



**Perspectives of the Strategic Alliance of Science and Theology and Non-Violent Resistance to Global Challenges, Antagonism and Human (In)Security**

Stratejik Bilim ve Teoloji İttifakının Perspektifleri ve Küresel Zorluklara, Düşmanlığa ve İnsani (İç) Güvenliğe Karşı Şiddetsiz Direniş

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**Öz**

*Bu çalışma barışçıl, güvenli ve adil bir dünya özlemine çözüm olarak Bilim ve Din arasındaki sinerjiyi; felsefi, sosyo-politik ve insani güvenlik yaklaşımları çerçevesinde analiz etmeyi amaçlamaktadır. Din ve Bilimin uyum ve ittifak perspektiflerine işaret etmekte ve çok sayıda küresel sorunla ilgili şiddet içermeyen direnişin teorik kavramlarını incelemektedir. Bu makalenin çıkış noktası, sosyal ve politik dinamiklerin yanı sıra Bilim ve Din'in de çatışmalar (ulusal, jeopolitik, ideolojik veya dini), çevresel konular, küreselleşme ve göçler, artan radikalizm, milliyetçilik, insan güvenliği gibi veya sosyal adaleti etkilemek gibi küresel zorluklar üzerinde büyük etkileri olduğudur. Tarihsel olarak Bilim ve Din arasındaki ilişki son zamanlarda, çatışmadan düşmanlığa kadar değişmektedir. Karşılıklı anlayışın normatif eylemi ve Bilim ile Din arasındaki etkileşim ve işbirliği, öncelikle, özellikle küresel meselelerle ilgili olarak yapıcı diyalogdaki katılımcılara (siyasetleşmemiş teologlar ve bilim adamları) bağlıdır. Bilim ve Din arasındaki çatışan anlatılar, ortak öğrenme ve daha iyi bir dünyaya ve şefkatli bir kültüre katkı için bir fırsattır. Bu nedenle, sınırları aşan söylemin önde gelen fikirleri, bilimler ve dinler arasındaki sinerjinin teşvik edilmesi ve şefkatli bir toplumun, yani empatik bir medeniyetin teşvik edilmesi için uluslararası işbirliğinin teşvik edilmesidir. Küresel zorluklara karşı şiddet içermeyen muhalefet, yapısal şiddetin kaynağı olarak güç dengesizliğinin değiştirilmesine dahil edilmelidir. Bununla birlikte kurtuluş, sosyal adalete, sosyopolitik istikrara ve kritik insanî güvenliğe odaklanmalıdır. Küresel zorluklarla yüzleşirken Bilim ve Din, karşılıklı anlayışı teşvik ederek ve işbirliği yoluyla ortak bir dil kullanarak diplomatik değere sahip olmalıdır. Genel ruhsal gelişimin değerli aracı olarak küresel dinsel olmayan maneviyatla desteklenen dini gelenekler ve bilim, ulusötesi zorluklara karşı bir barış ve diyalog kültürünü öne çıkarmalıdır. Ancak materyal bilimi ve teoloji, artan radikal milliyetçiliğe, ırkçılığa, çatışmalara, hegemonyacılığa, Dünya'nın yok edilmesine ve sosyoekonomik eşitsizliğe açıkça biçimlendirici değildir. Bilim ve Din arasındaki etik ve yapıcı politikaların dayattığı sağlıklı stratejik birlik, küresel sorunların ve karşıt uygulamaların çözümünü destekleyebilir ve geliştirebilir. Böyle bir normatif-biçimlendirici çerçeve; bilginin,*

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*her Dinin ahlaki ilkelerine göre insani, sosyal, ekonomik ve çevresel hedefleri ilerletecek şekilde geliştirilmesini sağlamalıdır.*

**Anahtar Kelimeler:** *Düşmanlık, Küresel zorluklar, İnsani güvenlik, Şiddet içermeme, Barış & İstikrar, Bilim & Din, Sosyal adalet, Stratejik ittifak.*

**Abstract**

*This study aims to analyze a synergy between Science and Religion within philosophical, socio-political, and human security approaches as the solution to the longing for a peaceful, secure, and just world. It indicates the perspectives of harmony and alliance of Religion and Science and examines the theoretical concepts of non-violent resistance related to numerous global challenges. The starting point of this paper is that Science and Religion, alongside social and political dynamics, have massive effects on global challenges such as conflicts (national, geopolitical, ideological, or religious), environmental matters, globalization and migrations, growing radicalism, nationalism, human security, or influence social justice. Historically, the relationship between Science and Religion has recently ranged from conflict to hostility. The normative action of mutual understanding and the interaction and cooperation between Science and Religion depends primarily on the participants (non-politized theologians and scientists) in constructive dialogue, particularly regarding global issues. Conflicting narratives between Science and Religion are an opportunity for joint learning and contribution to a better world and a compassionate culture. Therefore, the leading ideas of the discourse across borders are the promotion of synergy between sciences and religions and cooperation between nations in promoting a compassionate society – an empathetic civilization. Non-violent dissent to global challenges should be involved in changing the power imbalance as a source of structural violence. Nevertheless, liberation must focus on social justice, sociopolitical stability, and critical human security. In facing global challenges, Science and Religion must have diplomatic value by promoting mutual understanding and using a common language through collaboration. Religious traditions and Science, strengthened by global non-religious spiritualism as the valuable means of general spiritual growth, should assert a culture of peace and dialogue for transnational challenges. However, material science and theology are not explicitly formative to growing radical nationalism, racism, conflicts, hegemonism, destruction of the Earth, and socioeconomic inequality. The healthy strategic union between Science and Religion enforced by ethical and constructive politics can support and enhance the resolution of global issues and antagonistic practices. Such a normative-formative framework should ensure that knowledge is developed to advance human, social, economic, and environmental goals according to the moral principles of each Religion.*

