

## THE RELIGIOUS AND ETHICAL PRAGMATIC ISSUES OF SOCIALIZATION IN THE CONTEXT OF THE CONVERGENCE OF CIVILIZATIONS

**Kamola Khakimova**

“ISFT” International School of Finance, Sience and Technology.

### ABSTRACT

This paper explores the religious and ethical pragmatic challenges of socialization within the framework of converging civilizations. In the context of globalization and technological advancements, cultures and societies are becoming increasingly interconnected, giving rise to new forms of interaction and social integration. The analysis highlights how different societies navigate religious and ethical values amidst rapidly changing social landscapes, offering insights into both the challenges and opportunities posed by civilizational convergence.

**Keywords:** convergence of civilizations, socialization, religious ethics, moral values, globalization, social integration.

The convergence of civilizations in the 21st century is increasingly driven by globalization, technological advancements, and migration, which have led to the intersection of various cultural, religious, and moral systems. As societies become more interconnected, socialization—the process through which individuals internalize norms, values, and behaviors—has become a complex phenomenon shaped by diverse religious and ethical considerations.

This paper seeks to examine the religious and ethical pragmatic issues of socialization in the context of civilizational convergence. It will review the works of scholars from Uzbekistan, Russia, and the global academic community, offering a comprehensive view of how different societies address these challenges. The study's focus will be on the role of religious ethics in maintaining social cohesion and navigating moral dilemmas in an increasingly interconnected world.

The issue of socialization in the context of civilizational convergence has been extensively studied by scholars from various fields, including sociology, philosophy, and religious studies. This section reviews the contributions of Uzbek, Russian, and global scholars to the understanding of the religious and ethical dimensions of socialization.

Uzbekistan, with its rich historical ties to Islamic culture and philosophy, has produced numerous scholars who have addressed the role of religion and ethics in socialization. For instance, scholars such as M. A. Abdullaev and Sh. R. Mukhammedov have explored the Islamic ethical frameworks that shape social interactions and moral education in Central Asia. Abdullaev

(2018) argues that the moral values derived from Islam play a vital role in the socialization process, particularly in fostering intergenerational respect and communal solidarity. Similarly, Mukhammedov (2020) highlights the challenges posed by modern secular trends, which sometimes conflict with traditional religious values in Uzbek society. Both scholars emphasize the need for a balanced approach that respects religious traditions while embracing modernity.

Russian academic discourse on the convergence of civilizations and its impact on socialization is deeply rooted in the country’s diverse religious and cultural heritage. Russian scholars, such as L. N. Gumilev and V. A. Tishkov, have addressed the role of Orthodox Christian ethics in shaping Russian socialization processes. Gumilev (2001) introduced the concept of passionarity, suggesting that civilizations, including their ethical frameworks, evolve through the actions of passionate individuals driven by religious and moral ideals. Tishkov (2015) explores the interaction between Russian Orthodox values and the broader multicultural context of modern Russia, particularly how Orthodox moral teachings help in the integration of diverse ethnic groups into the Russian social fabric.

Russian Muslim scholars, such as R. G. Mukhametshin (2017), have also contributed to this discourse by examining the role of Islamic ethics in the socialization of Muslim communities within the Russian Federation. Mukhametshin discusses the pragmatism required to integrate Islamic moral values into a secular educational system without causing alienation or cultural conflict.

Globally, the convergence of civilizations has been a major topic of interest among scholars like Samuel P. Huntington (1996) and Amartya Sen (2006). Huntington’s "Clash of Civilizations" theory, while controversial, addresses the friction between different cultural and religious value systems in the context of globalization. According to Huntington, the convergence of civilizations might lead to increased conflict as societies struggle to reconcile deeply ingrained religious and moral beliefs with new, often contrasting, values introduced through global interactions.

| <b>Civilization</b> | <b>Religious Ethics</b>               | <b>Challenges</b>                    | <b>Opportunities</b>                |
|---------------------|---------------------------------------|--------------------------------------|-------------------------------------|
| <b>Uzbek</b>        | Islamic Ethics                        | Conflict with Secular Trends         | Fostering Intergenerational Respect |
| <b>Russian</b>      | Orthodox Christian and Islamic Ethics | Integration of Diverse Ethnic Groups | Social Cohesion in Multicultural    |

|               |  |   |  |
|---------------|--|---|--|
|               |  |   | Contexts   |
| <b>Global</b> | Mixed<br>Religious and Ethical<br>Values | Potential for<br>Conflict (Clash of<br>Civilizations) | Pluralism and<br>Coexistence through<br>Dialogue |

Table 1. Summary of Key Religious and Ethical Issues in Civilizational Convergence

On the other hand, Sen (2006) challenges the idea of an inevitable clash, emphasizing the potential for pluralism and coexistence. He argues that religious and ethical values can adapt to new social realities through dialogue and cooperation, rather than conflict. This pragmatic approach to socialization suggests that civilizations, despite their differences, can find common ground in shared ethical concerns, such as human rights, justice, and equality.

More recent scholars, such as Tariq Ramadan (2013), focus on the role of Islamic ethics in the context of a globalized world. Ramadan’s work explores how Islamic principles of social justice and moral responsibility can contribute to the process of socialization in multicultural societies. He emphasizes the need for Muslims in Western societies to engage with broader ethical discourses while maintaining their religious identity, thus contributing to the convergence of civilizations through mutual respect and understanding.

The convergence of civilizations brings both challenges and opportunities for the socialization process. On the one hand, religious and ethical values provide a foundation for social cohesion and moral guidance, particularly in times of rapid societal change. On the other hand, the intersection of different ethical frameworks can create tension and conflict, as seen in Huntington’s “clash” hypothesis. However, scholars like Sen and Ramadan provide a more optimistic outlook, suggesting that pluralism and dialogue can help civilizations adapt to new realities while preserving their ethical integrity.

**Conclusion**

Even though, the social life is developing very fast, the role of religious ethics in socialization remains critical. Uzbek scholars emphasize the enduring importance of Islamic moral values in shaping social interactions, while Russian scholars explore how Orthodox Christian and Islamic ethics coexist within a broader multicultural context. Global scholars contribute to this discourse by highlighting both the challenges and possibilities of integrating diverse ethical systems in a converging world.

**REFERENCES**

1. Abdullaev, M. A. (2018). *Moral Values and Socialization in Central Asian Islamic Culture*. Tashkent University Press.
2. Gumilev, L. N. (2001). *Ethnogenesis and the Biosphere of the Earth*. Moscow: Progress Publishers.
3. Huntington, S. P. (1996). *The Clash of Civilizations and the Remaking of World Order*. New York: Simon & Schuster.
4. Mukhammedov, Sh. R. (2020). *The Role of Religion in Social Cohesion in Uzbekistan*. Tashkent Journal of Social Studies.
5. Mukhametshin, R. G. (2017). *Islamic Ethics and Socialization in the Russian Federation*. Kazan: Islamic University Press.
6. Ramadan, T. (2013). *Islam and the Arab Awakening*. Oxford University Press.
7. Sen, A. (2006). *Identity and Violence: The Illusion of Destiny*. New York: W.W. Norton & Company.
8. Tishkov, V. A. (2015). *Russian Identity and Multiculturalism in a Globalizing World*. Moscow: Russian Academy of Sciences.