



RELIGION IS A CURE FOR THE WORLD'S PROBLEMS

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Introduction

In the 21st century, casual glance over the global affairs only recommends that the religion exists at the core of the strife going around the world (Doron and Broom 2013). Usually, religion is considered as a contentious problem, in which eternal salvation is often put at stake, and all the compromises could go challenging or either sinful. Religion is also significant, as it's the central part of someone's identity, create a threat to the beliefs of the people (Little 1996). It is referred as the underlying motivation for all the ethnoreligious nationalists. However, the relationship existing among the conflicts and religions is quite challenging. Several peace builders that are highly motivated through the religion plays a significant role in addressing various issues going around the globe (Little 1996). This area of religion and the conflicts will be processed in the essay based on "religion is a cure for the world's problems." This essay will also consider the way by which religion could act as the way of conflict.

Religion is a cure for the world's problems

Religion and Conflict

The amount of hatred, violence, and oppression increased in the name of religion all over the world doesn't seem to be quite appealing, and it's not easy for most of the people to understand (Scott 2001). No one could doubt that a single religion is the source of the birthplace of others as well as early family teachings (Doron and Broom 2013). Most of the people get their religion just like their eye color, and it's not easy to change the mindset of children, which they learn in their childhood (Scott 2001).

It's mentioned by Eric (2005), the person who had taken birth in Pakistan or either in Egypt will be of Muslim religion, and one who is born in Tibet will be Buddhist, and the one who is born in India will be Hindu, and the one, who is born in the UK or USA will be

Christian. If the Lord is omnibenevolent, then he will never place the children in the disadvantaged situation (Eric 2005). It creates the view that all the religions provide the people with the similar salvation chances (Doron and Broom 2013).

Although, it doesn't matter that certain aspects related to religion, which are highly susceptible are referred as the different latent source (Doron and Broom 2013). All the religions include their article, and belief, which is followed by the followers of that religion. It might lead towards the intolerance as well as inflexibility in other faiths (Eric 2005). Therefore, the question is, in the words of Gods, how can one tries to compromise. Simultaneously, dogma, as well as scripture, is often considered as open and vague towards the interpretation (Doron and Broom 2013). Therefore, it can be noted that conflicts might begin over the communication are the one that is correct, and the conflicts, which usually cannot be solved quickly, in that case, there is no arbiter (Eric 2005). The winner considers that interpretation, often attracts the religious followers, and all these followers should be forced or either motivated towards their action. It is noted that although most of the faith holders have the moderate perception, they often try to complacent it, in which extremist are highly motivated towards coming with the Gold's will interpretation to fruition (Werner and Reychler 1994).

Religious fanatic often gives way towards the escalation of the conflicts. They view all the radical ways as it's required for fulfilling the wishes of God. Any religious fundamentalist often adopts the Manichean perception of the world (Werner and Reychler 1994). In case if the world faces challenges among the evil and good, then, in that case, it will be difficult to justify the compromising with the wrong one clearly. Therefore, any indication about the moderation could be decried, and the most important are abandoning the will of God (Werner and Reychler 1994).

There are few groups, like Jama'at-i-Islami from Pakistan and New Christian Rights from America, who are operated openly by the ways of the constitution, and still, they pursue the intolerance end (Doron and Broom 2013). In situations, where the reasonable steps are not considered to come with the outcome, whether it's social, economic or either political, then such situation populace might move towards the last reference for the solutions (Werner and Reyhler 1994). Therefore, without the legal mechanism for all the religious group to explain their perception, they might move towards more violence situation. Hamas in Palestine, as well as Hizbullah from Lebanon, are involved in violent activities, but at the same time, they attain the support through the social work because the government is not able to do so much work. Hindu nationalist as well as Sikh extremist from India, and Jewish cells from Israel are the other few examples related to the fundamentalist movement, which tries to drive the threats towards the faith (Doron and Broom 2013).

Revivalism of religion is quite challenging, as it can quickly offer the purpose along with a sense of pride, but in countries like Sudan and Sri Lanka, they try to come up with the illiberal nationalism, which enhances the discrimination as well as intolerance (Werner and Reyhler 1994). There are few other groups like Kahane and Kach's parties operating in Israel or either the Islamic Jihad in Egypt, who refer the violence as part of their duty. They call this activity as violence and therefore, tries to eliminate the obstacles (Werner and Reyhler 1994).

Many religions hold a great evangelism strains and the same might be conflicting. Believers often call as spreading the message of God and try to enhance their flock (Werner and Reyhler 1994). For instance, the efforts made towards imposing the Christianity over the people was the significant part of the conflicts, which is highly surrounded by the colonization of Europe (Doron and Broom 2013). Similarly, there are a group of people that might seek to reject many other religions, as well as the opportunity to go and practice their

religion (Werner and Reychler 1994). Therefore, these things go out of the desire to reduce the beliefs related to dominant group's thoughts that might be dangerous or either inferior. In China, there is no conflict exist among the religions, but it is noted that government perceives religion as the threat for the loyalties of the citizen (Werner and Reychler 1994). All these situations are derived from the failure to have the respect towards the faith.

