

ASPECTS OF HUMAN VALUES AND RELIGIOUS FREEDOM

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ABSTRACT: Human Values and Religious Freedom.

What can be exposed by detailing and deepening human values, what constitutes morality, ethical sense and the criteria by which a man can keep a balance in his social life, in his family and in his environment is conditioned by the religious boundary that separates what is considered to be moral and immoral. Religious freedom is conditioned by certain patterns by which man can appropriate certain actions that he commits, this conditioning creates some barriers to the free expression of the human entity by exposing what is considered acceptable both by the church and by the society that is so influenced by different religious trends. It is religion that unites people, that urges them to charitable actions, to create an environment in which society can function normally, in which peace and fairness are guided by actions based on solidarity, which is a far greater motivational impetus than that which government institutions impose to maintain peace and order. A man's moral qualities can only be attained in subtle ways that touch his conscience and the path to peace and love and from these two things a man can become an outstanding person in society, a role model and a man who sees the limit in everything around him.

Keywords: *religion, human qualities, freedom, norms, morality, ethics, virtue, freedoms, limits.*

„Religions have a global vision of the human family that promotes justice, peace and love among people, and should play an important role in building a pluralistic society that respects human rights. But religions and religious organisations need to be faithful interpreters of the divine revelation they claim to defend and transmit. Because, instead of scrupulously conveying the messages received from above, religion would degenerate if it became an instrument that allowed spiritual power to rule over consciences and

wanted to use state legislation to enforce its own rules, it would become a curse for society. No one can ignore the dark periods of history that have been dominated by intolerance and religious doctrines.”¹

The religious freedom² that we have acquired at the moment is the one that offers a very great tolerance for society, it is that sector that guides man towards betterment, shows him the way to a happy life, much more prosperous life which he could have if he strictly follows some mysteries which are so designed that they are of benefit to man to light his way and his life to rebalance when he is at a low point in his life or when he simply wants to find the way to peace of mind so that his mind can go to another much higher level and those moments of stress and anxiety are much lessened. However, we cannot generalize that all religions give us the absolute freedom we need, as far as the Muslim religion is concerned we can see a different picture, much more sober and rigid, so man to convert to the Muslim religion must take into account a kind of roles to assume in society or in his family.

Thus, no matter what religion we are talking about, we will find various ways in which man learns to be more tolerant and understanding towards those around him. Religion is like a protective shield for people, only in this way they are aware of the things they are passing on to those around them by understanding what sin is, which will inevitably have a serious consequence on man's destiny and which is very much emphasised by religion.

Man understands as much as science can explain and very often it comes down to what man proves in various ways, most people have faith in their souls and the fact that any deed they commit will sooner or later have a punishment that they either commit in this world through the prism of public institutions that oversee the proper functioning of society, or if they are not caught up in the act they commit, they will have an impact on their conscience, which is strongly influenced by the religious beliefs that we find in Christianity, which gives us Jesus Christ, who was sent to this world

1 Olteanu, Liviu (ed.), *Drepturile omului și libertatea religioasă în lume : un nou echilibru sau noi provocări*, Ediție specială, Asociația Internațională pentru Apărarea Libertății Religioase, Pantelimon, Editura “Viață și Sănătate”, 2013, p. 40.

2 Ioan-Gheorghe Rotaru, “Libertatea religioasă – temelie a demnității umane”, in Daniela Ioana Bordeianu, Erika Androne, Nelu Burcea, *Manual pentru liderul Departamentului de Libertate religioasă*, București, Casa de editură “Viață și Sănătate”, 2013, pp. 210-215.

to show how important it is to respect and love a person. Thus, through Christianity one can understand the importance of compassion, forgiveness, and acceptance of things that come into our lives in the form of situations where we feel the need to act impulsively, to let things get out of hand by seeing the consequences we expose ourselves to and the tearing down of pillars of trust that have been built up over time between some people.

