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The Dichotomy of the Relationship between Religion and Science in Europe and Central Asia

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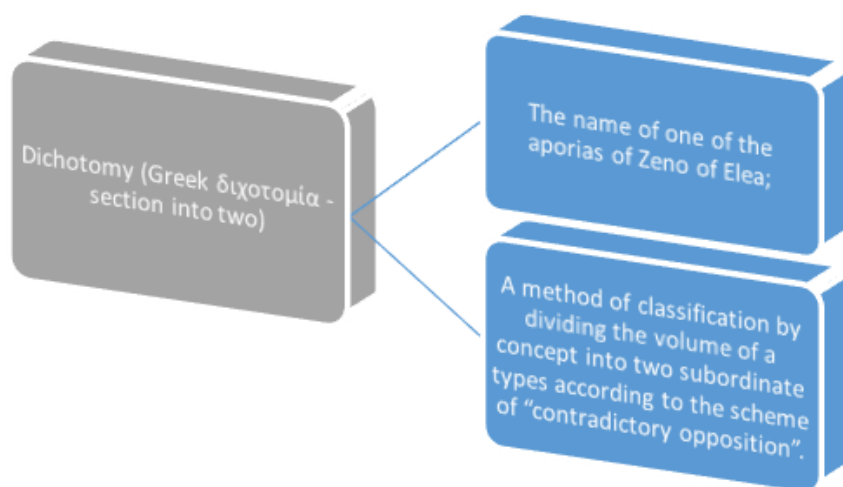
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ANNOTATION

This article examines the dichotomy of the relationship between religion and science in Europe and Central Asia. The history of human civilization goes back thousands of years, and all this time man has been trying to contrast the supernatural and subjective with the scientific and objective, nature with God, and faith with science. As a result of this approach, the relationship between religion as a social institution of society and science as a cognitive sphere of human activity has undergone various stages - from open confrontation to cooperation in the aspect of perception and implementation of Europe and Central Asia. Religion and science are classic symbols of the West-East dichotomy.

KEYWORDS: Europe and Central Asia, religion and science, relationship, perception and implementation, trends and prospects.

The purpose of this article is to analyze religion and science in Europe and Central Asia, in contexts of dichotomous relations. The variety of ideas about the phenomenon of “dichotomy” forces us to turn to the etymology of the term and understand its different interpretations in order to reach the level of the concept.



In this case, one of the species differences is the very basis of division, and the other is its logical addition. Thus, in a dichotomy, the division terms not only exclude each other, but are also logically incompatible. It is obvious that dichotomy is an exhaustive division and has an ideal “margin of safety” - any new object from the scope of the dividing concept cannot falsify the classification, and its logical nature eliminates errors possible with other types of division: incomplete coverage of the universe, division on different grounds, compatibility subordinate types of division, etc [1]. In the general case, the result of a dichotomy has the form of a “ladder”, where each step carries exactly one unit of information about the object’s belonging to the corresponding division class. Therefore, dichotomous classification provides a relatively simple information retrieval. One should distinguish from dichotomy the related two-term polytomy, in which the characteristics of subordinate classes, generally speaking, do not logically contradict each other. This type of classification is sometimes called pseudo-dichotomous. From the point of view of results, both types of division can coincide, and their difference in some cases is due to the nature of the assumptions made. Thus, within the framework of the principle in two-valued logic, the pseudo-dichotomous division of statements into true and false is equivalent to their dichotomous division. But if the principle of ambiguity is not accepted, then from the point of view of the result these two types of division are also different: in the universe of statements there may also be undecidable statements which there is no reason to consider true or false. It is obvious that in a dichotomy one of the subordinate species is always defined only negatively, while in a pseudo-dichotomy both types are defined positively. But replacing a negative definition with a positive one is not always possible. Therefore, not every dichotomy can be transformed into a pseudo-dichotomy, while the reverse transformation, *mutatis mutandis*, is always possible [2].

Most often, this position is expressed in a series of dichotomies: science asks the question “how?”, and religion asks “why and why?”. Science deals with the objective and extra-personal, religion deals with the subjective and personal [3]. A similar position was held by famous scientists, in particular Mikhail Lomonosov and Galileo Galilei [4]. Thus, many researchers in this field have tried to answer the question in their studies “How to understand religion and science in Europe and Central Asia, in contexts of dichotomous relations” and are still trying to this day. It is difficult to give one definition of this phenomenon; representatives of three or four disciplines in modern Western humanities would give different definitions. An ethnographer or anthropologist would say that these are unique behavioral codes. A political scientist would focus on institutions, tendencies towards individualism or collectivism, pragmatism or romanticism. Internationalists would also include geographic determinism here.

One of the largest and most controversial exponents of the cultural-civilizational approach in international relations was Samuel Huntington with his work “The Clash of Civilizations” [4]. This is an extreme in the analysis of international relations, which did not justify itself. This approach cannot cover the vast number of cases of cooperation between civilizations. Even in the case of conflicts, they do not have a cultural or civilizational overtone. Unfortunately, the approach has become a weapon of populists who use the simplicity of the theory and its apparent elegance to create a negative image of some enemy. Of course, Asian civilization was and remains more stable and appears as a continuous line. The culture of Central Asia is very flexible, in it the foundations of civilization have remained and remain unshakable, and science is also based on this. European culture is a culture focused on a dynamic way of life, the values of technological development, the improvement of society and culture, and the rapid development of all spheres of human activity. In Europe, civilization moved forward in spurts, which brought with them the collapse of the old system of values, political and economic structures. New trends destroyed some of the foundations of civilization, and science and religion also developed separately in Europe and in Central Asia.

