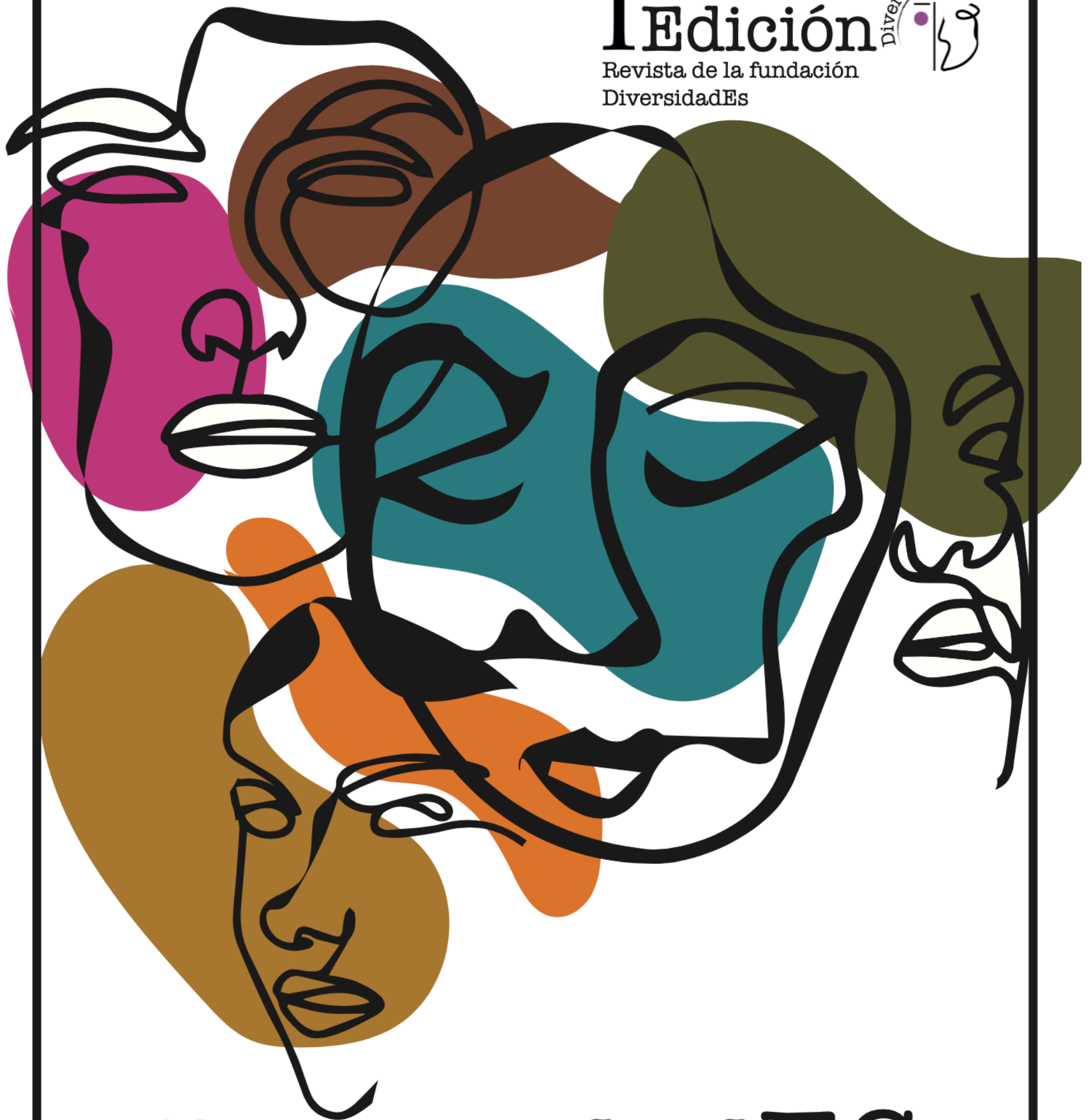


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International Conflict Resolution, a proposal from spirituality and building a global ethics

Resolución de Conflictos Internacionales, una propuesta desde la espiritualidad y la construcción de una ética global.



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Abstract: The purpose of this research is to develop a proposal for the resolution of international conflicts. Particularly in conflicts of a religious nature, since by their nature, they are currently still being analyzed by multiple disciplines, mainly International Relations, in spite of the fact that they were disputed before the creation of this discipline. In this order of ideas, the Arab-Israeli conflicts in the Middle East, the India-China conflict in the Tibetan plateau and in Sub-Saharan Africa the Christian-Muslim confrontation in Nigeria are developed as case studies. The analysis has a specific focus on religious conflicts. Therefore, it takes into account fields of analysis such as conflict resolution, soft power and the variables of diplomacy that countries and organizations have developed when interfering, measuring and analyzing these conflicts from a Global Ethics. This concept built from perspectives that include diverse religions and doctrines beyond the traditional ones in what would be a recognition of pluriculturality. In addition, in this way, to present in the first instance an alternative for the resolution of conflicts of a religious type and a contribution for the establishment of an International Community.

