



## Elements Of Missionary Activities Strategy: Mechanisms And Norms Of Their Practical Implementation

Oblomuradova Khabiba Naimovna

Senior Teacher, Tashkent State University Of Law Tashkent, Uzbekistan

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### ABSTRACT

We know that each period has its own characteristics, principles of development, the XXI century was the century of the peak of cultural, spiritual, scientific, technical integration. Along with this, we had to face certain difficulties and unsolved tasks in these areas, and this has its objective, subjective reason.

It should be noted that today it has become mandatory to be on the alert to possible threats, the separation of true religious values from fake and directly scientifically justify the educational and religious culture and worldview of human from a philosophical point of view.

The article analyzes the the history of missionary activity, its ideological foundations and modern forms.

The purpose of the study is to reveal with examples extensive information about the goals, the methods and tools used by the 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 stability and prosperity of society.

### KEYWORDS

Religion, mission, religious mission, missionary activity, proselytism, globalization, method, mean, ideological immunity, religious education.

## INTRODUCTION

### Relevance of the theme (topic)

As a result of major socio-political changes, the imbalance as a result of the establishment of the two polar world radically changed the ideological picture of the world. Countries of the world are divided into developed and developing countries. It is these developed countries that have gained their national independence and are trying to ideologically take possession of developed countries, world arenas [1, 100].

Poverty, environmental problems, lack of reserves, mass diseases, religious fundamentalism and terrorism were inherited from the twentieth century to the twenty-first. Moreover, having come to the twenty-first century, the list of risks expanded due to the efforts of some forces. Such risks as demographic crises, missionary work, and export of democracy, "mass culture" and the introduction of the Western lifestyle appeared. A superficial glance at these threats, which challenge the sovereignty of states and do not recognize them as a source of threats, will bring even more problems to humanity. Therefore, the primary task is to identify the destructive ideas that form the ideological foundations of such events that threaten the development of our country.

Among the social factors that have a significant impact on the development of society, the role and importance of the religious factor are incomparable. Religion has always prompted people to do good deeds and good deeds, to help them grow spiritually. For example, the use of religions of the past for various purposes, the interpretation of ideas in the spirit of destructiveness, proved that it

brought innumerable suffering to humanity. Attempts to use religion for various destructive purposes are currently considered in very serious aspects. Missionary efforts that carry out their activities in colorful forms are also clear evidence of this.

### Socio-historical analysis of missionary activity.

What is missionary work? What is its threat to national life today? We will try to find answers to questions.

Missionary (in Latin "mission" – "appointment") is an activity of a certain religion, faith or sect, aimed at spreading its religious doctrine [2, 25]. A missionary is a person who spreads a religious doctrine that he / she spreads in other religious communities [3, 108].

Proselytism is part of missionary service (the Greek "proseh / tos") – this is the theoretical and practical activity of a certain religion, confession, nomination or sect of other religions or atheists directly related to religion [4, 27]. Therefore, proselytism is a theoretical and practical activity aimed at rejecting religion and adopting another religion as a direct result of missionary activity. That is, proselytism is the highest point of missionary activity.

Missionary activity can be divided into several groups. In particular, it is important to emphasize missionary activity as follows:

- Political missionary;
- Economic missionary;
- Religious missionary work.

We also encountered the following points in our resource analysis. Some of the people who are recognized today by famous religious

scholars are in fact the first Christian missionaries, and the fact that some of those recognized as “famous religious scholars” have no idea who they really are and in what circumstances they become “world-renowned experts” can lead to self-esteem. A historical fact is that William Jones (1746-1794) first learned Sanskrit, and Franz Bopp (1791-1867) compiled a Sanskrit dictionary. Joseph Lafito (1681-1746), the famous religious scholar Charles De Bros (1709-1777) in North America, has accumulated unique information about Western languages, religion, traditions, and the primitive life of people in West Africa. Matteo Riki (1552-1610) participated in similar events in China and wrote several papers on religious views in his regions of activity. The works of J. Lafito “Comparison of the Traditions of the Wild American Traditions with the Early Periodic Traditions” (1723) and S. Drouss “Tactics of Fetish Gods” (1760) are proof of our reasoning. But for what purpose did they carry out this work? Why did they deal with the historical, geographical and ethnographic aspects of the occupied territories of Asia, Africa and America, creation of records, dictionaries and textbooks for indigenous peoples? How can it be that the religious beliefs, customs and rituals that they analyzed are now completely abolished? If we answer these questions accurately and honestly, then we can say that they effectively participated in their missionary work, and regardless of the value they have today, they can be viewed as missionaries who have made significant progress in promoting religion, and not as a religious scholar, historian of the country.

Therefore, the scientific, social, and philosophical study of the missionary movement is of great importance today.

