



## RELIGION AND RELIGIOSITY: A WRONGFUL DISCOURSE OR NOT?

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### Abstract:

The study was set to investigate the nature and effects of religious violence along with the governments' role in combating such violence. The study also intended to reveal the causes of the increasingly growing impact of religious violence. The study has been based on the rationale that radicalism and fundamentalism empower religious violence. The study employed the meta-analysis research method whereby the researchers carried out the synthesis of results from existent studies to reach conclusions and inferences that could address the study questions. The findings of the study indicated that the religious violence often prospers due to the anger that the public holds for the marginalization that should be eradicated. Religion ignites the anger and turns it into violence. The findings of the study showed that the economics of religion could be an approach based on the assumptions of stability, behavior, and preferences. The economic religious approach might be used rigorously to disseminate the fundamentals of religious violence. The portrayal of sects as militias and angry fanatics that are waging war against the enlightened and modern society made matters worse. Sects as a backbone of religious violence could flourish in communities that are different in culture and religion. It is recommended that governments adopt educational system and the strategy of organizing summits, dialogs, and commissions to give communities hope for a brighter future that could guarantee them and their posterity a happy, satisfying life in a setting where diversity and tolerance of all religions and cultures prevail.

**Keywords:** Al Qaeda, extremism, fanaticism, fundamentalism, religiosity, religion, violence

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## 1. Introduction

Religious violence phenomenon is formed by interlocking factors such as the interpretation of religious texts which clearly adopt thoughts and heritage full of violence covered by religion as an integral part of the holy books. Religious terrorism "...appears to be on the rise and has persisted despite over a decade of U.S. 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). A growing body in literature stated 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 between the groups (Iannaccone & Berman, 2006). However secluded societies tend to be dominated by one certain sect that has complete control over society and imposes whatever laws that seem fit to ensure a utopian society they draw its framework.

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).

Isaacs (2016) asserted that 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 outshine 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 lack of religious demands. Reform should be undertaken starting with system and moving to the rooted ideologies. Sedgwick (2004) referred to Octavio Paz, who said that the reformer shows respect to the system's structure and does not go down to the roots. 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). This transition from the origin which is religion into the rituals which form religiosity embodies a typical absolute and "sacred" practice and renders fanaticism which operates tremendously on the edge of religion and religiosity (Abdul-Ghani, 2017).

According to Sedgwick (2004), the fact that Al-Qaeda is distinctively religious allows it to influence a wide constituency and to utilize well-established religious beliefs and concepts that the public easily understands. Nevertheless, the religious features and the main objectives of the movement are of a political nature, which allows those fighting terrorism to better understand the enemy. Al-Qaeda adds to politics as a religious capacity, constitution of collectivity, and legitimate or illegitimate ends

making. The savagery of Al-Qaeda is attributed to the viciousness of constitution. Religious political savagery weakens and revokes the state's legitimate power as it establishes itself in a divine wellspring of authority falling outside the authority of law. Religious political savagery is the supreme sovereign; God can move in uncommon and sudden routes in mankind's history, whose disclosure of law was an exceptional mediation, from which today's religious patriots wish to obtain the power of their states.

Gravers (2015) in "Anti-Muslim Buddhist nationalism in Burma and Sri Lanka: Religious violence and globalized imaginaries of endangered identities" asserted that in Burma, friars are advancing another marriage law limiting interfaith wedlock. They have utilized scornful acts against Muslim discussions and asserted that Buddhism, dialects, cultures, and national identity are menaced. Since 2012, Burma has witnessed broad hostility to Muslim uproars bringing about burnt mosques and setbacks induced by the development. Burmese friars think that in Sri Lanka where the Buddhist power operates, many acts target Muslims and Christians. There is an unmistakable association between the ministers in the previous English states where Buddhism is still progressing in terms of power of politics. Today's Buddhists are afraid of new religions, and patriotism appears to contain a mix of the conventional Buddhists characterized by global nonexistence or lacking adequate teachings. Buddhists are menaced by lack of ethics and an innovative globalized by different religions—Islam and Christianity that specifically target endeavors to wipe out Buddhism.

Conversely, religious terrorism is grounded in radicalism. With reference to the characteristics of religious terrorism, the most alarming ones are those related to radical politics in general and not just to religious terrorism; religious terrorists feel involved in a dualistic religious struggle of good versus evil (Sedwick, 2004), which can also be true for terrorists of non-religious nature. Another similarity is that religious terrorists often aim to eliminate a broad set of enemies and human targets, which is similar to what the 19<sup>th</sup> century anarchist did when he targeted a theatre in Barcelona with a bomb or what the Soviet and Nazi regimes did in World War II. The vague trustworthiness of God and the collectivity's inferences are essential. Along these lines is the viciousness of the indifferent law stipulations. God's entry into history was and is still an astonishing, often vicious presence. The aggregate reoccurrence to God, like the first turn, is commemoration and a medium of awesome arrangement. The appearance of religious females and males into the general circle, the politicization of religion, and the religious brutality going with it, express the phenomenon of that celestial compel – God's trustworthiness – the disciples of religious patriotism accept, as well as contribute to religious patriotisms and comprehend themselves as partaking in a history in which the perfect is a dynamic drive, not just as a wellspring of past disclosure, but rather as an operator in the human completion of a heavenly arrangement for history (Friedland, 2011).