Keywords: conflict resolution; multiculturalism; soft power; religious diplomacy; spirituality; global ethics

Resumen: El propósito de esta investigación es desarrollar una propuesta para la resolución de conflictos internacionales. Particularmente en los conflictos de carácter religioso, ya que por su naturaleza, en la actualidad siguen siendo analizados por múltiples disciplinas, principalmente las Relaciones Internacionales, a pesar de que fueron disputas antes de la creación de esta disciplina. En este orden de ideas, se desarrollan como casos de estudio los conflictos árabe-israelíes en Oriente Medio, el conflicto India-China en la meseta tibetana y en África subsahariana el enfrentamiento cristiano-musulmán en Nigeria. El análisis tiene un enfoque específico en los conflictos religiosos. Por tanto, tiene en cuenta campos de análisis como la resolución de conflictos, el poder blando y las variables de la diplomacia que han desarrollado países y organizaciones al intervenir, medir y analizar estos conflictos desde una Ética Global. Este concepto construido desde perspectivas que incluyen diversas religiones y doctrinas más allá de las tradicionales en lo que sería un reconocimiento a la pluriculturalidad. Además, de esta forma, presentar en primera instancia una alternativa para la resolución de conflictos de tipo religioso y un aporte para el establecimiento de una Comunidad Internacional.

Palabras clave: resolución de conflictos, poder blando, diplomacia religiosa, multiculturalismo, espiritualidad y éti-

Introduction

The article will be developed by means of a qualitative research of analytical type, since in a first moment it is identified and investigated by the different concepts that come from the global ethics, the phenomenology, the philosophy and the international relations, in relation to the spirituality and the value of these like alternative tool, in the adoption of principles and global ethical values, in order to create a general framework that can help in the resolution of conflicts from a diplomatic point of view, with the aim of reaching a new approach that includes religious tolerance and coexistence in dogmatic and spiritual diversity of communities, countries and religious cultures that have an impact on international relations.

This research will focus on the cases of the Arab-Israeli, Indian-Chinese and Nigerian internal conflicts. The aim is to propose the viability of a conceptual theoretical alternative based on the epistemological frameworks previously mentioned, in order to make possible the mediation and resolution of international conflicts through diplomatic means in the cases already mentioned. Through what in this research will be called Soft Diplomacy.

The proposed objectives are sought to be achieved through the use of a multiple ca-

se study, which according to Yin (1989), is the revision of different cases, in which each one of these serves a specific purpose within the research, in such a way that characteristics are found that can be described and analyzed. Starting from this, a second phase will be carried out, in which a comparative analysis will be made by means of the elaboration of a table, with the objective of characterizing on a theoretical level the concept of "Soft Diplomacy", from variables such as multiculturalism, diversity, faith, hermeneutics and spirituality from a global ethical approach, with which "Soft Diplomacy" can be proposed as a new concept and an alternative for the resolution of international conflicts of a religious nature.

This research will be enriched by both primary and secondary sources of information, which are described by Silvestrini and Vargas (2008) as original and unfiltered material in the case of primary sources and reorganized, summarized or synthesized information in the case of secondary sources, apart from this there will be a collection of information from the press.

Conflict Resolution Theoretical Framework -References

According to Sola (1999) the theory and research on conflict resolution reached a great boom after the Second World War,

these have been developed from a referential framework that, in the first place, comprises several levels such as the individual, the societal/national, the international and the global where in most cases there is a high degree of connection between the levels. In second place, the most important means and around which the practice and the theory have turned at the moment of carrying out a strategy of resolution of conflicts in diverse scenes where some international conflict has appeared, have been political and legal means like the negotiation, the good offices, the mediation, the conciliation and the role of third parts (Ojeda, 2018).

One tool that has been built from within society and as a far-reaching alternative is the culture of peace, which focuses on forming a series of skills within individuals, as well as making them aware of responsibilities, understanding conflict as something inherent in society and at the same time as an opportunity for the growth of the desired peace (Funes, 2000). With respect to the latter, Pérez (2015) makes a theoretical approach of Positive Conflict Resolution to the Culture of Peace and especially to Mediation, with the aim of understanding its importance, models, characteristics, purposes and objectives and promoting its implementation as a vital element for the construction of a State of Peace.

Now, as for the approach of a global Ethics as a tool for conflict resolution, according to Perez (2016) the basic rules (such as human rights) are not enough to solve international issues involving ethical questions, because human rights cannot determine what is equitable trade or how to share among the countries involved the costs of recovery of damages caused by technologies that affect the environment, It therefore affirms that in the absence of an ideally integrated international society, the establishment of a certain order at the world level and the realization of fundamental moral values depend essentially on the existence, at the national level, of communities capable of preserving order and entrenching those values within their jurisdiction. The construction of a global ethic as the positioning of an international community in what would be conceived as one of the contemporary events for the evolution of this Fisas (1998).

Resolution of international conflicts of a religious nature

This section will take into account the various conflicts that have been perpetuated over time, since being of a religious nature they are based on doctrines often of an orthodox nature, which in practice have not allowed conflicts to be resolved under diplomatic channels. These conflicts, becau-

se of their religious characteristics, as well as their media impact and temporal transcendence, are particularly chosen to be analyzed here: The first is the Arab-Israeli conflict; the second is Indochina and the third is the internal conflict that is taking place in Nigeria because it is a confrontation between Muslims and Catholic Christians.

Arab-Israeli Conflict

This conflict has one of its main antecedents in the treaty made by the United Kingdom and France in 1916 entitled Sykes-Picot due to the fragmentation of the Ottoman Turkish Empire (Kissinger, 2014). Once the Second World War ended, the UN developed the partitioning of the territory, between Jews and Palestinians, land historically proclaimed by the former as the capital of the Hebrew State until it was conquered and destroyed by Nebuchadnezzar II, King of Babylon, in the year 586 and in 1947 territory inhabited by the Palestinian people. Thus, 58% is granted to Jews and 42% to Palestinians, which starts the first Arab Israeli war in 1948 to 1949 with the invasion of the Arab countries in the territories granted to Israel. Today, this dispute represents the struggle between Judaism and Islam with regard to the conformation of the Palestinian State, the status of Jerusalem as a sacred city for three of the greatest religions in the

world (Jews, Christians and Muslims) and in spite of this, a key point in what has been an impossibility to reach an agreement and a central axis of violence between both peoples and the issue of refugees and Jewish colonies (Bosemberg, 2009).