It is clear to us that religion is a permanent place in a person's life and in the consciousness, attitudes and activities of a person. But the problem is that religious propaganda is focused on positive or negative goals, and missionaries can play a special role in spreading a certain religion and educating people.

Therefore, it is important to understand the true meaning of this concept, focusing primarily on the linguistic, scientific and philosophical essence of missionary work and how it works.

The word Missionary comes from the Latin verb “mission”, which means “sending”, “appointment” and “missionary” as “mission”, and “missionary” as a set of theoretical and practical tasks.

In addition, missionary concepts were given different definitions in different sources, almost all of which describe its specific features. In particular, in the National Encyclopedia of Uzbekistan, the missionary mission is to worship and promote another religion among the nations of the world [5, 26]. Missionary (LAT, Missions) - 1) Representatives sent to another country for a specific mission; 2) a permanent diplomatic mission of a state in another country (as opposed to an embassy) [5, 27]. In the World Book encyclopedia (reissued every year), a missionary is a person sent to propagandize and propagandize other religious groups, in the Moscow Encyclopedia of Cyril and Mifody 2005: “Missionism is a religious association an attempt to spread its faith among other religions” [6].

Nowadays, missionaries are also called “tabsir” (prophecy), “tinsirm” (Christianization), and they use many beautiful names to disguise

their true work and say, “You are one who is different from others,” “Spiritual spirits” who impart various divine qualities and thereby keep them in their ranks.

The term “proselytism” is directly related to missionary work, and proselyte - from the Greek (“newcomer” [7, 73]), who entered a new sect, proselytism means trying to convince a believer from another faith [8, 411], to give up his own religion and force others to accept religion” [9, 36].

Based on the foregoing, the definitions can be concluded that the data in various sources and publications are very close and similar to each other. Based on these descriptions, we concluded that “missionary activity is a dangerous political activity aimed at spreading and promoting religion among various religious communities, nations and nations through various social means and factors,” because it showed that its hidden activities is a dangerous political activity, we are witnessing that it caused many years of political instability in the lives of many countries.

Looking at missionary history as a separate social activity, we see that it has a long history. The implementation of such activities may be associated with the emergence of religions. Because in all religions, special attention is paid to the spread of their religious doctrine, an increase in the number of followers.

According to sources in the field of religious studies, this activity was first recognized in the III century BC in India by King Ashoka in the work of monks sent to neighboring countries for the propaganda of Buddhism and in Christianity since the fourth century AD.

In the early years of our era, missionary work began to spread rapidly in western countries,

where the Roman Catholic Church dominated. It should be noted that missionary activity was primarily aimed at promoting church doctrine and the spread of the Catholic religion, but this activity was widely used for political purposes - colonization and development. In particular, the missionaries of the Catholic Church played an important role in the formation of colonies in Latin America and Africa in the 15th and 16th centuries in Spain and Portugal.

In 1622, Pope Gregory XV founded the Congregation for Religion for Democracy (since 1967 the Congregation for the Biblarization of Peoples) to expand the Catholic missionary movement. Missionaries studied the religions and traditions of the peoples of the countries in which they are located in order to work effectively. For example, the works of G. Lubia “Meeting with Buddhists in the East” by M. Rykki (1552–1610) and J. F. Lafitto (1670–1740) “Primitive nature of America’s primitive character” [10, 108] can be shown . During the colonization of Latin America by Spain, the missionaries of the Catholic Church developed a special alphabet for the study of the languages of American indigenous peoples and the promotion of their work.

In the 17th and 18th centuries, Dutch and British colonial policies became widespread, and missionaries began to develop in Protestantism. In the 19th century, missionary societies also appeared in the United States. During this period, the attention of Christian missionaries was given to the more African continent. The activity was mainly carried out in educational institutions, medical institutions, as well as in public organizations in the field of culture, sports and other fields.

In 1910, a Scottish missionary conference was organized in Edinburgh at the initiative of the volunteer movement activist John Mott. The conference discussed the strategy of Christianization of all the peoples of the world and an agreement was reached on cooperation between various Christian unions in teaching missionaries, translating the Bible into different languages. This conference contributed to the formation of modern missionary work” [11, 18].

After the collapse of colonial power after World War II, missionaries sought to preserve the position of churches in the former colonial states. In 1969, 16,000 men and 30,000 women from various Christian missions in Africa were members of the Church.

To adapt to new conditions, missionary society activists used such methods as instructing local church leaders to use local music and dance, use appropriate religious rituals, promote the local language, and make extensive use of television and radio programs [12, 1].

