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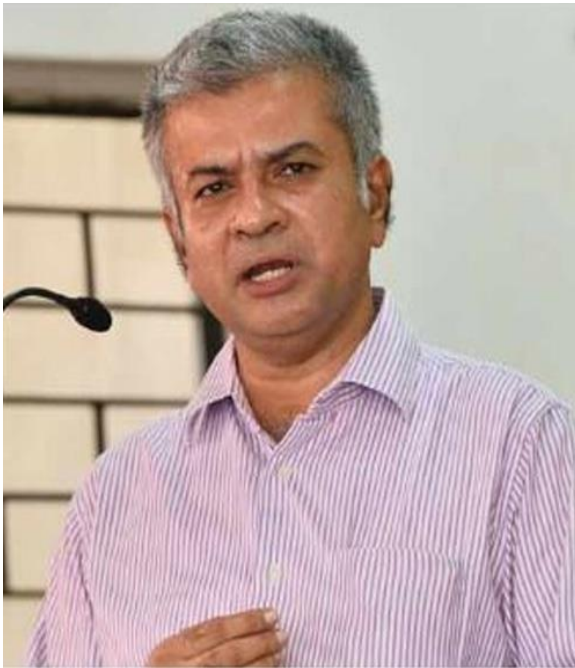
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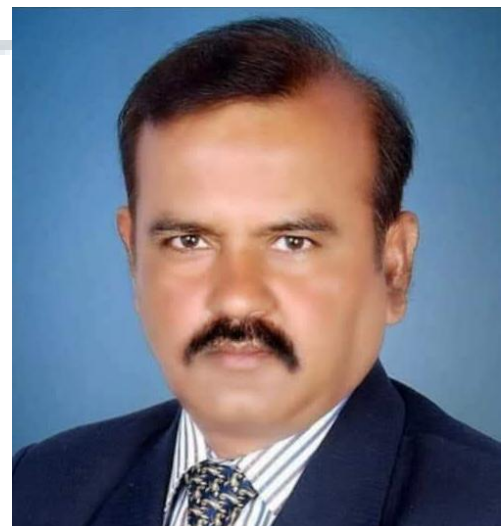
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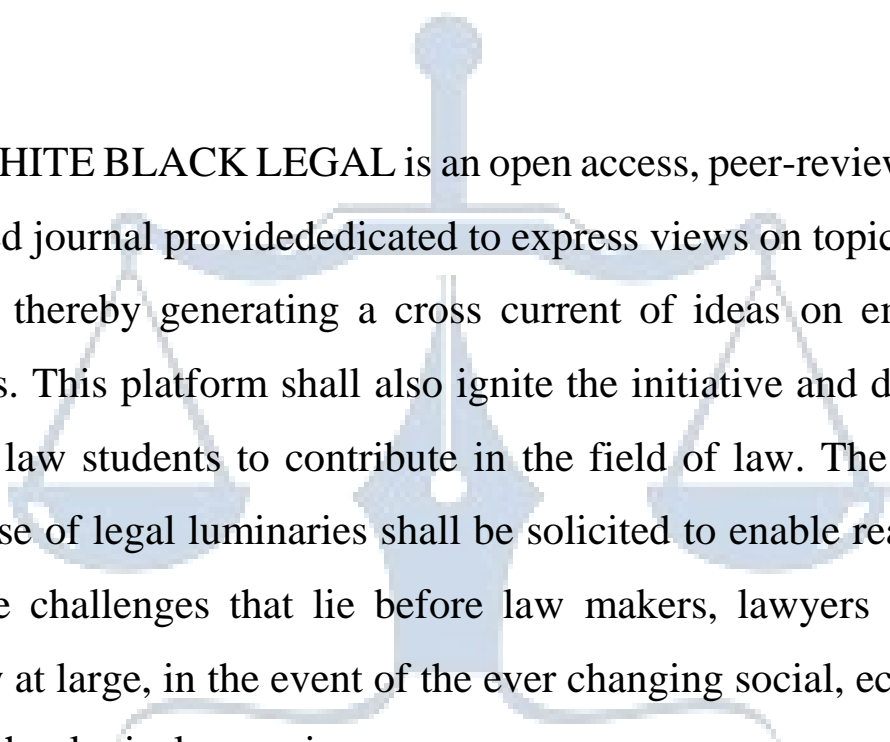