**Key Words:** *Antagonism, Global challenges, Human security, Non-violence, Peace & Stability, Science & Religion, Social justice, Strategic alliance.*

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## **INTRODUCTION**

The starting point of this paper is that Science and Religion, alongside social and political dynamics, have massive effects on global challenges such as conflicts (national, geopolitical, ideological, or religious), environmental matters, globalization and migrations, growing radicalism, nationalism, human security, or influence social justice. Historically, the relationship between Science and Religion has recently ranged from conflict to hostility. The normative action of mutual understanding and the interaction and cooperation between Science and Religion depends primarily on the participants (non-politized theologians and scientists) in constructive dialogue, particularly regarding global issues. Conflicting narratives between Science and Religion is an opportunity for joint learning and contribution to a better world and a compassionate culture.

The conflict thesis, Science vs. Theology, has long been rejected by authors and historians who study the relationship between Science and Religion. Not only is the model very Western-centric, but it is also believed to be a superficial reading of the historical record. (Anusha, 2020) It also needs to include personal factors and political developments in its examples. However, despite other factors being involved, the Galileo Affair, amongst others, raised serious questions about the relationship between Science and Religion. It then brought up the Independence model, in which Science and Religion seek to understand different perceptions of reality and are consistent and complete. The conflict between these two paradigms of human reasoning does not consist in goals but in the mutual objects on which they issue opinions and theories; these theories are in opposition - the conflict. However, numerous scholars have pointed out that Religion is tied to individual beliefs. Therefore, the question arises: Is an objective domain of theology/religion valid? Moreover, there needs to be more clarity in the discourse between objective Science and subjective Religion. Accordingly, in such a way, neither Science contributes to theology/religion nor Religion contributes to Science. A modification of the independence model was thus developed, called the Dialogue model. "This model maintains that Religion and Science are primarily separate yet share a common ground and will be in constant exchange, sometimes even in conflict. There are conceptual parallels between the two fields, and neither is purely subjective or objective. For example, while creation may be a product of God's free actions, the laws of nature must be studied through scientific investigation. The fields remain separate in dialogue, but they talk to each other using standard methods, concepts, and presuppositions. While the Dialogue model sparked the attempt to unify Science and Religion, the Integration model that followed up was more extensive. Here, both the scientific and religious perspectives co-exist peacefully and are intertwined with one another. One's religious perspective shapes one's interpretation of Science, and vice versa is also true. Many examples from Ancient Civilization support this and show that most clashes between the two are over very few topics, usually among extremists." (Anusha, 2020)

According to a survey, 46% of American scientists declared themselves atheists and 14% agnostics. (Wilson, 1999) Insinuations that most scientists were religious throughout history do not help because we live in a current moment that has transcended the past. "You could equally refer to the claim that our distant ancestors ate each other. On the contrary, it shows the adaptation of Religion to scientific knowledge (such as the recognition of evolution and astronomical and physical facts) rather than the other way around while insisting on the metaphysical structure of its basis. A similar objection could be made to the left-wingers, considering that we also included left-oriented believers in the term) regarding historical persistence in materialistic reality.



History points to undoubted social and civilizational progress (the more ironic would contrast destructive wars, the rise of economic inequality, many refugees, environmental problems, and climate change), which includes the secularization of society, starting with the French Revolution, through the Enlightenment, until today, at least in Western societies and not essentially in all of them. In physics, there is a concept of balance of forces: if two opposite directions and equal forces act on the body simultaneously, it will forever, statically, and stoically occupy the same position. Society is a dynamic phenomenon, so there must be a weight on the side that moves it toward progress. In a simplified picture of reality, it is Science, which is adapted to technique, technology, worldviews, and ethics that are not frozen in God's ten commandments (religions do not have an exclusive right to ethics; it has been an independent philosophical discipline since ancient times), but it lags far behind scientific achievements. According to the understanding of his time as an intellectual leftist, Voltaire declared, "destroy the shameless house," referring to the church structure and not the believers to which he belonged." (Babic, 2015)

"Yet as much as we understand the critical role of Science, paradoxically over the last decade, Science has become more challenged, more politicized in that acceptance of denial of scientific knowledge has become a badge of partisan affiliation in some places, and disinformation and manipulated knowledge is now central to much of the domestic and multilateral political space. The paradox goes further; war is a human conflict and a technological competition. Science as the basis of technology is thus a factor that fuels conflict. This inherent paradox about the place of Science and technology in societal progress has existed since our species began. We have seen destructive as well as constructive uses of essentially every technology developed since the time of the first stone tool." (Gluckman, 2022)

Defining the position of theology in sociopolitical stability and peace is challenging. The phenomena of "faith" and "peace-building, conflict transformation, conflict resolution" are fluid and broad. Thus, it can be poured into various frameworks and given different forms—some sociologists of Religion claim that Religion is a social factor in disintegration, not just social cohesion. If we examine it from a historical perspective, the responsibility of Religion in many unfortunate, violent historical events is evident. However, Religion can be used as a weapon of progression and a tool against global adverse processes, be it wars, conflicts, social justice, anti-xenophobia and anti-radicalization, and growing nationalism. Also, "contemporary sociopolitics, as an expression of neoliberalism, globalization, radical nationalism, and supremacy, maintain archaic conflicting ideological, racial antagonistic, and national entity relations, particularly in post-socialist and post-conflict ethnoreligiously controlled societies (e.g., SouthEast Europe; the Balkans). The peace philosophy seeks to advance human society marked by processes and relations, cooperation, tolerances, mutual arrangements, and parity to resolve violent, non-violent, or ideological conflicts within the liberty of manifestation of individuals and societies. Thus, general civilizational progress." (Hadzic, 2022) At the same time, globalization engenders greater religious tolerance across politics, economics, and society. However, it also disrupts traditional communities, causes economic marginalization, and brings individuals mental stress, creating a backlash of religious parochialism. Besides, "although globalization paves the way in bringing cultures, identities, and religions in direct contact, globalization brings religions to a circle of conflicts that reinforces their specific identities. However, not just religions but humanity can use existing religious principles to overlook religious and cultural differences." (Golebiewski, 2014)

