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**RELIGION AND RELIGIOSITY: A PATH TO WAR OR PEACE**

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**ORCID** no. 0000-0001-8486-1630**e-mail:** ghadawada@gmail.com**Abstract**

The study was set to examine the differences between religion and religiosity and to explore how communities can be protected against religious violence. The study also intended to investigate the motives and the effect that religious violence has had throughout history. The study employed the qualitative research method whereby the researcher carried out a meta-analysis synthesis of different research findings to make conclusions and implications that could answer the study questions. Using the literature review they conducted, the researchers carried out data collection. As such, the researcher employed the bottom-up approach to identify the problem and the questions along with the investigation framework of what they decided to explore. The findings of the study revealed that religious backgrounds should be the cornerstone to realize the difference between religion and religiosity. Religion is of divine origin whereas religiosity is specifically a humanistic approach and a behavioral model. The religious violence phenomenon is formed by interlocking factors such as the interpretation of religious texts which clearly adopt thoughts and heritage full of violence camouflaged by religion. It is recommended that governments use a strong strategy employing the educational system, summits and dialogs to successfully overcome religious violence. The summits on religion should result in starting a dialog that ensures acceptance of the different religions.

**Keywords:** Religion; religiosity, terrorism, fundamentalism, governments' role**Introduction**

Religion and spirituality are terms that can be used interchangeably as they can both enhance learning in general and transformative learning (Duthely, Nunn, & Avella, 2019). Religiosity is a term used to denote the fanaticism implemented by oppressors to render a desired change serving their own interests (Purwono, French, Eisenberg, & Christ, 2018).

The present article has utilized the above definitions of the terms religion and religiosity. The occupation of Palestine is one of the biggest challenges faced by the Arabs, and the

occupation of Iraq and the war in Syria as well as the ongoing Israeli aggression against Lebanon and the Palestinians constitute an existential challenge which is not less dangerous than the repercussions of the Sykes – Picot Agreement (1916) and the Balfour Declaration (1917); more significantly, under a weak Arab official system which is unable to deal with these challenges, there won't be a united stand against the fragmentation and fragmentation projects that Israel wants to inflict on the Arab world. Long before the establishment of the Israeli entity, the Zionist movement adopted the principle of Sun-Tzu that indicated that the highest levels of military success are achieved without the actual use of force. This is what Israel has tried and is still trying to do with the Arabs; that is, employing minorities in the Arab world to serve their interests. In this context, Israel has worked to amplify the problem of ethnic and religious minorities and urge them to rebel and cause turbulence in the Arab world, in fulfillment of the Zionist project and in achieving the superiority of Israel's eternal and legitimate existence as a national home for the Jews surrounded by their own minorities. There is no doubt that what facilitates the process of foreign interference in minority affairs is the sense of the latter that there is a gap between the size of its contribution to GDP and its share of the national income, which generates feelings of frustration among the individuals of this group, leading to tensions that could explode through violent behavior that may take the form of armed conflict. The majority may not consider the interests and rights of the minority, which makes the latter interact with international and regional conditions to raise their demands.

Israel believes that it has the right to defend minorities in the Arab world as a “privileged state of the minority”. An article published in the Israeli newspaper DAVAR 04/14/1981 confirmed Israel's right by stating the following: As a Jewish state in the Middle East, Israel defends any national, ethnic or religious minority in the region as an integral part of it. It is in Israel's legitimate interest to participate in preserving the pluralistic fabric of the Middle East because it is the basis of its existence and security, and Israel has the right to prevent Arab and Islamic domination of the various minorities living in the region.

The study was set to examine the differences between religion and religiosity and to explore how fundamentalism empowers religiosity in the Middle East mainly. The study is based on the assumption that fundamentalism is strongly associated with extremism. The study intended to explore various forms of religion which are different from “fundamentalism. The present study intended to address religion and religiosity based on a humanistic approach and a behavioral model. One of the study limitations is that the study employed only qualitative exploratory research method and not the quantitative one whereby the researcher carried out a meta-analysis synthesis of different research findings to make conclusions and implications that could address the study questions. Utilizing the meta-analysis of studies conveying diverse perspectives pertinent to religion, religiosity and fundamentalism, the researcher carried out data collection which could allow the data analysis. As such, the researcher could have stronger findings if quantitative data were more accessible.