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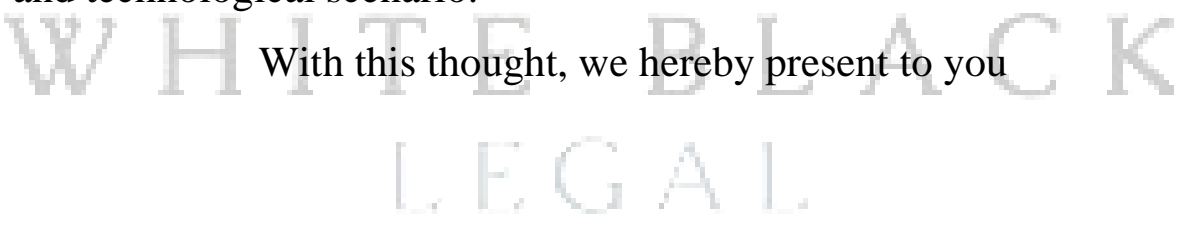
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WHITE BLACK LEGAL is an open access, peer-reviewed and refereed journal provided dedicated to express views on topical legal issues, thereby generating a cross current of ideas on emerging matters. This platform shall also ignite the initiative and desire of young law students to contribute in the field of law. The erudite response of legal luminaries shall be solicited to enable readers to explore challenges that lie before law makers, lawyers and the society at large, in the event of the ever changing social, economic and technological scenario.

With this thought, we hereby present to you



AN ANALYTICAL STUDY ON FREEDOM OF CONSCIENCE

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Introduction

Every living species is bestowed with some inherent traits from the birth which is imbedded in its very creation. It is the basic fact that we have all been created with a free will, which enables us to see and chose what is true and good. This opportunity of thought is the opportunity of a person to hold or think about a reality, perspective, or thought autonomous of other's perspectives. Where it also paves the way to understand: What is Conscience – It is the 'inmost thought' or the sense of moral correctness that governs or influences the actions of individual. Every Individual justifies his omissions and commissions with reference to the same influencing force. One of the articulate and outward expressions of the conscience is religion.¹ Freedom of conscience covers a wide range of beliefs, held individually or collectively, making it more difficult to define than freedom of religion. There remains a just ground in favor of 'Freedom of Conscience' to enable all to retain their faith and maintain natural distinctiveness. In practical terms the freedom of conscience implies a right to hold or entertain freely any faith or belief in accordance with one's own prudence and conscientiousness.²

The domestic formulation of the right of religious freedom similarly places "conscience" alongside "religion" as equally deserving of recognition and protection.³ Human beings have a natural disposition towards 'religion' as this inner instinct to do good and seek God is activated by it. And religion refines the soul with its wisdom and instructions and it gives very existence of human life. Thus, this right to freedom of conscience and religion is inseparable from the

¹ *Ratilal v. State of Bombay*, AIR 1954 SC 388; *Bijoe Emmanuel v. State of Kerala*, AIR 1987 SC 748.

² Dr. M. Afzal Wani, 'Freedom of Conscience: Constitutional Foundations and Limits' (2000) ILI Vol 42, 289

³ In *R v. Edwards Books and Art Ltd* [1986] 2 SCR 713, the supreme Court of Canada put it this way that protecting religion and conscience is to ensure that society does not interfere with profoundly personal beliefs that govern one's perception of oneself, humanity, nature, and in some cases, a higher or different order of being. These beliefs, in turn, govern one's conduct and practices.

human kind owing to the deep values they impact. It can be witnessed by the Indian Constitution where it guarantees to every person the freedom of conscience and a right to profess, practice and propagate religion.⁴ The Constitution does not define the term “religion”, but the Supreme Court has defined it broadly as a matter of faith with individuals or communities and it is not necessarily theistic. When established it gives a set of ethical norms to its followers, and defines the rituals, observances, ceremonies and modes of worship.⁵ It was observed that religion has reference to one’s view of his relation to his Creator and to the obligations they impose of reverence for his being and character; and of obedience to his will.⁶ Religion, is essentially a matter of personal belief and every person has a right to entertain such beliefs as may be approved by his conscience and exhibit them by overt acts. This paper begins with the relation of conscience and religion, conceptualization of conscience clause in human rights perspectives, indomitable status of this freedom in SAARC countries where it is expressly protected and its limitations.