Religious extremism might be coined with suicidal acts. Religious extremism and terrorism may be clearly related. The inspection of religious extremism shows that theologies drive religious extremists and justify violence under the pretext of serving

God. As such, they show no sympathy or mercy towards their victims as they perceive them as God's enemies. The seemingly bright promises of rewards in the afterlife encourage such extremists to be willing to sacrifice their life through what they consider as suicidal acts (Iannaccone & Berman, 2006).

From the economic perspective, Iannaccone and Berman (2006) explained that the economics of religion is an approach which is based on the assumptions of market equilibrium, changing behavior and stable preferences used rigorously. It paves the way to perceiving people as being rational religious consumers who weigh their choices on the balance of costs and benefits and choose the level of participation in the religion they adopt. The religious choices and preferences evolve and change over time, which in turn affects the consumers' religious activities and behavior. Behavior is viewed by the economic approach as a rational reaction to diversity in skills, income, technologies, experiences, and endowments.

Fortune (2001) believed that a contract or form also cannot make domestic violence by means of signing a paper. Pyles (2007) is against the justification of domestic abuse through passages from the bible such as 'Wives be subject to your husbands as you are to the Lord' (Fortune, 2001). The people try to justify domestic violence through the bible; however, they are solely there as a means of explaining the purpose of the preaches intended to preserve marriages and families if sacrifices have to be made.

### **1.1 Research questions**

The study is set to investigate the effect and nature of religious violence throughout history along with the role of the governments in addressing the fanatic religiosity. The study is premised on the assumption that religious violence is empowered by radicalism and fundamentalism. Specifically, the study addressed the following questions:

1. What is the relative effect of religious violence on societies in general and on women in particular?
2. What are the causes of the increasingly growing impact of religious violence?
3. How should governments combat religious violence?

## **2. Literature Review**

### **2.1 Emotionally satisfying religion**

Many people find atheism emotionally unsatisfying since it fails to answer many fundamental questions regarding our existence and the origins of our universe. Religion gives people the emotional stability that keeps them motivated and driven in their everyday lives. Many religions like Islam, Judaism and Christianity provide society with a strong communal orientation. Extremism or fundamentalism is due to ignorance and psychopathy. Within each religion, there are always a group of people that will maintain rigorous strict moral and religious set of rules to better their communities and preserve the traditional religious code. Although extremists share common grounds with normal religious people, the ignorance and deception make them go the extra mile

in proving themselves worthy of heaven. One cannot discard the fact that many religions are grounded in communities that are dedicated to the production of communal goods that contribute to their wellbeing (Iannaccone & Berman, 2006). Using words that negatively describe religious sects is pouring more gasoline on the fire. The portrayal of sects as militias and angry fanatics that are waging war against the enlightened and modern society make matters worse. The sects flourish in communities that are different in their culture and religion. They give communities hope for a brighter future that can guarantee them a satisfying life. In the absence of government, religion flourishes. Religion has been a basis on which societies can have a set of structured, moral, and ethical codes by which they have to abide. Sects gave communities a structured societal form. That's why communities are easily adoptive to sects that follow religion to the dot. Furthermore, sects gain the support of their communities as they help them financially and provide them with health care. In the absence of government, sects take over the government's role and impose the religious rule of law.

## **2.2 Religion as a means of protection or abuse for women**

Pyles (2007) has discussed how 'religion and spirituality' are viewed as a means of protection for women yet may cause problems or restrictions for the women who are in an abusive situation. As Nason Clark (2000) indicated that some church followers did abide by the directives of the church and mistreated women and denied workers their rights, yet they made donations to the church. Fortune (1991) listed many causes for clergy's actions; absence of planning, dissent and minimization, and religious perplexity. Some believe that women should follow in Christ's steps by experiencing pain without mercy (Fortune, 2001). Scholars argued the importance of signing a form of a contract that binds two people together when it comes to marriage. The issue that the church is facing was discovered by people who work in institutions that deal with 'domestic violence', or from people who have passed through such problematic situations and came out alive by the help of institutions mentioned above. These kinds of enlightenment towards the church's movements came from the social and patriarchal elements that cause such kinds of violence. Also, it was seen that the Judeo-Christian norm is the main element of the patriarchal framework (Fortune, 2001; Schechter, 1982). In the place where this writing was done, apparently there were no positive joint efforts between religious establishments and social institutions. The holy places are effective and helpful; however, the common contributions between the religious foundations and workers are not enough. The absence of joint effort and association amongst mainstream and religious specialist organizations has been recognized in the writing (Battaglia, 2001; Nason-Clark, 1996).

