West versus Islam

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Abstract: The present times have been overshadowed by a general crisis of values, with a highlight between Islam and the western countries. Some theoreticians argue that a shock therapy is imperative so as to come out of this crossroad of ignorance and vanity, the clash between two civilizations. When looking in the past, a practical solution would be to notice what the shared past was and what exactly one could supply to the other.

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Introduction

History shows that our common grounds are Judaic-Islamic Christian and Greek-Arabic. It is true that the Islam state structures emerged at a later date, after 600 AD, and had a slower evolution than the ones in the West. Added to this, the Arab states have preserved important elements of tribal framework until nowadays.

Some of the experts state that the religious doctrines are a universal disservice and an impediment to the social development overlapping the conflict among civilizations at the onset of 20th century, as a result of the rise of the ultracompetitive technologies and nanotechnology.

Despite of the accusations being hurled from both sides, a generally accepted conclusion has been reached, namely that religions have become now antimodern, retrogressive and intolerable. The feud carries on, each side claiming that its religion is still beneficial in the social context and that the countries need these doctrines. Each of them comes with more or less plausible or scientific reasons for the leverage of its own religion, thus justifying its extension for as long as possible.

The way these two religions express themselves and their rituals are extremely different and totally opposing. In other words, there is a northern and a southern perception on religion and on its social role, mainly international.
1. Facing the West - Islam and the Impact of Modernization

Beheading, flogging and conviction for apostasy in Saudi Arabia, the millenarian religious terror and cruelty of Iraq and Syria Caliphate, the regress of secular rule in Turkey, under the assault of neo-Ottomanism President Erdogan, the massacres committed by Boko Haram in Nigeria and the regional threat of West Africa: All of these are signs of political pathology from Muslim space, indications of ideological radicalism advance that makes the confrontation with the West a landmark in defining identity, into aggression and fanaticism. The attacks against Editor "Charlie Hebdo" in Paris and anti-Semitic crimes from January 2015 and the massacre from November 2015 are part of the historical series that fettle, in geographically different spaces, but with a common theological and intellectual motivation.

"What Went Wrong"? The interrogation formulated by Bernard Lewis in his book published in the year following September 11th, calling into question the cultural rationale of deep collective identity crisis, reverberating through the Muslim diaspora, to the West. The inconvenient, scholar and iconoclast speech of Bernard Lewis highlights the symbolic entwining between the difficulty of Muslim space to face the challenges of modernity and the development of "besieged fortress" and "scape goating" complex. The decline in last decades, a sharp decline of technological advances and innovative capacity of the West, lead to answers that Muslim elites imagines. The failure of this suite of solutions lead to stalemate that feeds radicalism prophetic of today Islamism.

The radicalization of Muslim communities in Europe echoes of a debate that clearly carries in the Muslim community when the sense of superiority of Islam against the West has been eroded, gradual. Muslim world faces nowadays with dilemmas of developments affecting peripheral areas that come into contact with the West.

Brutal and accelerated modernization of Russia's Peter the Great is a spectacular case of adopting a strategy gap arising from the same sense of history. From very different positions, Islam and the Ottoman Empire as a military expression of it tries to imagine a scenario of similar development, thanks to which confront a West that exports its influence not only military but also cultural model. Where tsars Russian makes a spectacular manner, the Ottomans and Persia fails. This failure marks a history which release spectra and resentment.

2. Islamism as a Missionary Political Religion

Finally, the killings in Paris in January 2015 and November 2015 massacre are tragic and bloody manifestation of history stalemate that cannot be ignored. After missed promises of socialism and nationalism, the virgin land of political theological experiment was occupied by Islam. As a theory that relies on retrieving lost unity and purity by purification and extermination, Islam is fascism bilberry, with which it shares the obsession of historical roots and fantasies.

Islam is a political religion that is born on this bumpy background of relationship with West - Islam is not premodern, participating in this landscape of malformed modernization of Islamic space. Details of a caliphate that reigns in parts of Syria, where Marxist colorful secularism was state dogma a few decades ago, indicates the potential of this political religion to take advantage of formulas bankruptcy that historically precedes.
Global and protean, Islam puts back into circulation the compensating myths developed by Muslim communities in the last two centuries. Islam is the ultimate and barbaric expression of conflicts that tear the Islamic world itself. West becomes ubiquitous enemy responsible not only for the Islamic decline but also for leaving the faith that is the only source of legitimacy, in the revealed plan. Islamist recruitments from Western Muslim diasporas are missionary reflex of a political religion. Citizenship abandonment for belonging to the Islamic community is the pact based on Paris barbarism.

