

Socio-Political Significance of International Religious Organizations and Denominations

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Abstract: In this article authors revealed the socio-political relevance of religious tolerance in the activities of international religious organizations and denominations. Over the last decades the attitude to the religion has changed and below information goes on their stability of religious tolerance in miscellaneous theories of scholars in this field.

Key words: religious freedom and tolerance, confessions, religious organizations and denominations, reforms, compromise.

Introduction

By the second half of the 20th century, there was a liberalization of worldview among the peoples of the world. The democratic changes that have taken place in the countries have changed humanity's views on freedom. In particular, the "cultural revolution" in the West has led to an increase in the alienation of members of this society from national identity, alienation from religious values. Patrick Buchanan, a U.S. scholar, emphasizes, "The vices that were once considered shameful: adultery, abortion, euthanasia, and assassination are now considered to be the achievements of humanity. Nietzsche once thought about the devaluation of values; indeed, the former virtues are becoming sins today, and sins are becoming virtues." The scholar said that giving freedom to one's inclinations was the result of apostasy, and hoped that a return to those national and religious values would restore human relations.[1]

The events that Buchanan pointed out have indeed taken place in Western society. However, the gap in secularism in the West, as the scientist said, has been filled at the expense of other regions. That is, in the new century, religion has not moved away from humanity as Buchenen predicted, and on the contrary is strengthening its sphere of influence. In order to prove our point, we would like to emphasize that religious tendencies are growing in the world, various religious international organizations are being formed, and the existing ones are strengthening their position. The number of supporters of the Organization of Islamic Cooperation, the World Council of Churches, the Conference of European Churches, the World Brotherhood Buddhists, the Orthodox Interparliamentary Assembly and other religious associations is growing every year. Their goals and tasks may vary, but they are all centers of coordination for the actions of specific religious communities and can be called new participants in international relations, along with international non-governmental organizations. Another aspect is that some of the religious associations mentioned above are also frequently seen in the political arena.

In this regard, the activities of the Organization of Islamic Cooperation (OIC) are of particular interest. Unlike other named organizations, it currently unites 57 intergovernmental

states. The OIC is the second largest intergovernmental organization after the UN, as well as the largest and most influential Islamic organization. The goals of the OIC are: cooperation between Muslim countries, joint participation in international events, achieving sustainable development of the participating states. .[2]

Researcher V.Yu. Vershinina notes, “The organization regularly holds meetings of heads of state and government, conferences of foreign ministers. These summits and conferences determine the general direction of the policy of Muslim countries. The OIC also has a number of independent organizations, such as the Islamic Development Bank, the Islamic News Agency, a number of foundations and specialized centers. The impact of this organization on international relations is enormous. The OIC is the clearest example of the politicization of religion.” [3]

“The work of the World Council of Churches (WCC) is also noteworthy. It is the largest international Christian organization, comprising 348 Christian churches from 100 countries. Unlike the OIC, this organization is not political. Its main goal is to achieve the unity of the church community, Christianity. However, its activities primarily include the direction of resolving conflict situations that arise for religious reasons. In addition, the BCCC conducts research on current political, socio-economic, scientific, technical and environmental issues and assists anti-racist organizations.” [4]

“Similar activities are carried out by the Conference of European Churches. It consists of various commissions, one of which is the Church and Society. This commission assesses the ongoing economic and social processes in European countries, engages churches to discuss contemporary issues from a Christian perspective. The Commission also seeks to develop integration processes in Europe and will continue to maintain regular contacts with the European Union, the Council of Europe, the OSCE, and the United Nations. The Inter-Parliamentary Orthodox Assembly (PPA) is quite active. This can be described by quoting excerpts from a 1993 congressional resolution on "Orthodoxy in the New European Reality": "Congress calls for the use of Orthodox opportunities to overcome the negative tendencies observed in all Orthodox peoples."

The number of such international religious organizations can be continued. The fact is that the predictions made by scientists of the last century did not justify themselves. The number and international influence of religious religious associations is increasing today. In fact, a natural question arises as to how it relates to the political point of view.

