



RESEARCH PAPER

Religion in the Age of Globalization and Human Rights: Challenges and Possibilities

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ABSTRACT

Religion and globalization has turned into a durable and lithe connection whereas former is enjoying opportunities of progress and expansion in globalized world other side it seems to create resistance for second through challenging its process of fusion or amalgamation of values. In this perspective the upsurge of global human rights has become of convincing indicator of global citizenship. In 1948 International community was evolved some principles for the safeguard of human rights in the shape of Universal Declaration of human Rights. Many scholars believe that human rights is a secular concept and religious communities often had antagonistic attitude towards this concept. But there are many explanations relevance of religions to this notion. Because all religions preach the common values of truth, righteousness, peace, love and patience as well as unity of human being and mutual respect are the core principles of all religions. For this research qualitative research methodology is employed within the post-positivist paradigm and case study method is used. Descriptive, historical and exploratory approaches are used to find the answers of questions. Secondary source is used for data collection. For data analysis analytical technique is applied. This research explores the challenges and possibilities for human rights in the era of globalization in religious perspective and conclude that idea of approachment between religions and human right is conceivable as well as significant particularly in globalized world where concept of global citizenship is flourishing. Some recommendations also presented

KEYWORDS

Challenges, Globalization Possibilities, Human Rights, Religion

Introduction

Globalization states to the historic procedure, thanks to which all the people of the world more and more live in one societal unit. This involves religions in various ways(Rourke, & Boyer, 2008).Globalization has both positive and negative impacts on religion. On the one hand, it promotes religious pluralism by facilitating the spread of different religions and beliefs across borders, leading to greater tolerance and understanding among people of different faiths. The increased mobility of people and ideas has also resulted in the growth of religions. Moreover, the accessibility of religious texts and teachings through digital media has led to greater religious literacy and understanding. However, globalization also poses challenges to traditional religious practices and identities(Meyer, et al., 1997). The interconnectedness and interdependence of people and societies can lead to the erosion of traditional religious beliefs and practices as people adopt more secular or globalized values. This has also resulted in the emergence of new religious movements and practices that are more adaptable to the globalized world.

Literature review

One example of this type of literature is the book "Religions in Global Society" by Peter Beyer. In this work, Beyer argues that globalization has led to the emergence of new forms of religion that transcend traditional boundaries and identities. He identifies three types of global religions: world religions (such as Christianity, Islam, and Buddhism), globalized religions (such as Pentecostalism and Evangelicalism), and religious movements (such as New Age and Neo-Paganism). Beyer suggests that these religions are adapting to the globalized world by becoming more individualistic, experiential, and pragmatic.

Another example is the article "Religion in Globalization: A Critical Assessment" by Jan Aart Scholte. In this piece, Scholte argues that religion is often overlooked in discussions of globalization because it is seen as a private matter rather than a public one. He suggests that this is a mistake, as religion plays a significant role in shaping globalization processes. Scholte argues that religion can both promote and resist globalization, depending on the context. For example, religious fundamentalism can be a reaction to the perceived threat of globalization, while religious organizations can also play a positive role in promoting social justice and human rights.

Smart((1998) highlights the complex relationship between globalization and religious pluralism. On the one hand, globalization has facilitated the spread of religious ideas and practices across borders, leading to an increase in religious pluralism. This can be seen in the growth of transnational religious networks, such as the World Council of Churches and the Islamic Development Bank. On the other hand, globalization has also created new challenges for religious pluralism. The spread of religious fundamentalism, as mentioned earlier, is one such challenge. This phenomenon can be seen as a reaction to the perceived threat of globalization, as well as to social and economic change more broadly. Another challenge is the tension between religious and secular values in a globalized world. As societies become more interconnected, there is a growing debate about the role of religion in public life. Some argue that religion should be confined to the private sphere, while others suggest that it should have a more prominent role in shaping public policy.

Smart also highlights the importance of religious dialogue and cooperation in a globalized world. He suggests that globalization has created new opportunities for interfaith dialogue and collaboration, as well as for the exchange of religious ideas and practices. This can be seen in initiatives such as the United Nations Alliance of Civilizations and the Parliament of the World's Religions. Smart's study underscores the importance of understanding the relationship between globalization and religious pluralism. By exploring this relationship, we can gain a deeper understanding of both phenomena and their implications for society as a whole. It also highlights the need for dialogue and cooperation between religions in a globalized world, as well as for respect for religious pluralism and tolerance for diverse religious traditions.

