

## Article

# Religion and Human Rights: The New Dimensions to the Society

*Paramjit Kaur*

Associate Professor, Department of Religious Studies, Sri Guru Teg Bahadur Khalsa College, Sri Anadpur Sahib, Ropar, Punjab, India.

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## I N F O

**E-mail Id:**

paramaps2781@gmail.com

**Orcid Id:**

<https://orcid.org/0000-0003-0636-7033>

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## A B S T R A C T

There are various dimensions to the study in order to understand the religion and human rights. We need to analyse the various dimensions like religious, practical, narrative, philosophical, legal Institutional or social, emotional, phenomenological and materialistic dimensions etc. Attempts have been made to show the importance and futility of rights in the society. The greatest challenge of today is the interplay of nations and the clash of civilizations. From time immemorial, human beings have been associated with religion. Religious prophets, Gurus, saints and incarnations have played an important role in establishing human rights by teaching human beings to distinguish right and wrong through their teachings. In the light of man's interrelationship with religion and in the light of sacred religious texts, human rights can be defined under different standards of society. This study seeks to consider the different dimensions of religion and human rights, the logical and non - logical beliefs and rituals within the needs of society.

**Keywords:** Human Rights, Humanism, Dimensions, Expression, Prediction, Phenomena Significance

## Introduction

Human life is precious. Like the multifaceted forms of the universe, human life is also multifaceted and multi-coloured. A human being cannot live in a society alone. So man first started living in tribes, then from tribes came societies and with the development of societies man discovered new horizons and tried to mobilize resources to keep life safe. Social and political arrangements were needed to promote human societies and fulfill human rights. Which brought many changes in life. Due to the changes taking place in the human society, the standards of human rights towards human beings also changed. As a result, human rights began to deteriorate. Only when the differences of religion, form, color, race and caste began, did man become aware of human rights with the help of religion.

When human rights began to decline in the midst of social differences and conflicts, human beings began to demand from the states for the fulfillment of human rights in order to live. The increasing dependence of human beings on the kingdoms did not yield any meaningful results, as more secrets became autocratic and human rights disappeared. Social divisions have called into question the future of human rights, society and human development. Under such circumstances, a human being has the opportunity to understand life by taking faith in religion. With the light of knowledge of religious texts, human rights began to be realized. To understand these criteria, it would be more useful to understand the subject level of religion and human rights. The meaning of these criteria is not one-sided but multi-faceted. It is also important to know that thousands of heart-breaking scenes of human slaughter can be found

in the pages of history, such as; The bloody massacre of the Indian Ocean, the 1855 uprising in Bengal, the 1857 Indian independence revolution, the persecution in the Republic of Maldives, the bloody battles on the island of Mauritius, the Philippines, Indonesia, Malaysia, Vietnam and the Hiroshima Nagasaki. With those bloody struggles have shaken the human society from within and violated human rights. Under such circumstances, human beings began to find solutions to life through religion. Religion and human rights are fraught with thousands of recognitions and restrictions to uphold the supremacy of the international community. Understanding the religion and human rights right can shape the whole society in the form of integration.

### Significance of the Study

The significance of this study is that human society has a number of norms and restrictions. All solutions to human problems and challenges can be found by considering these dimensions, beliefs and restrictions from the perspective of religion and human rights. The message of all religions is one of love, peace and harmony, which by adopting in practical life all human rights are achieved. The establishment of human rights through religion can be a boon to society.

### Objectives of the study

In this study, some objectives have been set for the establishment of human rights through different dimensions of religion, such as;

- Exploring human rights through knowledge of different aspects of religion
- Explaining the broader view of religion on human rights
- Demonstrate the effects of religion and human rights on society
- Incorporate the concept of an ideal society into the realm of religion and human rights
- Trying to understand the problem of religion and the fulfillment of human rights from contemporary equations

### Hypothesis of the Study

The hypothesis of this study is that today the whole world is moving towards a struggle and a Cold War in the form of World War III is going on continuously. Which can be as deadly to society as never before. Religion may be able to provide world peace in order to improve such conditions and to serve human interests.