The action of the international community through its multiple actors to intervene, mediate and seek possible solutions to this issue has represented various processes. First of all, it is important to remember a process that, beyond mediation, was one of the main triggers of this conflict, in which the role of the United Kingdom stands out. This country, through its Minister of Foreign Affairs Arthur James Balfour, expressed itself favourably with regard to the establishment of Israel as a state, where the Palestinian people were located, without clearly specifying what the territorial limits would be. All this is known as the historic "Balfour Declaration" which was also a decision not consulted in any way with the Arab community, the Palestinian people and even the Christian community (Cortés, 2018).

According to the Escola de Cultura de Pau, a research centre on peace, conflict and human rights, it defines the actions carried out in relation to this conflict as more processes than peace. It presents a brief description of these processes, in Arestizá-

bal (2011) it describes as background to the conflict the UN resolutions and the Camp David agreement between Israel and Egypt.

These are determining aspects so that in this negotiation, as in other agreements that have been signed, a true peace does not become a reality and even an escalation in this conflict has occurred at different historical moments like in this moment 2021.

Tibetan Conflict

This conflict represents the dispute between the Buddhist religion and the Marxist doctrine adopted in China after the cultural revolution with the arrival of Mao Zedong. The dispute includes the countries of China and India, its root is that there was no final agreement on the political status of this area before its invasion by the Chinese People's Liberation Army in 1949, which resulted 10 years later in the formation of a Tibetan independence movement that was unsuccessful and ended with the departure of the Dalai Lama to the city of Dharamsala in India, in a condition of refuge and exile, constituting from there a Tibetan government. At present the Tibetan resistance is made up of two main groups: the Buddhist monks and the self-proclaimed Tibetan government in exile, whose main objectives are the political independence

of Tibetan territory and the recognition of religious freedom for its inhabitants (Notary, 2015).

The arrival of Chinese troops in this territory in 1950 would start this conflict and would represent throughout history the reason for multiple confrontations between some leaders of the Tibetan people, China and neighbouring states. According to Notary (2015) the following would mark the main agreements and most important junctures in this conflict: Simla Conference in 1913 where its main point was the delimitation of Indo-China borders where the Tibetan plateau is granted to China. In 1993 the Tibetan government claimed that during the arrival of Mao Zedong's troops in 1950 Tibet was already an independent state, despite the fact that by 1965 it was agreed that the Tibetan area would be incorporated into China as an autonomous region with guarantees of autonomy and respect for the Buddhist religion, which happened before a large percentage of the population rose up against Chinese authority, resulting in the exile of a large number of monks, including the Dalai Lama, to India.

The most controversial points of the agreement have been the limits between China and India, since these differences have always been the main reason between both countries and today in the consolida-

tion of global powers. In this regard, Hernández (2009) states that Tibet has been an important piece within the geopolitical chessboard and the constant dispute between these two countries, since China's refusal to recognise Sikkim as part of India and the empathy between the latter and the monks has led to the non-recognition of the plateau's membership in China and even being considered by the latter for many years as a defiant manoeuvre. On the other hand, the Dalai Lama's asylum in Indian territory has generated support on a religious level as well as on a political and economic level. It should be taken into account that some of the areas that were disputed for many years by these two countries, including the plateau in question, are rich sources of natural resources and also channels of access to multiple regions that would help the expansion of these two countries and their positioning in the region.

Conflict in Sub-Saharan Africa

Nigeria

With regard to the conflicts in Central Africa, it is necessary to understand that the main conflict in the region is not between States, as is the case with the conflicts mentioned above. Rather, these are conflicts of an internal nature that are largely linked to the creation of Islamic move-

ments, which according to Santé (2017) began their positioning in the 80s through speeches that expressed the need to impose Islamic law as a solution to pauperisation and corruption, for the 90s at the hands of the dictator Sani Mohamed Abacha. This last one carried out a stage of financing to different types of militias, so that these were a support to the state forces, at the moment of counteracting the possibility of a coup d'état, which was constituted as main antecedent in the creation of Boko Haram in 2002 (Ojeda Pérez, 2015).

The objective of this terrorist group is related to the imposition of Sharia law and to put an end to the Nigerian government, taking into account that Nigeria is a country divided into a population that on the north side is mostly Muslim and on the south Christian, which led the country to a high level of violence in the hands of this terrorist group through murders, kidnappings and attacks that have as their main target churches, mosques and both civil and military government buildings. Christian communities in Nigeria, both Catholic and Protestant, have denounced the attacks as aimed at ethnic cleansing in order to drive Christians from their lands, and they already speak of genocide, as the Rome Statute of the International Criminal Court calls for acts "committed with intent to destroy, in whole or in part, a national, ethni-

cal, racial or religious group, and criticizes the inaction of the Nigerian President, the Muslim Fulani Muhammadu Buhari. In all these conflicts and the different international aids to solve them, they have concentrated on different strategies, both diplomatic and from the most sophisticated political sciences, but not all of them have resorted to the same religion and its dogmas to be able to solve the conflicts by an axiological or spiritual way.

Theoretical elements of International Relations for conflict resolution

One of the main foundations in the construction of International Relations is the challenge of building stability, order and social justice, which states face; also the challenge of overcoming the changes and complexities of different nations, developments and international interests. As a discipline that studies international issues and questions, it is within its competence to analyze and propose alternatives to sustainability, order and peace with social justice and coexistence at the international level.