In the study of Saunders (1998) discusses the impact of religion on migration patterns is multifaceted and can have both positive and negative consequences. While religious communities can provide migrants with support networks, job opportunities, and resources for integration, religious differences can also lead to tensions and conflicts in migrant communities and between migrants and host societies, particularly in contexts where religious minorities are perceived as a threat to dominant religious or cultural norms. This can result in social exclusion, violence, and forced displacement. To ensure that migration is a positive force for both migrants and host societies,

policymakers, religious leaders, and civil society organizations must promote religious tolerance, respect for human rights, and social cohesion.

The literature on religion and globalization is diverse and multidisciplinary, with scholars from fields such as sociology, anthropology, political science, and religious studies contributing to the discussion. This literature emphasizes the significance of religion in comprehending globalization's effects and highlights the need for a more nuanced and holistic approach to globalization research that takes into account the role of religion.

Two approaches are commonly used to study the relationship between religion and globalization. The first approach, dialogue methods and bottom-up perspectives, recognizes the importance of non-economic and non-political structures, such as religion, in globalization and acknowledges the role of religious interpretations and reactions to globalization in religious practice. The second approach analyzes the role of religion in globalization and its impacts on religion, seeking to understand how globalization is penetrating religion in a global society. Most literature on religion and globalization falls into this category.

However, it is noteworthy that much of the extensive modern literature on globalization ignores religion, with a biased refusal of attention to Islamic political activism. This absence can be explained by the predominance of financial and political concepts of globalization among witnesses who observe the phenomenon from religious traditions. Nonetheless, there are exceptions to this general rule, particularly in literature on global migration and ethnicity that pays attention to religion. Overall, studying the relationship between religion and globalization suggests two fundamental possibilities: religious reactions to globalization and religious interpretations of globalization as part of religious practice in the context of globalization; and an analysis of globalization that seeks to understand the role of religion in globalization and its impacts on religion.

Globalization

The concept of globalization has become widely used in scientific and popular discussions in recent decades, with different interpretations and meanings associated with it. Some view globalization primarily as an economic phenomenon, focusing on the integration of world markets, capital, and transnational corporations. Others broaden the scope to include media, culture, and political relations. The process of globalization is not universally seen as positive or negative, with some arguing that it leads to homogenization and domination by Western powers, while others emphasize the importance of local and global movements, networks, and organizations in shaping the world.

Interpretative theories of globalization have been proposed to explain this phenomenon, often corresponding to one of the dominant meanings of the term. These theories aim to incorporate different aspects of globalization as integral parts of the same process rather than viewing them as mutually exclusive. The local adaptations of globalized structures such as capitalism, nationalism, or media are seen as an integral part of globalization rather than a result of imperialism spreading from one region to another.

Global factors become globalized through localization or concretization throughout the world, leading to a dialogue relationship between the global and local

rather than mutual opposition. This perspective highlights the importance of cultural differences in the context of globalization and suggests that local adaptations of globalized structures are potentially universal or global. This has implications for the movement of people, ideas, information, products, and other forms across borders that do not necessarily flow in one direction but also move in reverse or between regions different from powerful Western powers. These relationships contribute to globalization in their own way and are as solid as Coca-Cola and the World Bank.

Religion and Globalization

Religion plays a complex role in globalization processes, both as a reaction to globalization and as a force that shapes its course. Understanding this relationship requires an interdisciplinary approach that combines insights from religion studies, sociology, economics, and political science (Juergensmeyer, 2003). By exploring the ways in which religion intersects with globalization, we can gain a deeper understanding of both phenomena and their implications for society as a whole.

Globalization has had a significant impact on religion, with both positive and negative outcomes. One of the most apparent impacts is the spread of religions across borders due to advancements in transportation, communication, and technology (Ganiel, 2011). This has led to the growth of new religious movements and the revitalization of traditional religions in new contexts. Cultural syncretism, the blending of religious traditions as people from diverse cultures interact, has also emerged (Kinnvall, 2004). However, globalization has challenged traditional religious authority by making it easier for individuals to access alternative sources of spiritual guidance outside traditional religious institutions, resulting in a decline in the influence of traditional religious leaders and a rise in individualized spirituality. Additionally, globalization has contributed to an increase in religious intolerance as people become more aware of religious differences, leading to conflicts between religious communities. Religious tourism has also risen as people travel to sacred sites worldwide to deepen their spiritual practice or learn about different religions, resulting in the commercialization of religion. Overall, globalization's impact on religion is complex and multifaceted, requiring sensitivity, respect, and understanding for different religions and cultural traditions.