### Review of Literature

This study has been done on the basis of literary survey in which leading philosophers, thinkers, historians and jurists etc. have been cited for judging the subject such as; David also seeks help to clarify religion and the parameters of religion by quoting from Barrett's book *New Sects, cults and alternative religions*. Similarly, to understand human

rights, Pramod Mishra's book *Human rights: an introduction* has been studied. A number of research papers have been analysed for this study, which are directly or indirectly related to the field of religion and human rights.

### Discussion

Religion has played a major role in establishing social norms. Religion is eternal life. Religion existed even before the existence of life. Religion does not appear to be negative anywhere. History has shown that whenever the standards set by it are ignored, humanity is doomed. Along with the development of different societies, the standards of human life also changed and due to these alternative standards many differences arose. Religion set the standard for eliminating these divisions. In order to understand these dimensions and to analyse the contribution of religion to the establishment of human rights, it is essential to first understand religion and human rights by definition.

Many attempts have been made to define the word religion. The English word "religion" clearly derives from the Latin word "religio" this is commonly linked to one or two Latin verbs "relegare" (two bind or fasten) "relegare" to collect again to go over again In other words, religion denoted a set of moral actions specifically proper behaviour in the matter of actions directed to the gods or God.

Religion which is central to the existence of almost every society as a system comprising believes, conduct, organizational, structure and symbols, has been defined in the Random House Unabridged Dictionary as a set of beliefs concerning the cause Nature and purpose of life and the universe especially when considered as the creation of a supernatural agency. In a less analytical way and with more emphasis on human psychology Frederick Schleiermacher As defined religion "as a feeling of absolute dependence" again stressing the human response to religion, Rudolph Otto defined it "as the essence of a religious awareness, of awe, that is a unique blend of fear and fascination before the divine."

David v. Barrett placing religion in the context of human reasoning presents it as "a social contract encompassing beliefs and practices which enable people individually and collectively to make some sense of the great questions of life and death."<sup>1</sup>

Giving religion more far reaching definition "Dorothy Nelkin" calls "it a belief system that includes the idea of the existence of an external principle....That has created the world that governs it, that controls its or that intervenes in the natural course of its history."<sup>2</sup>

Attempts have been made to understand religion in terms of different beliefs, principles, ways of life and political, social and spiritual perspectives. Which also define the various parameters of human society.

In addition, to understand the parameters of religion and human rights, it is necessary to have a brief understanding of human rights;

Human rights are generally considered to be fundamental rights. These meanings are taken from situations or environments where human beings live a natural right and demand independence from the bonds imposed by society so that they can fulfill their basic rights. Different scholars have given multiple meanings to define human rights, such as;

Weston Burns H calls it "The world today has accepted the notion that all human beings are entitled to and are empowered for a dignified existence. It is a common phenomenon that human beings everywhere, demand the realisation of diverse values to ensure their individual and collective wellbeing. However these demands or rights are denied through exploitation, oppression, and persecution etc. in many countries of the world."<sup>3</sup>

L. David sills placing human rights in the context of modern concerns presents it as "Human rights gained attention at the international level following the second world war, Members of the united nations un took a pledge to the take my ears for the achievement of universal respect for and Observance of human rights and fundamental freedoms for all."<sup>4</sup> and renowned scholar Parmod Mishra After studying various definitions of religion, have come up with their own. He says; "There are various contemporary definitions of human rights, the UN defined human rights as these rights which are inherent in our state of nature and without which we cannot leave as human beings cannot leave as human beings."<sup>5</sup> Analysis of human rights makes it clear that human rights are designed to protect human dignity and protect life."

### Social Norms of Religion and Human Rights

Different analyses of religion and human rights make it clear that understanding the origins, background and development of each society requires understanding its beliefs, restrictions, traditions, customs and social systems. These traditions, beliefs, restrictions and norms can be viewed differently from the role of religion in the establishment of human rights and from the perspective of human rights. Here are some specific criteria:

- Practical dimensions
- Narrative dimensions
- Philosophical dimensions
- Ethical dimensions
- Social dimensions
- Emotional and phenomenological dimensions
- Cognitive and cultural dimensions