To better understand how Science relates to Religion worldwide, the Pew Research Center conducted in-depth interviews with a small group of Muslims, Hindus, and Buddhists to discuss their perspectives. The conclusion is that no single/universally held view of that relationship exists. Many Muslims expressed the view that Islam and Science are compatible while, at the same time, acknowledging some areas of friction – e.g., the theory of evolution conflicting with religious beliefs about the origins and development of human life on Earth. Evolution also has been a point of discord between Religion and Science in the West. Hindu interviewees generally took a different tack, describing Science and Religion as overlapping spheres. As with Muslim interviewees, many Hindus maintained that their Religion contains elements of Science and that Hinduism long ago identified concepts later illuminated by Science. The mentioned, e.g., copper's antimicrobial properties or turmeric's health benefits. In contrast with Muslims, many Hindus stated that the theory of evolution is encompassed in their religious teachings. Buddhist interviewees generally described Religion and Science as two separate and unrelated globes. Additionally, Buddhists stated that Religion offers moral guidance while describing Science as an observable phenomenon. Frequently, they could not name any scientific research areas that interested them for religious reasons. Moreover, Buddhist interviewees did not hold an evolution theory as a point of conflict with their Religion. (Thipgen et. al, 2020)

Suppose we regard politics as crucial in global issues and sociopolitical and security processes. In that case, realism states that politics is governed by objective laws rooted in human nature. Accordingly, to improve society and create lasting stability and peace, we must first understand the values of humanity. The current issues strengthen the global onslaught of humankind's despondency paradigm of the post-Cold War period. It is evident how lessons from the past manifest themselves in situations from the present, reminiscent of what we call the "Second Cold War." Thus, we quickly come to the rationality that today, by the re-nationalization of the post-Cold War world, a culture of fear and a violent strategy of developing and maintaining hegemonic goals has been adopted, which rises to unquestionable status. Alongside global economic deprivation and capitalism that debilitated the welfare state's idea, nationalism and hegemonism encourage transnational negative behavior patterns. By redefining the relationship between the components of the liberal order – sovereignty, institutions, participation, rules, and responsibilities – a new basis of global geopolitical order could begin. The COVID-19 crisis and its impact should open spaces to invigorate a global system that can engage people inclusively across differences and countries." (Hadzic, 2021)

Non-violence is as attractive as it is an incomprehensible word. It is attractive because it awakens hope in the possibility of action that will have the right direction in searching for an answer to how to end the violence without violence. However, on the other hand, it is an incomprehensible word because non-violence is still an abstract concept, judging by the reactions of many of our co-believers, e.g., to offer education for non-violent action. Their answer is often, "I am not violent," meaning that they have not killed anyone, they do not beat anyone, and they do not curse. Liberation theology, primarily because of its tools of social criticism, owes a lot to the Marxist philosophy of political economy and is challenging to popularize in the post-communist environment of our region, especially Croatia. Any resemblance to communism in religious circles can quickly be denounced as the spread of totalitarianism. Often, there needs to be more time to explain that this is not the case. (Raffai, 2017) The father of liberation theology, Peruvian G. Gutierrez, stated in *A Theology of*





Liberation: History, Politics, and Salvation: "No matter what Marxism, the poor had neither the time nor the knowledge to read Marx. We only observe the reality around us in the light of the gospel." (Gutierrez, 1988) The practice of non-violent action in the context of liberation theology underlines believers' political responsibility for structural violence. In this case, "the personal political responsibility of believers for nationalism and xenophobia. A field of action opens before us as believers, which presupposes the insight that the privatization of Religion and the passivization of believers favor nationalism and xenophobia." (Raffai, 2017)

Theology is strongly ideologically connoted, while Science is fundamentally ideologically neutral, i.e., supra-ideological. Religions largely owe their longevity, authority, and spread to the connivance of ruling elites. Both have always used this connection ideally to their advantage. So, should we stick to Christianity since Constantine's recognition and rapid transformation into a state religion through the French Revolution, whose actors, after the initial slaughter of the clergy and the confiscation of church property, made a silent pact with it on non-aggression (have you ever heard the Church mention those crimes? ), until today. With one exception (clearly, it was about "communist," i.e., "socialist" states), considering that it banished faith into the personal habitus of man, reducing its public influence, opposing its foundations (God, as the metaphysical cause of everything) as unscientific. They are because there are no scientific confirmations of its existence, and religions transfer the obligation to prove their claims to the field of Science. That is why uncritical faith is the basis of accepting religious views, and Science is based on doubt, skepticism, research, and evidence. Therefore, the former offers boundless trust in the unproven supreme authority and his "representative" on Earth, and the other only as a strict proof of his claims, which are open to anyone for repeated proof or disproof. (Babic, 2015) However, modern natural Science studies the rough, material world as if its laws do not apply to the spiritual world. However, most of the issues civilization is facing as a whole lie precisely in the spiritual sphere. In all probability, Science cannot deal with it alone.