Religious Perspectives on Globalization

Many globalization religious analysts see globalization as a process that is effectively homogenizing, economic, and imperialistic. They have a political, economic and cultural people perception, assessing globalization reaching from a frightening challenge to the demonstration of evil in our world. In many ways, globalization in this division of studies is a term that substitutes what has been suppressed as a capitalist system or related terms. As a result, globalization produces violence and the unfair repression of most people around the world. This frightens native and local cultures (Appadurai, 1996) and makes a particularly heavy trouble for women. This is the core reason for the deprivation of the international and national environment, again to the impairment of the mass of demoted humankind. These perception centered on theology are not limited to representatives of a specific religious custom. For example, Muslims, Jews, Christians, Buddhists and people who express of indigenous beliefs all agree on a critical judgment of globalization. And far from a typical religious point of view, such cases are quite common in literature, regardless of whichever they are recognized as religious or not. Among other outcomes, they suggest that religious

feelings and religion are the organization of globalization, dissimilar, that religion and globalization are primarily immeasurable.

One more portion of religiously enthused literature and temporal studies, although it often shares many negative judgments, observes a much closer association between them. As notable earlier, these viewers almost always discuss the varied associations of globalization, notably the dialogical and inverse viewpoints (Twiss, 2018). The predictions for religious insiders are not essentially limited by the opposition. Some theological-oriented writers discuss that religion plays a vital role in manipulating globalization. That the undesirable impacts of globalization emphasize the requirement for a positive global moral value that religions can propose. Hans Küng's struggle in this direction are feasibly the most recognized. For him, not only the whole world involves a channeling international ethics, but the expansion of ethical affairs and dialogue between world religions are the key to the development of this ethics. This combination directs a negotiation understanding of globalization, which Küng assigns with several other authors. Here it indicates to religion: the capability of a globalized whole varies on the involvement of religion, but this contribution involves many limited religions that manage to realize each other in an assured relationship. Unity and multiplicity are a fundamental part of the globe. This fundamental supposition of Kyung's worldwide ethical project underscores the general appearances of how contributions to the argument on globalization, which do not overlook religion, pursued to understand its impact in the method: as a significant characteristic of globalization, reflecting the features active strain between globalization and indigenous society between heterogeneity and homogeneity and, between particular and universal.

Religion in a Globalizing World

The prospects for globalization targeted at involving religion have respective directions, the most main of which are undoubtedly the following.

Some theories evaluate religion as a multinational or global institution, the numerous appearances of which function largely independently of political and economic structures which connect different areas of the world in a way (Haynes, 2014) that is like world trade, international relationships, the media, sports, , Media, communications and tourism (Espín et al., 2013). A 2nd, but interrelated, emphasis is the effects of religious methods on stating identity and the desire for insertion in international society, particularly among less significant as well as demoted groups (Levitt, 2001). It is in this circumstance that religious-political movements, comprising the alleged fundamentalisms, attract attention. The third approach goes even additional, trying to display how the arrangement, reform, as well as distribution of faiths were an internal aspect of globalization in itself. From this point of view, what we now see as the prominent distinctive types of religion and even an archetypal interpretation of religion are themselves the results and replications of the ancient procedure of globalization. Though these three regions are not equally exclusive, they can be counted individually for appearance purposes. Each of them has a faintly different theoretical orientation, and leans to focus on diverse realistic indications of religion in our world.

Religion, Globalization and Human Status

More than only some concepts of globalization bond with what can be called its ideal dimension, namely, how it models how people classify the nature and object of the

world and their place in it. This is, since such matters of absolute interest or determination often act as crucial characteristics of a religion, this ideal dimension can also be unstated as its religious dimension, without essentially mentioning to the role of remaining traditions and religious institutions are contained (Chidester, 1996). An evaluation of this aspect of globalization can be allocated depending on whether it is identified as a positive or negative element, and the union or diversity of ideas prevails.