The present study rationale assumes that the governments contribute to strengthening terrorism when they deny their citizens proper living conditions and safe environments. High demands for ideal social constructs makes the recruitment of terrorists easier and more rewarding to members, especially those who have been left behind by the government and society. Looking at it from an economic perspective, one cannot but see why rational citizens end up being alongside extremists especially when the benefits are more

rewarding. It is a serious mistake to equate extremism with militancy and ideology as social barriers are rarely the cause of violence afflicted by sects and different religions. The problem is that sect members are rigorously keen on enlarging their political power to stand in the face of other sects that may be in opposition of their social and political views. However, sectarian groups, unlike sectarian actors, enjoy cooperative production. The benefits of such cooperation come in the form of services and goods which the government failed to provide to the people. One extreme form of cooperation is organized violence by which sectarian groups can be singularly effective terrorists should they choose that path. However, secluded societies tend to be dominated by one certain sect that has complete control over society and imposes whatever laws that seem fit and to ensure a utopian society they draw its framework. The US has fought terrorism, yet it failed in the Middle East to fight sectarian terrorism since terrorism won't be rooted out before eradicating extremism from within through promoting a more moderate view of religion. The suppression of sects by government and the United States has fueled the militant action of sects and created a more welcoming atmosphere for terrorists.

Religious terrorism "...appears to be on the rise and has persisted despite over a decade of US military and covert operations against Al Qaeda and its affiliates. The Arab Spring has ushered in Islamist parties to power through democratic elections in Egypt and Tunisia. Sectarian conflict has plagued numerous countries around the globe, including Nigeria, India, Pakistan, and Indonesia" (Gregg, 2016,339). Religion is used to advance viciousness. Wars have been waged, and people were killed as more evil was perpetrated in the name of religion than by any other institutional force in human history. The event sequence had been fundamental yet risky as radically condensed records discarded a significant part of the struggle that makes the contention persuading. Reason, as a principle, dictates not just to raise contention but rather to take the dialog forward (Cavanaugh, 2014). More so, religious terrorism has objectives of a political nature. It should also be noted that, as religious terrorism has political elements, secular terrorism also has a number of religious elements. Indeed, many secular nationalists indicated that they have a 'sacred' cause, defending the oppressed masses or the marginalized national priorities. A Russian terrorist once wrote that terrorism unites human nature's two pinnacles: the martyr and the hero (Sedgwick, 2004). Sedgwick (2004) explains that while secular terrorists inflict harm on a system that is already good, religious terrorists seek radical changes in the overall existing status quo order. Both attack a system for purposes of change, yet the type of change is different. So, the distinction is mostly between revolutionary radicalism and reformism, more than being between religion and secularism.

## Research questions

The study is set to examine the differences between religion and religiosity and to explore how communities can be protected against religious violence along with the influences religious violence has had throughout history. The study is premised on the assumption that fundamentalism empowers religiosity in the Middle East mainly since fundamentalism is strongly associated with extremism. Therefore, fundamentalism is intolerant of opposing traditions, beliefs and customs. Furthermore, there are various forms of religion which are different from "fundamentalism. The social form of religion is characterized by the nonappearance of general fundamentalism (Luckman, 1990, p.137). Unlike Funda-

mentalism which is mainly identified in its wholeness, religiosity has different forms and a different path from that of fundamentalism.

As such, the study intended to address the following questions:

1. How can communities be protected against religious violence?
2. What motives and influences did religious violence have throughout history?

## Literature Review

### *Theoretical framework*

The present study is framed within the identity- based approach which would categorize the conflict as religious due to the nature of the different groups. In addition, the rhetoric based approach would focus on the development of religious rhetoric among Protestants in the 1960s which is similar to the nationalist rhetoric of the catholic organizations. If framing conflict in the language and symbolism of religion has no effect on the use of violence, the organizations will certainly have a role in afflicting violence. Violent organizations tend to face a resource scarcity and problems in recruitment and retention of members. A growing body in literature states that faith provides militants with powerful assembling capitals (Isaacs, 2016). A truly competitive market in the state for all religious sects can create a moderate approach and competition among the groups (Iannaccone & Berman, 2006).