What went wrong? Bernard Lewis's interrogation requires to be evoked whenever Islamist violence signs are visible. Overcoming this malformed modernization, waiving of implacable hostility to the Western "enemy", the acceptance of pluralism and human dignity are the alternative to the violence and barbarism stillness. It is the duty of Muslims to confront this fundamental intellectual and ethical choice.

3. A Balanced Living Together

The Islam supporters affirm that the Christian religion is politicized, hegemonic and destructive, dehumanizing and does not observe the right to freedom of religion of other nations. This was the argument behind the HEBDO attack in Paris, where it was stated that each should respect the religion of the colonies without bringing any humiliation upon them.

The balanced and ultimate conclusion advocates for the fact that we should learn how to live together and, more than that, to cater to one another, in a multicultural and multi-religious world, where no one holds the absolute truth.

The analysts of the religious phenomena and expressions have justly noticed the emergence of certain divergent, hateful polemics that can only bring back potential dialogues for a peaceful coexistence in a world that is diverse from a religious perspective. The political experts think that focusing the political activity on the religious issues in the western countries is only to divert the attention of population away from the serious political and economic topics that we are dealing with at the present time.

The dissemination of the policies of social exclusion of the Islamists, of political repression coming from a shock policy was solely a political detour, advocating for a negative attitude that escalates the conflict and has no solutions for its mitigation.

The reprimand of Islamism, associated with deep hatred, will only trigger a devaluation and a weaker content in the religious thinking of both sides.

In order to bring this conflict to an end, our opinion is that we should examine the common ground and also the differences. The latter should be weighed in and elements that may unite, too, while realistically considering the errors in the past and the influence of the historical factor that prompted injustice in the former days.

The political, religious and cultural elites in the Christian and Islamic worlds are hosting orientations that are favoring the positive thinking, upholding the monotheistic religion and are leveling off the negative effects of globalization via the support of the environment protection policies by means of the development of the latest trends in art and rational thinking. This is an attempt of deflate the suspicion-filled attitude. At the same time, the Islamic countries firmly reject the western dezumanization, the merchandising of the daily life and decrease of the role of faith, whatever that might be.
Likewise, the Islam population is faithful, mainly to the teachings of Kuran, keeping strong and profound on the inside. It is also true that globalization has had an impact upon these two worlds, bringing about divergences in the modern world, negatively affecting the human nature, spirituality and human existence as we have known it for 2000 years.

The geopolitical analysts do not publicly admit that the implementation of 'the fittest' law makes lose humanity and triggers terrorism elements from the weakest.

The extreme attitudes in politics and religion, associated with the world commotion, will not change the history path for now, taking it back on the 'good' track. But what is the good track and for whom?

The international events, from globalization to terrorism, have sparked real shocks in both Christian and Islamic worlds. Islam has presented us with a different version of humanity, original as spirituality, thus bringing many beneficial elements for a genuine dialogue with the western countries. Upon acquiring a universal vocation as a result of the historic events, the Christian world has better organized itself, being able to have a larger geographical coverage, to preach the Biblical percepts in an exclusivistic manner. The Islamic world – smaller, less strong or implacable – has been known less, along with the Kuran teachings, and somehow based on tribal principles. Such distinct structures, with various amplitudes based on opposing criteria – mainly exclusivistic – driven by geopolitical, economic and military interests, have given rise to conflictual and hard-to-negotiate/agreed on states; often, dead ends have been reached, yet negotiable, thanks to political, economic and military inter-relations.

4. Divergences between the Islamic World and Western

The literature of review features, among differences, common and convergent elements between Islam and the West. Therefore, the analysts have agreed that there are three main divisions, in a nutshell. One is the place of spirituality in the life of society and citizens, second is the right to different beliefs and religions and acceptance of differences and third will be the freedom-justice ratio.

The following lines will give a separate analysis of the items introduced in this article. For the Islamic world, the man-God relationship is everything, hence elimination or shunning this essential life aspect is forbidden. This topic is taboo.