Fundamentalist related to religion are often driven through the modernity displeasure. They are even motivated through the marginalization of moderns society religion, and they even act towards restoring the belief (Doron and Broom 2013). They are a requirement for bringing spiritual purification in the perception of fundamentalist. Spreading of the western materialism is usually blamed for enhancing the alcoholism, gambling as well as reduction in human morals. For instance, Al-Qaeda often claims to be motivated through the neo-imperialism along with the existence of overseas global military forces in the lands of Muslim. A Western culture that is profoundly liberated also gets threats from prioritizing both groups and individuals, and even place a question over the important women role within the society (Doron and Broom 2013). It is off-course to mention that the United States, New Christian Right often says that the westerners have the perception that modern society often lacks in few things (Doron and Broom 2013). Conflicts happening on the abortion and the teachings given in schools are considered as the primary examples, in which groups perceive that religious traditions are getting profoundly abandoned (Doron and Broom 2013).

Nationalists are also trying to produce the sentiments of extremist. Nationalists are also viewed as putting the perception that all the religious traditions are linked to the nation, and any threat is given to one; then it might impact the other (Hizkias 1990). Therefore, in such case, nationalist often threaten to the religion through coming up with the political entity, through which faith is often privileged at the cost of others (Roger 1992). In this perception, it is noted that all the religious symbols are made in use for the purpose of

keeping forward the nationalist and ethnic cause. This case is viewed in Northern Ireland Catholics, along with Indian Hindu nationalist as well as Milosevic's Yugoslavia Orthodox Church (Roger 1992).

Religion intimate portrayal usually tries to reinforce the perception of religion as the most conflictual (Egner and Denonn 1992). The international media had also given importance to both the conflicts and religion, but not in the manner that religion is applying valuable tool for peace-making (Egner and Denonn 1992). This type of excessive stress place over the religion negative side and the religion extremist actions often tries to generate the interfaith hostility as well as faith. The question is what media are portraying the conflicts from religion tend towards to and confuse others. It often creates misunderstanding about alliances and even exacerbates the polarization (Egner and Denonn 1992).

Latent Conflict and Religion

In the virtual world, each and every different society, differences in religions often get differentiated due to conflicts (Doron and Broom 2013). As individuals are often ignorant about their beliefs and faiths, still there lies tension, but at the same time, it's not important that conflicts will occur (Kenneth 1990). It does n't matter that religion can be conflicting, but due to race, or either ethnicity, religion often tries to differentiate oneself or groups. Usually, the group that holds less power, either its economic or political power, are often aware of the tension as compared to its privilege (Kenneth 1990). When the privileged group exists in the minority like the Jews in Europe, they are usually aware of all the happening latent conflicts. Certain measures can be taken to mitigate the conflicts like interfaith interaction can support in enhancing the understanding among people from different religious groups, and in this process intermediaries can help (Kenneth 1990).

Religion and Growth in Conflict

As religion is the conflicts potential source, it is evident that triggering event that can create and increase the conflicts (Doron and Broom 2013). In the different stage, grievances, methods as well as goals might bring change in such a manner that it can make the conflicts more challenging to get solved (George 1991). The conflicting momentum might provide the extremists in the upper-class hands. In the period of crisis, members of the group might view the extremists like the one, which could easily produce what seems to gain in short period (Doron and Broom 2013). In such type of situation, identities of the group are shaped in connection with various other groups, which reinforce the extremist message, which one religion often receives threats by other religions, which is referred as diametrically opposing (Roger 1990). Usually, it's noted that historical grievances are often recast as the responsibility of present enemy, as tactics of the stage are often unconnected with the goals, and due to that radical interpretation is highly accepted (Roger 1990). As the martyrs sacrifice their life, it's quite difficult to come in a compromising situation, because their life is a view to going in a vein (Nelson-Pallmeyer 2003).

Conclusion

As the perception of many people, religion conflicts inherently, but the same is not so important. Therefore, in this context, the solution is mainly to promote the real peace awareness, reconciliatory as well as building the role, which religion plays in various challenging situations. Fighting over the going ignorance can move a long way. It is noted that interfaith communication can be quite advantageous at different religious hierarchal levels and even all across the religious communities segments. At the place, where misunderstandings and silence are going very common, it is important that learning about religion can act as a powerful step. Religious education doesn't imply having the conversion, but the same might facilitate towards the respect and understanding for all other religions.

Communication with the humility spirit and then engaging with the self-criticism can be supportive.

Religious companies are giving their important effect over the international and inter-communal conflicts. During the period of cold war, religious along with nationalist and ethnic conflicts are often ignored in the case of global relations as well as peace research. After the communist block implosion, the nationalist violence escalation is quite shocking. Few expect the religious conflict escalation. Despite the enhancement in the religious dimensional conflicts attention, this field is still the most research area. There are not many helpful religious conflicts typologies; neither no serious study about the effect of religious communities over the conflict behaviour and there is no research about the peacebuilding and peace-making efforts of various religious communities.

The world can doesn't survive without any unique international ethnic, as well as religion playing a key role, and in undertaking effective peace builders and peace maker's efforts. Hans Kung's research also mentions that no global peace can take place without the spiritual peace. This study had presented the 2/3rd of the world's population and suggested that religions hold the key responsibility in the process of creating the constructive culture that could reduce conflicts. It will end the conflicts, and even stop the passive bystanders to offer the efficient services towards building peace. Religious communities and religions hold the untapped as well as underused powers. Therefore, in order to assess the capabilities and to analyse the factors that could improve or either inhibit the collective peace ventures among the different religions like Christianity, Islam, Judaism, Hinduism, Buddhism, and Chinese wisdom, religion is the most important area that needs to be research and peace should be built on the learning of religion.

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