Importance of freedom of conscience and free exercise of Religion:

How important is Conscience, and in particular a religious one? All people have human rights simply by the virtue of being born into the human family and that human beings have these rights regardless of any government or court action. Kantian notion of an inner judge or witness is perhaps the most prevalent: the core idea is roughly, a capacity to sense or immediately discern that what he or she has done, is doing, or is about to do is wrong, bad and worthy of disapproval.⁷ It was of paramount importance where it was a freedom built on the idea of rights granted to us by our creator.

With man’s relations to his Maker and the obligation he may think they impose and the manner in which and expression shall be made by him of his belief on those subjects, no interference can be permitted, provided always that the laws of society, designed to secure its peace and prosperity and the morals of its people are not interfered with.⁸ It is not lawful to restraint upon free exercise of religion according to the dictates of the conscience. No external authority is to place itself between the finite being and the infinite, when the former is seeking to render that

⁴ Refer Article 25(1) of the Constitution of India.

⁵ *Commissioner.H.R.E v. L.T.Swamiar*, AIR 1954 SC 282.

⁶ *Devis v. Beason*, (1889) 133 US 333.

⁷ Thomas E Hill Jr, ‘Four Conceptions of conscience’ in Ian Shapiro and Robert Adams (eds), *Integrity and conscience* (New York University Press, 1998) ch 2, at 14.

⁸ Durga Das Basu, *Commentary on the Constitution of India* (1st edn, Lexis Nexis, 2015) Vol 6, at 3423.

homage which is due, and in a mode, which commends itself to his belief as suitable to him to render and acceptable to its object.⁹ Finally it was observed that freedom of belief and conscience is the sole assurance that religious faith is real and not imposed.¹⁰

Free exercise of Religion – means that there are no restraints upon the free exercise of religion according to the dictates of conscience, or upon the free expression of religious opinions. It is also the right to ‘worship God according to the dictates of one’s conscience or to entertain disbelief in any religion or existence of God. Man’s relations to his God was made no concern of the State. He was granted the right to worship as he pleased and to answer to no man for the certify of his religious views.

To protect conscience was to protect religion, and vice versa. In fact, the three most important practical components of freedom of conscience were the right of private judgment in religious matters, the prohibition of any kind of religiously based discrimination, and the guarantee of freedom and an exemption from legal imposition and legal restraints in religious matters, which was understood as a legitimate response to the tensions between religion and the legal system. Religious rights aimed to protect the existence of a plurality of religions, the prerogatives of individual conscience, the separation of religious and political structures, and the free exercise of religion as a genuine path to finding and praising God. So, freedom of conscience protected acts based on religion, but not those based on purely secular moral conviction.¹¹

Freedom of Conscience – a inalienable Human Right:

What kind of right is the freedom of conscience? Is it Positive or Negative Right? Should it be seen from constitutional guarantees? As citizens, we cannot all equally live according to our deepest and most important beliefs about what is right and good, how can we properly contribute to the welfare of any democratic society? Promisingly, the freedom of religion and conscience is an ‘inherent’ human right. The freedom of conscience is regarded as central to the operations of any democracy.¹² We can take ‘conscience’ to be an inner voice, witness or judge, then its obvious location would seem to be with in what calls international human rights

⁹ *Leman v. Kurtzman* (1971) 403 US 609.

¹⁰ *Sante Fe Independent School District v. Doe* (2000) 530 US 2

¹¹ Rafael Domingo, ‘Restoring Freedom of Conscience’ (2015) JLR 30,176.

¹² Freedom of Religion is one of the most basic of human rights. In the United States it is regarded often as the ‘First Freedom’, not just because of its position in the First Amendment to the United States Constitution. In American constitutional law, freedom of conscience has been subsumed into religious freedom.

law calls the *forum internum*.¹³ It is the liberty in negative sense, they help to define the area with which the subject- a person or group of persons is or should be left to do or be what he is able to do or be, without interference by other persons.¹⁴ It protect the inward space in which human beings can escape from any kind of external coercion.¹⁵ The Human Rights Committee captures the inward character of this right, which does not permit any limitations whatsoever on the freedom of thought and conscience or on the freedom to have or adopt a religion or belief of one's choice.¹⁶ There are various international instruments which ensures the freedom of conscience expressly as a evidence to depict the freedom of conscience as the inherent and inalienable human right. They are:

The Peace of Westphalia in 1648 set a regime of states with different Protestant faiths, obliging them to respect the diverging religious beliefs of individuals subject to their jurisdiction.¹⁷ After the Scourge of the Second World War, freedom of religion and conscience has veered into one of the foundational rights in the system of international human rights instruments. Beginning with Article 18 of the Universal Declaration of Human Rights,¹⁸ Article 18(1) of the International Covenant on Civil and Political Rights,¹⁹ Article 1(1) of the General Assembly Declaration 1981,²⁰ Article 14 of the United Nations Convention on the Rights of the Child.²¹ And various important regional conventions containing the freedom of conscience are Article 8 of the African Charter on Human and Peoples' Rights,²² Article 12 of the American

¹³ *Supra* note 11 at 177

¹⁴ Isaiah Berlin, 'Four Essays on Liberty' (Oxford university Press, 1969) at 121.

¹⁵ Robert K. Vischer, 'Conscience and the Common Good' (Cambridge University Press, 2010) at 56.

¹⁶ Human Rights Committee, General Comment 22, Article 18 (48th Session,1993) U.N. Doc.CCPR/C/21/Rev.i/Add.4 (1993).

¹⁷ Malcolm Evans, 'Religious Liberty and International Law in Europe' (Cambridge University Press,1997) at 24.

¹⁸ Article 18 of UDHR states that "Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance".

¹⁹ Article 18(1) of ICCPR states that "Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have or to adopt a religion or belief of his choice, and freedom, either individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practice and teaching".

²⁰ General Assembly Resolution 36/55 of 25 November 1981 - Declaration on the Elimination of All Forms of Intolerance and of Discrimination based on Religion or Belief, Article 1(1) states that "Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have a religion or whatever belief of his choice, and freedom, either individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practice and teaching."

²¹ Article 14(1) of UNCRC states that "States Parties shall respect the right of the child to freedom of thought, conscience and religion."

²² Article 8 of African Charter states that "Freedom of conscience, the profession and free practice of religion shall be guaranteed. No one may, subject to law and order, be submitted to measures restricting the exercise of these freedoms."

Convention on Human Rights²³ and Article 9 of the European Convention on Human Rights.²⁴ Evidently proving the fact that freedom of conscience is absolute and cannot be subject to any limitation.²⁵

Freedom of Conscience in SAARC Countries:

As a universal human right, the right to freedom of conscience must be interpreted strictly in keeping with the opening sentence of the UDHR and similar provisions in other international Convention. Hence it is not that the State could grant certain individuals or groups of individuals this right. Rather, it is the other way around: The State has to respect everyone's freedom of religion or belief as an inalienable and thus non-negotiable entitlement of human beings, all of whom have the status of right holders in international law by virtue of their inherent dignity.²⁶ International treaties do not automatically become part of national law. They have to be transformed into domestic law by a legislative Act.²⁷ Among the eight South Asian Association for Regional Cooperation, only four Countries had expressed the freedom of conscience in their respective Constitutions.²⁸

In India, the crystallization of the human right to freedom of conscience into fundamental right can be clearly envisaged from the *Chairman, Railway Board v. Chandrima Das*.²⁹ The Article 25 of Constitution of India³⁰ secures to every person, subject to the restrictions to be noted presently, a freedom to entertain religious belief as approved by his judgement and conscience. The importance of freedom of conscience was voiced out by Mr. Mohamed Ismail Sahib during

²³ Article 12 (1) of American Convention on Human Rights states that "Everyone has the right to freedom of conscience and of religion. This includes freedom to maintain or to change one's religion or beliefs, and freedom to profess or disseminate one's religion or beliefs either individually or together with others, in public or in private."

²⁴ Article 9(1) of ECHR states that "Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief and freedom, either alone or in community with others and in public or private, to manifest his religion or belief, in worship, teaching, practice and observance."

²⁵ Rapporteur's Digest on Freedom of Religion or Belief- Excerpts f the Reports from 1986 to 2011 by the Special Rapporteur on Freedom of Religion or Belief Arranged by Topics of The Framework for Communications. Available at

<https://www.google.com/search?client=firefox-d&q=Rapporteur%E2%80%99s+Digest+on+Freedom+of+Religion+or+Belief>.

²⁶ Heiner Bielefeldt, Report of the Special Rapporteur on freedom of religion or belief (19th Session HRC) A/HRC/19/60.

²⁷ *State of Madras v G.G. Menon* AIR 1954 SC 517

²⁸ They are Bangladesh, India, Bhutan and Sri Lanka.

