



Freedom Of Conscience Is The Foundation Of Social Stability

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ABSTRACT

The article investigates the essence of the concept of freedom of conscience, its legal guarantees, as well as large-scale works concerning freedom of conscience in our country. The author disclosed with examples extensive information about the goals, methods and means of centers and organizations involved in these activities. The article also explains the legal basis for preventing missionary movements, the role and importance of religious education and tolerance in ensuring the stability and prosperity of society.

KEYWORDS

Rule of law, religion, freedom of conscience, globalization, threats, missionary, proselytism, tolerance, religious tolerance, interethnic harmony, religious education.

INTRODUCTION

In states where the rule of law is ensured, instability in this society under the slogan of conscientious objection is not allowed. In most countries of the world, legal measures are established to prevent abuse in the

implementation of freedom of conscience. Ensuring that everyone is equal in these laws is a necessary condition of the principle of the rule of law. In this regard, the law of the Republic of Uzbekistan "On land of conscience

and religious organizations" According to Article 5, "In one religious confessional, actions aimed at introducing the cult into another (proselytism), as well as any other missionary activity, are prohibited. Persons guilty of violation of this rule will be brought to the responsibility established by law»[1].

THE MAIN FINDINGS AND RESULTS

Constitution Of The Republic Of Uzbekistan 34, 56, 57, 58-articles [2]. The basic principles of secular state and religious relations have been defined, including the right to organize and access to religious organizations, equality before the law, and non-interference of the state in the work of religious organizations, the Prohibition of the establishment of religious and political parties, the "inadmissibility of the use of religion for the purposes of corruption".

According to the state of October 2020, 2295 religious organizations [3], including 2105 Islamic, 174 Christian churches, 8 Jews, 6 Bahai communities, 1 Krishna community and 1 Buddhist synagogue, which belong to 16 religious confessions, such as the majority Islam religion, 11 directions of Christianity, Judaism, Bahaism, Krishna community, and 1 Buddhist synagogue, operate freely in our republic is a practical expression of this. 96.28% of the population of more than 130 nationalities belong to Islam, 2.25% to orthodox religion, the rest are representatives of other confessions.

Apparently, the role of religion in society is determined primarily by the status of the Constitution. These issues have been resolved in the Constitution of the Republic of Uzbekistan. The establishment of the same conditions for people who adhere to any religion or who do not adhere to any religion at

all is reflected in Article 31 of the Constitution: "for all, conscience is guaranteed a land. Everyone has the right to the religion they want, or to no religion at all. Forced absorption of religious views is not allowed"[2]. Conscience in our country on the basis of this constitutional rule is completely free. After all, conscience is the right of the husband – citizens to this or that religion or not to any religion. If attention is paid to the pronoun of this rule, it can be seen that the secular state expresses its attitude to religion accordingly the basic principles have found their expression [10].

The mentioned guarantees are created on the basis of international legal documents. In particular, Article 18 of the Universal Declaration of human rights, adopted in 1948, states that "every person has the right to thought, conscience, religion and freedom"[12]. As for the article 18 of the International Covenant on civil and Political Rights, adopted in 1966, it states that "a person should not be subjected to compulsory actions that either voluntarily have his religion or the right to adopt them, or that discriminate against the man" [13].

Missionary and proselytism, manifested in the conditions of globalism as a spiritual-ideological, political, economic and religious threat, as a subtle and relatively inexpensive form of ideological influence, has already become the practice of some political forces. This is evidenced by the fact that missionary work is increasingly losing itself as a purely religious activity, from which various sectors, groups and even countries are using it in the realization of their political, ideological, economic goals. That is, behind the guise of "promotion" or "social assistance" to a simple

religious belief at first glance, its original purpose can not be overlooked. The systematic implementation of this process is manifested in difficulties in the way of eliminating the problems that are coming out of it. Today, missionary activity is prohibited in 81 countries of the world against the threats of missionary and proselytism, while in 33 countries the proselytism movement is generally prohibited [9].

