

Socio-Philosophical Interpretation of Missionary Activity



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Abstract— Today it is important to determine the missionary factor, the reasons for its occurrence and measures to combat it. This is because missionary work has been able to demonstrate its negative and dangerous consequences in different parts of the world.

In this article, we will discuss the nature of missionary work, its causes, factors, and ways and means. In the fight against missionary activity, it is advisable to analyze the consequences not only today, but also tomorrow. After all, it is not only political and social, but also adaptable to socio-economic, psychological, legal, spiritual, educational, etc.

Therefore, in recent years, a lot of serious, substantiated research papers, books and articles on missionary work and the fight against it have appeared in the world. However, many of them are more or less biased in missionary or related issues or in the context of socio-political problems due to the specialization of the authors of the missionary research. At the same time, the difficulties associated with the peculiarities of this phenomenon in the search for the nature of the missionary also cause concern.

The article not only creates a diary of events, but also describes the history of the main missionary activity and attempts to explore the mission, goals, methods and means of missionary organizations. In the context of globalization, all components of missionary analysis are comprehensively analyzed. To this end, he sought to describe all the main stages of the missionary movement in close connection with important political events and in the changing social life of traditional societies in the regions of the world in order to identify the causes, key factors and strengths of their mission centers.

Keywords: religion, mission, religious mission, missionary activity, proselytism, globalization, method, mean, ideological immunity, religious education.

I. INTRODUCTION

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].

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.

II. LITERATURE REVIEW

Religion, faith and ideology are recognized as the basic principles in the system of public relations, and research in this area is of particular importance. Based on an analysis of thematic sources, we conclude that a historical, theological study of the problem of “missionary work” began in the second half of the 16th century with scholars from around the world, and Western European, Russian and Arab scholars were successful in this regard [2].

Since independence, the scientists of our country have also carried out a number of studies related to religions and religious problems, and as a result of research, they have published a large number of scientific papers and brochures, as well as their objective and subjective reasons. various approaches and scientific interpretations have been developed [3]. Works, articles and autographs are also published to uncover the true purpose of religious extremism, fundamentalism, terrorism and drug abuse as a result of distortion and falsification of the true nature of religious doctrine, especially the essence of Islam [4].

Manuscript published on November 30, 2019.

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Nevertheless, these scientific studies pay little attention to “missionary, proselytizing” and other problems and their adverse consequences, threats and threats to our society, and their objective and subjective causes and solutions are analyzed in one way and in a specific historical period. There is no specificity socially philosophically researched and researched, and doctoral or candidate dissertations are not protected.

If we analyze the missionary activity that we intend to study with the Christian faith, we will see two areas: the first is the Christian approach to the missionary movement, and the second is Islamic.

Therefore, it is very important to study the missionary movement from a socio-philosophical point of view and explore it as a social problem.

III. MAIN PART

Throughout the history of human society, religion has served not only as a source of faith in society, but also as an ideological tool for the influence of certain classes on other people, their attitude to the world and their way of life. The use of the religious factor by some hired forces for political, economic and social purposes led to the emergence of fanatical religious movements. One of these is missionary work. In the end, in order to successfully confront any threats, it is first necessary to understand their essence, the causes of their occurrence, the factors of their development, and much more.

To understand the essence of missionary activity, we first need to know its history. Opinions of scientists and researchers about the era of the emergence of missionary activity vary greatly.

To clarify this issue, it is necessary to clarify what the mission is.

The following are some definitions of missionary work:

“Missionary activity is the activity of religious organizations to disseminate their religion among other religions”[5]; in the great encyclopedia of Cyril and Methodius, published in Moscow in 2005, “Missionary work is a movement of representatives of a religious community that spreads its faith among people of other faiths”[6]; In the National Encyclopedia of Uzbekistan: “Missionary activity is the spread of another religion among religious people”[7].

Based on the foregoing, the definitions in various sources and literature are very similar and close. Based on these definitions, we conclude: “**Missionary work is a dangerous political, economic, religious, social activity, aimed at the dissemination and assimilation of another religion among different faiths, peoples and nations through various social means and factors!**”. Because, its hidden significance to this day is a dangerous political, economic, religious and social activity, which has led to many years of political and social instability in the life of many countries.

Our studies also showed that world history and other areas have not yet determined the history of the development of missionary activity.