Central Asia, in many respects in contrast to Europe, is the embodiment of calm and non-resistance. Afraid of destroying the fragile harmony of the world, people in Asian cultures prefer not to interfere in the development of the world, but to stand on the side of a passive contemplator of the flow of life and existence. Central Asia is a kind of embodiment of the accepting, feminine principle - it never deviates from the commandments existing in the spiritual world, while often infringing on the existence of the flesh, but at the same time always striving for the existence of harmony and balance in the world [5]. A European person, unlike an Asian person, has a different mentality, different views on life, nature, existence, etc. Do Asia and Europe really oppose each other so much, or do they assimilate among themselves?

Relationship between religion and science in Europe	Relationship between religion and science in central Asia
<i>The basis of politeness is religion, the concept of sin.</i>	<i>The basis of politeness is maintaining hierarchical relationships in society.</i>
<i>The rules of relationships with strangers prevail.</i>	<i>The rules of relationships with acquaintances prevail.</i>
<i>They demonstrate that people belong to the cultural layer of the nation.</i>	<i>Emphasizes the identity of the nation.</i>
<i>They are democratizing and adapting to changes in the life of society.</i>	<i>Patriarchal, conservative</i>
<i>The main thing is respect for equals.</i>	<i>The main thing is respect for superiors.</i>
<i>There are relatively few general rules.</i>	<i>There are many specific rules</i>

However, we cannot discount the cultural element of international politics. Ignoring it or insufficient attention, which was practiced by European and Asian researchers and politicians when carrying out development programs, assistance, and economic reform, often led to negative results. You can be sure that society is ready for a competitive economy, or infrastructure development, or consolidation of agricultural enterprises. But if this goes against the traditional cultural code and science, people's inclination towards communal and rural life, this will cause rural impoverishment, migration, and uncontrolled urbanization. The result, as has already happened in some countries, is an impoverished rural population, not very healthy cities and infrastructure, and an overall economy that looks modern, but in which paternalism and informal practices prevail rather than competitive relations. Thus, modernism, development, progressiveness and traditionalism cannot be opposed. This is a destructive dichotomy. Central Asia, its stable development and relatively stable social structure show that countries can be developed or dynamically developing economies, preserving their cultural codes in parallel with science than Europe.

We need to look at the nuances, to what extent liberalization will hit communities, what are the cultural characteristics of the area. For example, Great Britain is one of the successful democratic societies, if you look at the system of local government there, you are amazed at the great variety of ways of governing. One administrative unit may have a single leader elected by the population, another neighboring one may have one appointed or approved by London, and a third may have a collective governing body elected by the population. This is because the UK has gone through trial and error, finding the best solutions and respecting the nuances that make the two neighboring cities unique and different. A painstaking search, which can last for decades, is the road to success. But despite these factors, in the country itself there is still a dichotomy in the relationship between religion and science [5].

There is no doubt that in the conditions of the moral crisis of the postmodern era, against the backdrop of the ever-increasing relevance of problems associated with religion and science, the development of personality, with problems of the environmental friendliness of its existence, these are the main approaches to spirituality - from religious and secular points of view, as well as synthetic ones, for example, noospheric, compatible can be aimed at the benefit of humanity in Europe and Central Asia. From the point of view of the principle of all unity, religion is an integral phenomenon that characterizes the human, social essence of the individual as a rational and moral being and scientific activity in Central Asia. Considering religion and science as a holistic education, one should take into account such mechanisms that help it to be realized in the individual and in society, such as self-awareness, morality, understanding of the meaning of life, freedom, creativity, transcendence, the picture of the world and the scenario of life in Europe.

It is religion that is the connecting thread between science and people: vertically - between generations and horizontally - between peoples and other groups of contemporaries, they believe in Central Asia. Spiritual values serve the development of cognition and personal activity for the benefit of other people, and allow the realization of love for them. Therefore, religion is a quality of a humanistic personality acquired in life and a positive property of the human race in Central Asia, since it develops through the efforts of the individual himself under favorable conditions created by previous and contemporary generations. The theme of the connection between generations and responsibility to descendants arises here quite naturally, because the possibility of realizing the life meanings of the next generations in Europe and Central Asia depends on the degree of religion and science of a society, its ability to realize itself according to the laws of truth and goodness.

Thus, it can be argued that the fate of the next generations is directly related to the content of the religion-science dichotomy, which one way or another exists in modern society. Their solution is seen in the understanding of the phenomena of religion and science, analysis of the discourse of spirituality in modern society and actions of a practical nature, lying mainly in the pedagogical plane. The dichotomy in relation to religion and science of the European choice at the current stage of development of Asian states is manifested both in the promotion of European understanding and in the dichotomy of the relationship between religion and science between Europe and Central Asia as two streams of one, but existing and developing in a different space and understanding through the prism perceptions of the East and the West.

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