The material world has already been studied quite well by Science. However, the spiritual world does not enter its competence sphere. The mentioned fact is an argument for restricting ironically-minded theorists. At the same time, every major Religion in the world - Buddhism, Christianity, Confucianism, Hinduism, Islam, Jainism, Judaism, Sikhism, and Taoism have similar ideas of love, the same goal of benefiting humanity through spiritual practice and the same effect making their followers into better human beings. (Donovan, 1986) Thus, a fertile generalization foundation in facing and acting to change adverse global issues. For example, understanding the cultural dimensions of climate change requires understanding its religious aspects. Thus, Religion attends to human ways of being regarding environmental issues. The followers of different theologies need to initiate dialogue and interaction for a peaceful planet for all, regardless of Religion national and ethnic identities. It is the only way to eliminate the specter of antagonism and political extremism in promoting positive peace and social justice. Learning scientific theories can make individuals understand societies better. Religions, as authentic truths through faith, and Science, as natural, rational facts, can exist in harmony. When Religions, shorn of some of their superstitions and inappropriate dogmatic conventions, show their conformity with Scientific rationality, then will there be a tremendous unifying, cleansing force in the world that will neutralize all adverse effects: wars and conflicts, disagreements, social injustice, intolerance, discrimination, and human insecurity. Some aspects of human insecurity are economic insecurity – unemployment, job

insecurity, income inequality and inequity, inflation, underdeveloped social security, and houselessness; food insecurity – the issues of physical and economic access to food; health insecurity – threats to health or life and inadequate access to adequate health services; climate change and environmental insecurity - more frequent natural disasters, long-term changes in precipitation and temperature, coral bleaching, and sea-level rise, affect human insecurity.

Notably, for these topics, there is growing spirituality in the world. For the first time in human history, Science has become a companion of spirituality. The intersection of Science and spirituality on the oneness of motion of humanity can empower the next generation to examine the factual truths or to be constructive peace and justice catalysts. The convergence of Science and spirituality on the oneness of humanity has prepared us to educate and empower the younger generation to independently investigate the truth and join us as catalysts in the constructive plane, voluntarily and of their own accord." It is comforting for global issues because it proclaims peace and harmony. More people than ever before are identifying as atheists, agnostic, or otherwise non-religious. It has world-changing effects. (Bullard, 2016) For example, more than a quarter of Americans stated that they are spiritual but not religious, according to the Pew Research Center. (Young and Miller, 2021) At the same time, In 2018, scientists found a "spiritual part of the brain." They called this area the "neurobiological home" of spirituality. "It is an area that shines up during traditional religious experiences of feeling in touch with God. However, more broadly, when that "transcendence" involves communion with nature or humanity." (Livni, 2018) However, many people need to distinguish between Spirituality and Religion. There are some defined differences between the two. Spirituality is often more individual practice and involves having a sense of peace and purpose. However, Theology also deals with spirituality, but not exclusively. Religion emphasizes the rational system of religious beliefs. Nowadays, the study of spirituality is distinguished from Religion and theology.

Moreover, spirituality is considerably more than a sole process of meditation. Spirituality generally creates hope, optimism, a sense of community, and inclusiveness; spiritual traditions often involve organized religions. In addition, spirituality and religiosity can positively predict subjective well-being. Thus, it has significant value for numerous interrelated processes, i.e., social, political, legal, security, peace, and conflicts. Consequently, the strategic union of Science, Religion, (and Spirituality) is crucial in understanding, coping, and confronting various global challenges.

This study's main objective is to analyze a synergy between Science and Religion within philosophical, socio-political, and human security approaches as the solution to the longing for a peaceful, secure, just, and unprejudiced world. It indicates the perspectives of harmony and alliance of Religion and Science and examines the theoretical concepts of non-violent resistance related to numerous global challenges.

## **1.CONCEPTUAL FRAMEWORK**

### **1.1.The Strategic Approach of Science and Theology to the Global Issues and Human Security**

Anthropologist Anthony Wallace estimates in the book "Religion: An Anthropological View" that there have been about 100 thousand religions throughout human history, all of which can be subsumed under the "system

of belief in supernatural entities." It is essential to mention that religion - present mainly as an institutionalized form of faith - and faith (understood as one of the theological virtues) are not the same. The first tries to impose itself on the masses as a binding dictum, which often only centuries can change in its basic settings, except those on whose foundations it rests. No matter how religions change, even if they are left-wing (e.g., South American liberation theology, a branch of Christianity that corresponds to socialism), they do not renounce their essential position - belief in a supernatural divine being that governs the universe and all of us, although - given free will, which is then weighed in purgatories of all kinds. The outcome of the measurement decides on the "further fate of our souls." Religion, in ethical matters, should not be objected to, and it cannot be on the left. However, following its historical ideological context, we cannot ignore those mentioned above. Even accepting with skepticism the data on the rise of atheism and agnosticism (especially in the most developed countries of the world) about religious beliefs, the fact is that Religion is dying (slowly and probably will never completely die out). At the same time, this is not the case with left-wing political, social, and economic equality and justice ideas. Besides, the return to Religion in parts of the world - especially in Eastern European countries and South Eastern European countries - coincides with the acceptance of conservative social values, such as nationalism, chauvinism, and xenophobia, caused by the social transition of socialist countries, but this speaks more about human hypocrisy and adaptability than about an essential return to the foundations of faith. If we demand as the primary duty of man not the discovery of natural laws and the harmonizing of the picture of the world but the creation of a society of mutual tolerance and respect that can only distance us from our evolutionary ancestors, while everything else comes only later, then the cooperation of the left and religious movements on an ethical and social plan. Worldviews of any kind do not guarantee the virtue of philanthropy. However, this cooperation also has limits that must be overcome in cases where they should be ignored for the general benefit of the people. If we ignore the mythological image at the core of religions, that God created man, we are much closer to scientific statements if we say that "work created man." Therefore, labor and not capital, and therein lies the primacy of labor over capital, for the realization of which the left is fighting and which religions can and must join (and the pope is increasingly saying this publicly), with the remark that scientific achievements, which are supra-ideological, cannot be called into question. Of course, an all-around ethical criticism of everything that Science and capital threaten the dignity of human life is always desirable. (Babic, 2015)

