



## Problems of Escalation of Religious Xenophobia in the ERA of Globalization

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**Abstract:** This article analyzes the impact of religion on the socio-political processes in the era of globalization, the emergence and negative consequences of religious xenophobia, the impact of xenophobia on the emergence and spread of extremism. At the same time, as a result of the study of the basics of religious xenophobia and extremist movements, it is scientifically discussed that extremists and terrorists operate mainly in the name of Islam.

**Key words:** globalization, Islam, religion, xenophobia, Islamophobia, terrorist activities, freedom of religion, factor of religion, religious extremism

### INTRODUCTION

At the end of the XX century - the beginning of the XXI century, as a result of changes in the religious, educational, socio-political spheres, the reforms that have taken place at the national and international levels sometimes lead to internal disagreements and conflicts. These changes have led to "divisions" in interfaith, ethnic and religious relations, and there is a tendency to create the impression that there is a situation of mutual self-defense and crisis between most Western countries and the Islamic world.

In recent years, the rise of Islamophobia, in turn, has led to an increase in anti-Islamic sentiment in the Islamic world, as well as information attacks,

psychological confrontation, and terrorist attacks on a geographical scale.

### MATERIALS AND METHODS

A tragic terrorist attack on March 15, 2019 at the An-Nur and Linwood mosques in Christchurch, New Zealand, killed more than 51 people and injured nearly 40 Muslims. The incident manifested itself as an escalation of xenophobia and Islamophobia, and the terrorist attack was carried out by Brenton Tarrant, an Australian originally living in New Zealand. As the author of the 74-page manifesto, *The Great Replacement*, Tarrant draws on conspiracy theories such as "The Great Change" and "the Replacement of Whites"[1]. He was anti-Islamic and claimed to be an Islamophobic, nationalist. According to him, the terrorist attacks in the mosques were planned 2 years ago and the place where the terrorist act took place was chosen 3 months ago[2].

Prior to the shooting, the perpetrator had emailed his manifesto to more than 30 people, including the prime minister's office and several media outlets[3]. He left the link on his Twitter page[4]. The shooting was broadcast live on the social network Facebook. Her statement called for anti-immigrant sentiment, hatred of them, the dominance of white people, and the extermination of all immigrants in European countries who were "invading her husband[5]." The author points out that the Norwegian terrorist Anders

Breivik[6] was the source of inspiration for his actions.

The shooting, which took place in mosques and killed innocent people, has provoked protests not only from Muslims around the world, but also from the international community.

Situations related to xenophobia, cases of aggression against freedom of religion manifest themselves as a force capable of causing unrest anywhere in the world. In particular, India is one of the countries with the largest population of different religions and nationalities, ranking second in the world in terms of population[7]. In October 2018, 27 people were killed and a 70-year-old man was burned in a cross-attack by Muslims and Hindus.

The cause of the conflict was exacerbated by the threat of Kapila Mishra, one of the leaders of the Bharatiya Janata Party, an Indian nationalist party. He called on his supporters to gather in one of Delhi's Muslim-majority districts to protest against changes to the country's citizenship law.

Today, for various reasons, the rights of citizens who have become immigrants are not guaranteed, but the situation is further complicated by xenophobic actions and discrimination due to the religious factor. Nowadays, the fact that immigrants and stateless persons are separated from the stratum of the country with no legal or civil status poses specific difficulties. Representatives of the state and the government, in turn, are responsible for creating equal opportunities for all citizens, regardless of religion, nationality or social origin.

Today, Muslims in European countries also face various forms of oppression and discrimination. In particular, in 2018, there were more than 570 attacks on Muslims in Germany, and 40 people received various injuries. A year ago, the figure was 780, with 27 people at risk.

The Turkish Foundation for Political, Social and Economic Research has recorded more than a thousand cases of discrimination against Muslims in

European countries in 2016-2017, with dozens of Muslims killed. There were 56 crimes against Muslims in Denmark, 36 in Belgium, 256 in Austria, 121 in France, 364 in the Netherlands, 439 in Sweden and 546 in Spain[8].

It is now known that Muslims in European countries are mainly immigrants, and those who were born and raised there are also descendants of immigrants. Their integration into society is an important issue, in which government institutions, the joint initiative of citizens are important. Reducing differences between two or more cultures and emphasizing commonalities are also factors that help prevent different manifestations of xenophobia. Different cultures, the culture of communication between representatives of religions, the study of their basis and their communication to the society are among the most important issues facing professionals.

Today, the world community is witnessing the crimes against the Rohingya in Myanmar. The Rohingya are a national, ethnic group in Myanmar that is predominantly Muslim. Nearly 1 million Muslims live in Rakhine State on the country's border with western Bangladesh, and in addition to Muslims, Myanmar citizens practice Buddhism.

The conflict between Muslims and Buddhists goes back a long way, but recently, during World War II, a conflict broke out between Rohingya and Arakanese after the British army left the country. The parties reported tens of thousands of casualties in 1942.

After World War II, the Rohingya seceded from Myanmar and struggled to gain their independence. When the military came to power in 1962, they were officially persecuted. In 1982, the government refused to recognize Rohingya as Myanmar citizens and declared them foreign nationals.