On the other hand, the westerners exclude the element of religion and they only focus on the secularism - capitalism - science triptych. In plain English, the right of Islam to have a different religion is denied, as the faith distinctions are not admitted, as they are worldwide.

The western countries are also in contradiction with themselves in terms of stating that they support the human rights, which recognize and give a legal status to the religious freedom. The hegemonic attitude of these countries, founded on a pool of contradictions and not homogenous, cannot eliminate the 2000-year religious faith from the social life during a single generation. In the future, religion might vanish from our lives and replaced with something we are not yet aware of, but its sudden and forceful removal could lead to major social crises, lacking solutions in the immediate morrow. This means that such attitude of withdrawing the religious tradition can dismantle its own society, generating a boomerang effect.
Even though the western system equals wealth, it also comes with social injustice, social unrest, ample dehumanization. Thanks to faith, the human nature has a natural vital element that cannot be eliminated by changing the human nature in the future.

The life merchandising, dehumanization, deeper social biases would bring about a release of energies turning into scientific progress, affirmation of the human faith on a new and superior stage of evolution, as stated by the westerners.

The violent change of the human faith by amputating a *sine qua non* element is not a viable and realistic answer, but only a theoretical discussion or a hypothesis to look into. On the other side, Islam remains the closest and strongest opponent of the West, without considering the other religions in Asia.

Islam fights this logics that cannot be stopped, truly damaging. The most part of Muslims rejects the irrational reactions, extremism and claims progress, universality and modernity. The issues of soul and justice are directly connected to life and they cannot be neglected. The propaganda of the alleged rift between Islam and the West is a conglomerate of prejudice and anathema, pointing towards Islam.

In his *Le choc des civilisations*, Paris 1997, Samuel Huntington gives an extremely schematic and twisted chart of the cultural and political developments, mainly for Islam. He will avoid the core issues, ignoring the real causes and making a confusion between rules and exception, in order to defend his theory.

The major events at the end of the 90’s – collapse of the communist political system, the fall of the Berlin Wall, termination of the military alliances, the end of the Cold War – have halted the existence of a bipolar world, with two political, economic and military antagonistic systems. A minor headache has turned into a splitting one.

The Catholic West has no longer an enemy, has nothing to believe in, no major goals, no one to fight or scale forces with. The latest dialogue between the two great rivals (Catholicism and Orthodoxism) that have eventually buried the hatchet has revealed the fact that both are facing the same problem and they need a long-term joint solution. They have now found a common adversary that jeopardizes the Orthodox and Catholic Christianity – the Islamic terrorism – and have started working on a new doctrine to serve their new purpose.

Once the bipolar world and the Cold War ended, there have been attempts for different geopolitical doctrines that will establish fresh objectives and means for the latest strategies, in line with the most recent realities of the international life.

The world changes in the post-Cold War era, such as the emergence of China as a large and important power, of India and Brazil as rising countries, the modification and materialization of new trading flows, the shift of the geopolitical centre of gravity from Europe to Asia, all these have given rise to new doctrines and theories, such as the international terrorism, the main foe of the modern world.

**Conclusion**

The international terrorism is the prime geopolitical objective underlying the latest theories and it is the mandatory element for a new world order. This one-way theory is attempting to impose the force of weapons, the domination of the fittest, starting from the hypothesis of the cultural element only, which entails the social cohesion, thus
generating conflicts. These cultural conflicts are even more dangerous than the economic or ideological ones, since they incorporate the element that delineate the civilizations and can bring about major and strong fights, with an unpredictable evolution and hard to manage on a short term.

Some theoreticians agree with the fact that the western arrogance, the Islamic intolerance, the emergence of the Chinese civilization is a false opening gambit. The political order is of utmost importance and it urges an emergency solution for the economic and cultural problems. The essence of conflicts is generated by neither cultural nor religious elements. Another theory states that the cultural and civilization discrepancy could be the cause of the contemporary conflicts among nations. A third theory asserts that the cultural, economic and political development of the today civilization has an only source in the advancement of the Western Europe after 1500 AD. It is a true fact that the western world has largely implemented the modern civilization of nowadays, but it has not been the only one.

The global progression of the capitalist world, the great technical leap and scientific recent novelties of that time have all contributed to the building of the contemporary society. The cultural, economic, technical and political evolution in its dynamics have had an impact during distinct historic eras, more or less in the development of the today civilization.

References