Thus, for the years 70's soft power is proposed as a new dynamic in the field of international studies and the study of foreign policy. This term was coined by Nye and refers to the ability of states to influence the behaviour of others through co-opta-

tion and attraction, understanding that soft power emanates primarily from non-material resources, such as culture, values and domestic policies and the style and substance of foreign policy, which leads to an analysis where the behaviour of states is not explained by their capacities, but rather by beliefs, ideas and identities (Creus, 2013). Together with this term, we also find that the resolution of conflicts must necessarily contemplate an Ethics of Relations at a global level, as will be seen below.

Global Ethics

International institutions are the result of an attempt by some actors in the international community to create an order, a system that has the capacity to function jointly in the face of the conflictive nature of societies at the internal level and which is also projected onto the international stage between States. The United Nations, the World Trade Organization, the International Criminal Court and International Humanitarian Law, among a large number of institutions, are constructions made up of structures, norms, laws, rights and duties in what could be understood as a framework for coexistence at the global level. Despite these, they have led to convergence, agreement and consensus on several international issues that allow for an order and functioning in international dynamics

such as cooperation, trade, diplomacy, among other aspects. These have been insufficient to counteract the continuity and emergence of multiple conflicts in different areas of the world. In the face of this aspect, it is possible to state that although the variables are different for these conflicts to continue being one of the most important objects of concern in the discipline of international relations and in general for states, one of these has to do with the legitimacy that has been granted to these institutions and the fact that any attempt to create norms or laws is perceived before other geographies as a westernisation of the world.

In this order of ideas, the construction of a global ethic that appeals to this hermeneutic as we will address later for the specific case of conflicts of a religious nature, is the opportunity to open the panorama, conventions and institutions to actors and thoughts beyond the West. Now, we refer to a global ethic in the first place, taking as a reference Fisas (1998) who states that the existence of an international community is being cemented through three major stages, the first with the formation of states through the Treaty of Westphalia in 1648, Later on, with respect to the dynamics of international trade and the institutions surrounding it, we witnessed the formation of an international society and a third one that refers to the creation of an

international community which will be based on common values, norms and behaviour, which are necessary for survival, development and a dignified and harmonious coexistence.

According to Fisas, "Convergent values prevail in the community, while divergent values prevail in society". What we are proposing, in short, is whether the human race can be capable, on the one hand, of breaking with the isolation and secular ignorance that we have in relation to other cultures, and on the other, of feeling sufficient empathy with all human beings to undertake tasks of universal scope, overcoming the myths that have chained us to our territory and our symbols.

Multiculturalism and understanding of the other

Nussbaum's proposal (2013) as to what is needed as a community and as beings who relate in the midst of a multiplicity of different cultures, religions and customs, factors that make them prone to prejudice and conflict, is the combination of three factors, which are Sound and logical principles that involve respect for human equality; arguments that are not self-interested and that seek an alleged defect in a minority that is also present in the culture of the majority; and a curious and empathetic imagination.

In this order of ideas, according to Nussbaum the concrete principles that this position defends are: 1) Human dignity which he explains by referring to the fact that all people may not be equal in terms of their wealth, their class, their talent, their strength, their social success or their moral character, but they are equal as bearers of an inalienable basic human dignity that they cannot lose and that they cannot renounce, as well as the principle of equality, in terms of the achievement of freedoms equally for all.

In the face of the various questions raised by the author, which have to do with cases of religious discrimination in various geographies, specifically in Europe and the United States, by means of one of these examples, she sets out in a simple way what happens when, at an individual level, as a member of a nation, a religion, an ethnic group or any other aspect that offers an identity, an individual approaches a different one. Nussbaum states that, when wanting to build coherent ethical principles according to which we can live and coexist, it is necessary to take into account the difficulty that human beings have in talking to those who seem strange in the face of the human tendency to blame those difficulties on the person who seems strange to us instead of ourselves. Nussbaum's approach offers a great principle that is equality, equality that is given

in terms of Everyone has human dignity, the same respect therefore for the religious belief each one wants to have.

On the other hand, there is his proposal regarding understanding and/or empathic imagination and compassionate interest. These elements can help us to enter into other fields in a way that is not so natural and physical, such as human relationships based on power and politics, but rather, human relationships based on understanding the other, empathy, for what may be happening to the other, knowing that it could happen to me at any time and service to the other by recognizing an inner self each time I offer to help the other. In short, it is giving oneself to the other without expecting anything in return, entering into concepts and practices beyond dialogue and reconciliation through diplomatic agreements.

Spirituality as a fundamental tool in peace processes

In order to understand Spirituality, reference must be made to both religious and secular movements around the world. With regard to these secularization movements, we will consider what Weber meant by disenchantment with the world. The reason is now sufficient to give an account of reality and to transform it in favour of man. In this sense, religion has very little influence

on society itself. It must also be understood that this apparent separation between society and religion has its references in the enlightened idea of the division between state and religion and in the differentiation of institutions (Barrero & Ojeda Pérez, 2011). This movement was encouraged from the Peace of Westphalia, but nevertheless, today we continue to see conflicts that are not only ethnic and religious in nature, but others of a religious dogmatic type, which lead to the problematization of the different ways out of international conflicts, beyond doxa and dogma, through spirituality.