In 2012, the situation escalated and about 100,000 citizens were forced to flee Rakhine due to disagreements between Muslims and Buddhists. In

2015, another 10,000 Rohingya fled their homes to escape persecution[9].

In the 2016 conflict, Myanmar's military openly intervened, and according to human rights activists, the military has committed crimes such as extrajudicial killings: rape, burning Muslim homes, and government officials have denied the allegations. About 400 people have been killed in the clashes, almost all of them Rohingya. In 2016, about 80,000 Muslims were forced to flee their homes in Myanmar. According to a UN report, 420,000 Rohingya Muslims have become migrants in Southeast Asia[10].

The UN has consistently called for an end to the conflict in Myanmar, while the Office for Human Rights has described the actions of government leaders as crimes against humanity. In 2017, a special commission will be set up to study the situation and deal with cases of discrimination against Rohingya, but the Myanmar government has refused to allow international experts into the country[11].

This situation is assessed as a violation of human rights, the dialogue between the two nations and religions, the weakness or ineffectiveness of socio-political institutions capable of preventing disagreements, the lack of religious and enlightenment processes in the country, the fundamental foundations of interethnic harmony. As a result, the encroachment on human life and activity undermines their ability to live on the basis of their human rights. Because of such artificial bureaucratic barriers, innocent people are forced to leave their homeland and become refugees, migrants.

In the context of globalization, there is a huge opportunity for all religions and denominations to spread their faith, and competition between them is intensifying. Although the practice of inter-religious mutual respect and healthy communication in the spirit of cooperation is being introduced, there are cases of open or covert discrimination, disregard, and various slanders by representatives of other faiths

and denominations. This means that the culture of rational use of the opportunities of globalization, which inevitably has a serious impact on the lives of human society, with its negative consequences, is insufficient.

Today, Islam is spreading rapidly around the globe. It has also become one of the leading religions in European countries. It should be noted that the majority of the Muslim population in Western countries is accounted for by immigrants. Islam is also accepted by the indigenous population, and today their number is 30-50 thousand, and this figure, of course, will not go unnoticed by society and the population. But the leaders of the Catholic Church are deeply concerned that it is not from such numbers that people find answers to their questions about faith and existence through the conversion to Islam. Europeans have embraced Islam for a variety of reasons, and experts point out that the main reason for this is the religious-spiritual gap in the West[12].

At the same time, the interest of young people in Eastern culture, religion, philosophy and Islamic mysticism has become one of the main reasons. a strict prayer pattern is also observed to motivate him to accept it[13].

According to experts, Islam serves as a mask for various radical movements and groups pursuing many political goals, and their actions, in turn, not only threaten the stability of Muslim countries, but also affect the socio-political processes. It is religious fundamentalism that is manifested as one of the main causes of a number of disagreements taking place in different countries.

Religious, social, and national intolerance based on extremism is usually typical of a period of historical change. Its first manifestation in the human mind can result from any change in a person's social status. Numerous studies have shown that an increase in xenophobia and aggression in people's minds occurs as a result of a decline in their social status. But even the "lucky" are not always free from the dangers of xenophobia and aggression. As a result of the

widening gap between a person's desires and their ability to satisfy them, the possibility of an aggressive thought in the mind, a relationship, increases. Protest leads to the search for the culprit - which is usually "foreign" - to the government, a rival group, other religions, nationalities, and so on. may be directed against.

Xenophobia, as the origin of national, religious extremism, also occurs as a result of attempts by denomination groups to present themselves on the basis of negativism. Experts distinguish two contradictory aspects of such self-expression - "negativism in relation to groups below us from a cultural point of view" and "negativism in the rivalry, harm and resentment we feel towards other groups".

The "crisis of identity" leads to a negative unification of religious and national groups (unites national and religious communities on the principle of "against").

Factors related to the origin of xenophobia and extremism include: socio-economic, collective, personal. It should also be borne in mind that these factors affect each other.

Socio-economic factors:

- Peculiarities of economic development of society;
- unemployment;
- Stress as a result of social modernization, integration / disintegration processes.

All these factors are reflected in the weakening of educational and cultural potential, the system of values between generations, the interruption of the transmission of traditions from generation to generation, the decline of civic and patriotic feelings, instability and socio-economic crisis, increased susceptibility to crime.

Collective factors include:

- thoughts formed and fixed in the mind;

- views, beliefs of the reference group (this social group is a model for the individual and others in the formation of their own worldview, social habits);
- Factors such as the influence of an authoritative person drive xenophobic, extremist ideas.

In addition to these reasons, there are personal factors, which include:

perceptions, people, thoughts fixed in the minds of young people;

individual-mental characteristics (excessive sensitivity, aggression, weakness of sensitivity and feelings of empathy, sensitivity, specificity of personal abilities, the course of mental processes);

emotional peculiarities (state of mental tension, grief, depression in loss, and over-indulgence);

Xenophobia and extremism, the tendency to violence can be caused not only by external factors, such as unemployment or lack of permanent residence, but also by the internal characteristics of people, especially young people, the system of moral principles.