²⁹ AIR 2000 SC 988, which defines that Constitutional guarantees all the basic and fundamental human rights set out in the UDHR, to its citizens and other persons.

³⁰ Article 25 of Indian Constitution states that, "Subject to public order, morality and health and to the other provisions of this Part, all persons are equally entitled to freedom of conscience and the right freely to profess, practice and propagate religion."

the assembly debates who rightly stated that, “The question of professions, practicing and propagating one’s faith is a right which the human being had from the very beginning of time and that has been recognized as an inalienable right of every human being, not only in this land, but the world over and I think that nothing should be done to affect that right of man as human being.”³¹ The Freedom of Conscience is guaranteed in the Article 39 of the Constitution of Bangladesh, 1972 even though the state religion of the State is Islam under Article 2A.³² Article 7(4) of the Constitution of the Kingdom of Bhutan guarantees citizens the right of freedom of Conscience.³³ Article 10 of The Constitution of the Democratic Socialist Republic of Sri Lanka entitles every person the freedom of Conscience.³⁴

Freedom of Conscience in reality:

Whether the Freedom of Conscience was protected as human right in those mentioned Countries? It was negative result because of the following issues in the respective countries. The Special Rapporteur considers some acts as unacceptable forms of violations of the right to freedom of religion or belief because, in essence, they limit or tend to limit the freedom of thought or conscience itself, which, according to the main international instruments, forms the part of the right to freedom of religion or belief that is not susceptible to any limitation.³⁵ India, a secular state which has no religion of its own- no particular religion would receive any special patronage from such a state nor could anybody be compelled to accept or abandon any creed or belief.³⁶

But in reality, it was derogating in the ways: even though this right is guaranteed under the Constitution, the court do not enforce them and the group in the society actively impede their exercise or even persecute those who seek to have their right to exercise freedom of conscience recognized.³⁷ Next issue is with regard to Uniform civil code where it admonished the Muslims

³¹ Constitutional Assembly Debates, Vol. VII, p.830.

³² Article 2A of People’s Republic of Bangladesh Constitution states that, “The state religion of the Republic is Islam, but the State shall ensure equal status and equal right in the practice of the Hindu, Buddhist, Christian and other religions.

Article 39 (1) states that, Freedom of thought and Conscience is guaranteed.

³³ Article 7(4) states that, “A Bhutanese citizen shall have the right to freedom of thought, conscience and religion. No person shall be compelled to belong to another faith by means of coercion or inducement.”

³⁴ Article 10 states that, “Every person is entitled to freedom of thought, conscience and religion, including the freedom to have or to adopt a religion or belief of his choice.”

³⁵ *Supra* note 25 at 9.

³⁶ *Ismail v. union of India* AIR 1995 SC 605.

³⁷ Refer this report for the detailed understanding of issue for religious freedom. Available at https://www.everycrsreport.com/files/20180830_R45303_79a563d5f47391633f39f2548c79795eaabf4398.pdf

for not giving up sentiments for others.³⁸ Even though there is recognition the right of the minorities as provided under Article 25 but has followed different treatment in case of Muslims.³⁹ In the Sri Lankan Constitution grants foremost place to Buddhism and Casts a duty upon the state to protect and foster Buddhism.⁴⁰ There was religious motivated violence and intimidation against minority Christians. Furthermore, in 2017 have witnessed a rise in organized campaigns against religious minorities led by Buddhist extremist groups.⁴¹ The limiting factor for exercise of freedom of conscience by Christians are Violent attacks against religious minorities, state involvement and judicial bias, discrimination in education and harassment of Christian children and breach of peace cases filed against victimized Christians.⁴²

Next, the dilute of freedom of conscience in Bangladesh witnessed by the Special Rapporteur⁴³ are as follows: religionization of Politics,⁴⁴ lack of consistent implementation of Constitutional provisions,⁴⁵ Confiscation of the minority property by designating as an “enemy” under Vested Property Act 1974,⁴⁶ improper religious education⁴⁷ and discrimination to sexual minorities.⁴⁸ And the Bhutan Constitution recognizes Buddhism as the state’s “spiritual heritage” and stipulates it is the responsibility of all religious institutions and personalities to promote the spiritual heritage of the country. The main problem creator to exercise the freedom of conscience is the Section 463(A) of the Penal Code in 2011 Amendment suppressing the

³⁸ *Sarla Mudgal case* AIR 1995 SC 1531.