During our study, we found it useful to study the history of missionary work with the following periods:

- ❖ antique missionary activity;
- ❖ classical missionary activity;
- ❖ traditional missionary activity;

❖ modern missionary activity.

Antique missionary activity. If we look at missionary history as a separate social activity, we will see that it has a very long history. An example of antique missionary activity is the development of religions and early, simplified missionary efforts to promote and spread religions.

Religious sources claim that the first missionary work was done in India in the third century BC by King Ashoka, a Buddhist monk in promoting Buddhism, in his missionary efforts in countries bordering India (Burma, Ceylon, Nepal)[8] and Christianity in our 4th century era [9].

Classical missionary activity. A characteristic feature of the ancient missionary era is that the activities of missionary monks in the spread and spread of Christianity, of course, are quite simple in the general context of missionary work. Therefore, their period can be called a prototype of the ancient missionary or modern missionary work. Later, the use of missionary activity for specific political purposes allowed the development and acquisition of new lands.

In the early years of the mission, missionary activity flourished in Western countries, where the Roman Catholic Church was the most predominant. Although the missionary was mainly focused on the evangelization and promotion of the Catholic religion, its widespread political use - colonization and assimilation - led to a new level. Our study shows that the second stage of missionary development, corresponding to this period of history, is a classic missionary stage.

According to E. Rtveldze, “Christians of the 2nd century AD, under the influence and persecution of missionary activity and because of conflicts between supporters of Christianity, migrated to Central Asia, mainly through Iran and Syria, and then through the Great Silk Road”. They left for China. Among them were orthodox Melchians, Jacobites (one of the West-Syrian churches founded by Jacob Tsantsal) and mostly Nestorians [10].

As we see, the missionary movement dates back to the time when Christianity was recognized as the state religion in the Byzantine Empire and was first committed by the Christian clergy in the early Middle Ages. It was made in Europe and the Middle East to promote its religion, and since then it has spread to almost every country in Europe, Africa, Latin America and Asia. These forms of missionary work more positive in relations between peoples and religions, in particular, a number of East countries, such as Syria, Iran, Central Asia, China, India, cultural processes between countries, mutual trade, the embassy, the relationship between the two missionary movement was largely carried out along the Silk Road, which also had a positive impact on the dissemination of the principles of interethnic and interfaith tolerance and the exchange of cultural ties in general. But later this movement became one of the main means helping the Roman Empire to seize new lands and conquer new territories. The activities of those who preached Christianity among the peoples of the territories occupied by Roman troops is the first example of modern missionary activity. For example, clergy, such as St. Patrick, Boniface, San Jose

, Jean de Brebef, are the most famous missionaries who have made a great contribution to the spread of Christianity on the European continent.

As a result of the missionary work of this clergy in Africa in 400-500, christianity was firmly established, and the christian kingdoms of that time were more powerful. The most famous of them was the Abyssinian empire. The kingdom actively conquered large territories, even south of the Arabian peninsula, and converted the Arabs to christianity.

In the 7th century, the missionary movement became more geographic after Pope Gregory sent missionary priests to the UK.

An important event in the history of christianity in 1054, that is, the first outbreak of the catholic church. As a result, the orthodox movement got out of the control of the pope.

After the christianization of the West, Western and Central Europe (the circulation of the Baltic tribes in the XII-XIV centuries), the practice of "external" missionary activity practically ceased. Separate attempts to spread christianity among muslims (F. Assi, R. Lulius), between the peoples of Central Asia (the missions of I. de Plano Carpini and V. Rubruk) and China (D. Monesorvino) were unsuccessful.

During the great geographical discoveries, a new growth in missionary activity was observed.

Catholic and orthodox movements have come a long way in the history of missionary work, but in both directions the missionary has been propagandized as voluntary work of man. 16th-century catholicism again led to the emergence of a new movement that raised missionary responsibility for every believer. It was a protestant movement.

Protestant missionary work is a complex and difficult phenomenon. By the sixteenth century there was a proliferation of christian ideas. As a result of large-scale missionary work in various protestant churches, the Anglican society (1701), the missionary societies of the Moravian brotherhood (1732), Methodist (1786) and Baptist (1792) worked on the distribution of the Bible.

In the thirteenth and sixteenth centuries, missionaries of the Catholic Church of Christianity entered India, China, and Japan.