Positive and unitary explanations are available in various versions. There are still those who see globalization as the predictable movement of the world proceeded for a future of material prosperity, political democracy, and even greater technological progress, absolutely distributed among all people. Many others share such standards as equality and the inclusion of all people in the profits of a global society, feasibly under the supports of worldwide human rights; but they believe that at least human society has a long way to go before it becomes possible, and that certain characteristics of globalization delay their realization. Several positions centered on established religion fall into this classification, for example, the already examined global ethical project led by Hans Küng (1998) or the Justice, Peace, and Integrity of Creativity program of the World Council of Churches. As a rule, these and other examples reflect those values such as equality between people, religions, classes, and gender is undeniable. With equal evidence, they demonstrate greater environmental sensitivity and value the natural environment. This category also involves social-scientific approaches that emphasize the global numerousness of idealized models, in particular models of advancing economy, a nation-state, education, legal arrangements, the media, art and culture. But negative views share most of these properties but refuse the idea that none of these events can have a positive result. Occasionally they take social preferences that reject the world, request for a way out of the globalized world. Ironically, it is likely that these visions often support the type of egalitarian values typical of positive versions but insist that this is possible only in a single society - and, as a rule, quite a bit. Some units of environmental movements and a revert to nature demonstrate this prospect. In many ways, they are mirror imageries of global society and, in this respect, indicate it. On the other part, there are variations from unitary globalization that persist on the exclusive value of a given culture or society. Some so-called fundamentalistic visions fall into this class, but it should be emphasized that they are relatively rare.

A pluralist vision of the world is a collection of unitary systems in which more concentration is paid to the difference or inflexibility of different worldviews (Haynes, 2006). The clash of civilizations model, renowned by Samuel Huntington, is a demonstrative of the negative version based on the idea - not to say perfect - that quasi-significant civilizations with certain characteristics rationally exist before a globalized framework which they could understand (Shulman, 1998). Positive pluralistic perceptions, on the other hand, are even modest variations of unitary diversity: the value of pluralistic and egalitarian presence is simply further emphasized here.

Priority of Human Rights

The UN Human Rights Concept is in line with its principles and specifications are some priorities over challenging considerations. Universal For example, the Declaration of Human Rights associates human rights to "Highest aspiration" of people and announces "Common standard" for all. The discussion on whether universal human rights should be applied in a culturally varied world has been ongoing for many decades(McCorquodale & Fairbrother,1999). While some claim that cultural values should be considered when employing human rights, others believe that human rights are universal and should not be compromised for cultural reasons. The argument for

cultural relativism proposes that cultural values and practices should be appreciated and taken into account when applying human rights because culture is a vital part of human identity.

Though, supporters of universal human rights claim that certain cultural practices and beliefs can disrupt fundamental human rights, such as the right to life, freedom, and security of individual. The challenge is finding a balance between respecting cultural variances and defending human rights (Meyer & Geschiere, 1999). In some cases, cultural practices may clash with human rights standards, such as child marriage, while in other cases, traditional types of dispute resolution may be consistent with human rights criteria (Robertson, 1992). To guarantee that fundamental human rights standards are not compromised, a nuanced approach is prerequisite that takes into account the particular background and circumstances of each situation (Pieterse, 2019). By endorsing alternative cultural values that are consistent with human rights principles, all persons can enjoy their fundamental human rights, irrespective of their cultural background.

A large number of cultures of the world, particularly those allied with major religions and philosophies such as Islam, Christianity, Judaism, Buddhism and Confucianism is olden, prevalent and deeply rooted in life, beliefs and the values of a large majority of the people. It is usually stated that these philosophies and religions can buttress human rights, but there is doubtless that few human rights models may clash with certain religious obligations or philosophy (Juviler & Gustafson, 2016). To the point that these beliefs support those who grasp them. The most essential causes for action, it is not clear why they should give way human rights criteria in case of clash. This question is about a potential clash between human rights principles and philosophies or religions were at the essential of human rights approach from the very start (Coleman, 2000). During the promotion of the Universal Declaration, the UNESCO (United Nations Scientific and Cultural Organization) and United Nations Economic assumed a review of the hypothetical difficulties of such a plan. Jacques Maritain claimed that compromise on human rights would be impossible due to the variety of philosophies around the globe. Maritain could defend a notion based on his philosophy that he has to be true, but he cannot suppose that global unanimity on this rationale (MacEwen, 2017). There may be consensus on this were human rights, but not because of these rights (Martin, 2002). Other philosophies can define human rights in distinct style, but they can their descriptions on borders and affairs are well classified among human rights (Castles, 2002). He alerted that trying to attain globalization unanimity on human rights can leash to a permitted but diverse philosophy can be barriers to implementation principles (Aslan, 2010). The question arises: the preference that human rights converse provides to human rights over other values is an entirely effective value. The idea of confronting it was called into question by the newly established idea of center dialogue on human rights.