## **2.3 Religion and Domestic Violence**

Starting late, a couple of examinations of oppressive conduct at home have begun to consider the possible effect of religion in legitimating or diminishing the likelihood of violence. Some have asserted that the traditionalist or patriarchal religious conviction

frameworks may be true, or conceivably disregarding the impugned demonstration of associate violence (e.g., Nason-Clark 1997, 2000). This may be particularly legitimate for varieties of traditionalist Protestantism that render the anxiety male headship; in any case, to date, examinations of forceful conduct at home have reviewed religion which has not been perceived in any unmistakable support for this claim (Brinkerhoff, Grandin, and Lupri, 1992; Ellison, Bartkowski, and Anderson, 1999; Wilcox, 2004). An alternate line of thought suggests that religious people may be less disposed to execute damaging conduct at home (Fergusson, Horwood, Kershaw, and Shannon, 1986). A 1999 examination of U.S. couples found that both men and women who go to religious organizations reliably are more unwilling to give exhibits of harsh conduct at home than the people who go so often (Ellison et al., 1999). An ensuing survey perceived three pathways through which religious consideration may work; specifically, extending levels of social coordination and social support, lessening the likelihood of alcohol or substance mistreatment, and decreasing the peril of mental issues (Ellison and Anderson, 2001). In any case, even in the wake of considering such effects of religion utilizing true controls, ordinary religious incorporation still had a guarded effect against the execution of injurious conduct at home against men and women (Ellison and Anderson, 2001). Additionally, a survey showed that confirmation of such cautious religious effects whether forceful conduct at home was measured using data from self-reports or associate reports, makes it hard to attribute the religious effects to any fundamental social inclination.

Religion could serve as an instrument of social congruity in numerous civilizations. Incomprehensibly, in any case, it has additionally functioned as an inspiration for viciousness; consequently, religion has been a 'double-edged sword'. Religious narrow-minded people have endeavored to legitimize savagery for the sake of God. Contemporary demonstrations of outrageous viciousness; for example, psychological militant assaults are frequently legitimized as heavenly fighting. In the previous two decades, religion has been at the focal point of most rough clashes far and wide, in that way picking up reputation as one of the primary security challenges defying the world in the wake of the Cold War (Sampson, 2012). A review led in Spain has found that social orders that are isolated from religious lines are more inclined to exceptionally delay clashes than those partitioned by political, regional and ethnic contrasts. Reality clarifies the prime position that religious brutality involves on Nigeria's security pyramid (Sampson, 2012).

#### **2.4 Religious violence as mainstream of brutality**

Agbibo and Maiangwa (2013) stated that since Nigeria's arrival to the constitutional basis in 1999, over 10,000 individuals died because of brutality caused by identity related issues with the help of ethnologies lines. In 2009, a primitive Islamic organization located in northern-eastern Nigeria, called Boko Haram, created a movement of alarm and horror that led to a stressful religious ambiance in the state. Although the case of Boko Haram cannot be considered as entirely religion-related, mobilization and politicization issues of religion in Nigeria were detected along with

religious and sectarian aggressiveness and oppressiveness. On December 25, 2011, throughout a jammed Christmas service, an explosion occurred in front of St. Theresa's Catholic Church in Mandala, a satellite region of 40 kilometers away from the middle of the town Abuja. The bombing took away the life of 27 people and numerous, grave injuries were detected. Consequently, after a few hours, more common incidents occurred in other Christian churches in a diversified ethno-religious region, with some claimed deaths as well. The Islamic cult from northern-eastern Nigeria, Boko Haram, held themselves responsible for the brutal incidents. Such attacks were meant to weaken and disrupt the state by being directed towards ethnic and religious controversies. The assaults demonstrated indications of superiority and occurred after rattles between security forces and Boko Haram revolutionaries, which caused the death of 68 Nigerians. As such, the growth of Boko Haram has generated and encouraged extreme distress in Nigeria.

Religiously roused savagery has tormented the nation more than any other security challenge. There are a few causal judgments of religious clashes in Nigeria, yet a significant part of the writing here considers the hidden sociopolitical, financial and administrative considerations that accelerate religious as well as fierce clashes at large. A scientific inspection into the unmistakable elements that have activated religious clashes in the nation reveals the seriousness of the issue. Religious prejudice, fundamentalism and fanaticism are purposely rendered to begin dialogs between the key representatives of religious viciousness in Nigeria since they shape the base whereupon different wellsprings of religious savagery rest. Religious narrow mindedness has been characterized as 'antagonistic vibe towards different religions; also, the failure of religious followers to blend the hypotheses and the practical part of religion envelops extremism, which is the stubborn and intolerant commitment to one's beliefs and preferences, particularly the presentation of prejudice and hatred toward people of diverse convictions (Sampson, 2012).