After the creation of the Spanish and Portuguese empires in the 15th and 16th centuries, the catholic Church strengthened its mission. Although missionary work, of course, was primarily aimed at evangelizing the church and spreading the catholic religion, these activities were widely used for political purposes – colonization and assimilation. For example, roman catholic missionaries played a major role in the emergence of Spain and Portugal in the 15-16 centuries in the Latin American and African colonies.

By the sixteenth century, christian missionaries had spread widely in India, China and Japan, and the development of missionary work in Japan became so significant that in the mid-19th century the Japanese emperor ordered all missionaries to be expelled from the country. This example, as well as the meaning of the word "missionary" in the language of a number of African tribes, is used as a synonym for the word "killer" [11], since missionary work is not based on a sense of compassion and has always caused political instability.

These data indicate that the rise of some religions to the level of world religions was associated with the growth and change of social progress, and in particular with the development of christianity in the last years of christianity.

This, of course, has its own objective and subjective causes and factors. For example, in the seventeenth century, Pope Gregory organized a "religious propaganda congress" to lead catholic missionaries in the 17th century, but as the missionary movement developed, other new foundations were created.

In a number of African and Asian countries, the movement became more active and active in the nineteenth century, and the efforts of missionaries to spread Christianity were very successful. If at the beginning of the XVIII century Christianity in the East was 1250 000, then a century later this figure was 3 million, more than one person.

According to the researcher I.R. Lavretsky, "if the number of Christian church leaders: monks, clergy, seminaries and people of local faith has increased 6 times in Asia over the past 40 years, this number is 400,000". Over 300,000 people are members of the Catholic Church [12].

As the colonial policies of the Netherlands and Great Britain developed in the seventeenth and eighteenth centuries, missionary work became widespread in these countries and developed in Protestantism.

Colonists are keen to quickly increase the number of missionaries, and, according to American publications, over 35 years the number of Protestant missionaries has increased from 25,188 to 19,195. The number of Catholic missionaries increased from 36,606 to 51,000, from 22,477 to 19,560.

Based on these data, missionary activity became more active around the world in the nineteenth century, and Christian missionaries, in particular, increased their activity in Asia, Africa and America and began to pursue a policy towards their countries.

Traditional missionary activity. The fact that mission centers and organizations in various areas of Christianity have now infiltrated the territory of a particular country due to their well-developed programs and plans has led to the disintegration and spiritual degradation of these peoples. That is, traditional missionary work, pursuing political and social goals in the form of specific programs and plans, was different from classical missionary work.

In a word, the methods and means used in missionary work in the West, after the christianization of Western and Central Europe, on the african and asian continents, set the boundaries for classical missionary activity.

In the 19th century, missionary societies also appeared in the United States. During this period, christian missionaries were more focused on the african continent. The activity is mainly concentrated in educational, medical institutions, as well as public organizations in the field of culture, sports and other fields. F. Ellinwood, secretary of the 19th century American presbyterian mission abroad, made it clear that whether we like it or not, our missionary work will be closely linked to diplomacy and commerce over the next 10 years [13].

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In addition, the head of the Presbyterian Church in the United States should use a more modern term, such as “missionary” or “fraternity”, instead of the word “missionary” for an oppressed nation! This is an opinion. From his point of view, it is clear that the missionary’s mission is not to help oppressed people, but to control them.

At the beginning of the 20th century, US President Taft told the missionary church of the episcopal church: “Train missionaries in the spirit of eastern civilization! The leaders of missionaries are not only bishops or pastors, but also statesmen”[14].

Another prominent American statesman, W. Wilson, supported the missionaries and said: “I think it would be the greatest misfortune if the missionary movement were stopped.

The missionary movement must continue, and I hope that it will continue anyway”[15].

It is clear that missionaries are well positioned as the main propagandist, who must give money and food to the poor in order to conquer peoples. As one of the former missionaries in China, Kovacs notes: “Many Chinese people came to Christianity in just one cup of rice. That is why they are rightly called “religious breadwinners” or “rice Christians”[16].

Modern missionary activity. In the 20th century, missionary activity is characterized by the gradual organization of activity. The efforts to unite missionary organizations for the first time led to the creation of international protestant missionary structures.