### *Absence or presence of correlation between fundamentalism and religiosity*

Fundamentalism might empower religiosity in the Middle East, since fundamentalism is strongly reliant on an ideology and characterized by extremism that is intolerant of opposing doctrines cultures, traditions, beliefs and customs. "The structural conditions leading to various privatized forms of religion characterized by the search for a new "wholeness" also give rise to another option that is diametrically opposed to bricolage, that is, to fundamentalism... The resulting problems can be overcome successfully in closed communities of various kinds. On the whole, however, "privatized syncretism" rather than fundamentalist options seems to have a better chance to become established as a social form of religion. For better or for worse, the modern arrangement for religion in society, i.e., privatization, is characterized by the absence of generally plausible" (Luckman, 1990, p.137). Fundamentalism is mainly identified in its wholeness which does not exist in different types. Conversely, religiosity exists in different types such as institutional and non-institutional religiosity. Furthermore, religiosity might have a different path from that of fundamentalism. More importantly, "fundamentalism is positively associated with rendering a death sentence because fundamentalists are less supportive of, and give less weight to, mitigating circumstances that formally make a defendant less deserving of a death sentence. Although fundamentalists appear resistant to evidence that would deem murder less worthy of the death penalty, they seem to evaluate aggravating circumstances similarly to non-fundamentalists. This is also consistent with the threshold

approach to understanding the relationship between fundamentalism and death sentencing” (Yelderman, West, Miller, 2019).

Fundamentalists”.. may resort to violence if they feel threatened by society or government. Overall, fundamentalist violence is reactive, not proactive... the anti-abortion movement in the United States, which is overwhelmingly driven by religious adherents, has gone through periods of violent and non-violent action in its bid to reverse the legality of abortion” (Gregg, 2016, 349–350).

Religion should be a mainstream of the good and not the evil. Religion must appear differently in relation to something else that is naturally less inclined to viciousness in the mainstream. There is no justifiable reason or explanation to confirm that the alleged religious belief systems and organizations are more innately inclined to savagery than common belief systems. There is no basic distinction between religion and mainstream order in the first place. Many refer to religion as basically inclined to viciousness with an ideological support that can be utilized to legitimize the viciousness of alleged mainstream orders. The myth of religious viciousness advances a division between the common West and the crowds of vicious religious devotees in the Muslim world (Cavanaugh, 2014; Purwono, French, Eisenberg, & Christ, 2018).

Isaacs (2016) asserts there is an interrelationship between the significance of beliefs and the problems based on the known use of religious grandiloquence employed by organizations involved in conflict to surpass the flaws. Religion influences conflict which is promoted through the active rhetoric of conflict actors. In addition, political organizations carry out the analysis of religious rhetoric on a yearly basis to highlight the difficulties mentioned in previous research. Isaac (2016) assured that religion is elastic to conflict when the groups’ political preferences employ the language of religion to inspire shared deployment. For instance, using the issue based approach, the scrutiny of the conflict between Catholics and Protestants in Northern Ireland would show a lack of religious demands.

### *Reform and supernaturalism*

Reform should be undertaken starting with system and moving to the rooted ideologies. Sedgwick (2004) refers to Octavia Paz, who said that the reformer shows respect to the system’s structure and does not go down to the roots. However, the radical does not adhere to the correctness of standards, but instead aims to create a change from within the system itself. In other words, the cultural and social structures are left intact by the reformers, who only aim to improve certain procedures. Therefore, reformers would not use the propaganda of the deed unlike the radicals who do so. Relating it to the discussion around the religious and secular terrorists, the religious terrorists perceive themselves as being unlimited by secular laws or values, or deterred by moral, political or practical limitations (Sedgwick, 2004).

Supernaturalism is another belief common between secular society and religious communities.

Iannaccone & Berman (2006) and Purwono, French, Eisenberg, & Christ (2018) note that supernaturalism is not limited to secular societies, but can also be widely present in highly religious communities. For example, both the highly secular populations of Europe



in addition to the U.S community (where 95 percent of the U.S population has a belief in God or a Universal Spirit) have a strong faith in supernatural phenomena as well. The belief in supernaturalism is also noted in Russia, where some people are atheists who lived long under secular indoctrination and state sponsored atheism; the belief in supernatural phenomena remains strong in Russia which experienced atheism for long.

Some research asserted that grave catastrophes happened in Europe and revealed the places of slaughters and the perpetrators of violence (Meyer, Lohr, Gronenborn, & Alt, 2015). It is imperative that governments use a strong strategy employing the educational system, summits and dialogs to successfully overcome religious violence. The summits on religion should result in starting a dialog that ensures acceptance of the different religions (Sampson, 2012). The governments should implement policies that could encourage peaceful cultures (Ramakrishna, 2017). Furthermore, education as an affordable strategy should be employed to fight religious extremism and build vigorous citizenship (Ghosh, Chan, Manuel & Dilimulati, 2016).