### **2.5 Government's role in combating religious violence**

Ghosh, Chan, Manuel & Dilimulati (2016) introduced the role of education in fighting extremism in religion, shedding light on the Canadian government's counter-terrorism policy that focuses on four aspects which are preventing, detecting, denying and responding to any extremists in the country. The complex relationships among fundamentalism, extremism, radicalism and terrorism compel the government to employ several policies that could combat radicalization; the Canadian government should integrate specific pedagogical recommendations into the Canadian educational system to ensure peace. Ghosh, Chan, Manuel and Dilimulati (2016) added that governments should set counterterrorism policies to combat terrorism "... *many focuses solely on reactive measures such as military action and surveillance measures – hard power – that are responsive to individuals who are already radicalized.... In doing so, states can counter soft power with the use of soft power in a concerted effort among government departments, social institutions, and communities*" (Ghosh, Chan, Manuel & Dilimulati, 2016, p.117). The different policies and strategies, taken by the USA government to fight Jihadists, after

9/11 had an impact on the USA. The policies included fighting Al Qaeda and ISIS in the countries they initiate from and elaborating the reasons behind the presence of Jihadists to address this issue (Byman & McCants, 2017). Isis extremism is increasing in Southeast Asia, and several policies should be taken to impede their presence between us. The policies include reinforcing peaceful, moderate and culturally authentic Indonesian Islam for which the country has long been renowned, and actively controlling extremists (Ramakrishna, 2017).

Governments should employ education as an important tool in combating religious extremism and establishing dynamic society "...through critical, ethical and active citizenship. After clarifying the differences among the terms fundamentalism, extremism, radicalism and terrorism, there is a discussion of push and pull factors toward religious extremism to which the Canadian educational system should respond" (Ghosh, Chan, Manuel & Dilimulati, 2016, p.119). However, many extremist groups have recognized the significance of education's role in disseminating religious extremism. Such extremist groups have employed education that teaches extremist views that serve radical ideologies (Mirahmadi et al. 2015). Furthermore, the extremist groups have used social media to recruit the youth enrolled in different school and university levels. Furthermore, Western education has been removed by Boko Haram school attacks and replaced with the teaching of Islamic ideology (Ghosh, Chan, Manuel & Dilimulati, 2016). Governments should use education as a main, inexpensive method to combat terrorism as the cost of combating Islamic terrorism is very high and ranging from one to five trillion American dollars (Biglan, 2015).

### **3. Research Methodology**

The study employed the qualitative meta-analysis research method whereby the researchers carried out the synthesis of results from existent studies to reach conclusions and inferences that could address the study questions. The researchers collected data elicited from the literature review they conducted. Then the researchers analyzed the information depending on the relevant studies they inspected. The researchers adopted an inductive, qualitative approach to develop a theory or inferences by searching for a pattern of meaning and using the data collected. As such, the researchers used the bottom-up approach. The researchers clearly identified the problem and the questions they wanted to explore and the framework for their investigation.

### **4. Results and Findings**

The inspection of religious extremism shows that theologies drive religious extremists and justify violence under the pretext of serving God. The bright promises of rewards in the afterlife encourage such extremists to be willing to sacrifice their life through what they consider as "martyrdom".



#### **4.1 Findings on question: 1. What is the relative effect of religious violence on societies in general and on women in particular?**

Since 1999, more than 10,000 people were killed in Nigeria due to ethno-religious reasons. In 2009, Boko Haram started crisis that was mostly religious (Agbiboa, & Maiangwa, 2013). On December 25, 2011, Boko Haram, the radical Islamist sect, assumed responsibility for a bomb that exploded and killed 27 people and left many seriously injured. The attacks and the fights between security forces and Boko Haram militants killed 68 Nigerians (Onuah & Eboh, 2011). The politicization of religion in Nigeria shows how religion has shaped the course of human history. However, religion was a unifying force in Medieval Europe as citizens were united under one religion (Agbiboa, & Maiangwa, 2013). On the other hand, religion has also been the root cause of violent wars and killings in human history such as the killings committed by Jihads and the Crusades in the name of religion (Blanco-Mancilla, 2002; Cohen, 1989). Al-Qaeda is the most notorious recent example of religious terrorism (Sedgwick, 2004). Al-Qaeda is more straightforwardly explicated in terms of classic theories of terrorism as developed by the Italian anarchists than in terms of the religion. Al-Qaeda uses religion to define its objective, the boundaries of the world's Muslims it seeks and the religious concepts it uses to control its militants (Sedgwick, 2004).

A subsequent review recognized three pathways through which religious inclusion may work; expanding levels of social coordination and social support, diminishing the probability of liquor or substance roughly move, and diminishing the danger of mental issues (Ellison and Anderson, 2001). Notwithstanding, even in the wake of considering such aberrant impacts of religion using factual controls, a review found that normal religious inclusion still had a defensive impact against the execution of abusive behavior at home by both men and women (Ellison & Anderson, 2001). Also, that review demonstrated that proof of such defensive religious impacts indicates that measuring the aggressive behavior was done by utilizing information from self-reports or accomplice reports, which makes it hard attribute the religious impacts to basic social reactions or predisposition.

Pyles (2007) rejects the claims indicating that the only purpose of the religious lessons is to promote male dominance over women in society, which is believed to have spiritual meaning 'must be spiritual as well' (p. 16). The religious preaches were not only taught through passages from the bible but also by religious figures such as Dr. James Dobson, who preaches that women should accept and endure the violence and use their own personal experience to prove their point. Dobson also indicates that women are provided with counseling from a religious leader in hope of being able to reconcile with them.