Today, representatives of some non-religious confessions in Uzbekistan, including members of the informal community, teach religious lessons in an illegal way, illegally bring and distribute religious literature to the territory of the Republic, conduct religious gatherings contrary to the established procedures of private households, walk door-to-door and promote religious views, within the population, such irregularities as the distribution of leaflets, magazines, electronic disks, which are not conducted by their religious experts, are being allowed [7].

Studies have shown that the majority of individuals (proselytes) who are changing their religion have not received a deep understanding of the beliefs of this religion, but have changed their beliefs as a result of the propaganda used by the missionary [6].

At present, the main methods used in missionary activities in the Republic are as follows:

- To open training courses on the pretext of teaching young people English, Russian, Korean and computer skills and to promote their religion in these places;
- Use the pretext of sending abroad to study, work or build a family with a foreign citizen;

- To attract children and adolescents to oromgos at church or mountain areas during the summer season and to influence here;
- To carry out missionary actions during the rendering of charitable assistance (material assistance, distribution of medicines, clothing, food products), assistance in home repair;
- Exposure to the patient under the pretext of providing free medical care;
- Free food distribution in churches[11].

We see that all necessary measures are carried out in Uzbekistan for the guarantees of the citizens' freedom of conscience and all of them are in full compliance with the Helsinki closing act, the principles of the conscience and religion of the person mentioned in the documents adopted in Vienna and Copenhagen [8]. But, alas, it should be noted that the freedoms mentioned above are abused and those who use them for their own mercenary purposes are very much spoiled.

Therefore, in accordance with Article 18 of the "International Covenant on civil and Political Rights" adopted by the UN General Assembly on 16 December 1966, the law of the Republic of Uzbekistan "on the land of conscience and religious organizations" has been defined as: "religion or other human beings may be limited to the extent necessary to ensure national security and public order, No one can be deprived of this right. But in the second part of this article it is said that "it is not allowed to force a citizen to practice his religion or not, to pray, to participate in or not to participate in religious rituals and rituals, to impose him or her on religious education in this way". Therefore, missionary and proselytism are activities prohibited by law in the Republic of

Uzbekistan, such a ban is also found in the laws of almost all countries of the world. In particular, actions related to the improper promotion of literature of religious content, their wrongful preparation, storage, importation or distribution cause serious damage to the free exercise of the rights of citizens in connection with the freedom of conscience.

Therefore, the code of administrative responsibility of the Republic of Uzbekistan for illegal actions related to missionary and proselytism in our republic (184-2, 201, 202-1, 240, 241-substances) and Crime (145, 216, 216-1, 216-2, 217, 244-3) additional and amendments were introduced to the relevant articles of the code of conduct (articles of association) and, after being brought to administrative responsibility, were supplemented with new articles of association on the actions to be taken and the amount of fines imposed for the following illegal activities was increased:

- "For the purpose of dissemination of materials of religious content, preparation, storage, import or distribution to the territory of the Republic of Uzbekistan;
- Violation of the law in the performance of religious rites, demonstrations and other customs;
- Proselytism and missionary activities;
- Involvement in the activities of religious organizations and communities prohibited in the Republic of Uzbekistan;
- Violation of the order of teaching from religious doctrine"[14].

Indeed, in today's Uzbekistan there is an attitude of tolerance to different religions, and religious tolerance has always served as a specific shield against hostility on religious grounds [18]. It paved the way for the co-

existence of different civilizations in one time and space, the formation of mutual cooperation and solidarity between their carriers. This, in turn, serves the peace of the country, social stability and the development of society [19].

The national integration, politicized international missionary, religious extremism, which is taking place in the global world, creates complex situations not only for one state and one nation, but for all mankind [21]. In such a situation, the threats in the form of missionaries first and foremost undermine the atmosphere of our national-spiritual image, religious tolerance, which has been formed for centuries. It absorbs their spiritual foundations, prolongs the succession of national values and takes enormous risks in the future. Destructive ideas, such as missionary and proselytism, are paid in essence to a specific person, that is, to those who are not firmly formed in faith, have not been able to properly lead their own lives, have remained in the whirlpool of personal problems, have fallen into a depressed mood, or have young people who do not have life experiences, to their Domi [22]. In this respect, religious and national identity, which is now being represented as a social process, plays an important role in the fight against such inhuman threats as missionary ones.