## Methodology

The study employed the qualitative exploratory research method whereby the researchers carried out a meta-analysis synthesis of different research findings to make conclusions and implications that could address the study questions. Utilizing the meta-analysis of studies conveying diverse perspectives pertinent to religion, religiosity and fundamentalism, the researcher carried out data collection which could allow the data analysis. Afterwards, the researcher analyzed the information she elicited, depending on the pertinent studies which were employed to address the study questions. The researcher used an exploratory, qualitative approach to develop assumptions and implications. As such, the researcher employed the bottom-up approach to identify the problem and the questions along with the investigation framework for what was investigated and explored.

## Findings

### *Findings on question1: What is the difference between religion and religiosity?*

Religious violence is not a slogan we should employ to serve political goals or current objectives, no matter how important such ends might be. Religious violence has emerged since the dawn of human history. It is true that human beings are violent by nature; yet it is also true that religion has formed the backbone of violence committed by perpetrators with religious backgrounds featured by violence, atrocities, and ferocity.

Religious backgrounds should be the cornerstone the researcher should employ to realize the difference between religion and religiosity.

Religion might have exclusive or substantive definitions. Religion is of divine origin and it is different from religiosity which is determined mainly by a humanistic approach and a behavioral model. Furthermore, there are different definitions of religion as "Differences, as we have already indicated, also exist between old and new religion over religious membership or belonging" (Clarke, 2004, p.10). Religions can rely fully on the "True Self" that emanates from one's inner sound or conscience that establishes the authority for cre-

dence and dealings (Clarke, 2004, p.7). The exclusive or the substantive definitions of religion indicate that transcendentalism is at the core of religion whereas the inclusive or functional definitions of religion do not give much weight to transcendentalism as being at the core of religion. "A religion is to be found where persons take it for granted that their own ethos corresponds to the meaning of the cosmos. Obviously, this definition is to a large degree a slightly more technical version of Berger's (1969:1–28). It also is close to Luckmann (1967:53), Geertz (1966: 4) (Lemert, 1975, p.192).

Religion is of divine origin, whereas religiosity is specifically a humanistic approach and a behavioral model featuring some religious advocates who work to generalize it as a reflection of the origin which is religion. Some religious advocates usually create rituals to renew the momentum and power of religion that shapes the cultural situation of a certain community or group with an ethnicity which differs from that of other groups with different heritages. This transition from the origin, namely religion, into the rituals which form religiosity embodies a typical absolute and "sacred" practice as well as renders fanaticism which operates tremendously on the edge of religion and religiosity (Abdul-Ghani, 2017; Purwono, French, Eisenberg, & Christ, 2018). However, given certain conditions, Christianity and Islam might contribute to violence. What had been implied in the convention has been that Christianity, Islam, and other faiths were inherently more inclined toward violence than to ideologies and institutions that are identified as secular.

Being more likely to kill for a god than for a flag, witnessing the universe spread of freedom and the oil issues as well as workers' revolution renders the creation of a whole of secular ideologies and practices that religions do (Cavanaugh, 2014). Intolerance, the forefather of extremism and the generator of violence, passes from generation to generation, and from adults to children, through stereotyping in general, which distorts the perceptions which can no longer reflect religion, as there is a gap between the origin and the practices in the name of religion. The construction or the adoption model based on religiosity usually operates in accordance with the preferences and interests of the advocates of the model who carry a lot of inherent hatred. The most prominent manifestation of intolerance is the express inconsiderateness of the cultural, political and social situations of others who are deemed as enemies that should be eradicated since religiosity doesn't encompass versatile existence of values and dimensions that could turn religiosity advocates into understanding and rational advocates (Abdul-Ghani, 2017).

**Findings on question 2:** How can communities be protected against religious violence?

The central question posed by the growing presence of religious violence movements is how to deal with it and how to protect communities against violent religious movements. The answer to this question is not an easy task; the religious violence phenomenon is formed by interlocking factors such as the interpretation of religious texts which clearly adopt violent thoughts and heritage covered by religion as an integral part dictated by the holy books. Also, the contrast among religions contributed largely to the growing phenomenon of religious violence, specifically in the Arab world, which suffers badly from terrorism based on the Talmudic ideology which justifies violence in the most horrendous organized forms of extreme terrorism. The Talmudic ideology has necessitated the birth of the antiviolence movement which succeeded the Zionist actions and the extension of its direction to become a part of the dilemma of the region instead of being a response to violence and to state terrorism.