Today, Protestant Christianity is a leader in missionary activity. In 1970, more than 220,000 professional missionaries worked in 2,200 Christian missions, and 420,000 missionaries in 4,800 foreign missions in 2000 conducted outreach activities to the local population. In 1970, \$ 3 billion was spent on overseas missions, and in 2000 it reached \$ 12 billion. Among the largest missionary centers are the Mission and the World Christian School (Birmingham), the Henry Martin Center (Cambridge, UK), the Universities of Gregorian and Urbani (Vatican), the Center for the Study of Foreign Missions (New York, USA) [13, 39].

Missionaries are working to identify areas that are important for their implementation in a

particular area. Global mission projects take into account a particular country or region. Christian missionaries, mostly Christian Protestants, are concentrated in an area called “from 10 to 40 mirrors”. The region stretches from the coast of Africa west of the Atlantic Ocean to the Minor and Central Asia, the Arabian Peninsula and the Pacific coast of South Asia, between the 10th and 40th parallel of northern latitude.

The majority of the population in this region preach the Islamic, Buddhist, Confucian and Hindu religions. It should be noted that the world's largest reserves of gas, oil, uranium, intercontinental strategic importance of transcommunication routes are concentrated in these regions, and in the XIX century already prominent political figure A. Mechen called this area “Conflict Zone” [14, 12]. Viewed from a modern point of view, social and political tensions, armed conflict takes place in most countries in the “10-40 window”.

In the 1990s, due to the collapse of the former socialist camp in the countries of Eastern Europe and the independent states that emerged in the former Soviet Union, there was a noticeable increase in the number of Protestant groups in Western countries. Local non-traditional religious propagandists were busy expanding their ranks, not taking any responsibility for social harmony to society and the state. For example, in Russia alone, 4,5 thousand (at the end of 2000) of Protestant churches and denominations are officially registered.

The desire to divide on a religious basis citizens speaking the language of nationality, which has a common history and a unique state, can be considered as a threat to society. Attempts to expand the ranks of non-traditional religious



communities without taking into account interfaith conflicts have serious consequences. This can be illustrated by the ongoing conflicts between religions in different parts of Africa and Asia as a result of missionary and proselytism as a result of the violation of the religious element of the indigenous population.

In particular, in the southern regions of the Sudan Republic, located in northeastern Africa where the main oil reserves were located, were active Christianized Catholic and Protestant missionaries during the past century. According to some estimates, about 1.5 million people were killed in an attack on the central government in the region. In 2011, Africa, the largest Muslim country, is divided into Sudan in which the majority of the Muslim population and the Republic of South Sudan in which mainly Christians [15, 12].

In the Christian regions of Indonesia, Sumatra, Sulawesi and Moluco there are clashes, murders and terrorist acts in which Muslims and Christians are involved in religious conflicts. It is reported that in Indonesia there are 27324 Christian missionaries, 44 European and 20 missionary centers of the United States, which currently ranks first in the Muslim population [16, 23].

From the first days of independence, various non-Muslim religious denominations made active efforts to spread their religious beliefs among the local population in Central Asia. Organizations from non-traditional religious denominations have also been officially registered and operate in the countries of the region. As of October 2012, 3088 religious organizations were registered in Kazakhstan, of which 2,229 were Islamic, 280 were Orthodox, 2 were Buddhist, 4 were Jewish, 6

were Bahá'í, 8 were Krishnayans, 79 were Roman Catholic churches 480 are Protestant communities [17, 11].

In August 2011, there were 2,299 religious organizations in Kyrgyzstan, of which 1,913 were Islamic, 51 were Orthodox, 4 were Catholic, 1 was Buddhism, 1 was Jewish, 12 were Bahá'ís, 1 was sultology, and 316 were Protestant groups [18, 13, 23, 24].

It should be noted that the number of new non-traditional religious communities, especially Protestant ones, is increasing, mainly due to the indigenous population of predominantly Muslim Orthodox Christians. Missionary work in neighboring Kazakhstan and Kyrgyzstan has not been banned, and missionaries have the opportunity to promote the ideas of new religious communities.

Missionaries focus on educating the local population. Procelite activists have the opportunity to benefit from the management of local communities, financial and other forms of non-transparent activities of foreign missionaries.

In the region, missionary centers of foreign protestants, who are more active than other denominations, operate as follows:

I. Education. The South Baptist International Service Corps (ISC, USA) has sent volunteers to Central Asia to work in the education system since 1990. Open Doors International offers short-term leadership and bible study courses. The Central Asian Association of Christian Schools is a primary school and summer camps, and the Christian organization of international camps organizes summer camps for children.

Some missionary centers began their work in the region with language training centers. In

2000, the Christian Educational Institution of the International Educational Service took an active part in teaching missionaries and teachers English, management and law in Hungary, Russia, China and Central Asia [19, 8].

II. Economic factor. Missionary centers in the United States and Great Britain, such as Frontiers, People International and Interserve, send their missionaries to the staff of large western companies operating in the region.

