalism, a philosophical analysis of the factors, causes and conditions that cause and encourage them, a demand for social rationalism. “The cognitive, mental activity of a person is reduced to the level of rationalization. Rationalization is an indicator of a state of helplessness, in which a person's direct dependence on information messages is formed”[8. – P. 113-114.].

“Arnold Toynbee defines the influence of religion on national security by three factors: first, the influence of religion on the public consciousness; second; the relationship between religious beliefs and social relations and the goals of the state; third, the level and nature of secular activity, primarily security activities, religious public institutions” [8. – P. 113.].

In today's nuclear age, a major war, military pressure is considered dangerous. Instead, it is much cheaper to use “technologies” based on “information warfare” that have a psycho-psychological impact on the human mind. The ability to skillfully use the social, economic and cultural problems of the country that cause discontent among the population has become a professional task for today's social technologies.

The most effective manifestation today is the technologies of psycho-social manipulative influence on citizens in the media space. “There are several forms of professional activity that existing religious organizations carry out in the Internet environment, including online collection of religious information, online performance of ritual details, missionary work and dogma propagation... When we analyze the activities of various religious organizations on the Internet, we see that they are performed by Protestant religious groups, new religious movements and Muslims”[9].

Also, Professor A. Airapetova - the next direction in the fight against religious extremism in the youth environment is religious cybersecurity, within the framework of which young people, who make up the majority of users, will develop skills to be safe in cyberspace. This area of preventive work should include warning young people about the use of sites, portals, social networks Instagram, Twitter, VKontakte, Facebook, Skype video calls, as well as Telegram, What'sApp and Viber messengers for recruitment by terrorist and religious extremist organizations, providing information about the risks and signs of involvement in terrorist activities through user accounts, drawing attention to the negative potential of computer games with a false theme, highlighting the problems of psychological manipulations and covert propaganda of destructive religious ideology, new digital religions and their religious resocialization and desocialization [5. – P. 18.].

Religious extremist groups can fill young people with radical ideas, change their worldview and lead to the formation of discriminatory or intimidating attitudes. Practical technologies dedicated to religious enlightenment increase the effectiveness of the state's religious policy, protect young people who today "like the majority" participate in religious services, but do not have a strong religious faith, from various false, fabricated, destructive, destructive and socially unstable ideas. Scientific technologies related to religion will be effective if they are created by religious scholars and qualified specialists with secular knowledge of religion. In an informed society, religious extremist beliefs can have a negative impact on the activities of young people, severely affecting their psychology, social relations, education and political

activities. To solve these problems, it is necessary to combat radical ideas through education, raising social awareness and involving young people in social activities. It is also important to develop information dissemination and monitoring systems to protect young people against religious extremism.

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