On the other hand, in order to understand this of spirituality, some previous reflections are taken as the ones pointed out by Barrero & Ojeda Pérez, previously mentioned, who coined the concept of postmodern religion or in another sense, religion as a registered trademark. For Ojeda Pérez, spirituality is understood as: "a human relationship that goes beyond the human being, and that can transcend this world, understood as the transcendence beyond the material world of good and evil. (Ojeda Pérez, 2017)

To speak of Spirituality one must take into account the epistemological perspective of the term. Etymologically this term is derived from the Latin root *spiritus*, which means soul, followed by the particle *alis*,

which means relationship with; finally the suffix *dad* which denotes the quality of. Therefore spirituality is everything that concerns the mind, the soul and human life in the dimension of relations with others, it is the understanding of a we in spirit, the quality of relations and human interaction from the depths of being, a being that gives itself to others, to privilege interaction above the everyday.

For Mahmoud Misaeli, spirituality has two distinctive components that must be taken into account, both esotericism and esoterism. By esotericism understood as internal or spiritual consciousness, he points to the transpersonal perspectives of mystical, speculative and intuitive beliefs. It refers to the inner essence or spiritual path that is supposed to be common to all religious systems of faith (Masaeli, 2017). In contrast to the internal, esotericism takes into account the external dimension of everyone's consciousness and favors the possibility of popular understanding of the essence of existence. This daily restlessness is the external that must be understood, and the public can understand its truth without the need for any transpersonal initiative and transformation of consciousness. According to Masaeli, the allegorical and mystical levels required for the most essential character of the belief system are denied because the public cannot reach them. Rather, esotericism refers to the

knowledge of the external, the highest and the foundation of belief. Dedication to religious piety and fundamentalism replaced by the spirituality of inner contemplation and devotion (Masaeli, 2017).

Ecumenism and Interreligious Dialogue

Ecumenism is a movement that responds to unity, solidarity in Christian life or work throughout the world. The ecumenical movement exists among the churches and Christian communities and is participated in on the basis of their respective confessional identities, even if only in a personal capacity. The word ecumenism also designates a dimension of the Church's salvific task, insofar as it is distinct from the pastoral dimension among the Catholic faithful (mission *ad intra*) and from the missionary dimension with non-Christians (mission *ad extra*). The ecumenical dimension of the Church refers to the responsibility which the Church has towards the separate Christian communities with a view to achieving unity.

While the Roman Catholic Church aims at an ecumenism for unity, Protestant churches prefer to refer to the interdenominational in order to promote spiritual rather than organizational unity (Mesa, 2006). Spiritual ecumenism is the new awareness that is bringing out the riches and treasures of

blessing and grace of all Christians, despite the separations, we have and share in common. This is what pushes us to understand in an existential way what unites us and what separates us (Kasper, 2008).

In the face of this reality of religious intolerance, the promotion of ecumenism and interreligious dialogue is becoming more and more relevant and necessary in education and a culture of peace. For this reason it is suggested here to extract the primary elements of both *doxa* and *dogma*, in order to be able to find the common unity that allows for speaking the same language in a more transcendent way and that everyone can understand it to the extent that the most common religions with which there have been conflicts can know and understand the minimums in common through which they can begin to establish a relationship of a spiritual type.

Common Religions and Dogmas

Different religions and their dogmas.

Judaism:

The founder of Judaism was Abraham, which means "father of many peoples. He was born in the city of Ur (Chaldea), around 1900 B.C., and died at the age of 175. The Jews are guided by the Jewish Bible, written under the inspiration of their God, Yahweh, and which is divided into

The Torah or the Law, made up of the first five books. It reveals the holiness, justice and goodness of God. It is the basis of Jewish law, which, along with the oral law, transmitted from generation to generation, have given rise to a written: the Mishnah. The Mishnah, which gathers together the judgments that had been given on the interpretation of the law. GuemarÃ, which deals with legislation, morals, customs, folklore, etc. Together with the previous one they form the Talmud, of which there are two versions: the Babylonian and the Jerusalem. Prophets, historical and prophetic books. The writings, poetic, narrative and sapiential books.

Dogmas:

- 1) That the Creator, praising his name, created and directed the world, He alone made, makes and will make all things.
- 2) That the Creator praised his name is not corporeal, is not reached by bodily influences, and nothing can be compared to him.
- 3) That the Creator has no body and no form.
- 4) That the Creator praised his name, He is the beginning and the eternity.
- 5) That to the Creator praised be His name, Tephillah is worthy, and there is none to ask beside Him.

6) That all the words of our prophets are true.

7) That the prophecy of Moshe Rabenu is true and he was the father of the prophets of all times.

8) That the Torah that we have is the same that was given to Moshe Rabenu.

9) That this Torah will not be changed and there will not be another from the Almighty.

10) That the Creator, praising His name, knows all that a person does and knows all his thoughts.

11) That the Creator praises his name, rewards well those who do his Mitzvot, and punishes those who transgress his precepts.

12) That the Messiah will come. And though he tarries, we wait for his coming day by day.

13) For the dead shall be raised when it is the will of the Almighty, and his name shall be praised.

Referent:

Bible - Old Testament

Consisting of three parts with a total of 24 books, the Bible or TaNaJ (Torah - Pentateuch; Neviim - Prophets; and Ketuvim -

Writings) interweaves individual and collective stories, beliefs and legislation, and above all, tells the course of the covenant of a people with God, in which the representation of God, the people and the covenant changes.

Islam:

The word Islamism comes from Islam, which means submission to God. The Koran commands that "the true religion in the eyes of Allah is Islam. The founder of this religion was Muhammad, born in 571 in Mecca.

Dogmas:

Monotheism.

Divine Prophecy.