Through religious cults we find a family stability, a peace within the family, a bridge that is difficult to be shaken by society because it is faith that binds two bonds between those people for life, thus giving birth to children who live in a happy environment and develop to their optimal capacity because it is the environment around them that is built on respect and love. The family is the most protected by religion, through the religious union that takes place in a place of worship the destinies of people are linked for life and the faith in those vows that the two say to each other are very great, these vows imply being faithful to the person next to you all your life regardless of obstacles and inevitable problems that we are exposed to in life. Thus a lifelong friendship is forged between two people which religion binds and gives substance to, without this institution man would not know what respect is, would not consider the person next door so important and would act impulsively, nonconformist and the family would not play such an important role in society, most people would choose to be celibate, the population would start to decline greatly, the economy would suffer being driven by an ageing population and so would start more and more imbalances in society which fame fulfils.

The strong influence that religion has on society as a whole should only promote peace and respect for fellow human beings, being such a powerful tool in society could cause immense chaos if it moves to an abusive form of imposing a particular religious current, because it is religion that strongly influences the form of governance of a society, it is the one that can lead to hatred and violence through the very different religious currents that we find in the variety of religious cults that we find today at a much higher level than in those dark times when society was ruled by religious doctrines, so what we find today is an overview of a complex of religious cults, found in a very wide variety, that promote certain religious beliefs and crystallise into a form of tolerance and respect.³

3 Ioan-Gheorghe Rotaru, *Om-Demnitare-Libertate*, Cluj-Napoca, Editura Risoprint, 2019, pp. 201-215.

„It seems that religious fanaticism and religious freedom are two phenomena that create tensions and that, to some extent, are paradoxical. Extremism, and particularly religious extremism, tends to be an obstacle to religious freedom. It often creates legal restrictions and, in some cases, gives the authorities a pretext for freedom of religion. What can we understand by the expression „religious extremism”? Many authors and speakers often use the terms as interchangeable synonyms. Neither has a clear and agreed definition. Even more, the meaning of certain words has evolved over time. For example, ‚fundamentalism’, which originally had a primarily positive meaning, now has a pejorative connotation. Because they are not clearly defined, these terms lead to negative feelings that make their understanding even more subjective. What is an extremist? What is a fanatic? What is a fundamentalist?”⁴

These three ideologies share a common undercurrent, namely intolerance without a new religious doctrine or a new religious vision that could completely change the face of a society, the fact that religious extremism is a barrier to communication is frequently found in institutional groups where we are confronted with a variety of religious circles that incite hatred and intolerance. The best way to combat religious extremism and break down this communication barrier is that it is democracy that opens the door to free expression, it is democracy that gives people the right to express themselves freely and to take account of the fact that each religious sect has its own beliefs and conceptions of life and way of living.

Democracy means the right of every individual to hold his or her own beliefs, to adhere to and belong to whatever religious faith he or she wishes without being coerced or forced to follow a particular path of faith. Most tense situations that arise between groups are of a religious nature, these beliefs guide man’s life and choices, some people believe in reincarnation and believe that their life does not just end at this life on earth, others believe that the soul is released from the body and passes into non-life forever, others believe that there is someone who guides our way and follows us every step of the way, some believe that there is God, some believe that there is Allah, some believe in the New Testament, the Jews still consider

4 Olteanu, Liviu (ed.), *Drepturile omului și libertatea religioasă în lume : un nou echilibru sau noi provocări*, Ediție specială, Asociația Internațională pentru Apărarea Libertății Religioase, Pantelimon, Editura “Viață și Sănătate”, 2013, p. 45.

the Old Testament more concrete, so from these beliefs more and more differences are born between people, and the worst thing is the prejudices that come from outside.

One thing is certain, and that is that religions, whether Islamic, Christian, Hindu or Buddhist in nature, all promote peace in the world, love for one another, and care for the things that surround us.