We have already noted that spirituality is growing globally. Nevertheless, it has significant value for global challenges. Spirituality is "constantly coming back, looking inward, getting re-centered, and looking beyond ourselves." (Bullard, 2016) At the same time, we noted that scientists found the spiritual part of human brains and that Religion is not required for spiritualism. Moreover, spirituality is considerably more than a sole process of meditation. Spirituality generally creates hope, optimism, a sense of community, and inclusiveness; spiritual traditions often involve organized religions. In addition, spirituality and religiosity can positively predict subjective well-being. Likewise, the people needed a link to connect their hearts with God and other humans, so they started a religious tradition. However, research showed that extreme religionism affects mental health as it creates a state of unrest by instilling a feeling of dominance. (Behere et al., 2013) The faith, seen as a hope for world peace, has not created a good result. It is not the Religion, but its followers have caused chaos because of misinterpreting Religion's right message of peace, love, and purity. At the same time, many factors affect world peace, and these causes are deep-rooted in the human mind. The intellect that lacks peace and solace



inside will likely release the same outside. Reflecting deeply, vices residing inside humans such as anger, lust, greed, attachment, ego, and sex lust — are the direct reasons that cause discord in human behavior. (Rana, 2021)

However, despite blind faith and extremists on both sides causing difficulties, most uneasiness is due to popular media and the perception of the masses. Many scientists are happy to proclaim their religious beliefs, and many religious people and organizations support scientific endeavors. Influence has flowed in both directions, and their interactions have shaped both fields. As we try to assign either credit or blame, we need to appreciate both Science and Religion's roles in the growth of civilization. (Anusha, 2020) Changing how actors think in global challenges (conflicts and antagonism) is crucial for strengthening peace and dialogue. The motive of better education also justified the introduction of confessional instruction in schools. However, religious education has not reduced prejudices against members of other nations, ethnicities, and religions.

Moreover, no aspect of marginalization, discrimination, and violence (equality and equity) in the contemporary world has not decreased. Religion used to perform and serve the victorious antagonistic and violent ideal. Some even associate Religion with the human biological urge to maintain social cohesion and order. Therefore, religious peace-building should start from itself and fundamentalism in their communities. Attacks on other fundamentalisms outside their Religion further provoke the tamed conflicts and create a peace stalemate and negative peace. A critical guideline for believers or peacebuilders is to bring faith to the forefront of justice, truth, reconciliation, non-violence, and active advocacy for positive societal change because of the unquestioning belief that this is the essence of God's word for humanity. The task of religious communities is to eradicate the seeds of evil accumulated in clerical, ethnic, and national hegemonic wars and post-war hybrid conflicts.

We will not know whether Religion as a belief in God will continue to be essential or decrease in the following stages of evolution, we will not know. Time will tell. Time will tell if some other instrument will replace Religion. However, modern natural Science studies the rough, material world as if its laws do not apply to the spiritual world. However, most of the issues civilization is facing as a whole lie precisely in the spiritual sphere. In all probability, Science cannot deal with it alone. The material world has already been studied quite well by Science. However, the spiritual world does not enter its competence sphere. The mentioned fact is an argument for restricting ironically-minded theorists. At the same time, Religion influences morals and values through multiple pathways. It shapes how people think about and respond to the world, fosters church attendance and prayer habits, and provides social connections. In a 2019 survey, 44% of Americans and 45% of people across 34 nations said that belief in God is necessary "to be moral and have good values." So, what happens to a person's morality and values when they lose faith? After leaving Religion, religious donees emphasize each of the five moral foundations, though less so than the consistently religious ones. (Schwadel and Hardy, 2021) People's thoughts on whether belief in God is necessary to be moral vary by economic development, education, and age. Respondents in nations with lower gross domestic product are more likely to say that believing in God is necessary to be moral and have good values. In other words, there is an inverse relationship between GDP per capita and the percentage of the public that draws this connection between belief in God and morality. Statistical analysis shows a strong inverse correlation, with a coefficient of -0.86. (Pew Research Center, 2020)



However, most importantly, it is a fact that all world religions have the same moral values. Thus, values to make progress towards facing and generating global issues.

Contemporary research addresses mainly Religion and violence. However, we should start the other way around and look first at human violence to investigate religious potentials to strengthen the case for non-violence. Contributions that take human violence as its starting point may engage with it from a biological, anthropological, psychological, or historical perspective. Regarding non-violence and Religion, a key example is Mohandas Gandhi, whose concept of satyagraha was influenced by his Hindu tradition but also drew on Jainism, Christianity, and Islam. Gandhi's thinking contributed to interreligious dialogue, its relation to gender, its relevance for today's world, and its limits.