If only the social causes of xenophobia are analyzed, the basic information can be gleaned through a detailed analysis of the biographies of young people who commit acts of violence. At the same time, special attention should be paid to their spiritual development.

The contradiction resulting from the inability to rationally accept every object, religion, view, national identity, the lack of understanding of the essence of a person under the influence of xenophobia can lead to radical, extremist behavior. Aggression-based extremism is one of them.

Religious extremism is a form of manifestation of extremism in the guise of religion, which means the theory and practice that advocates extreme measures, views in solving existing problems. Religious extremism is divided into territorial, regional, and international forms. Such views have very ancient



roots, never knew the boundaries, did not recognize the nation and the territory. Extremism has developed within all religions.

Extremism is the ideology of the activities of extremist, fanatical elements in certain religious denominations and organizations. Fanaticism and religious xenophobia are among the factors that call for a war against believers, believing in the unquestionable correctness of their beliefs and rejecting other sects and denominations altogether, rather than accusing them of violating religious foundations. Fanaticism prepares the ground for extremism. Xenophobia is a feeling of suspicion of strangers, which is soon manifested in hatred of strangers, in various actions against them. Extremism is manifested as a force capable of mobilizing individuals with this fear, apprehension and hatred into different communities and groups and mobilizing them for acts of violence.

The essence of extremism is the rejection of national-spiritual values and religious-ideological views, which are traditional for society, and the aggressive promotion of worldviews that contradict universal values. This is reflected in the efforts made by members of the religious sect to spread their ideas throughout society. Specific aspects of extremism include extreme intolerance of people with different worldviews, especially those of other religions and atheists, the promotion of their ideas, and xenophobia. Extremism is mainly directed against the secular state, the order in which society is formed, the laws and regulations that regulate the relationship between the state and religion, and aims to establish theocratic rule. Extremism has a destructive effect on politics, culture, ethnicity and interreligious relations[14].

Today, the commission of illegal crimes by members of religious and political movements under the guise of Islam poses a serious threat to public safety. The most dangerous aspect of this process is manifested in the politicization of religion in the pursuit of power, in the attempt to use religion to sow discord

among the people, to carry out acts of subversion, and to pursue vested interests.

In turn, extremism can also have political, economic, social, and spiritual causes in terms of its manifestation.

The political causes of extremism include: religious, regional, racial conflicts that are taking place around the world. In turn, these disagreements create favorable conditions for ethnic, religious movements, groups and sects to seize power as a result of long-lasting tensions in society and the emergence of an unhealthy environment.

Social causes of extremism can also have a national appearance. Although there are differences in the purpose of all extremists and in the groups that unite them, they have the same embodiment of the image of the enemy. National and religious ideas that a particular nation is chosen by God lead to "xenophobia"[15].

In today's globalization process, the negative consequences of religious xenophobia are reflected in the changing worldview, the assimilation of foreign cultures, the act of "allowing all that is not forbidden" in the process of global political and economic change, creating the basis for national identity. Sociologist P. Stompka states in the above-mentioned processes: "Religious xenophobia and extremism are more dangerous than ever, because at the same time society has a very low immunity in the fight against it[16]".

Indeed, in the era of globalization, nations are in danger of losing their national mentality, identity, customs and traditions, and today it is important for the state and society to accept the positive aspects of globalization on the one hand and preserve national identity and culture on the other. In multinational and multi-religious states, such issues require special attention. Of course, the normative and legal acts adopted by the government, the focus on education, science and culture, including religious tolerance and interethnic harmony, the proper education of the

younger generation are important issues in the prevention of direct religious xenophobia.

World experience shows that any form of extremism fascism, religious bigotry, terrorism - seeks to capture the consciousness of society and people. Being able to control the public consciousness, to mobilize the protests and grievances accumulated under the influence of this or that reality, to disrupt the actions, masking certain religions and religious views is a negative aspect of the same religious xenophobia.

That is why in dealing with the aggressive consequences of extremism, it is important to guide people affected by xenophobia in the right direction. Today, many developed countries have realized this. Examples are the German, British and French legislative systems. In these countries, not only the fight against aggression and violence, but also the fight against the ideological factor in their implementation is established by law. According to the German Interior Ministry alone, 10,037 people were convicted of extremist activities in the country in 2014 - xenophobia, anti-Semitism, racism, of which only 746 were related to the use of force, and the rest were convicted of ideological and ideological crimes found[17].

## CONCLUSION

From the data presented, one can see how enormous the power of ideas leading to violence can be. In vain the first President I. In his time, Karimov did not point out that "the idea against the idea - enlightenment against ignorance" is a good idea and enlightenment is an effective means of combating all evils.

Given that religious xenophobia is a contributing factor to extremism, it is worthwhile to clarify the concept of religious bigotry in more detail. Because the concepts of xenophobia and religious bigotry are interrelated.

In short, although xenophobia is not exactly the same as extremism or terrorism, the separation of

xenophobic individuals, communities, and groups into "ourselves" and "others" can lead to the emergence and spread of extremism. Therefore, the prevention of xenophobia is an effective tool in the prevention of extremism and terrorism.

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