III. Christian mass media. In October 2002, the Finnish International Religious Radio and Television (MRR / TV), the Evangelical Association Billy Graham (Russia) and the Campus Crusade for Christ created the Central Asian Christian Television and Radio Broadcasting Union. Similarly, missionary propaganda was promoted in the languages of the peoples of Central Asia through FEBC (Far Eastern Broadcasting Company), Voice of America (World Radio HCJB).

IV. Distribution of Christian publications. Organizations such as Slaviska Missionen (Sweden), People International (UK), International Bible Society (USA, Sweden) translate the Bible into local languages and distribute it in various ways.

V. Short-term missions. Folk Internationals, Open Door International (Whitney, Oxon), England, Youth Mission (Amsterdam, Netherlands) and Southern Baptists (USA) are engaged in sending missionaries for short periods to conduct evangelism through social projects on the continent.

VI. Establish intercultural communication. Some missionary centers in Central Asia are engaged in the development of cooperation between Protestant churches in the region and Western churches [20, 14-16].

The missionary activity is financed by financial assistance from overseas centers through donations from local production, service and sales departments, community members and community donations.

## CONCLUSION

By taking into account the growing role of the missionary movement in society in the context of globalization, it is necessary to use scientific, logical and proven methods to solve problems, eliminate problems and limit people's ability to believe in lies.

Therefore, in-depth study of the teachings of world religions and analysis of their teachings with the help of scientific, philosophical reasoning and raising their level of thinking about religion and faith have become an urgent need of today, and the enlightenment of ignorance belongs only to those who are highly conscious.

As you can see, protection of the country's security, especially young people, from religious envelopes is today a requirement. For this purpose, propaganda and the media in everyday life should be practiced by radically accurate, accurate, well-known intellectuals, religious figures and conscientious people in radio, television, newspapers and magazines.

If this is so, then national nihilism ("nihilism" is Latin - "nothing" - lack of trust in oneself and one's country, low assessment, tomorrow's mistrust, disappointment) leads to the fact that representatives of certain nationalities are discriminated by nationality, ignoring their country and not understanding the scale of the changes taking place in the country.

Ideologically, the immune system of young people who have been diagnosed with national

nihilism is weak and they become “vulnerable to despair” [21, 4], who quickly adopt a frank ideology who cannot protect the interests of their country, are indifferent to any achievements of their country and are disappointed in them [21, 6].

The lack of religious education among young people and the lack of necessary literature in the field of religious studies force the younger generation to be exposed to such dangerous societies. In addition, the impartiality of knowledge given in the religious sphere should contribute to the growth of human spirituality and the development of society. Knowledge gained in the field of spiritual enlightenment should be closely related to the interests of the Motherland, the nation and humanity. At the same time, the fact that young people have a good and adequate knowledge of religions is one of the basic conditions for immunization against various ideological risks.

### SUGGESTIONS AND RECOMMENDATIONS.

Based on the above, the following suggestions can be made:

- Effective use of the potential of intellectuals in the fight against missionary work, the methods and tools they use;
- Encouraging the activities of think tanks capable of opposing the ideas of modern missionary organizations and centers;
- Development of priority areas for a positive orientation of the factors of the language, region and ethno-cultural unity;
- Creation and promotion of constructive ideas reflecting high human qualities, values and culture that fit into the roots and interests of the development of the nation in the context of globalization, provided by missionary activities;

- Formation of innovation and development programs related to the education system, media activities and other similar institutions, in order to achieve positive results in combating missionary work;
- Enhancing the role of state institutions and civil society institutions in protecting the spiritual worldview of the younger generation from missionary work;
- Development of strong creative ideas against psychological and psychological attacks that threaten interethnic relations and their introduction into the life of society;
- Studying the dynamics of legislative policy in multinational countries and making the necessary proposals;
- Encouragement of the idea of solidarity with the consciousness of every citizen, the content of his life and his daily lifestyle in strengthening inter-ethnic relations.

Indeed, the formation and development of a spiritual world outlook in educational institutions and in general is one of the most pressing issues of our time. Accordingly, in our opinion, it is necessary to carry out the following tasks:

- Teaching the history of world religions and their true meanings in accordance with age and the wishes of students-students of secondary schools, academic lyceums and colleges, the evolutionary growth of topics, learning based on non-repeating principles;
- Explain to the youth the importance of religion in human and public life, in particular, that the faith of a representative of religion increases even more at the expense of respect for someone else's faith;



- Coverage of the essence of all world religions, in particular the religion of Islam, with specific examples in the media, on the most popular youth web sites on the Internet based on clear examples;
- Explaining to the population that extremism, violence, sabotage is alien to religion based on reliable and convincing, proven materials sources;
- Achieving a clear and comprehensive understanding of knowledge in order to develop the ability to distinguish between secular and religious issues, especially among young people.

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