Much of the developed world stands surprised that many countries have not been overtly critical of Russia. In University World News, Peter Gluckman (2022) addressed reasons for such positions. However, he stated that one is crucial. Western responses demonstrate a patronizing attitude: a conflict in Europe is perceived as more significant than elsewhere, such as the many other conflicts in Africa, Asia, the Middle East, and Central America. He argued that Science is also placed in a similar light within the perception magnified in the rise of the call to "decolonize science." This phrasing is subject to much politicizing and misinterpretation, indicating that Science must be available and performed by and with all societies if it is to be a global good. Thus, Science is a global language not owned by any culture or society, even if some misuse it. As the world enters a more fractured geopolitical framework, Science must work hard to build and maintain the global framework rather than get caught in extreme nationalism. Scientists are citizens of their countries and thus have obligations as citizens. He noted that the dilemma is that we would like Science to be immune from real political issues, but it cannot be. Science has always had a political dimension, and modern warfare reflects the misuse of Science and technology for destructive rather than constructive purposes. So, acceptance of pragmatic approaches is needed. It is inherently apparent that there have always been some boundaries to sharing knowledge related to defense and security technologies. Nevertheless, with that clear understanding and proviso, scientific relationships have generally not been used as a political weapon. Scientific associations between countries such as the USA and China have increasingly become a political focus, with even non-sensitive scientific relationships being questioned. (Gluckman, 2022) Various institutions and countries have applied broad and untargeted scientific sanctions in response to the war in Ukraine. He noted that these blunt tools would hurt Science over the long term, but it is not clear they have effects as sanctions. The devastation to the science and educational infrastructure in many war-torn countries is enormous. Many such regions were also subject to COVID-19 lockdowns. It means that education and research have been disrupted. Moreover, before the pandemic, rates of compromised youth mental health had doubled in the prior decade in many countries for complex reasons. Besides, existential issues— climate change, water and food insecurity, the refugee crisis, pandemic recurrences, social unrest and loss of social cohesion, and rising rates of loss of mental well-being are ongoing matters. All of these seem almost inevitable, Gluckman concluded. (Gluckman, 2022)

Science and Religion are relatively distinct, independent, and closed systems of ideas, beliefs, and practices. However, "simultaneously, they satisfy different human needs: the first — is the need for rational knowledge, and the second — is non-cognitive needs (for the ultimate meaning of life, consolation, and salvation." (Susnjic,

1987) However, the collective values between Science and Technology, whose development can contribute to the common humanization of the species, are needed. Moreover, social and scientific evolution will already put the differences in place without needing a violent "harmonization" of worldviews. The quality of the interaction between Science and Religion depends primarily on the participant's (theologians and scientists) activity in constructive dialogue, especially regarding global issues and human security.

To date, climate change is not just an environmental challenge; it is increasingly evident that it is one of our time's most pressing political and security issues. The impacts of climate change, such as more frequent natural disasters, long-term changes in precipitation and temperature, coral bleaching, and sea-level rise, can combine with other factors to increase the risk, prevalence, duration, or intensity of violent conflict. These impacts of climate change on international peace and security are already playing out and are projected to increase. According to the Intergovernmental Panel on Climate Change (IPCC), the additional pressures brought by climate change will increase vulnerability and the risk of violent intra-state conflict, especially in places characterized by a history of conflict, marginalization and exclusion, and weak governance. While earlier research in this field focused on whether or not there was a link between climate change, peace, and security, research is now pivoting, arguably more usefully for programming purposes, towards more systemic understandings of climate-fragility risk dynamics. The scientific focus has duly shifted from questions of if to when and how those pressures overwhelm States and societies and contribute to conflict and fragility. There is now a consensus that the relationship between climate change and conflict is, as with all other potential drivers of conflict, multifaceted and context-dependent. No determinist golden thread links climate change to increased conflict and fragility. It is also probabilistic and comes with no counterfactuals, so we can never prove that any given conflict would not have occurred without climate change. That being the case, there is still a lot that the current research can tell us about the relationship between climate change and human security, which can help inform responses. However, climate change will mean more fragility, less peace, and less security without the proper responses. With comprehensive climate-security risk and foresight analysis to inform our understanding of how climate change interacts with social, political, economic, and environmental drivers of conflict and fragility, who is most affected, and under what circumstances, we will be better placed to make the kind of risk-informed decisions that are integral to sustaining peace in a changing climate. (Vivekananda, 2022)

Regarding religions, there is a long history of religious thinking and attention to the role of humans as stewards of the Earth and the environment. The Evangelical Environment Network, for example, is a ministry of Christian people and organizations aimed at reducing pollution and environmental degradation. The theological underpinnings for the network stem from the idea that God created Earth and humans. Therefore, God's children have a responsibility to care for his creations. This perspective is shared across several faiths. Early in President Obama's first term, the White House Office of Faith-Based Initiatives established a task force for religious organizations to address the effects of climate change on the environment and the American population. In June 2015, Pope Francis issued an encyclical urging Catholics and all people on Earth to focus on various environmental issues and problems, including pollution, climate change, biodiversity, and global inequality of ecological systems. However, Previous Pew Research Center studies have found only a modest effect of Religion on attitudes about environmental protection. For example, a 2010 Pew Research Center telephone



survey of US adults found that 81% of all adults, including solid majorities of all major religious traditions, favored "stronger laws and regulations to protect the environment," while 14% opposed them. While 47% of those who attend worship services at least once or twice a month said their clergy speak out on the environment, few adults described Religion's influence as most important in shaping their thinking on environmental protection. Just 6% of US adults in the 2010 survey said religious beliefs have had the biggest influence on what they think about "tougher laws to protect the environment." More said the biggest influence on their views had been education (28%), the media (24%), personal experience (18%), or something else (11%). Another 6% said friends or family had the biggest influence on their views. Concerning people's beliefs about climate change, the religiously unaffiliated, not those who identify with a religious tradition, are particularly likely to say the Earth is warming due to human activity. (Pew Research Center, 2015)