Practical dimensions guide the life through religious texts and discourses of religious prophets. This is the image of

the customs, beliefs, traditions adopted in daily life. When a human being is a victim of various differences in the society, he wants to adopt the pragmatism established by religion in his life. Exploitation, injustice and inequality hurt a human being in life. The process of life goes on continuously. At such times, the only way to live a balanced life is through religion. Religion establishes a framework with equal values in the form of human rights, such as; In Judaism, Moses first set out the Ten Commandments to liberate people from slavery and taught them how to apply them to life through practical standards. Regarding the practicality of human rights in the form of religion, Ninian Strat says "The ritual or practical dimension of religion is taken to be the ground from which religious consumptions are former and it also denotes the performances of the variances of formal acts and utterances of the performer."<sup>6</sup>

These practical dimensions give man instinctive wisdom, peace and mutual understanding. Through these dimensions the human being is intertwined in the thread of communal harmony.

Similarly, every religion has many narrative dimensions. They are related to the human emotions. From these man learns the lesson of determination and strength. In every religion, the protection of life, human values and human rights are portrayed through them. They have a profound effect on the human mind and the human being becomes emotionally attached to them.

It is also used to include the historical events of religious significance in a tradition. For example, the Passover ritual in Judaism re - enacts a highly important event that once occurred to the children of Israel; their delivery from bondage in Egypt. Though historical event function as a myths. English professor Howard Schwartz does not attempt to determine if biblical narratives conservatives are true or false. It is just accepted."

Philosophical dimensions are the real facts of religious experiences. The way in which the expressions of religious leaders convert the society and it can be change their life into practical form over time. It also brings about changes in the form of human values and human rights. The philosophical measure of religion is the essence of human rights in human society. For example, in Christian tradition, The story of the life of Jesus and the ritual communion service Lead to attempts to provide an analysis of nature of the Divine Being, which would explain the idea of incarnation, As well as the belief in one God. It thus became necessary to elaborate the doctrine or philosophical approach of Christianity. Ninian Strat says about these dimension as "They are adapted to the social realities and mankind seeks intellectual understanding even on matters of faith."<sup>8</sup>

Therefore the ethical dimensions often covers all aspects of

life that are; how live our lives, how we conduct ourselves to our neighbours or to our communities. It deals with how we behave in all aspects of life and our interrelationships. It deals with the code of ethics and ethical standards and ideals by which we live both personal and social.<sup>9</sup> There is no doubt that religions have been influential in moulding the ethical attitudes of the societies in which man is a part of. They establish the vital role of human rights to live with balanced and secured life.

On the other side the social dimensions are not just the systems of belief; they are also organizations and the part of organizational system. The social dimensions on consists of formal organizations as the Church, Mosque Temple, Sangha and Gurdwara etc. These have a communal and social significance. They indicate the way in which men's lives are shaped and the way in which religious institutions operate. They enlightened the men's mind and shaped the society.

In the emotional and phenomenological dimensions personal religion involves the hope of, or the realisation of that world. Religious experience and its expression rely on the emotional and phenomenological approach of the society towards religion and human rights. However there is a difficulty in taking the description of a religious experience. Most of the times, accounts of Prophetic or mystical experience of religious leaders have been preserved by the oral tradition through many generations being write down. Therefore, the materialistic dimensions offered religion covers all aspects that are related to material. These may include the tangible items connected with religion like buildings, art, instruments used for rituals, furniture, utensils etc.

Cognitive and cultural Dimensions of the society also related to the human development .All these standers of religion are for human beings. These are the aspects of human rights and humanitarian foundations. Religion is a symbol of human rights. The pragmatic, allegorical, philosophical, moral, social, materialistic, social and cultural paradigms of human rights make precious human life comfortable from different perspectives. Their analysis can be helpful in eliminating injustice and discrimination. Such dimensions and standards of religion are also articulated by the current UN Charter.

## Conclusion

Based on the above analysis, it can be said that religion has been playing a major role in establishing human rights since the beginning of human life. Many parameters have been constructed from the needs of human life and the different religious, social, political, scientific and cultural aspects of society. Among these are practical, fictional, philosophical, moral, social, mythical, materialistic cultures and a number

of religious norms which build human interests through which human beings have achieved achievements in society. Man may be able to fulfil human dignity through religion and human rights by facing today's struggles and challenges and by considering religious norms.

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