At the initiative of John Mott, one of the volunteers of the First World protestant missionary conference, in Edinburgh, Scotland, the Edinburgh missionary conference was organized in 1910. The first conference of international protestant missionaries was planned to work mainly in countries with weak faith, and they tried to radically change their activities. At the end of the conference, the “International council of missions” was created, which is a member of the World council of churches and the main organization leading the work of protestant missionaries. The conference discussed strategies for the Christianization of the peoples of the world, the cooperation of various Christian associations in missionary training, and the translation of the Bible into various languages. This conference gave impetus to the formation of a modern missionary”[17].

As missionary work progressed, an appropriate organizational basis was also created. In particular, the missionary appeal of Pope Pius XII in 1957 was inspired by “Fideus Donum” (Italian “Gift of Faith”), in 1959 by John XXIII in 1959 “Principles of Leadership” (in Italian “Charter for Leaders”). VI published letters “Populorum professio” (in Italian, “The Development of Peoples”), and in 1962-65 a special decree was issued on the mission of the Second Vatican Council. In 1968, the “Congregation of believers in the Bible” was founded [18]. Such information indicates a systematic organization of missionary activity.

By this time, missionary organizations actively participated in the politics of their country, capturing large capital and land. Christianity is advancing through the monopolization of education, culture and health care. Missionary organizations act as one of the tools of an ideological attack on the creation and consolidation of

colonial empires during interstate wars and secretly strengthen their goals, opposing the policies of their countries. However, now these tricks continue with new methods and tools, as reflected in the law on the Second Vatican Council of 1962-1965.

The results of the study show that further missionary work led to more complex political, economic and social problems in the region, where the movement continued and continues to be present, since about 80-90% of the world's population have their own religion, often alone. During this period, the mission became even more negative.

After the collapse of the colonial system after World War II, the mission was to maintain the status of churches in the former colonial states. In 1969, there were 16,000 men and 30,000 women in various Christian missions on the African continent.

Missionary activists used indigenous churches to adapt to new conditions, such as educating local leaders, using some elements of local music and dancing in religious ceremonies, promoting their language in the local language, and using television and radio [19].

Today, the Protestant direction of Christianity leads in missionary activity. Christians in 1970 although 240,000 professional missionaries worked in 2,200 foreign missions, in 2000, 4,200 missionaries were trained in 4,400 foreign missions. In 1970, 3 billion dollars were spent on the activities of foreign missions, and in 2000 this figure amounted to 12 billion dollars. The largest mission centers are the mission and the World Christian School (Birmingham), the Henry Martin Center (Cambridge, UK), the Gregorian and Urban Universities (Vatican), and the Foreign Mission Study Centers (New Haven, USA)[20].

IV. RESULTS & DISCUSSIONS

The characteristics of missionary activity, the goals, methods and means of organizations and associations engaged in missionary activity are now being demonstrated in new forms.

Subjects, objects, goals, programs, methods and means of disseminating missionary activity are the basis for the classification of missionary activity. Our study shows that missionary activity is not yet classified. Thus, we tried to classify it on the basis of the above features.

Classification should not be interpreted as a rigid and absolute thing. Each classification effort has its own meaning, a specific aspect of a specific complex situation is highlighted, and the same applies to other situations.

As a rule, we have tried to classify the incident based on the missing symptoms.

The missionary activity causes the kinds of bloating to fall. According to this classification, missionary regulations are divided into:

- ❖ *political missionary;*
- ❖ *ideological missionary;*
- ❖ *economic missionary;*
- ❖ *religious missionary* [21].

Political missionaries consider this one of the methods of political struggle.

The essence of this method is to create an object whose political goals are focused, that is, a gradual reliable structure and army of a certain country, with the preparation and deployment of its representatives in power structures, and this will lead to drastic changes in power. He also uses violence, blackmail and other methods [22].

According to Russian experts, the protestant Mormon Church is a spy for US intelligence. Meanwhile, in April 2012, US media reported that the government raised more than \$ 2 billion in Bluffdale, Utah, at the center of Mormonism. The world's largest cybercrime center announced. The center is filled with graduates of Brigham Young University, first known as the "Mormon Harvard" [23].

In 2007-2008, the clergy of several protestant churches of Blagodot in Almaty and Karaganda were arrested on charges of espionage. During the search, they found prohibited literature, psychotropic substances, and a detailed set of parts for each member of the church community. Information gathered by the adept also highlights facts that can be used in blackmail [24].