It refers to the mission of the Prophets (P) with respect to the transmission of God's messages to the people.

God's Justice.

God's justice is given when each creature receives his rights in proportion to his abilities and qualifications. God does not remove the rights of one person; nor does He give the rights of one person to another; nor does He discriminate between people. He is just in every sense of the word. He never punishes those who do good or encourages those who do evil.

The Imamato.

The Resurrection.

Referent:

The Koran: is the book revealed by God, which is a legal code that includes a guide to daily life.

The Sunna: is the tradition that compiles a series of short stories (hadit) attributed to Muhammad, in which he gives advice on daily, intimate and social life.

The Sharia - Islamic Law derived from the Koran.

Christianity

The religion with the most followers worldwide. It is based on the teachings and miracles of Jesus of Nazareth, who is also known as Christ. In Christianity, Jesus is the son of God, a person who was already prophesied in the Old Testament, and who died on the cross sacrificing himself for the rest of human beings. Jesus taught Christianity to his apostles, who were the ones who preached his word to the rest of the world, expanding to other latitudes. Now, Christianity already from this part began to have variations.

Dogmas:

Jesus Christ is the Messiah (or Christ) described in the Old Testament and New Testament. The mainstream of Christianity asserts that he is fully God (or divine) and fully human.

The Trinity, that is, that God is a single, eternal being who exists as three eternal, distinct, and indivisible persons: Father, Son (divine Logos, incarnate in the person of Jesus Christ), and the Holy Spirit.

Salvation, through conversion, forgiveness of sins, and victory over all the consequences of sin. This salvation is granted by God's grace and was achieved by Jesus Christ in his crucifixion and subsequent resurrection, through which eternal life is obtained. The theological branch that studies how this happens is called soteriology.

The ascension of Jesus Christ into heaven, the establishment of the Kingdom of God or the lordship of Jesus Christ and his Second Coming.

The "General Resurrection," in which people who have died along with those who were alive at the time will rise from the dead at the end of time to be judged by Jesus Christ.

Referent:

The Bible is the most important book of Christianity, since it contains the New Testament and the Old Testament.

Buddhism

Non-theistic philosophical and spiritual doctrine, comprising a variety of traditions, religious beliefs and spiritual practices primarily attributable to Gautama Buddha.

Dogmas:

Tri-Laksana: with this concept, and through the Anitya; the Anātman; and the Duḥkha, it is explained how the world we perceive is. Buddhism considers the understanding of these three aspects to be the first step in achieving our goal.

Anitya: everything is in constant change and movement. From our way of being to the mountains. The idea that you never see the same river because the water is always flowing moves to the reality (inside and outside) that surrounds us. That is, everything is transitory.

Anātman: there is no soul. There is nothing "intrinsically me" as we find in other religions. The person is a whole body-mind that at some point will cease to exist, but there is no spirit that perpetuates itself in an eternal life.

Duḥkha. It literally translates as suffering or disillusionment, although the term is much broader than that. It is important to understand the concept because it is part of the four noble truths of Buddhism. That is, without them, we will not attain full knowledge of this religion.

Karma: although in the West we often confuse karma with luck, in Buddhism they are very different terms. It is rather the law of cause and effect, and karma includes both concepts: the intentional act we perform and the consequences that such an act has. But these are acts performed freely, because in Buddhism there is neither fate nor predetermination.

Pratītya-samutpāda: it is a cycle that repeats itself until ignorance is overcome, and in which the experiences of the present life and those that have been lived before are included. Buddhism is considered the only valid way to close this circle of ignorance and reincarnation. And that the point at which it is achieved is Nirvana.

Renaissance: mind-body assembly and it will repeat itself over and over again until it reaches Nirvana. It's important to understand that rebirth is not something desirable. In fact, Buddhism aims to break that cycle.

Nirvana or enlightenment: reaching a state of liberation. It is, therefore, the precise mo-

ment in which, thanks to meditation, we reach complete understanding of the self. We understand the importance of suffering as a path of life and we end the ignorance that binds us to the world. We no longer have any other goal to achieve, thus breaking the cycle of rebirths by reaching full happiness.

Referent:

In Buddhism, dharma means 'cosmic law and order', although it also applies to the teachings of the Buddha. In Buddhist doctrine, dharma is also the term used for 'phenomena'.

Within Buddhism the notion of dharma (understood as a doctrine) was divided for better understanding into so-called Tipitaka: sutras (teachings of Gautama Buddha Siddhartha himself); various (monastic rules provided by the Buddha); and abhidharma (commentaries and discussions on the sutras and vinayas by the sages of later periods).

These three sets of writings make up the Pali Canon or also as it has been called Tipitaka. The dharma is one of the so-called three jewels (mani) or treasures of Buddhism along with Gautama Buddha and Sangha.

Conflict Resolution Under The Hermeneutic Horizon

The big difference between Soft Power and Soft Diplomacy is that on the one hand, one tries to resolve conflicts by taking into account beliefs, ideas, identities and culture from particular interests that can often be understood as manipulation, while with Soft Diplomacy harmony is sought between the parties from the most internal bond at the ethical, spiritual, intercultural and diverse level.

The idea is not to impose a position of resolution but to seek a solution of a spiritual nature based on the most common values of the two positions in order to point out the practices of coexistence, tolerance, respect, forgiveness, resolution, faith and diverse interaction between different people, beyond ecumenism.