The church-assisted systems can help women in abusive situations. Some women feel better after attending the church. On the contrary, some refuse to support the fact that the church helps with such abusive behavior encountered at home; they claim that it isn't their comfort place or the place they seek help from. The church's situations add to the idea of women's separation from normal society and they're conveying

undercover messages that women should not leave houses irrespective of the misery and abuse from which they are suffering (Gnanadson, 1993).

Community's perception of the abuse is a grave issue. The spiritual diversity (Canda & Furman, 1990), which seeks to make a connection between biological and psychological factors might help a person in healing and might play a huge significant role in benefiting the social work domain. In this regard, it is very important to secure a safe refuge to the mother and to her children. The religious places should be safe places protected by the government. However, it is so important not to forget the origin of this domestic issue. Even though religious places are helping, they were a part of the patriarchal elements that fed this problem. This problem can't be solved by just seeking help from God and hoping that family will stay safe; some actual work should be done here. If society refuses to embrace and understand the first causes of such horrible problem, 'domestic violence', no help will be affective no matter how many supporters and social workers would help and contribute in favor of this issue.

#### **4.2 Findings on question 2: What are the causes of the increasingly growing impact of religious violence?**

Religious narrow mindedness has been recognized as the significant mainstream of religious clashes in all social existing orders throughout the historical backdrop of humankind and human civilizations. The media's affinity for misrepresenting subtle elements of religious viciousness has had a tremendous influence which was outstandingly recorded. The media portrayed the gravamen in the 1987 religious unsettling influences. News reports observed on Radio Kaduna, instantly after the initiation of the viciousness, affirmed that Christians were executing Muslims unpredictably, overriding their Mosques and duplicating the Holy Qur'an, and banishing them from the town (Sampson, 2012). An evangelist had misquoted the Qur'an and cursed the name of Prophet Mohammed, asking Christians to execute Muslims and conquer their Mosques. The multiplication of media innovation has made it simple for some of those emotive reports and pictures of killed people to be disseminated far and wide, producing serious contempt amongst belligerents and retaliation assaults in a cycle of savagery. For instance, the ethno-religious viciousness that has aggravated Nigeria lately has rendered an inconceivable scorn between Nigerians and the pilgrims who demonstrated compliance with their religious beliefs; accordingly, the scattering of bloody pictures on the internet has maintained recrimination and backlash assaults from both gatherings. Monetary advancement and societal prosperity must be accomplished in a situation where multi-culturalism and multi-religiosity are ensured (Sampson, 2012).

Basedau, Strüver, Vüllers, and Wegenast (2011) discussed how religion can drastically affect clashes and violence over the last couple of years; there has been an emergent interest in research investigating the relationship between religion and strife. Huntington (1996) and Juergensmeyer (2008) have broadly acknowledged that religion is somewhat inconclusive. Religion may impel savagery and violence yet might render peace (Appleby, 2000; Philpott 2007). This inconclusiveness affects the extent of effect.

In some cases, religion may affect more, and in different conditions, it might have less impact. Basedau (2008) indicated that the effect of religion relies on setting. In settings where religion is empowered by cultures, religion renders struggle or cultivates peace. Thus, it is important to consider diverse religious measurements. Ter Haar (2005) believed that religion is a perplexing process and is hard to characterize unequivocally; it would be helpful to recognize diverse measurements of religion in social sciences. There are distinctive approaches to examine these elements; however, it is principally implied that religion is not, as frequently naturally thought, exclusive to religious thoughts. Different religious factors are incorporated in diverse fields of study such as social sciences which incorporate demographic structures of religion, religious associations, and conduct of religious figures. As such, there are many differences between religious structures of different demographics and the involvement of politics in religion. Although religious structures allude to specific groups, such as "fractionalization", there is real involvement of politics in religion, shown in the interaction between religion and the acts of religious figures.

The 'supernatural' is a force that is beyond the normal order which can impact or neglect the normal flow of events. Furthermore, the theory presumes that humans do not easily accept scarcity; instead, what most motivates them is striving for a more comfortable, longer, and more meaningful life due to the pressures of survival. Examples of what such motives lead humans to do are some of the inventions and developments in modern medicine, engineering, law, computing, and constitutional democracy, which show that humans attempt to affect the limits of scarcity and enhance their chances of better survival through supernaturalism (Iannaccone & Berman, 2006).

#### **4.3. Findings on question 3: How should governments combat religious violence?**

Religion and state have one objective, which is taking, living, and making. Unfortunately, religious violence advocates and perpetrators seek power and expansion whereas authorities seek to institute sovereignty. The harvest for the religious advocates is not reaped in the same life. For years, this has been the ongoing root cause of the struggle between religion and state. As years go on, feminist theorists have come up with the conclusion that associated the domestic violence with religious violence directives.