### **1.2. Religion, Non-violence, and Dissent to Global Antagonism**

As a form of social consciousness, Religion represents "a belief system in which the central place is a supernatural being, spirit or omnipotent force - in monotheistic religions God, in polytheistic religions more various deities or supernatural forces. In most Religions, God, or gods, is also the creator of the world and the one who determines the general events and fate of the world and judges the limits of good and evil. Religions are connected with their moral code and firm ritual laws, sometimes with cultic worship whose rules and implementation are taken care of by spiritual religious leaders and their subordinate priests. With this, we can include all historical – non-institutionalized and institutionalized – forms of it, from totemism through polytheism and pantheism to the monotheistic religions of today. It should not be overlooked that despite the high moral principles invoked by institutionalized religions, in practice, it is precisely the believers - given that they are the most represented in the population and policymakers - who most often violate them by participating in thievery, murder, adultery, nationalism, chauvinism, wars, and to everything that God strictly forbade them. It is not the principles themselves that are at stake here, but their violators and "users," regardless of whether they are believers. In that case, neither the faith nor the religious stand out from the rest of the population in anything exceptional, except for the faith whose confirmation they find in itself. (Babic, 2015)

However, does Religion motivate and intensify nationalism, or does Religion moderate and even suppress nationalism? Religious sentiments mobilize people more rapidly than other identities. The ideologies of religious superiority intertwine with intensely dominant national perceptions, especially in SouthEast Europe, the Balkans, and post-Yughoslav countries. This entanglement is the groundwork for despondency and a hostile peace climate. Current clerical and ethnopolitical policies lead further away from conflict transformation, directing toward the renewal of monotheistic spirituality, cognition, and violence. Political involvement affects "authentic" Religion. We should engage in all-inclusive theological and consensus approaches to demonstrate that religions are peace-building agencies, retrieving and revitalizing authentic morality criteria. (Hadzic, 2023) "Six kinds of relationships between nationalism and religion are critically reviewed: nationalism as a modern religion in competition with traditional religions; religious origins of the "Chosen People" as the mythomoteur of nationalism; religious exclusion as nation-building; religious influences on national policies; the influence of religious observance on national identification; and religiously based "civilizations" transcending nationalisms. Western Christian experience with nationalism is not generalizable due to the institutional

autonomy and supranational organization of the Catholic Church. Western European nationalisms were premised on religious sectarian homogeneity, and the homogenous "confessional state" served as the template of European nation-states.

Furthermore, the late medieval eradication of Muslims and Jews across Western Europe prefigured sectarian and ethnonational purges of the following centuries. Finally, different configurations of Religion and nationalism depend on two critical conditions: the degree to which the dominant religious tradition is doctrinally super ethnic and institutionally transnational and the religious identity of the main adversary in the constitutive conflict that culminated in national statehood. The crises of Marxism and liberalism provide the context for the present resurgence of Religion and nationalism." (Akturk, 2022)

Nationalism initiates and homogenizes the national masses with narratives regarding the threat to national domains or injustices. At the same time, the current large migrations caused by the Ukrainian-Russian war exposed some documented confirmations of racism and xenophobia. Consequently, it is specifically related to (still) ongoing Middle Eastern and African migrant crisis. Unequal treatment of "non-Europeans" is demonstrated based on race, ethnicity, nation, and Religion. (CBC, 2022) Hence, racial discrimination can take many forms. It often denies some basic principles of equality by inciting ethnic or religious hatred. Violent behavior is also visible as a way of achieving one's goals or showing one's views on the one hand, while on the other hand, there is the concept of human rights and demands for their respect. These conflicts are the first in a series of non-violent challenges that need to be addressed through the education system. Growing consumerism and pollution are also visible, while on the other hand, there is an effort to ensure sustainable development for the countries. As a result of globalization and the need for labor in a demographically aging Europe, the number of immigrants will grow. Research on migration showed increased immigration increases racism and xenophobia and creates fertile ground for integral nationalism. Thus, the increase in immigration and the rise of racism often go hand in hand. Political will, or the lack of it, is a fundamental issue that can make the difference between effective interventions to tackle racism and xenophobia or the continued exposure of immigrants and refugees to its effects. (ILO, 2021) However, the desire to eradicate racism with bans and punishments is often counterproductive because what is forbidden always provokes the need to resist. The 2015 European migrant crisis and Latin American insurgency have parallels and adverse global consequences. In addition, Venezuela's political and economic implosion has become a significant issue for much of Latin America. Therefore, regional governments should seek common ground and coordinate their efforts with the EU's International Contact Group to negotiate a negotiated transition. (International Crisis Group, 2019)

The COVID-19 pandemic has aggravated the situation and endangered immigrants seeking security. Impotent treatment of racism is astounding in a scientifically enlightened time. It appeals to the powerless, contemporary concept of human rights, compassion for those affected, and the religious commandment of the love of one's neighbor, although all monotheistic religions in some form dispute other religions at their core. With the challenges of today and growing global influence, uncertain futures, economic difficulties, unemployment, inflation, terrorism, religious and cultural migration issues, and climate change, the radical right is using fears and anxiety to mobilize dissenters and attract the masses. From these indications, today, multiculturalism (including interreligious dialogue) is regarded in the light of internal legal and political dynamics, peace and





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conflict, and courses of adapting EU structures. (Hadzic, 2022) Moreover, the future requires a willingness to uncover a balance between reflecting history and institutional conditions.