³⁹ Nazneen Rasinna.H, “Understanding the perils of Uniform civil code and the need for preserving unity in diversity – integrity of the believers and believers of Integrity – A Muslimah’s View “ (ALUJ 2015) at 192.

⁴⁰ Article 9 of Sri Lankan Constitution.

⁴¹ Buddhist extremist group such as Bodhu Bala Sena and the emergence of nationalist movement called Sinha Le(Lion Blood) which campaigns towards a ‘Sinhala Nation’. Refer Summary Report on Religious Freedom (2017) – National Christian Evangelical Alliance of Sri Lanka, available at <https://www.cAolombotelegraph.com/wp-content/uploads/2017/06/Attcks-onevangelical-Christian-churches-in-Sri-Lanka-NCESL-Summary-brief-May-2017-1.pdf>.

⁴² *Supra* note 36.

⁴³ Report of the Special Rapporteur on freedom of religion or belief on his mission to Bangladesh (HRC 2016) A/HRC/31/18/Add.2

⁴⁴ While the Government may be fighting the instrumentalization of religion, it could at the same time be seen as using religion to achieve political goals. This may erode the credibility of the Government’s profession of inclusive secularism.

⁴⁵ Some members of religious minorities attributed this problem to the mindset of certain people working in the administration who allegedly do not accept minorities and thus tend to obstruct the implementation of laws favorable to them. Others pointed to widespread corruption, which leaves economically impoverished strata of society without sufficient influence.

⁴⁶ *Supra* note 38 at 10 para 45.

⁴⁷ *Supra* note at 11 para 66.

⁴⁸ *Supra* note at 18 para 93.

Christian minorities.⁴⁹ Which color all religious conversions making them suspect and open to inquiry at the hands of the authorities.⁵⁰ And Churches that applied for registration continued to await approval from the government's Commission for Religious Organizations (CRO). Because of these delays, there was only one registered non- Buddhist religious group in the country: the Hindu Dharma Samudaya, an umbrella body representing the Hindu population of the country; registered Buddhist groups increased from 95 to 110. Thus, we can find a paradigm shift of the right to freedom of conscience from a 'human right' to 'leave the right'.

The Reasonable Limits to Freedom of Conscience:

Limiting or denying an individual the right to freedom of conscience violates personal autonomy which is a main requirement of human dignity. 'Conscientious objection' is not a 'privilege' the legal order confers on religious believers but it is a moral obligation for everyone to act according to his conscience. The freedom to act in accordance with one's religious or ethical belief is not as wide as the freedom to hold those beliefs. Limitations can be imposed on how religion and belief is expressed, particularly where matters of public safety or the fundamental rights and freedoms of others are affected.⁵¹ A request may be refused in cases where the requested accommodation measure would: (a) significantly hinder the institution from realizing its aims (education, care, provision of public services, profit); (b) lead to excessive costs or serious functional constraints; or (c) impinge on the rights and freedoms of others.

The liberal tradition, let us recall, does not conceive of fundamental individual rights and freedoms as being absolute.⁵² In a case where in the parents in the name of freedom of religion refused to allow a blood transfusion which was essential for child survival. The Supreme Court of Canada ruled that hospital's decision to transfuse blood to child against the parent's freedom of religion. It was a serious infringement but it did not force the parents to renounce either their

⁴⁹ The Section 463(A) states that, "A defendant shall be guilty of the offense of compelling others to belong to another faith if the defendant uses coercion or other forms of inducement to cause the conversion of a person from one religion or faith another."

⁵⁰ The term 'Inducement' is vague and overly broad and can potentially include even legitimate pursuits or actions of propagating one's faith. Refer report submitted by Alliance Defense Fund (2013) available at <http://www.adfmedia.org/files/BhutanSubmission.pdf>.

⁵¹ Eva Brems, "The Right to freedom of Thought, Conscience and Religion" (Martinus Nijhoff publishers, 2006) at 4.