Religious violence has been successful in recruiting people as it ensured them the necessary cultural space. Societies help members gain a foothold, by helping society members have businesses and provide them with a sense of community and friendship as well as finding appropriate spouses for marriage. The social structure under sectarian forms gives families a sense of reliability and worthiness; furthermore, sectarian structures help parents socialize their children in a society they see fit for being based on strict religious codes and values (Iannaccone & Berman, 2006). Parents can transmit their ethical values and morals to their children. Sectarian groups are able to provide concrete services and goods to their communities due to success in business and to maintain credibility while minimizing exposure to secular possessions. They provide the sectarian society with philanthropy, safety, and community action.

Sectarian communities thrive to provide services the governments could not provide to them, especially in places where the government has abandoned schooling, medical care, protection and financial services. Furthermore, it creates an imbalance whereby the leaders become corrupted by power and get to be power thirsty for more control and power over the communities they control. An example is the Israeli -orthodox Jews. To increase support for numerous organizations, the Israeli government has allowed increasingly deviant behavioral norms that menace the safety of the Palestinian communities. Ultra-orthodox men increased their years of religious studies by making them work ten years less and make women bear on average two children while Israeli Jews have reduced childbearing.

The reasons that made religious groups play a major role in political system goes back to the fact that secular regimes have sought legitimacy alongside sacred authority, as well as seeking financial and legal support from the government. Furthermore, in strict regimes, the only places that people could freely discuss politics and religious networks are worship places that provide an ideal setting for a political organization to start. The audience is already there; they just need to convince them of their ideology and concept of a utopian society. We can witness such examples in Europe and in the Middle East. Clergy must keep their legitimacy in front of the people and prove to them that their main priority is not power or money, but rather to serve God and their society in the best way they find suitable (Purwono, French, Eisenberg, & Christ, 2018)

Society views clergymen as less likely to be thirsty to get power and get involved in corruption. Being credible and having a strong negative outlook on corruption are favored traits for religious leaders. The problem is that political religious parties enjoy a grey zone whereby organized violence can be justified by religion and in the name of protecting their societies from intruders. As soon as religion enters the political arena, the stakes increase the incentive to employ violence which in turn also increases. The Islamic revolution in Iran is a good example of where religious groups have always used political power to suppress other religious groups, which increases the chances of resorting to violence. The negative *laissez-faire* promotes suppression as well as hostility to other religious groups. From an eco/religious point of view, it is wrong to perceive sects or extremists as violent religious robots where all they want to do is to kill and terrorize people. Secular people must be viewed as social and political entrepreneurs that have rid their societies of the government neglect and poverty (Iannaccone & Berman, 2006).

Extremism can't be eliminated simply by eradicating extremists and their ideologies. Recent wars in Afghanistan and Iraq have proven the contrary. Targeting the sects and



societies with drone attacks and bombings will only trigger the creation of an even more welcoming atmosphere for extremism. Sects have been able to provide their societies with cooperation and production of goods and services that improve the clergy's credibility and their commitment to making society a better place. Members sacrifice religious prohibitions to benefit from the social, extreme form of cooperation between terrorism and militia. Maintaining the high cost and commitment cannot be met without putting a lot of effort on dogmatic doctrines. The problem is that religious doctrines are by nature irrefutable (Purwono, French, Eisenberg, & Christ, 2018). So, attacking doctrines and religious views will not help anyone and will only make matters worse. Only leaders of religious groups can win the battle and lay down certain doctrines and morals when it comes to extremism. It is faith that must be won within sects and groups without any outside influence.

Only by competing theologies, will the battle against extremism and neutralize extremist actions be won. An open market source for debate can lead to a more moderate approach to the religious political rule of society. Separating religion from state will wake the religious militants and decrease the support they receive in association with a religiously oriented political action. We can finally conclude that religious extremism is simply one piece of the puzzle that is related to the belief in the supernatural and the inevitability of the spread of religious groups. Religious extremism could exist with lenient churches that accept gay marriages and extremist sects. Sects are high powered religions separated from society (Iannaccone & Berman, 2006).

**Findings on question 3:** What motives and influence did religious violence have throughout history?

Mankind lived a continuum of hell aroused by "religious wars" and "religious violence", waged in the claim of protecting the Lord's ideology. The synthesis of legendary accounts of the events manifesting the impact of religious violence shows that religious violence is merely a means to protect the political and economic interests of the perpetrators of religious violence. As such, the pretentious holiness of the religious violence remains the most powerful, destructive weapon. We live in a day of bloody scenes whereby bodies explode voluntarily in pursuit of the promised salvation to get closer to God.