In order to propose this conceptualization, hermeneutics will be used as a theoretical thread, whose central point is understanding through interpretation, which is understood as an open process, in which no vision can end, a hermeneutic circle of interpretation. On it Ricoeur raises that,

[...] intuition is historical, and therefore requires interpretation. Interpretation has specific subjective connotations, such as the involvement of the reader in the process of understanding and the reciprocity between the interpretation of the text and the interpretation of oneself. This reciprocity is

known under the name of the hermeneutic circle; it implies a marked opposition to that sort of objectivity and non-involvement that is supposed to characterize the scientific explanation of things. (2008, p. 39)

The act of interpreting and seeking meaning and understanding of experience is present, implicitly and explicitly, from the most remote historical records of humanity, particularly in ancient cultures where the first manifestations of social administration of meaning are observed, whether from myths, oracles or sacred texts (Mayos Solsona, 1991). Nevertheless, in a more systematic and consistent line as intellectual discipline, according to Ricoeur (2008), when referring to the origin of the hermeneutics, already in Aristotle the term *hermeneias* (Ἑρμηνείας), used in his *Organon* (*Peri Hermeneias*, see initial quotation) concerns not only some particular modalities of contents (e.g. mythical, esoteric), but to all significant speech, and even more, since in itself:

"the signifying discourse is hermeneutic, that is, it 'interprets' reality, insofar as it says 'something about something'; there is a hermeneutic because the enunciation is a capture of the real by means of signifying expressions, and not an extract of supposed impressions coming from the things themselves" (Ricoeur, 2008, p. 10).

In order to be able to propose a solution to religious conflicts, one must know that they are part of a human political creation, but that at the same time, from the narrative tradition, which generates a cultural configuration, it allows us to move away from the praxeological plane to a more spiritual plane, in which other terms are conceived that help to understand the other, understanding my own experience as different in a diverse and complex world in which we interact with other philosophies, other experiences all of which are respectable and have a common universe in different conceptual versions, such as faith, love, forgiveness, respect. It is there from the spiritual, that we can interrelate common elements, to be able to reach the understanding of the other as different from me, in the cultural plane, but very similar to my inner self in the spiritual plane.

Principles of the different religions

Judaism

Principle: Love (Tolerance - Respect)

Perspective: Thus, according to the Torah (Pentateuch), every individual has a great responsibility to love, protect and help the "other" (Leviticus 19:34, Deuteronomy 10:19).

"You shall love your neighbor as yourself" (Leviticus 19:18)

Principle: peace.

Perspective: the prophets of Israel were mainly interested in the moral behavior of their nation and society in general, in social justice, brotherhood and peace. "Observe what is right and do what is just" (Isaiah 56:1)

Principle: Forgiveness (justice-comprehension)

Perspective: Yom Kippur (The Art of Forgiveness) Celebration: Day of Atonement, Forgiveness and Repentance.

"Man must suppress his own desires and provide help, even to his own enemy" (Proverbs 25:21)

"Hate what is evil and love what is good and restore righteousness" (Amos 5:15).

"Thou shalt not take vengeance nor bear any grudge..." (Leviticus 19:18)

"Let the wicked one leave his way, and the perverse his thoughts.

Let him turn to the Lord, to our God, who is generous in forgiving, and from him you will receive mercy." (Isaiah 55:7)

The concept of forgiveness and love for one's fellow man is an integral part of the Jewish moral apparatus. Therefore, on the night of Yom Kippur (the Day of Atonement)

ment), the most sacred date in Judaism, the faithful stand in the synagogue and cry out: "Lord, I ask forgiveness for all the offenses I may have committed against any of my fellow men, in deed or word.

Christianity

Principle: Love (Tolerance - Respect)

Perspective: Instead, love your enemies, and do good, and lend, expecting nothing in return, and your reward will be great, and you will be children of the Most High; for He is kind to the ungrateful and the wicked. (Luke 6:35)

The second is this: "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF." There is no other commandment greater than these. (Mark 12:31)

10 Love does not harm its neighbor; therefore love is the fulfillment of the law. (Romans 13:10)

Love is patient, it is kind; love does not envy; love does not parade itself, is not arrogant; 5 does not behave unseemly, does not seek its own, is not provoked, does not consider evil received; 6 does not rejoice in unrighteousness, but rejoices with the truth; 7 bears all things, believes all things, hopes all things, endures all things. 8 Love never faileth: but if there be gifts of prophecy, they shall fail; if there be ton-

gues, they shall cease; if there be knowledge, it shall vanish away. (1 Corinthians 13:4-8)

Beloved, let us love one another, for love is of God, and everyone who loves is born of God and knows God. (1 John 4:7)

And above all these things put on love, which is the bond of unity. (Colossians 3:14)

Hatred gives rise to strife, but love covers all transgressions. (Proverbs. 10:12)

A friend loves at all times, and a brother is born for a time of trouble. (Proverbs 17:17)

He that loveth not knoweth not God: for God is love. (1 John 4:8)

For the LORD your God is a God of gods and a Lord of lords, a great, mighty and terrible God who has no respect for persons and accepts no bribes. 18 He does justice to the fatherless and the widow, and shows his love to the stranger by giving him bread and clothing. 19 Therefore show love to the stranger, for you were strangers in the land of Egypt. (Deuteronomy 10: 17 - 19)

Principle: peace.

Perspective: Happy are those who work for peace, because they will be called children of God. (Matthew 5:9)

Indeed,"he who would love life and enjoy happy days, to restrain his tongue from speaking evil and his lips to utter deceit; to turn away from evil and do good; Let him seek peace and follow it. (1 Peter 3:10-11)

Let him turn away from evil and do good; to seek peace and follow it. (Psalm 34:14)

Finally, the fruit of righteousness is sown in peace for the peacemakers. (James 3:18)

Seek peace with all, and holiness, without which no one will see the Lord. (Hebrews 12:14)

Finally, brethren, rejoice, seek your own restoration, obey my voice, be of one mind, live in peace. And the God of love and peace will be with you. (2 Corinthians 13:11)

Principle: Forgiveness (justice-understanding)

Perspective: So tolerate each other and forgive each other if one has a complaint against the other. As the Lord has forgiven you, so you must forgive.