It is no secret that states and political forces have their own geopolitical plans for specific centers and organizations for missions and organizations.

Ideological missionary work is formed on the basis of deep internal socio-political conflicts. Or it can be called a social mission. That is, its subjects offer different options for social restructuring of the world, the country in accordance with its ideological concepts.

In particular, the destruction of existing systems will be achieved through the implementation of a comprehensive strategy to create a complex socio-political situation in the country and mass protests in the country.

For example, in the 1990s, as a result of the collapse of the former socialist camp, independent protestant communities in Eastern Europe and the former Soviet Union experienced intense activation of various protestant communities in Western countries. Supporters of an unconventional religious community for the local population are only expanding their ranks, not feeling responsibility and responsibility to society and the state. In Russia alone, more than 4.5 thousand protestant churches and denominations are officially registered (late 2000s) [25]. Today, Ukraine is the largest destination for Christian missionaries in the CIS. New religious denominations, especially evangelical protestant communities, were abolished by the legislation of this country to allow foreigners visas, to allow religious organizations to receive and distribute independent charitable contributions from abroad, and to spread religious principles throughout the education system – from kindergarten to higher education institutions. opportunities created [26].

Today in Kiev 4 baptist and 3 psychiatric seminars. These communities also participate in distance learning via the Internet. The Embassy of God in the direction of charismatic psychiatrists opened 38 churches in Ukraine. The church, led by Sunday Adelad, preaches the ideas of individualism and egocentrism inherent in western neoliberalism. Adepts are not required to be moral and modest. On the contrary, wealth

and professional growth are seen as an indicator of a person's achievement of God's grace. During the "color revolution" in Ukraine in 2004, about 4,000 members of the Embassy of God church took part in protests on the Maidan [27].

American researcher Arthur Brown in his 1921 book "Sovereignty of the Far East" wrote: "When we explored the main political forces in the Far East, we were confronted with a force that was more important in its characteristics and characteristics. The most powerful of all forces is the christian mission. He argues that if other forces carry out foreign policy, the missionary will bring great social and political changes from within [28]. Thus, missionary movements in various forms over the centuries have provided great assistance to the colonialists in the occupation of the territories of Asia, Africa, Latin America and the subordination of indigenous peoples to the politics of other countries.

Economic missionary is becoming a hallmark of modern missionary work. This can be seen in the activities of organizations that have turned missionary work into a business and a source of personal enrichment.

The founders of the organization engaged in this activity seek to acquire their property and wealth by increasing the number of believers, thereby improving and expanding their financial capabilities. The vast majority of modern sectors can be attributed to this category.

Missionaries work to identify important areas for their activities in this area. Global mission projects address a specific country or region. The focus of christian missionaries, especially protestant centers, is now what they call "10-40 windows". This region extends between the 10th and 40th parts of the northern latitude, from the west coast of Africa to the Atlantic Ocean, Asia Minor and Central Asia, the Arabian Peninsula and the Pacific coast of South Asia.

The majority of the population of the region believes in Islam, Buddhism, Confucianism, and Hinduism. It is noteworthy that this region has the world's largest reserves of gas, oil, uranium, transcontinental strategic routes, the gulf and the gulf [29]. From today's point of view, most of the socio-political tension and armed conflict takes place in countries within the range of "10-40".

Religious missionary is based on efforts to divide citizens of a nation who speak the same language, have a common history and a single state based on religious factors. At the same time, it is disastrous for the community to try to expand its ranks without considering the possibility of inter-religious conflict. A vivid example of this is the example of constant conflicts between representatives of different religions in several countries of Africa and Asia as a result of imbalance in the religious composition of indigenous peoples as a result of missionary work and proselytism [30].

In particular, over the past century, catholic and protestant missionaries have actively christianized the southern regions of Sudan's main oil reserves in northeastern Africa. As a result of armed protests against the central government in the area, about 1.5 million people were killed.

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In 2011, Africa, Africa's largest country, will be divided into Sudan, the largest country with a muslim majority, and South Sudan, a predominantly christian country [31].

Conflicts, killings, terrorist acts against muslims and christian proselytes regularly occur in the christian northern regions of Indonesia - Sumatra, Sulawesi and Molucco. In Indonesia, where the largest muslim population now resides, there are 27,324 christian missionaries, 44 European and 20 american mission centers [32].