„It is possible that human beings are genetically predisposed toward superstition because natural selection should favor an overgrowth of belief as long as the benefits of casual, correct belief are sufficiently great. The production of new religious doctrines and identities, resulting in group concordance and xenophobia, is likely to have provided some protection against infectious disease: because the degree to which religion separates people has inhibited the spread of unusual pathogens. However, the question of whether religion (or anything else) would have given groups of human beings an evolutionary advantage (so-called „group selection”) has been widely debated. And even if tribes have occasionally been the vehicles of natural selection, and religion has proven adaptive, the question remains whether religion increases human attitudes today. As already mentioned, there are a wide variety of genetically ingrained human traits (e.g., group aggression, infidelity, superstition, etc.) that, while probably adaptive at some point in our past, may not have been perfect even in the Pleistocene. In a world that is becoming increasingly crowded and complex, it is possible that many of these biologically selected characteristics are putting us at risk.⁵

What makes man careful about the way he expresses himself in society, the way he treats others and his ability to control himself under stress and maximum tension is his faith, his love for God and for Jesus Christ, who was given as an example to mankind for the forgiveness and kindness he offered to people, an example that should be followed by everyone.

Human values are a characteristic of faith, prayer, moral qualities, love of neighbor and the joy of giving unconditionally, by being able to see our interest carried out. We need to care about those around us with whom we collaborate and in whom we believe we need to invest trust in order to grow, whether we are talking about the economy in a system or the family

5 Harris, Sam, *Cum poate determina știința valorile umane : peisajul moral*, trad. Radu Timnea, Pitești, Editura Paralela 45, 2013, p. 133.

we are trying to build, it is important that respect and forgiveness are found in all places for these things to flourish.

„It is well known that not all civilisations place human dignity at the centre of their value system. Thus, the concept of dignity that appears in the human rights declarations of post-war constitutions had a difficult genesis to arrive at the concept that relates to what the legal philosopher John Finnis called the common good. The idea is that humankind should experience equal dignity, implying common rights and equal protection of fundamental rights.- The thesis we argue is that the vision of dignity - which we find in radical definitions - is completely different from the definition and characterization of dignity today.”⁶

„People of faith exert a powerful influence on group or individual behaviour. As teachers and guides, you can be powerful agents of change. You can inspire people to reach new levels of public engagement and service. You can help cross the chasms of ignorance, fear and misunderstanding. You can set an example of interfaith dialogue and cooperation.”⁷

The human values that are promoted in a particular group can lead to an avalanche of changes in society because of its members. If we are in a public place and start a discussion with a person on the subject of human values, we may find that at some point that person is likely to bring up issues about the power of divinity and the value of humans as created beings.

Some people are convinced that doing good to others and helping people around us in the various needs they have leads us to God, while some believe that by doing good to others we begin to radiate, to feel that someone has been receptive to the good deed we have done and we are enveloped in an aura that radiates around us, and then slowly, slowly, we can become like a magnet for the needs of the people around us.

By giving love we know for sure that we will receive love, by helping the people around us we will be helped, and this is not only because the law of attraction is so strong but because people are guided by certain religious principles.

In conclusion, we can say that man has deeply rooted for centuries a very strong belief in a force superior to himself, and to the extent that man

6 Olteanu, Liviu (ed.), *Drepturile omului și libertatea religioasă în lume : un nou echilibru sau noi provocări*, Ediție specială, Asociația Internațională pentru Apărarea Libertății Religioase, Pantelimon, Editura “Viață și Sănătate”, 2013, p. 107.

7 *Ibidem*, p. 56.

obeys the demands of divinity he will also be a person with much respect for everything that means human values. In this universe in which we live and in which we are so small, it remains our moral obligation to take care of ourselves, of our life, to succeed in living it in the most pleasant way, to develop ourselves and find satisfaction in our daily achievements, together with a life full of respect for others who are our fellow human beings and for their values.

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