If, in the hermeneutic key of liberation theology, we recognize the critical position of people experiencing poverty as an exact starting point for the practice and interpretation of faith, are they not others (from other nations or foreigners/refugees) sent to us as an opportunity to live faith? "It is an opportunity for help, but even more an opportunity to "change your mind," to change yourself, and see the violence that we as believers are obliged to eliminate. The shared vision of non-violent resistance and liberation theology is a sweeping change in social relations. Liberation theology offers the analytical tool for decoding violence that seems normal; we know the action strategy from the theory and practice of non-violent actions. The analytical sharpness of liberation theology liberates non-violent action from the illusion of developmental assistance to the underdeveloped traces of dependency theory. In non-violent action, we understand liberation as establishing justice or restoring harmony destroyed by structural violence. The points of contact of non-violent strategy and liberation theology are recognized as the context of repression in which non-violent resistance usually arose, the standard theological tradition of prophetic theology, the centrality of the value of justice, the integrity of liberation, and the importance of voluntary/solidarity poverty for ending social injustice. Liberation theology offers a salutary critique of depoliticized non-violence and privatized faith to recognize that neutrality in unjust relations is partiality for those who perpetrate or support injustice. From the perspective of liberation theology, support for non-violent action represents the insight that non-violence that does not ask about power relations remains powerless to change the power imbalance as a source of structural violence. Equally, non-violent action indicates that the radical practice of liberation must never forget the human dignity of every person, including the opponent. The practice of non-violent resistance can withstand the tension between combativeness for liberation and respect for the opponent, as shown by numerous examples of non-violent actions throughout history until today." (Raffai, 2017) When speaking about human dignity, we must note Critical security studies and human security as a distinct approach to non-traditional security. Nevertheless, unfortunately, "critical" human security arguments – which privilege the individual as the referent of security analysis and seek to influence policy have not significantly affected critical security studies and their practical sociopolitical approach.

An adversary process of disintegration occurs in parallel with integration and globalization. It further distinguishes between globalization as an objective historical process and globalism as adverse domination. In order to reverse the resistance against globalization, active policies are required in opposite directions: strengthening democracy above the level of the nation-state and investing efforts in local economic development. Globalization can be regulated through international agencies, although it cannot be sufficiently democratic. Globalization causes the weakness of national borders, restriction of state domination of information stream and traditional borders, and broadcast of democratic values by new communication instrumentals that stabilize democracy to favorite aim and success method in people's minds. However, globalization strengthens democratization and political, cultural, and social transformation. World citizenship necessarily presupposes creating a new political identity, and cosmopolitanism must show how this identity can be achieved without a democratic deficit or a bureaucratic-oligarchic plethora. It is essential to build a globalization theory by understanding what is arising in various spheres separately. The world cannot be

governed based on several abstract ideological principles such as liberalization, privatization, and monetarism - insofar as the hegemonism policies' philosophy. After a certain level of development, the Soviet Union could no longer be successfully managed from one center, becoming even less powerful globally. The consequences of centralism are rough, inadequate, belated solutions that do not consider the specifics (historical, cultural, sociopolitical, economic, psychological) of regions (Balkans, Latin America, Muslim World) and any particular nation-state. Each of these must have a different development strategy. Events like the Arab Spring should advance democratization in non-democratic regions because freedom, equality, and justice are common values between people that are hidden in a democratic nature. (Hadzic, 2021)

## **CONCLUSION**

The normative action of mutual understanding and the interaction and cooperation between Science and Religion depends primarily on the participants (non-politized theologians and scientists) in constructive dialogue, particularly regarding global issues. Conflicting narratives between Science and Religion are an opportunity for joint learning and contribution to a better world and a compassionate culture. Therefore, the leading ideas of the discourse across borders are the promotion of synergy between sciences and religions and cooperation between nations in promoting a compassionate society – an empathetic civilization. Non-violent dissent to global challenges should be involved in changing the power imbalance as a source of structural violence. However, liberation must focus on social justice, sociopolitical stability, and critical human security. Thus, the dignity of human beings. In facing global challenges, Science and Religion must have diplomatic value by promoting mutual understanding and using a common language through collaboration. Religions must be the chief instrument for establishing world order and tranquillity amongst all people. Religions often become the tool and source of antagonism and strife, but divine Religion, at its core, can not generate conflict, disagreement, and critical human insecurity. However, the absence of theological life, i.e., Religions, should not be preferred. Religions, in essence, must be outside any (geo)political or national influence. At the same time, the more significant the force of declining Science, the more unfortunate outcomes. Moreover, spiritual and scientific truths required for a unique and complete transformation in social consciousness and affinities became essential to humanity's order and harmony.

Understanding both scientific explanations and religious doctrines is crucial. Both epistemologies can sincerely obtain consensus for human well-being. Scientifically, through study, we gather evidence from the natural world to find explanations for various phenomena. Understanding religious faith, we gather spiritual evidence and revelation to find explanations for spiritual truths. Religious traditions and Science, strengthened by global non-religious spiritualism as the valuable means of general spiritual growth, should assert a culture of peace and dialogue for transnational challenges. However, material science and theology are not explicitly formative to growing radical nationalism, racism, conflicts, hegemonism, destruction of the Earth, and socioeconomic inequality. In particular, the healthy strategic union between Science and Religion enforced by ethical and constructive politics can support and enhance the resolution of global issues and antagonistic practices. Such a normative-formative framework should ensure that knowledge is developed to advance human, social, economic, and environmental goals according to the moral principles of each Religion. Historically, the



relationship between Science and Religion has recently ranged from conflict to hostility. However, harmony and alliance is the only purposeful value in facing global challenges.

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