Violence is not limited to killing and fighting but is manifested in many ways. Religious violence is grounded on the absolute truth that rejects others and fails to recognize differences; consequently, religiosity is grounded in the exclusion or marginalization of others. The claim of having the absolute truth along with the religious beliefs embodies patronizing the bottom line in all violence and terror. In other words, extremism, which is always based on the "illusion" of possessing the absolute truth, makes it difficult for the individual to interact with the ideas of others, or to go beyond such ideas because the religiosity advocate considers them definitive and irrefutable. Thus, the case of concentration on pursuing salvation arises from the cultural mono crystalline, which turns into a methodology of thinking and behavior, leading the individual to a full subjugation to a superior authority which pledges the alienation of individual consciousness from all other values and makes violence justifiable in all dealings (Abdul Ghani, 2017).

Religious violence was a cover for paradoxical targets. The examination of cases of major religious violence clearly reveals the existence of dozens of political, economic and social factors overlapping and intertwined with the religious factor. As an example, the second half of the European religious wars was a period of conflicts between the Catholic

Habsburgs and the Borden. The alliance between the French Catholics and Lutheran Sweden is another example. The researcher Karen Armstrong in her book "Blood fields: religion and the history of violence" objectively traced the cases of religious violence throughout history and revealed the fragility of the dismantled historical narrative of the myth of religious violence. The importance of what was raised, as well as the recognized controversy, was in many real events realistic and not based on myths, regardless of the cover, which forms the real hidden causes of "religious violence". The repercussions of religious violence remain the best proof of the effectiveness, role and ease of owning such a weapon. Religion was and remains the main reason for political and economic investments and projects. It is unfortunately very similar to the floating oil that can be easily extracted, yet the cost is much cheaper.

## Discussions

It is true that religious motivation was not distinct from the rest of the humanitarian motives before the seventeenth century; however, religion was the most prominent motive needed for the justification of violence and for the mechanism of attracting the crowd. Religion has always been a pre-modern form or a lifestyle and a way to exist, but it was always a war title, in defense of the gods and a victory for them.

Apart from the abovementioned justifications, religious violence remains the most pervasive motive in curbing the other humanitarian incentives as it is the first operator and the foundation. The real underlying objectives behind worship and violence practiced in the name of worship were wars and conflicts. To say "religious violence" is not a fierce attempt to demonize religion, nor does it seek to undermine the faith, but leaves us with concrete facts which clearly state that the bulk of the violence known to mankind is due to religion and the most prominent manifestation is violence. It is true that human forms of violence are instinct, and it is also true that there is an ongoing search for the satisfaction of this instinct and the perpetrators of violence live to find a convincing way to justify the presence of such gluttony for violence.

In fact, there are several interrelated mental and psychological factors that are practiced regularly and unconsciously on the basis of building the pyramid of dogmatic fanaticism. These factors include concentration on an absolute monastic reference, possession of absolute truth, discretionary interpretation, justification of violent practices, hegemony of a culture and the abolition of the other cultures, prejudgment and prejudice, circular generalization, projection and stereotyping.

Tolerance is no longer acceptable in the face of perpetrators of violence and religious terrorism as they threaten social structures and stability. Perhaps the required urgency is to raise the religious cover since there is no difference between terrorism and its cover, and the lifting of the supposed cover is provided necessary for the analysis of the religious speech of the cultural violent groups.

Religious violence is currently exceeding the intensity witnessed in Europe in the sixteenth and seventeenth centuries; religious violence made the human history whereby most people had encountered struggles with religious character and endeavored to ensure the legitimacy of conflicts; as such, the most appealing power to attract the greatest crowds was the religious dimension that created the glamour and lured the crowds. The Holy war could attract crowds as it promised the salvation which remains the ultimate

refuge every human being pursues. In short, killing and fighting in the name of the sacred Sanctity and manhood justify man's actions and make them a way to imitate the sacred in order to get the promised salvation. Thus, religious violence is merely fighting in the name of God; thus, there would be no better title for violence than the pursued salvation.

The support of Israel to the religious violence movements is not new, but it has become more dangerous since it touches the entities of the region and turns them into religious groups based on sectarian fighting in wars lacking a time ceiling and clear limits to its divisions. Perhaps the absence of the logic of dialogue and failure to keep the heritage of Arabs and Muslims menaces the security and safety of the region's future and threatens the immunity structures. Certainly, the dialogue of doctrines did not rise to the level required to overcome its negative repercussions, and the bulk of the existing dialogue is closer to what we benefit from under the seasonal celebrations that mostly delay the impasse in lieu of addressing the root causes.

