Impacts of Religious Tensions; Special Reference to Sri Lanka

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Abstract

Religion is an organized collection of beliefs, cultural systems and world views, relate humanity to an order of existence. It plays important role in the world. Peace is the key concept of a religion should be promoted. In the level of extremist, religions damaged the values and measures of peace. Religious tensions consider as a fanaticism, radicalism and fundamentalism. By promoting religious tensions, it happens to start negative effects of mis understanding, mutual respect and listening to other opinions. When consider about the last decade in Sri Lanka, Buddhist extremists as Muslim extremists. After three decades of ethnic conflict people had a victim mind set in their views and religious tensions came as civil society groups to fulfil the vacuum gap. In each of agendas root is a third party as political parties, NGOs, or multinational organizations.

Introduction

After 2009, the time of post war period Sri Lankan Sinhalese had an ideology of victory and they started it to apply all the issues in the country. As well as Tamils had a defeated ideology in ethnicity. People who need to promote Sinhala Buddhist ideology it was a better time period to maintain the thoughts and feelings. As a multi ethnical multi religious country people have to respect each and every other as Sri Lankans. All resent religious tensions in Sri Lanka were started in post conflict period in the country. The main achievement is to damage the unity and interfaith of the country and damage the mutual understanding and mutual respect as well as intra cooperation. Most of the religious tensions are participate to maintain political parties or political visions as their roots in the country to get more advantage for politicians.

Methods

In this research both qualitative and quantitative data will be used to analysed. The data will be collected through secondary data sources. The secondary data will be collected through books, websites, research articles, online magazines and interviews given by resource persons as well as other scholarly

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writings. The data will be analyzed using previous reports and documents which have been published relevant to this study.

Results & Discussion

Religion has four basic functions in politics, society and conflict: To provide a value-laden worldview; to supply rules and standards of behavior based on that worldview; to organize adherents through institutions; and to legitimate actors, actions and institutions. Although these functions have remained constant for most of recorded history, the nature of religious worldviews have changed over time. The magnitude and extent of their impact on intra-state conflicts vary according to their social context. Modern phenomena have much affected the nexus between religion and society. Ethnic issues, especially national self-determination, have become intertwined with religious issues. Democratization has provided a new environment in which religious movements must find their place. Fundamentalist demands for a return to first sources as a way of life are, to a great extent, a reaction to two modern phenomena: serious social dislocations caused by modernization and societies in which secular ideologies now fill the social functions which were once the purview of religion.

Consider about the situation in Sri Lanka to archive sustainable development goals in the society we have to change the mind set of people. By building a discussion between main religious groups and make a dialogue between them. Identify the key issues and address them as a government. Formulate a proper education system encourage the secular education. By formulating a common mechanism to fight against all sorts of religious and ethnics. By introducing new amendments to the constitution to make it more secular. People have to improve the ideology as we all are Sri Lankans.

Conclusion

A related challenge is that most interfaith measures to promote peace and reconciliation are seldom documented, much less evaluated. As a result, the persistent and patient support provided to high-level policy initiatives goes unrecorded, with other organizations often quick to take the credit. A number of today's most successful arms control and peace-building norms are the fruit of interfaith dialogue, even if this is not always acknowledged. This gap could be bridged, however, by developing the partnership with educational institutions and undertaking robust monitoring and evaluation. This way, interfaith groups could better understand what aspects of the peace architecture are working, and which activities to discard.

Finally, religious groups and the interfaith community could usefully get more proactive about peace-making. This will require leaving the safe zone of like-

minded religious organizations and engaging more fulsomely with international agencies and the business community. Religious leaders should also become more literate with new technologies, not least social media, finding ways to promote positive values both on- and offline. And successful instances of interfaith cooperation - including through powerful networks like religion for peace - need to be better marketed. This is because signals and symbols of collective action across religious divides are needed more than ever in our disorderly and fractured world.

Keywords: Religious Tensions, Peace, Ideology, Ethnic Issues

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