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Les Amish

Pacifiques et radicaux



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Carolyn Meyer



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L'Opinion américaine devant la guerre du Vietnam Jean-Robert Rougé, 1992

CHRISTIANISME ET PAIX

MONDIALE Dr. LI JIN WEI, 2022-05-14 Le christianisme a contribué de manière significative à la paix dans le monde à travers les organisations, le dialogue interreligieux, les déclarations communautaires, etc. Le christianisme opère dans un monde solidaire et permet aux autres de participer, créant ainsi la paix à travers le monde. Les adeptes du christianisme ont utilisé le Nouveau Testament comme guide pour passer leur vie en harmonie. En tant qu'exemple de paix, Jésus-Christ est représenté dans le Nouveau Testament comme un homme qui a promu la non-violence et a servi d'exemple de paix. Une personne doit d'abord être spirituellement calme pour exprimer ses sentiments de paix intérieure. Les principes chrétiens de non-violence, de justice, de réconciliation et de compassion se trouvent dans le Nouveau Testament. Ils peuvent le faire avec les enseignements de Jésus-Christ qui se trouvent dans le Nouveau Testament et l'Ancien Testament. Il y a beaucoup de fausses critiques de cette religion la dépeignant comme une source de violence et une religion qui parle de paix. Les enseignements de la Bible sur la non-violence, la compassion et la tolérance renforcent leur paix. Le christianisme a contribué à la paix mondiale par le biais d'organisations telles que les Nations Unies qui utilisent plusieurs programmes, notamment la consolidation de la paix dans les zones de conflit, l'éradication de la pauvreté et l'exploitation de la santé et du bien-être des enfants. Cette organisation a opéré au niveau international pour réaliser la paix et a contribué à la paix mondiale. Le christianisme peut contribuer à la paix mondiale de diverses manières. L'une de celles-ci est un partenariat avec des projets vivants. Ces programmes sont conçus pour promouvoir la paix et l'harmonie et encourager les chrétiens et les non-chrétiens à vivre en paix de manière indépendante. L'un de ces projets est l'Union européenne en Europe dirigée par des États européens pour travailler pour la sûreté et la sécurité des pays chrétiens et offre un large éventail d'éducation. Ce projet ne tente pas de fournir une réponse simple aux questions les plus difficiles de savoir si la religion est la cause du conflit et si oui, comment peut-on prévenir la violence religieuse contre l'ouverture du nouveau millénaire. Au lieu de cela, il montre les limites de traduction et le langage que nous utilisons pour traiter ces questions. Il s'agit également d'un effort modeste pour fournir des outils intelligents permettant de traiter le concept multiforme de religion dans les situations de conflit et de construire la paix au niveau mondial. Ce livre explore et analyse la relation entre la foi et le conflit sans produire une revue complète de la littérature existante qui se concentre sur ces principes ou sur la compréhension de la violence entre les systèmes idéologiques du monde. L'objectif est d'identifier les aspects religieux et les styles de traduction présentés par des chercheurs intéressés par les mêmes questions mais issus de disciplines différentes. J'espère que cet effort contribuera à l'éducation dans le secteur en pleine croissance et répondra aux vritables préoccupations et pressions des décideurs politiques et du grand public. Ceci est d'autant plus important que la communauté internationale a progressivement perdu son scepticisme mondain et a soulevé au cours des 20 dernières années la

prise de conscience des questions religieuses dans la diplomatie et les affaires transnationales voir entre autres Johnston et Sampson 1995 Johnston 2003 Thomas 2005 Hill 2013 UNFPA 2014 Mandaville et Silvestri 2015 Dans cette entreprise cependant nous devons veiller ne pas promouvoir la religion comme source de violence Une grande partie du débat actuel sur la religion et la violence antiraciste est basée sur une vision incompréhensible de la religion et de la violence religieuse et sur la façon dont cela les distingue de la violence nationale En se concentrant sur le mythe de la violence religieuse Jusqu'à nous met en garde nous empêche d'affronter la violence et les diverses situations idéologiques pratiques et symptomatiques qui mergent et se propagent sous elles

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