It is better to be patient than to be brave; It is better to master yourself than to conquer cities. (Proverbs 16:32)

He who forgives the offense cultivates love; He who insists on the offense divides friends. (Proverbs 17:9)

For if you forgive others their trespasses, your heavenly Father will also forgive you. (Matthew 6:14)

Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven. (Luke 6:37)

Peter came to Jesus and asked him, Lord, how often must I forgive my brother who sins against me? up to seven times? I do not say up to seven times, but up to seventy-seven times," Jesus answered him. (Matthew 18:21-22)

And when you are praying, if you have anything against anyone, forgive me, so that your Father in heaven may also forgive you your sins. (Mark 11:25)

Forgive us our debts, as we have forgiven our debtors. (Matthew 6:12)

Islam

Principle: Love (Tolerance - Respect)

Perspective: Love emanates from its absolute Divine root: God Himself.

The Holy Qur'an says, "And He who is full of love is also Indulgent" (85:14). A hadith (Prophetic Tradition) says: "My servant cannot approach Me through anything more praiseworthy than the performance of the duties I have imposed on him.

The Qur'an (II, 177): "Mercy does not consist in praying to the east or the west. No, piety is to give of your goods for the love of God, to relatives, to children, to orphans, to those close to you, to travellers in distress, to beggars and for the release of slaves".

The Qur'an (LXVI, 8) praises them in the following terms: "For love of Him, they feed the destitute, the orphans and the prisoners". Here it is not a question of the usual charity that belongs to the religious obligation incumbent upon every Muslim, but rather of the love of neighbour that is manifested by human solidarity, a true act of faith and love of God. It is in reference to this verse of the Koran that Ali, the Fourth Caliph, cousin and son-in-law of the Prophet, gives the following exegesis. "Men are all brothers, brothers in religion or brothers in humanity".

Principle: peace.

Perspective: "But if they bow to peace, bow to it yourself and put your trust in Allah. Verily, He is the All-Knowing One who hears all things. But if they pretend to deceive you, in truth, Allah is enough for you. He is the One who has strengthened you with His help and with the believers" (8:62-63)

"Truly, by a mercy of God you were soft to them, for if you had been dry and hard of heart, they would have quickly turned away from you. (3:159)

Principle: Forgiveness (justice-comprehension)

Perspective: "Whoever kills a person without that person having committed a crime or sowed corruption on Earth is as if he were killing all of humanity. And whoever saves one life is as if he saved all mankind." (5:32)

"Humans! Indeed we created you as equals and made, through reproduction, great multitudes and numerous nations so that you would know each other and cooperate among yourselves". (49:13). By God's will we have been of different faiths: "If your Lord had so willed, He would have made all mankind believe in one religion; but God, praise Him, commanded that humans be left in free will" (11:118).

Buddhism

Principle: Love (Tolerance - Respect)

Perspective:

Sutra 4: Solo l'amore dissipa l'odio.

Sutra 28: Fate il vostro lavoro, vivete nell'amore. fate il vostro lavoro. mettete fine ai vostri dispiaceri. (BUDA).

Principle: peace.

Perspective:

Sutra 5: How can you fight? You too will pass away. How can you fight? (Buddha).

Hollow words is a word that brings peace. (Buddha).

Sutra 14: All love life. All beings tremble at violence. all fear death. all love life. (Buddha).

Sutra 22: Among the troubled Live in joy, in peace, even among the troubled. (Buddha).

Principle: Forgiveness (justice-comprehension)

Perspective:

Sutra 24: Overcoming. Overcome anger with kindness. Overcomes pettiness with generosity. Truth overcomes disappointment. (Buddha).

Sutra 25: Beyond grief. The wise do not harm anyone, they are masters of their bodies and go to the country without limits, they go beyond sorrow. (Buddha).

Sutra 32: Without haste. Calmly consider what is right and what is wrong. Accepting all opinions equally, without haste, wisely observes the law. (Buddha).

As we see in these religions there are common elements which can serve to begin to develop some minimums in the construction of agreements, in the configuration of the understanding of the different and in the application of concrete actions like forgiveness, love and peace. These elements can undoubtedly be intimately related to spirituality, insofar as they help to deepen a stronger relationship with the soul, mind and body, that is, the prefiguration, configuration and re-figuration of the actions of the human being in concrete acts of peace.

Soft Diplomacy, then, contemplates a hermeneutic process in which the actions of the parties are analyzed, the procedure and the meaning of the same are understood, when putting oneself in the shoes of the other, and the form is interpreted to make possible a change and an action that results in the spiritual growth of the people, from some minimum criteria as the exposed previously, in which reconciliation, peace and forgiveness fit, all this within the framework of faith, that is to say, to do and to believe the things that are not and that are not now as if they were and already happened.

Soft Diplomacy is a concept that should be implemented, especially in religious conflicts. However, it can go beyond the intellectual and epistemological boundaries to

other scenarios where unresolved conflicts of interest are present, almost under fundamentalisms that are rooted in the customs in culture and daily life. Soft Diplomacy is the way out of multicultural conflicts because it tends to respect difference and diversity, under the optic of understanding the other as different from the inclusion of a we as empathic, flexible and given to others.

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