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Social and cultural challenges and their solution

# Challenges to state survival

Religious fundamentalism is an unwanted or uncritical attachment to the old and ancient religious writings. It focuses on what has happened in the past and what is in the coming world, given the writings or teachings of any particular religion as a ritualistic guide. It characterizes the aspect of fundamentalism, among major religions of the world. Although the preachers of major religions have stood out in support of changes and modifications, fundamentalists have throughout disregarded these exercises and have focused on the historical and primary teachings of the religions. The modern interpreters of religion claim that there is a wide relaxation in the historical, literal, metamorphic and anagogical interpretation of religion, in light of the social changes in the present world. As an ideology, fundamentalism is the selective interpretation of religious doctrines. Monroe and Kredie stated that fundamentalism has become a political force and is being presented as the retreat from reality and as a rational reaction against modernity (Monroe and Kreidie). Similar is the issue with Islamic fundamentalism, it attracts the attention of masses because it hits the basic identity and provides the foundation for daily living. In contrast to the fundamentalist aspect in other religion, it stands different because its proponents have undoubtedly used violent means for its propagation.

Another important social challenge is the fight over ethnic identities. Even in the post-cold war era, this form of cleansing is the most general form of conflict. Harff writes that ethnic conflict is the episode of sustained violence in which ethnic or communal minorities challenge governments to seek changes in their status (Harff). This is the most talked-about the reason for ethnic violence throughout the world. Some also believe that ethnic violence erupts over scarce resources. For example, the major reason for ethnic cleansing in the African region is limited resources. People fight over resources just to replenish their desire. In recent times, there have been many incidences of the ethnic conflict. For example, the ethnic conflict in Somalia, Kurdish ethnic cleansing in Syria and Iraq and the guerilla wars in El Salvador. The European and some most developed countries have also faced such instances in their history or the recent past. For example, the ethnic rifts in North Ireland, etc.

The ‘failed state’ is another challenge which risks the opportunities of masses in the world. The failed state is one which loses its grip over its ideological facets. Somalia, Afghanistan, Iraq Syria and some Central African Republic are the examples of this. These failed states just not threaten the life and social stability of its people, rather it threatens a regional pattern also. The international community sees this as a global risk. Some conflict experts argue that since some countries have large territory under their jurisdiction, therefore with time they lose control of distant areas, those factors from that areas then gradually start expanding their control toward the center. In doing this a major conflict normally evolves.

# Possible solutions for the future

The major cause of Islamic fundamentalism as argued by Monroe and Kredie is the vacuum created by the demolition of communism in Europe. They also argue that the Arab regimes have failed to propagate the pure essence of the Islamic revelations, therefore, fundamentalism has propagated more in Islam compared to other religions. Social issues and economic inequalities among the Islamic countries are also another imported cause of Islamic fundamentalism. Considering these bases for propagation of Islamic fundamentalism, the solutions appear more practical and easy to work on. The first and the foremost way to address the issue of Islamic fundamentalism is to compact the distance between the followers of this religion and the voices which denounces fundamentalist interpretation of this religion. Arab countries can also share this responsibility since their ancestors have been among the perpetrators of Islam. Finally, lowering the economic disparities and bridging the social differences is the duty of the political governments at a place in the Islamic world.

Limiting and gradually halting ethnic violence must be the next priority. Some social analysts believe that ethnic violence is the gravest threat to humanity. They believe that killing any person for the reason of just his or association with any particular group is the worst that could have ever done on the face of the earth. To curb this menace, the world should have to first accept the fact that dynamism is not achievable in each instance. Another way of limiting ethnic violence is social autonomy. If people are free to decide the social and cultural pattern for themselves, they will never become hostile to another community near them. Lastly, the just division of the borderlands. The national boundaries should be chalked out in line with the natural habitat of the natural communities. This can be complemented with self- governance.

The challenge of the failed state needs particular attention. Harff writes that to dwell the perception of the filed state, each state needs to reprioritize things (Harff). This assessment of the state objective remains critical in assessing the goals of some distant groups. It also offers the opportunity to reconsider the intuitional capacity of critical institutions of the state. Some analysts argue that a failed state is the only cause of the menace of fundamentalism, terrorism, and ethnic violence. They believe that once a state becomes strong enough to stand against such challenges, it is from where a regional and international peace is achievable.

Works Cited:

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