Under the influence of missionary communities, the youth of many nations are changing their way of thinking, their national appearance, their own forget-it-all or their views on their national culture [15]. The Uzbek character, which is unique on a global scale, even distinguished by many aspects of the people of the region, or the traditional Islamic rules, which are characteristic of us in the

world of Islam as a whole, are forgotten [16]. Because the fact that a person realizes himself as a representative of a particular nation or in religious communities with a unique appearance constitutes his national originality. The more different people a person can perceive as equal (by culture ,race, religion and other signs and characteristics), the more humane and mature his national identity is.

In the context of religious revival in modern Uzbek society, the spiritual basis and spirituality of the formation of religious individuality were demonstrated by the head of our state with the concepts of "moderation, reconciliation, peace and tranquility and mutual understanding"[21]. Indeed, in the huge Muslim world, such a religious identity is almost not encountered, and this is one of the peculiarities of our region. Also today, there are major external and internal factors that influence religious individuality, such as the modernization of social life, globalism, missionary activities of religious organizations, the emergence of social space and cybermaking, the study of the foundations of religion in educational institutions, the appeal to religious values, etc.

In the realization of secularism, the presence of common grounds for interaction and communication in society is important in the Prevention of missionality. These can be the idea of tolerance, a social sign of respect for another position, and the opportunity to demonstrate the specific religious characteristics of religious tolerance [20]. In opposition to missionary, a healthy dialogue of religion is important, which is carried out throughout the development of mankind as a form of communication with people, representatives of other religions, etc.

Religious communities include certain cultural components of the peoples that pass from generation to generation, as well as religious relations adapted to regional conditions. Such attitude seems to be a means of achieving mutual understanding before the society itself, even in the event of the emergence of the need to solve the problems of communication between religion and the state, religious confessions [14]. In the process of communication, it is possible to clarify positions, establish or reject the main directions of cooperation, as well as to resolve disputes, including dinlararo disputes. Exactly the uncertainty of communication positions, aggression against mutual interests lead to the application of such types of activities as missionary [17].

CONCLUSION

In summary, there are more than 130 nationalities and nationalities in our country, including religious and choice land for people living in a different worldview and way of life. But the fact that they practice any religion as a result of the call or propaganda of others undermines their rights, in particular, the misrepresentation of literature on religious content, the actions associated with their wrongful preparation, storage, importation or distribution, seriously harms the free exercise of the rights of citizens in relation to their freedom of conscience. Therefore, it is necessary to raise the level of national, political, legal culture and social consciousness of citizens so that where they are high, they do not undermine the interests of human life and society. Consequently, the development and

social danger of threats such as missionary, proselytism, which carry out legal and nolegal religious activities on the territory of our country is put an end to.

SUGGESTIONS AND RECOMMENDATIONS

The following suggestions can be made on the subject of the statement:

- Effective use of the potential of intellectuals in the fight against missionary activities, the methods and tools they use;
- To promote the activities of centers that promote creative ideas that can fight against the ideas that have been put forward by modern missionary organizations and centers;
- To develop priority areas of orientation of the nation towards positive goals, which combine language, territory and ethnomedantics;
- Formation of innovation and development programs for educational system, mass media activities and other similar institutions in order to achieve a positive result in the fight against missionary work;
- With the support of the youth agency of Uzbekistan established commissions on the study of sectors, cults and "youth religions";
- To increase the role of state and civil society institutions in protecting the spiritual worldview of the younger generation from missionary;
- To raise the quality of education on the basis of the development of the harmony of religious and secular knowledge, to pay special attention to the noble ideas against missionary at the "factory of ideas".

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