While religious organizations do not have political status, they do influence political processes to one degree or another. As a confirmation of our opinion, we can say that the activity of religious and political parties is growing in the developed countries of Europe. Or, it is also known that the Catholic churches in Europe have been regularly articulating their position on the political process.

It can be said that the activities of such organizations are positive or do not pose a threat to society. However, what worries the countries of the world is the danger of the existence of terrorist organizations in the guise of religious background. Its main goal is to overthrow the

secular and ruling regimes in Muslim countries, as well as to fight the main enemies of Islam. Another idea claimed by Islamic radicals is to unite Muslims around the world under the banner of a single Islamic state. The distance of the idea from logic is conditioned by the following aspects:

- General rules concerning the concept of the state, the international definitions given indicate its specific territory, borders, national-ethnic unity, language and other features;
- Islam ranks second in the world in the number of believers in the world, and its followers live in all regions and countries of the world;
- According to the generally accepted principles of democracy, a person does not have to live in a country where a particular religion is predominant in order to believe in a particular religion;
- In secular democracies, religious tolerance and the ability to believe in any religion are defined by law as a personal right of citizens.

It is advisable for religious denominations to operate in accordance with universally recognized rules while taking advantage of the opportunities created for them. Freedom, equality and tolerance are reflected in the harmonious activities of all denominations without influencing each other. Otherwise, religion is likely to have a more or less negative impact on sustainable development in the international arena. To confirm our opinion, it is enough to cite information about the situation in South and East Asia. Examples include the recent xenophobia of Rohingya Muslims in Myanmar, or the new government's attempt to force radical Islamic rule in the Islamic Emirate of Afghanistan. The international scale of today's globalization is so wide that the events that take place within a country are reflected not only in that country, but also in the international arena. People from a troubled country try to move to another area. This raises the issue of refugees in the international arena. Similar causes and effects can continue. These processes also affect international relations.

In fact, according to the norms of international law, religion is separated from the state. However, we have tried to show above about the direct impact of religious denominations on the international political arena. The influence of religion on international relations is manifested not only directly, but also indirectly through the activities of one or another organization. In general, in political processes (especially elections), it does not matter which religion the voter or electee represents. It is known that in the last presidential election in the United States, the representatives of the two main candidate parties were equally supported by religious denominations. In other words, there were no cases when one candidate was supported by one denomination and another by another denomination. The religious affiliation of the candidates in the elections also does not matter.

Main part

When analyzing the impact of religious denominations on modern international relations, it is impossible not to mention the contradictions. "D. Rapoport, a well-known conflictologist, studied the strongest religious encyclopedias and came to the following conclusion:

Most of the conflicts that are taking place today are happening for religious reasons;

In the last thirty years, the number of scientific and analytical articles covering the conflict situations caused by religious conflicts has increased fivefold in the world press;

Today, discrimination trends have changed in countries around the world. In other words, in the past, national and racial discrimination was common, but now discrimination against religious minorities is on the rise. ”

We continue to think about the activities of international religious denominations: “Many modern religious organizations tend to unite. The purpose of such associations is to unite their efforts to jointly strengthen the position of religion in the modern world. One of the most influential international associations is the World Buddhist Brotherhood, founded in 1950 at the initiative of Buddhist leaders in Southeast Asia. The organization is governed by an executive committee elected at international conferences. Members of the World Buddhist Brotherhood also include the Central Buddhist Spiritual Administration of the former Soviet Union. The United States, France, Britain and a number of other Western countries have regional centers of the World Buddhist Union. [5]

There are similar organizations in Islamic denominations. We talked about some of them above. The unifying trends in Islam are very clear. In 1898-1961, international Muslim conferences were convened several times, and in 1962 a permanent "World Muslim Conference" was established in Baghdad. In 1965, the first Afro-Asian Islamic Conference held in Bandung established the Permanent Islamic Organization of Africa and Asia. Not only religious issues but also socio-political issues were discussed at all these conferences.” [6]

“Many international associations have been formed by Christians, especially Protestants. Almost every type of Protestantism has its own worldwide organization. Here are some of them: the World Lutheran Federation, the World Methodist Council, the World Baptist Union, the World Union of Reformed Churches, the International Public Council, the World Seventh-day Adventist Union, and more.