Religious violence and the dilemma of logic and the region have tremendously affected the security and the safety of the states. The last years of the twentieth century also witnessed the emergence of a tendency "to fight" religions and to call for fundamentalism; this tendency was not due to the monopoly of a particular religion, albeit it was more prominent in predominantly Muslim societies. The crisis occurred when this tendency sought to gain legitimacy from the enemies and often from religious texts to justify the interpretation of this hostility. Furthermore, we have witnessed a series of mutual violence, which from small beginnings has grown dramatically, and this basic feature of religious violence is a rapidly spreading fire threatening the entire region. The religious hostility isn't confined to the threat caused by the perpetrators of religious violence as enmity rises amongst peaceful people even though they might not contribute to the violence and the mobs. The spread of religious violence is associated with the return of the revival of assets. The rejection of scientific facts in favor of the grand narratives makes people choose the commitment to strict Salafi standards which contradict the novelty of what made these communities important culturally, economically and socially. The perpetrators of religious violence have brought religion into the center of life and advanced religion on the cultural and scientific levels, even in the most developed societies. Today's religious commitment touches upon the presence of people. The real effort must be focused on restoring the presence of the Palestinian cause to the heart of the collective conscience of the Arabs and to face the attempts of marginalization intending to place the Palestinian cause at the bottom of the ladder of Arab priorities. The absence of the Palestinian cause has opened the doors for religious jurists to generate new enemies when it is difficult to interpret religious texts to justify such hostilities and conflicts.

The jurisprudence of the fast food age simulates rapid political developments as well as the need for legitimacy based on instinctive discourse that provides the fuel required to the souls bound for heaven and salvation. Consequently, the theological interpretation that mimics the dialectics of the text and the reality won't provide an objective interpretation of the phenomenon of violence and terrorism, as most of these interpretations come from preconceived political and media agendas.

The lack of conformity between the interpretation and reality of religious texts has been the backbone of the religious violence spread. Revolution against the Sultan and toppling the ruler justify wearing the camouflage of religion to achieve clear political goals so that the advocates of the religious discourses are no longer able to hide the political dimensions

in their reading of the jurisprudence as they themselves were a few years ago supporters of the political goals they are fighting now. The struggle and the violence against the ruler is a matter of utmost importance. It is a matter of controversy, contrast, and conflicts among Islamic currents, which are racing to interpret the texts to serve their political position and interests; a race and a conflict in which all weapons are used and reason is lost. In the presence of "ideological interpretation", such interpretations become stamped with the sacred concepts of religion which emerges as a quest for ways to dive in the vicinity of the details, with all the magnitude of the risk of collision with dire straits, kills illusions, raises concerns, and makes foreign political agendas dictate multiple readings of the text of the one to provide justification for the claimed legitimate battles that turn into absurd suicidal wars. Victory for religion does not have to be a service to its supposed enemies.

Secularization and globalization of religions should secede from the culture and humanitarian causes which can no longer be regional or political. The resulting political failure of religion (religious government) to compete with the flag of political space (nation, state, citizen, constitution, legal system) is a manifestation of the holy presence that gets embodied in the peculiarities of living. In an attempt to explore the solutions the media provides, we got swamped with the religious reaction to secularism. With our understanding of what is certain about the impact of religion, we concluded that the open well will not lead to a new religious era. Studies that highlight the effect of religious concepts in the absence of religious practice are many and highly credible; while recognizing the difficulty of measuring religious

practice, we get to be in the process of reformulating religion rather than being in a return to ancestral practices.

We are passing through a religious boom whereby violence is the most prominent element that is gaining strength from regional demises and the loss of cultural identity. Religions can move beyond their original culture as the religion advocates know how to lose their cultural identity. It is not important to embody religion in the state or nation. However, what is more important is to base the teachings on the permissible yet forbidden limits of the sacred and the profane and to succeed in taming the individual consciousness through the principles and rules of thought and behavior that wouldn't be transformed into dogmas by following the religious rituals (Aqidi).