The governmental issue is a common 'calling' in the Weberian thoughts of all common factions, in which the 'world is all about the more affirmed as the theater of God-willed movement, whereby some people comprehend themselves as 'God's tool'. Islamists, for instance, believe that Allah ordered them to expand and to conquer the greatest spots of the world; the expansion of the of Islamists movement into different areas worldwide makes Muslims compelled to acknowledge their history as well as their compliance with God's will (Friedland, 2011).

As to religious patriotism, death as a word differs in meaning from one person to another. The significance of death is the ground of the state, the wellspring of the authenticity of conflict, and subsequently the essence of presence itself. It is the political

constitution of doom and life that religious patriotism challenges. On the other hand, the state savagery originated from the southern choices to shield not life itself but rather the concept of life, which is the secularization of the supernatural. The fierceness of religious patriotism demands force rather than protection of life, and it points out how the state is an entity concerned only with imposing a business model on typical viciousness, not on the genuine utilization of constraints but rather on the force of legitimacy. Therefore, brutality prevails when monopoly is disrupted (Friedland, 2011). Religious patriotism and political Islam specifically share some commonalities. The early Christians, who take after Paul and considerably after Augustine, comprehended their failure to control their desires as a sign of their weak will to comply with the unwritten law; on the other hand, the Islamists hold the respectability of one's sex; the capacity to appropriately control desires is constitutive of one's relationship with God; the political soundness of the group and the sort of subject that prevails make religious patriotism and political Islam distinct. For Qutb, battles are alike in terms of awareness and connections amongst men and women considering 'desire, energy and drive' whereby a defining attribute of a jahili – is primitive or insensible society. Qutb reminded his devotees that social orders should be respected by individuals who can't control their 'uncontrollable longings'. This takes after Islam's foundational stories in which the underlying victories, the Futuh, were comprehended to be outcomes of the individual changes coming about due to the grasp of the Prophet's message, empowering a devout life with the goal that they would be warriors during the day and 'ministers by night'. 'Each group has its devotion', Muhammad supposedly told his allies, 'and the religion of my group is jihad in honor of God'.

The government should also develop of a long-term strategy for the management of religious violence. The government should hold Summits or conferences on Religion. The summit should convene all the religious groups in the country and the state representatives to start a dialog that should result in demarcating the role of religion in the state and in establishing a Commission on religion to facilitate the conduct of the dialog and to ensure tolerance of the diversity of religions. The summit should organize the state-religion relations on the grounds of equity and mutual engagement of all religious groups. The commission and the summit should eradicate the ideology of terror and work on the psychological profiling of religious militants. A rehabilitation of religious militants should take place as there would be a consensus on the religious acts that form criminal offences that should be banned by all religious groups (Sampson, 2012). The governments should adopt policies reinforcing peaceful, moderate, and culturally authentic (Ramakrishna, 2017). Furthermore, governments should employ education as a crucial instrument in combating religious extremism and establishing dynamic communities based on ethical, active citizenship (Ghosh, Chan, Manuel & Dilimulati, 2016, p.119). The education provided by the government should be solid enough to refute the teachings disseminated by many extremist groups that have recognized the significance of education's role in teaching extremist views that serve radical ideologies (Mirahmadi et al. 2015).

## 5. Discussions

The religious choices and preferences evolve and change over time, which in turn affects the fanatics' religious activities and behavior. Behavior is viewed by the economic approach as a rational reaction to diversity in skills, income, technologies, experiences, and endowments. Supernaturalism is not limited to secular communities but can also be widely present in highly religious communities. Religious terrorism might have a political nature. Furthermore, sects take over the government's role and impose the religious rule of law. Radical communities also could flourish as they ensure their supporters businesses and provide them with a sense of community as well as finding appropriate spouses for them.

Religious patriotisms constitute a reaction to the aggregate open body of military, monetary and social structures. Individual and substantial personalities are religiously improved in concert. God, the mainstream of the Super power, is portrayed as the great authority that legitimizes the brutality, fanaticism and belligerence committed by the perpetrators of religious violence in the name of the divine religion to ensure taking part in purging savagery. This is shown, for instance, in the Islamist connotation given to the word "Shaheed" or the martyr whose wrong doings are absolved upon death and whose agonies are relieved death as he is promised with the 'radiant maidens' in the after-death life. Al Qaeda fighters who fiercely attack their enemies do so with full content and satisfaction as they spend their life awaiting the big "martyrdom" or death day. Religion might provide philosophical dialect and rituals implying sacrifice and affliction which justify death and not patriotism and citizenship.

The religious fanaticism has some sort of impact. The reasoning and nature of the fanatics' life conditioned practices that antagonize the political order of the state. Both religiosity and sex ought to be grasped as critical systems or powers that are instrumental and global. The viciousness of religiosity and the blessing given to encourage polygamy as the manifestation of the masculine community dominance over females form a major threat to the wellbeing of the fabrics of a state; independently, a division religious fanatics fathom as the gendered ground of a manliness state and not a gendered demand of establishments. As such, the religious fanatics attempt to lay out the institutions through which the gendered division is empowered as politicized religion is constituted.