“The activities of Anglican churches in all countries are coordinated by the Lambeth conferences. They meet once a decade in London to discuss a wide range of issues, particularly looking for ways out of the crisis of religion and the church in the modern world. Some international Christian associations include not only Protestants but also representatives of other denominations. These include the Young Men Christian Union (YOCI), the Young Women Christian Union (YAXI), the World Federation of Christian Students, and others.

"The Catholic Church has a wide network of international organizations and associations. Under its influence and control, there are more than forty world unions, movements and federations, most of which are part of the so-called Catholic movement - the Association of Secular Catholic Organizations. The most influential of them are: the World Movement of Christian Workers, the International Organization of Working Christian Youth, the World Union of Catholic Women's Organizations, the International Federation of Catholic Youth,

the World Union of Catholic Teachers and others. Their activities are coordinated. The existing community of monasteries and secular organizations under the Vatican State Secretariat intends to strengthen the position of Catholicism on all continents and in all walks of life.

From the above data, it is clear that any religious denomination, no matter what state or region, lives with the idea of uniting and multiplying its adherents. But this unification is not at the expense of uniting the borders of the state.

The tendency of spiritual unification is certainly positive if it contributes to the spiritual maturity of humanity (representatives of certain religious denominations). Benedict XVI (Y. Rattinger) recognizes religious integration (ideological unification of representatives of one religion) as a positive phenomenon. According to him, "religion is a way of self-determination of peoples, one of the criteria for their separation. As an example, let us take the historical views of Pope Benedict XVI from April 19, 2005 to February 28, 2013. He writes: "Christianity has long since taken its place in the history of religions: it sees in the person of Jesus Christ the only true and thus ultimate salvation of men, and in this sense, treat them positively."

Many scholars point to the intensification of religious conflicts as one of the common consequences of globalization. In our opinion, the formation of new religious denominations, the ideological unification also coincides with the era of globalization. We will try to prove our point on the basis of the following information:

First, in the era of globalization, new types of international religious organizations have emerged. Barriers to international law have been removed to ensure the solidarity of their supporters in the international arena.

Second, in some countries, the attitude of international political organizations to prevent the persecution of religious minorities by religious majority has intensified, and there have been cases of taking concrete measures against the government of that state.

Third, modern legal standards have been established in practice for religious organizations to develop and adopt their own international agreements.

Section XVI of the Social Concept of the Russian Orthodox Church of 2000 gives the following description of international relations and their regulation:

"... Orthodox Christians and their communities must strive to establish such international relations that serve the maximum legitimate interests of their peoples, neighboring peoples and all of humanity.

Recognizing the existence of international conflicts and contradictions around the world, the Church calls on the authorities to resolve any disputes by seeking mutually acceptable solutions. He takes the side of the victims of aggression, as well as illegal and morally unfounded political pressures from the outside. The use of military force is perceived by the Church as an extreme means of protection against armed aggression by other states.

Assistance may also be provided at the request of a state that is not the direct target of such an attack. ”

"States base their relations with the outside world on the principles of sovereignty and territorial integrity. These principles are considered important by the church to protect the legitimate interests of the people, and interstate agreements are the basis of all international law. While acknowledging the inevitability and naturalness of globalization processes that contribute in many ways to human communication, information dissemination, productive production and entrepreneurship, the Church also focuses on the internal incompatibilities and risks associated with these processes. ”

Russian researcher A.G. Semashko emphasizes the important role of religious denominations in the country and internationally: "... the state needs an ally, help in ensuring social justice and strengthening social relations in society, its main priorities will be to meet the material and social needs of society as much as possible. satisfaction, improving the living standards of the population, reducing social inequality, ensuring the availability of social benefits such as education, medical and social services, etc. At this stage, one of such allies of the state are the Russian Orthodox. Naturally, states that are the main subjects of international law cannot ignore the positions and opinions of religious organizations on various issues in the formation of international associations.