It is no secret that today missionary activity is expanding in scale and scope. This is evidenced by the fact that missionary organizations and centers operate in every part of society, in any part of the world. One of the most important features of a modern missionary is that he seeks to use the socio-economic situation in a particular country to implement his strategic plans.

To this day, missionary organizations have largely promoted christianity through the disposition of large capital and land, the spread of education and the monopoly on medical services to achieve the political goals of certain countries.

Now services such as education, free social assistance, publishing, publishing and the media. To this end, modern missionaries receive various forms of assistance from their governments.

Today, the media and some literature recognize this as a "conflict of interests and goals". It is no secret that such processes are hidden at the core of the mission. The geopolitical factor plays an important role in realizing the desire of interests. Behind their education and free social assistance are geopolitical goals. They are well aware that with these goals and actions the social, economic, spiritual and political processes of society can be properly affected.

Another important aspect of modern missionary work is that it is difficult to clearly see the scope and means of action in the wider international political arena. That is, he is trying to quickly adapt to the existing environment and use all kinds of science, doctrines and innovations that meet the interests of mankind. He realizes his strategic goals in accordance with the spiritual and economic needs of ethnic groups, various groups, including young people, women and those who need social support.

One of the main goals of modern missionary work is to influence the influence of young people prone to the influence of their inexperience. The problem of youth has always been relevant. Answering this question, it is necessary to determine the reasons for their response, that is, a quick response. For example, their interests, aspirations, goals, moods (boredom, depression, hostility, hatred, rejection of love, etc.), social status (problems with large-scale environmental information, tiresome advertising, scarcity, lack of safety of life). It is not by chance that important factors are proposed for studying biophysiological conditions (sexual behavior, sexual and physical weakness, etc.). The fact that there is no media reporting missionary traps indicates an inadequate study of relevant experts.

There are also separate research centers on religious beliefs and social issues in the area where missionaries work. They also have the opportunity to publish their religious literature in any language and in any publication.

Modern missionaries use the status of many international non-governmental organizations to freely promote and expand their activities. In other words, in the event of any obstacles, it is an attempt to invoke international law and use its protective mechanisms to avoid liability.

It is worth noting that modern missionaries have "private missions" of individual believers who have certain financial resources and consider it a sacred duty to help spread their faiths around the world. In fact, the country is initially selected and studied by believers, and a charitable foundation is created in its area along with a charitable foundation that conducts parallel missionary activities. Such missions include Kenneth Copeland, organized by a Canadian citizen Kenneth Copeland in the CIS, and Joyce Mayer, a US citizen [33].

International missionary organizations exist in religions other than Christianity. Among them are Soka Gakkai, Foguangshang and Won [34]. These organizations use literature distribution practices and, in some cases, charitable organizations.

Modern missionary organizations have their own activities:

- conducting a wide coverage, the announcement of the goals and objectives of global programs and plans;
- Identification of volunteer candidates for international missionary work;
- Selection of future international missionaries from among voluntary candidates;
- special training of individual potential missionaries in special schools for the people of the country to which they are sent, their language, customs and effective means and means to carry out their activities;
- send a finished missionary to the destination country with the appropriate financial resources and plans.

This systematic and sequentially organized five-step international missionary activity is currently demonstrating new results anywhere in the world.

V. METHODS & RESULTS

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 [35].

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 [36].

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.

VI. 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", 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[37].

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.

In conclusion, in the context of globalization, it is important to preserve the identity of peoples and nations, adhere to their national and religious values and create a national spirit, identity and historical consciousness in future generations.

Based on the sources studied, the following conclusions were made:

fundamental changes in relation to religion, the importance of the principle of secularism, legal guarantees of freedom of conscience, the right of religious organizations to equal rights regardless of their affiliation and their role in social development;

harmonization of the aspirations of various religious and ideological groups of society, their consolidation around the idea that determines the development of the country, and at the same time philosophical analysis of the fact that general agreement is not to the detriment of the freedom of each person, his personal requirements and pressure;

on some of the examples that we saw, on real examples, the interests of certain states in achieving the political, economic goals of people, nations and countries affect peace, stability and prosperity;

the modern signs of missionary work are revealed and the consequences of its further improvement in its new methods and means are analyzed.

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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