Terrorism started in the 1880s in Russia with Narodnya Volya when anarchist terrorists assassinated the French and the US presidents, the Spanish prime minister, the empress of Austria, and the king of Italy. Terrorism turned into anti-colonial in 1940s, 1950s, and 1960s. Then the leftist terrorism emerged in 1970s and 1980s. Now the contemporary religious terrorism including al-Qaeda has become the major menace (Sedgwick, 2004). However, Islam unlike religious politicization has always been primarily delivering moral messages intended to evolve the social existence in this world (Sedgwick, 2004).

Economic development and social wellbeing can be secured in a setting where diverse cultures and religiosities are ensured. The noteworthy growth in human

development in the United Arab Emirates, Qatar, and Malaysia asserts the significance of diversity. Religious diversity should be an instrument for national development. The religious fanatics should understand that religious tolerance and harmony can ensure evolution, peace and development as the world can never be dominated by one religion or culture (Sampson, 2012).

The religious significance of life and death matters contribute to the empowerment of religiosity practices, diversion with sexuality, family structures, patriarchal dominance, and history making power. A few investigations of abusive behavior at home have started to consider the conceivable impact of religion in legitimating or lessening the probability of committing viciousness and perpetrating violence against women. Some have estimated that traditionalist or patriarchal religious belief systems might not strongly denounce the acts of domestic violence (Nason-Clark 1997, 2000). The traditionalist Protestantism empowers patriarchy, so aggressive behavior at home has been protected by religion that has not recognized any faulty support for such patriarchy (Brinkerhoff, Grandin, and Lupri, 1992; Ellison, Bartkowski, and Anderson, 1999; Wilcox, 2004). A different line of thought proposes that religious individuals might be less inclined to execute abusive behavior at home (Fergusson, Horwood, Kershaw, and Shannon, 1986). According to Rogers, Loewenthal, Lewis, Amlôt, Cinnirella, and Ansari (2007) indicated that the social psychological factors that are mostly involved in the discussion of terrorist violence and suicidal acts, specifically focus on the role of religion. Even though religion is not a simple factor for terrorist violence, it can also be featured as a factor that supports terrorist violence when it takes the form of the extremism. More explanations of terrorist violence are being stated while focusing on the role of religious fundamentalism.

The critical development in human improvement in the Middle-Eastern conditions of United Arab Emirates and Qatar stands as an example for the coexistence of multi-culturalism and multi-religiosity. Malaysia, among others, persuasively promises for this declaration. Religious differences ought not to constitute a boundary to human relations and advancement; rather it ought to be an apparatus or asset for national improvement. The religious fanaticism in Nigeria ought to, along those lines, understand the way that religious resistance and congruity had been both socially unavoidable as the world could never be made from one religion or culture (Sampson, 2012). Likewise, each religious group had the privilege to religious practice that must be carried out with equal regard for the privileges of other people to rehearse their own religious conventions; such act does not constitute any disparagement to any side to watch their own ceremonies. The religious congruity could be accomplished in Nigeria just through the foundation and sustenance of a neo-religious instructive praxis that would had created a culture and introduction of multi-religiosity in our youngsters and youth, and additionally a comparable program of re-introduction of the grown-up populace. Therefore, the prevailing model of religious instruction in Nigeria had been self-possession, arranged and overpowered by religious influence and creed. Religious instruction had utilized to motivate individuals to grasp Christianity or Islam, as opposed to as a procedure or arrangement for religious resistance and discourse

(Sampson, 2012). Therefore, most children and young people had been instructed inside that structure and had been in that manner partial to embracing a visually impaired confidence. Consequently, religious narrow mindedness had been overflowing even among school children. There is, accordingly, the need to change the present educational modules on religious reviews – which add up to that point favoring the select of narrow minded Christian and Islamic precepts to another praxis that would work in the near religious reviews and uncover essential standards of Christianity, Islam and conventional religion.

According to Basedau, Strüver, Vüllers, and Wegenast (2011), the mobilization hypothesis is a relationship between religion and violence. The hypothesis suggests that “religious structures” can become violent when politics is involved in religious and ethnic parties. However, despite all the religious conflicts in the religiously diverse Sub Saharan Africa, the hypothesis is not tested by any studies or research. Thus, the authors wonder whether religion can influence violence so that the “mobilization hypothesis” applies. To prove the hypothesis, information about Sub Saharan countries is gathered. The information includes some facts about “religious structures” which are likely to be affected by the “mobilization hypothesis”. Such as information about changes in population, demographics and details about similar ethnic and religious groups might assert that religious causes lead to the involvement of religion in politics, such as the clashes among religions, religious segregation, and the influence of religious characters. According to “logistic regressions”, there is a relationship between religion and strife. The results agree with the “mobilization hypothesis”; religious and ethnics groups are exposed to clashes over religious supremacy and the difference among religions could only result in a clash if it is joined with religious segregation and religious pressures. Religious harmony can be attained in Nigeria only through the formation of educational praxis that would create a culture of multi-religiosity. Religious education should teach tolerance and dialogue. Curriculum on religious studies should be reformed to embrace tolerance that should replace dogmatic Christian and Islamic doctrines. It is essential that religious communities educate their clergy on the need for religious harmony and diversity in order to strengthen the inter-religion dialogue at the national and state levels in order to stop upcoming appearances of religious violence (Sampson, 2012).