Another Russian scientist, I.V. According to Ponkin, "the clash of secular and decentralization processes, as well as their complex interactions with their place in the global space, complicate the spread of national-cultural and ideological identity both in individual countries and around the world. The ideological image of the modern world is becoming more complex. At the international level, of course, norms must be developed to prevent the conflict between atheistic and religious understanding of the world. ”

One of the main tasks facing the world community today is to consider the legal status of religious denominations. In fact, as stated in international law, the relationship between state and religion is separate. Religious denominations and associations are considered non-governmental organizations. However, the separation from religious denominations and the fight against currents that negatively affect the mood, beliefs and religious views of members of society with their new format views require the improvement of clear international legal norms. A modern requirement of stability is a system of legislation that takes drastic measures against religious sects and organizations that oppose the existing constitutional order in a particular state and seek to inculcate radical ideas in the minds and thinking of the population. Therefore, in modern conditions, international religious organizations should be understood as non-governmental organizations based on religious and spiritual attitudes and values, and based solely on religious values in order to participate in international relations, as well as intergovernmental relations. Also, the main goal of religious denominations should be to ensure religious solidarity in all spheres of social life.

The scholar N.V. Volodina puts forward a proposal to develop international legal standards on freedom of conscience. According to him, "This requires a reconsideration of the views of many denominations and international religious organizations on this issue. Thus, "Analysis of the documents of the World Council of Churches will allow, over time, a broader, pluralistic and universal interpretation of the principle of religious freedom, freedom of conscience. Adopted by the Executive Committee of the World Council of Churches in 1961 (Geneva), the document emphasizes not only the right to freedom of religion, but also the right to non-belief, the need for an international standard of religious freedom, which includes rights and restrictions. [7]

"If the documents adopted in the early years of the World Council of Churches are clearly religious-Christian in nature (for example, the Amsterdam Declaration of Freedom of Religion of 1948, the rights required by Christian doctrine are beneficial to all people and the gift of such rights will never harm any nation "), then the adopted documents became more balanced, emphasizing the need to take into account the views, traditions, rights of other religions. The Right to Freedom of Religion, adopted in Nairobi in 1975, recognizes that the exercise of the right to freedom of religion is not limited to the Christian Church and that "the exercise of religious freedom does not always reflect freedom of religion."

"Religious organizations cannot be left out of the modern global problems of humanity, so the number of international religious organizations established for this purpose is growing. For example, the World Conference on Religion and Peace was established in 1970 in Kyoto, Japan, as an international association of religious figures representing various denominations. The main task of the conference is to "promote the peaceful settlement of international and domestic conflicts." The main activities of the conference are the elimination of armed conflicts in different parts of the world, the establishment of peaceful life in war zones, the prevention of humanitarian disasters, the spread of weapons of mass destruction, famine, AIDS and epidemics.

Conclusion

Today, the interaction of international religious denominations should be carried out not only in the interests of a particular religion or denomination, but also in the interests of humanity, based on universally recognized international norms. There is no doubt that all mankind will benefit from such cooperation. In recent years, this call has been echoed by members of religious denominations. Such calls include the "Dialogue of Civilizations" announced by the Islamic Republic of Iran, the "Cooperation Project of Civilizations" proposed by the Russian Federation, and a number of other actions.

Among the definitions of the concept of "globalization", the Uzbek scientist Professor S. Otamurodov's definition of "enlargement of parts" corresponds to the topic of our discussion. That is, the renunciation of the principle of division of international religious denominations, the unification of mankind in the pursuit of a single goal, wins humanity. It should be noted that the representatives of the largest religious denominations should encourage positive initiatives to combat modern challenges and threats, to unite parts of the world space that are culturally, civilizationally and religiously diverse. It is important to recognize the place and

role of religious values in the dialogue between civilizations. There is no doubt that world religions can play an important role in this process in the direction of spiritual and enlightenment propaganda.