Calling the Internal Discussion

The idea of “internal Discussion” does not unswervingly question the universal application of

human rights, but ultimately emphasizes that the idea and practice of human rights should be extended through negotiation internal to cultures (Mani, 2012). For example, according to the article 20 of the Constitution of the Islamic Republic of Iran ensures that all citizens enjoy all basic rights on an equal footing “in accordance with Islamic criteria”. On the notion of the universality of human rights, Muslims can,

however, retort. Asserting that to adhere to the principles of human rights, they must do so "in accordance with Islamic criteria". If not, this would mean a refusal of their religion, which the international human rights community cannot practically demand, exclusively since of the Universal Declaration (Article 18) assures their right to liberty of religion.

Conclusion

Regardless of continual differences, rapprochement of religion and human rights is not a dream, but a legitimate hope (Stewart, 2006). Theological and ideological homogenization will not be comprised. The very possibilities of achievement as a universal ideology vary on its secularism and rationality (Ottuh, 2020). No one can suppose a quite secure unification or cooperation between religious organizations and human rights organizations. 1998 - The Year of Human Rights - achieves that even Western religions still do not like human rights ideology also consider that the human rights movement is unenthusiastic to accept any religious commitment to human rights, which claims that religion is compulsory for this idea (Cone, 1986). Nonetheless, we can make too many of these differences. Whether from the point of view of religion or human rights, people often point out their variations, not common features. Therefore, it is key to acknowledge and verify that both worlds have a mutual commitment to the ethical code, even if it is not in the source. There is a shared assurance to the economic and social agenda, even if for religion this may not be exact, but charity. Though, common activities are not yet on the prospect, and it is authoritative that selfless men and women on both sides reinforced "overlapping agendas" and joined forces. However, this will be feasible only if both communities can abandon their claim to provide a common and exclusive ideology.

Human rights might have become an idea of our time in part because we are in an era of development, economic growth, and urbanization, which in many parts of the world have assisted to undermine what religion and ethnicities have long presented to man, while they looked like problems to swift development. However, the idea of rights is not and does not obtain to be a concluded and comprehensive ideology without essentially struggling with other ideologies. Religion supports and comforts; tradition provisions; rooted development. The idea of human rights does not do this. In today's and tomorrow's world, this is promising no less than what religions and traditions have always pledged and given.

Legislatures of religion were right to reject any claim of human rights as a total ideology. Human right - cold rights - do not give warmth, belonging, accessibility, meaning, do not exclude the need for love, friendship, family, charity, kindness, devotion, holiness or compensation, and forgiveness (Bauman, 1998). But if human rights are not sufficient, they are at least necessary. Human rights are not a comprehensive substitute ideology, but rights are compulsory for the prosperity of other values, containing religion. Human rights not only defend religions, but also now serve religious ethics in cases where religion itself is sometimes inadequate. Human rights are at least a supplementary "theology" for pluralistic, urban, and secular societies. Here religions can admit, if not accept, the idea of human rights as an approval of their own values and can devote themselves to broader and deeper areas that go beyond the common denominator of human rights (Beck, 1999). Religions may to foresee, since the idea of human rights does not grant for adequate anticipation, contradictions between rights and obligations, between a person and society, between material and spirit. Although there is no harmony between laity and theology, or between traditional and modern points of view on man and the universe, there is now

a consensus that every person, between birth and death, has an unbreakable core of honor and dignity, in this consensus and in the world Bandchoff. 2008).

Recommendations

- Promote interfaith dialogue through unite nations policies that facilitate communication, cooperation and mutual learning among religious communitie.
- Promote religious tolerance and freedom through state policies that promote social cohesion and protect religious minorities rights.
- Highlight the religious teaching those adhere human rights.
- For promotion of human rights in the context of reigion in globalized era international and regional organizations should play their role along with nation states.

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