Second, Basedau, Strüver, Vüllers, and Wegenast (2011) claimed that religious characters are exceptional as they are associated with specific religious thoughts. The religious thoughts are morals shared among many people and standards legitimized by a supernatural absolute “source”. Therefore, it may be contended that they are not subject to change as they stem from an absolute supernormal base (Svensson & Harding, 2011). The conflict will be grave as some religious groups impose their religion and absolute ideas on people of other religion or of other cultures. Groups with different religious or views may engage in clashes over how religion is to be conceived in society and how to act upon it in the community. Clashes are destined to occur when religion is being referred to general legitimacy or viewed to be absolute. Fighters may

be encouraged through being promised to be rewarded when they engage in violent acts for the sake of religion (Anderson, 2004; Toft, 2007; Svensson, 2007).

Some expansive reviews yielded information that included snapshots of extreme mass violence. Speculations about the deadly catastrophes that took place in Europe have for quite some time focused on the places of slaughters of Talheim, Germany, and Asparn/Schletz, Austria. The mass violence and the grave site of Schöneck-Kilianstädten, in Germany gave a new definitive and unquestionable confirmation for another slaughter that has been uncovered to add new information to the strife. A violent group murdered more than 26 people and buried them together in a mixed grave (Meyer, Lohr, Gronenborn, & Alt, 2015).

The government should adopt a powerful strategy consisting of an educational system reform and summits and dialogs to effectively manage religious violence. The summits or conferences on religion should bring together all the religious groups in the country and the state representatives to start a dialog that ensures tolerance of the diversity of religions. The summits should organize the state-religion relations on the grounds of equity and mutual engagement of all religious groups and result in the establishment of commissions that could eradicate the ideology of terror and change the psychological profiling of religious militants (Sampson, 2012). The governments should adopt policies that could trigger peaceful, moderate, and authentic cultures (Ramakrishna, 2017). Furthermore, education as a crucial arm should be employed to combat religious extremism and establish active citizenship (Ghosh, Chan, Manuel & Dilimulati, 2016). The education provided by the government should be solid enough to refute the teachings disseminated by many extremist groups that have recognized the significance of education's role in teaching extremist views that serve radical ideologies (Mirahmadi et al. 2015).

## 6. Conclusions

Religion plays a major role in influencing the development of human history. The ruler of the Roman Empire Constantine, for instance, maintained the growth of his kingdom using religion. Then religion was a tool to unify opinions regarding the nation's matters and a representation of civilians' identity since they all belonged to one common religion. Fanatic religion is also the root of several brutal conflicts in history, such as murders committed by some Al Qaeda militants and radical Crusades. Nowadays, religion still plays a major role in shaping the community and its conflicts. Religion has a highly important impact on the establishment of national identification, which conceals the difference between being from Israel and being Jewish. It is also unambiguously critical to the identification of social identity in communities such as Tibet, Poland and Pakistan. Religious terrorism has objectives of political nature (Agbibo & Maiangwa, 2013). It should also be noted that similar to religious terrorism political elements; secular terrorism also has a number of religious elements. Religious terrorism is related to radical politics in general and not just religious terrorism. Al-Qaeda is distinctively religious and influences a wide constituency. Nevertheless, the



religious features and the main objectives of the religious violence are of a political nature.

In the absence of government, fanatic religiosity flourishes. Religion was a basis on which societies can have a set of structured moral and ethical codes by which people abide. Religion gave communities a structured societal form. Consequently, small communities are easily adoptive to sects that follow religion to the dot. Furthermore, sects gain the support of their communities as they help them financially and provide them with health care. In the absence of government, sects take over the government's role and impose the religious rule of law. Radical communities flourish as they ensure their supporters businesses and provide them with a sense of community as well as finding appropriate spouses for them. Women in religiously fundamental environments might be agonized by domestic violence covered by fanatic religiosity. More significantly, the governments should reflect awareness of the dangerous role of media in helping the extremist groups to recruit the youth of different ages and backgrounds. As such, the national education that has been removed by extremists' groups like Boko Haram (Ghosh, Chan, Manuel & Dilimulati, 2016) should be ensured to replace the teachings of Islamic ideology. Governments should use education as a fundamental, peaceful method to fight terrorism, which is less costly than the military methods whose cost ranges from one to five trillion American dollars (Biglan, 2015). 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. It is recommended that governments use a strong strategy employing the educational system, summits, and dialogs to successfully overcome religious violence. In the absence of government, sects could develop extremism yet could gain the support of their communities as they help them financially and provide them with health care. Women in religiously fundamental environments might be agonized by domestic violence covered by fanatic religiosity.

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