The loss of cultural identity results in the absence of cultural identity, loss of social prominence of religion, hegemony, and removal of cultural depth replaced with a range of religious dogmas. The establishment of an atmosphere conducive to trends of violence might be based on a sociological pattern such as "traditional simulation" theory which is the cornerstone of understanding of the dialectical relationship between the sacred and the violent as an asset for social conflict. The perpetrators of religious violence focus on concepts such as sacrifice, rituals, and mythology in their relationships with the other. Perhaps we are witnessing escalating violence due to generating the desired data by a shepherd and violence thief – we obtain the sacred violence derived from the monopoly of the absolute truth.

The centrality of the ego becomes centralized ethnicity in the case of a religious group. The Ethnic centrism on the tendency of being a human group as a reference to other human groups and perhaps the entire world becomes a concept which renders four phenomena: A feeling of openness or inherent superiority, Prejudgment of the other through subjective criteria, public call and the conduct of practical standard that builds on what

works for the inevitably fit for others. The United States has been pursuing the deployment of the American hegemony all over the world as the evaluation of other communities is undertaken based on American standards. There is also a claim that world peace will only be achieved through the adoption of the American policy in all its dimensions; cultural, political and economic. As such, the effects of globalization are based on the invasion and obliteration of other cultures. Duplication of openness indicates that the state of arrogance surrounded by an aura of holiness has been ensured to the groups to maintain isolation from the outside infection to rush to the dissemination of self – experience and to the dissemination at the level of the whole world (Abdul-Ghani, 2017).

## Conclusions

Fundamentalism might empower religiosity in the Middle East since fundamentalism is strongly reliant on an ideology and characterized by extremism that is intolerant of opposing doctrines cultures, traditions, beliefs and customs. The resulting problems can be overcome successfully in closed communities of various kinds. On the whole, however, “privatized syncretism” rather than fundamentalist options seems to have a better chance to become established as a social form of religion. Fundamentalism is mainly identified in its wholeness which does not exist in different types. Conversely, religiosity exists in different types such as institutional and non-institutional religiosity. Furthermore, religiosity might have a different path from that of fundamentalism. More importantly, fundamentalists are less supportive of and give less weight to mitigating circumstances that formally make a defendant less deserving of a death sentence. Although fundamentalists appear resistant to evidence that would deem murder less worthy of the death penalty, they seem to evaluate aggravating circumstances similarly to non-fundamentalists. This is also consistent with the threshold approach to understanding the relationship between fundamentalism and death sentencing” (Yelderman, West, Miller, 2019).

The religious conflict has not gone unnoticed; the religious violence has been like a veil protected by economic and political factors whereby the perpetrators seek to swamp people with the most influential glamorous slogans. Violence in the name of religion is powerful as it is practiced in the name of God. We are aware that the true commandments set by God are completely unrelated to the committed violence and the literal interpretation of religious texts, ignorance and understanding of the contexts in which interpretations were given makes terrorism serve the interests of religious violence advocates. Religion refers to the special relationship between the people and what they think is sacred and transcendent; there is full independence from the bottom of the physical world, but it is hard to reconcile the pursuit of the salvation God endows. Sacred violence dwells in isolationism and unilateralism, whereas political violence is moving towards more justification for fighting in the name of God. Religious violence is a state of violence in general that goes beyond its advocates. It has destructive properties that overcome all means.

It becomes the only means of controlling public behavior, whereby its beginnings can be predicted, and the major goal will be to overcome the means and to yield a culture of violence. Religious violence is not a one – sided enemy, for it encompasses a number of enemies that fabricate justification for its continuation; continuation of the right to stay in control. It is right to seek the salvation God endows, yet not through terrorizing people and threatening their safety.



Violence and religious violence often prosper due to the anger that the public holds for the marginalization that should be eradicated. Religion ignites the anger and turns it into violence. Since the religious violence is sociologically distinctive, we must reaffirm that beliefs take no dimension and violent expressions describe certain conditions. Extremism should be replaced with political and economic dynamics needed for building social, psychological and cultural frameworks. The absence of channels of communication, demographic changes, poverty, mobilization and incitement, political marginalization, systematic repression and justice systems ignite extremism. Also, the contrast between religions contributed largely to the growing phenomenon of religious violence, specifically in the Arab world, which suffers badly from terrorism based on the Talmudic ideology which justifies violence in the most horrendous organized forms of flagrant terrorism which has necessitated the birth of antiviolence which succeeded the Zionist entity and the extension of its direction to become a part of the dilemma of the region instead of being a response to violence and state terrorism entity. The governments should implement policies that could encourage peaceful cultures. Furthermore, education as an affordable strategy should be employed to fight religious extremism and build vigorous citizenship.

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