⁵² Gerard Bouchard and Charles Taylor, "Building the Future: A time for reconciliation. Final Report of the consultations commission on Accomodation practices related to cultural differences (CCPARDC, 2008) at 165.

religion or their authority over their child.⁵³ Religious parents may request that their children be exempted from courses in sex education, ethics, religious culture, or civic education so that they will not be exposed to modes of life and beliefs that contradict or relativize the religion. Students will be hindered in that learning process if they are separated out as a function of their parents' religious beliefs. As a result, an education in tolerance and pluralism will in certain circumstances justify the denial of parents' requests for exemption and the exposure of their children to subject matter at odds with the beliefs transmitted.⁵⁴ In *Eweida and others v. UK*,⁵⁵ there is clash between freedom of religion or belief and right to free from discrimination. Where the applicant refused to perform duty to the homosexuality couples as is against God's Law. The Court considered that the right not to be discriminate is also human right and that a difference in treatment on this ground requires particularly serious reasons by way of justification. Claims by individual exercising their conscience in various areas such as abortion, pharmacists who wish to opt out of dispensing hormonal contraceptives and claims have also been made in national jurisdictions for exemptions for religious individuals from anti-discrimination measures that interfere with manifestation of their belief.⁵⁶

Conclusion

A Non-discrimination, Neutrality and impartiality respect for the right of others to believe are key factors when assessing the necessity of any interference with the manifestation of a religion or belief; it establishes the duty of the state to create a 'level playing field' between different groups, including both those with religious or non-religious beliefs and those with no religion or belief, with one side being free to present their point of view, and the other to reject it. The principle of fostering pluralism and tolerance is also viewed as a goal in its own right because it is a means of preserving democracy. It requires religious adherents to accept 'a fairly high degree of challenge' to their belief systems in the pursuit of this goal. Believers must 'accept the legitimacy of there being a divergence of views on matters of fundamental significance to them within the broader society of which they form a part' and the same principle applies to non-believers who are faced with the manifestation of forms of religion or belief which they

⁵³ *B. (R.) v. Children's Aid Society of Metropolitan Toronto* [1995], 1 R.C.S. 315.

⁵⁴ Jocelyn Maclure and Charles Taylor, "Secularism and Freedom of Conscience" (Harvard University Press, 2011) at 101.

⁵⁵ *Eweida and Others v. UK*, Nos. 48420/10.

⁵⁶ Dr Alice Donald and Dr Erica Howard, "The Right to freedom of religion or belief and its intersection with other rights"(2015)https://www.ilgaeurope.org/sites/default/files/Attachments/the_right_to_freedom_of_religion_or_belief_and_its_intersection_with_other_rights_0.pdf.

might find unwelcome or unpalatable. In such situations, the role of the state is 'not to remove the cause of tension by eliminating pluralism, but through its actions seek to ensure toleration'.⁵⁷ Restrictions on the right to manifest one's religion or belief must not be arbitrary or irrational. They must be clear, publicly accessible, non-retrospective, and people must be able to understand the circumstances in which they might be imposed and foresee the consequences of their actions with a degree of accuracy. The Bhutan and Sri Lankan government must make remedy for the violation of freedom of conscience in the name of law. India and Bangladesh should maintain the harmonious interreligious coexistence, open-mindedness and secular democracy, particularly in the face of rising religious polarization.

The solution to the problem of conversions lies in the literacy of the people, their training and social status and not in the deprivation of freedom of conscience. Another initiative exploring the 'Interface between Sexual Orientation, Gender Identity and Expression and Religion and Belief' recommended an approach based on 'willingness to listen to all views', 'honesty and openness in all communications', 'respect for all persons and identities', 'confidentiality of everything disclosed in discussion' and a 'non-judgmental' approach based on respect for the right of all to express views, whatever they might be.⁵⁸ The other SAARC Countries should also recognize this universal human rights expressly⁵⁹ and the recognized countries should also protect it very importantly. Ignoring freedom of religion and conscience is to turn our backs on one of the deepest springs of human nature. It is the need to say the right of freedom of conscience valuable as an independent right, not just because the right protects the very core of an individual's identity, it fosters personal autonomy, it respects human dignity or it offers the resources to oppose tyranny.

⁵⁷ There is a need of proportionality which means that all interests at stake must be considered and balanced against each other: a fair balance needs to be struck between the rights of the individual and the interests of the state, employer, service provider or the rights of others.

⁵⁸ Exploring freedoms together, the interface between sexual orientation, gender identity and expression and religion and belief, Joint Seminar between ENORB (European Network on Religion and Belief) and ILGA-Europe; available at <http://enorb.eu/wp-content/uploads/2012/05/Exploring-Freedoms-Together-ENORB-ILGA.pdf>.

⁵⁹ However, as noted by the Human Rights Committee, this situation "shall not result in any impairment of the enjoyment of any of the rights under the Covenant, including Articles 18 and 27, nor in any discrimination against adherents to other religions or non-believers.