Inter-religious conferences in the format of the World Forum of Religious Leaders, which has been held regularly in Astana, Kazakhstan since 2003, and the multi-faceted exchange of views on the role of religious leaders and the steady increase in the number of forum participants are examples of active efforts to promote religious tolerance. The main goal of the forum is to build a world based on tolerance, mutual respect and cooperation. In addition, significant diversification of the spectrum of common interests and limiting the necessary conditions for confrontation between different religious organizations have been achieved, which objectively contributes to curbing the manifestations of fundamentalism and conservatism that define all modern societies and multilateralizing international relations. allows. ”

"Despite the significant positive contribution of the world's leading religious denominations to the solution of modern problems, the growing importance of the religious factor in international cooperation raises a number of complex issues.

First, the conduct of foreign policy in the spirit of religious principles may contradict modern human values;

Second, cooperation agreements agreed upon at the highest hierarchical level of different denominations are very difficult to implement in daily religious practice. Although religious organizations agree on the importance of adhering to common spiritual values, the mechanism for the realization of these values and the methods of solving modern social problems differ significantly in the lives of different faiths. Even the approaches of religious organizations representing the same denominational community vary considerably from country to country, largely due to the specific nature of the relationship between religious representatives and civic authority;

Thirdly, if we study religious teachings in depth, we can see that the moral principles that seem universal at first glance are also very different from each other, not to mention the secular (anthropological) and theological interpretation of reality. about human existence. Therefore, any platforms of interreligious communication will be preserved for a long time.”

From the above information, it is clear that the interaction of different religious denominations can be officially positive, but it is natural that there will be inconsistencies in the implementation of their beliefs and religious practices, the rules of religion. For this reason, interfaith cooperation should be viewed favorably by all major denominations and should consist of a set of actions aimed at preventing conflicts between religious denominations, which play an important role in the socio-political life of different countries.

When thinking about the role of religious denominations in international relations, it should be noted that the debate on this issue continues. On the one hand, there is a growing need to further strengthen practical cooperation and clear constructive activities between representatives of different faiths, on the other hand, it is reflected in overcoming

disagreements in ensuring compliance with universally recognized principles of international relations.

"Fundamentalist currents formed within different denominations pose serious challenges to the sustainable functioning of the global space, and in some cases the international security space," he said. The essence of the role of fundamentalism is not limited to the ideological feeding of political radicalism. Thus, modern Islamic fundamentalism in Muslim countries lays the groundwork for the development of large-scale political programs and missionary ideas. The scale of this process actually makes Islamic fundamentalism an influential subject of world politics. This effect is particularly evident in areas occupied by U.S.-led coalition forces. "Al-Qaeda's relocation to the Middle East, ISIS's large-scale actions, and, of course, many future developments in this category, determine the long-term trend of increasing potential for conflict in the world."

Therefore, ensuring the legitimate functioning of international denominations based on their religious beliefs is important not only for international organizations, international religious denominations, but also for countries pursuing their own future and sustainable development strategies.

In conclusion, the Republic of Uzbekistan, as a full-fledged subject of international relations, must carry out a systematic, clear, well-thought-out activity in the way of the legal conduct of religious denominations in the country.

In this regard, the President of the Republic of Uzbekistan Sh. Mirziyoyev proposed to adopt a special resolution at the UN General Assembly entitled "Enlightenment and Religious Tolerance", which indicates the tendency to further strengthen the atmosphere of tolerance in domestic and foreign policy. The fact that the document developed by Uzbekistan was unanimously supported by UN member states, and the adoption of a special resolution "Enlightenment and Religious Tolerance" at the plenary session of the UN General Assembly on December 12, 2018, serves as an important political source. Speaking about the importance of this resolution, the President said: "The main purpose of this document is to help ensure the right to education for all, to eliminate illiteracy and ignorance. "This resolution is aimed at promoting tolerance and mutual respect, ensuring religious freedom, protecting the rights of believers and preventing discrimination against them." Equal and equal functioning of 16 religious denominations in Uzbekistan strengthens the loyalty and trust of the representatives of religious denominations in the country. At the same time, it will help increase the country's prestige in the international arena.

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