



# European Journal of Science and Theology

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## JUSTICE AND MEMORY - STORY ABOUT EICHMANN AND ARGENTINA

EDITORIAL

... During a visit to Argentina at Professor M. J. Binetti's, where we attended joint lectures about Kierkegaard [4-9] with Dr. M. Pavlíková, I visited the Garibaldi Street after a few hours of being lost. The scene of the crime. I managed to get behind the fenced part of an unnumbered piece of land - with the help of a grass cutter who asked me being lost in the street: „CASA EICHMANN?“ There were only a few bricks and stones in the place where Eichmann used to live. I was wondering what was left of the man who decided about millions, who was the cause of so much evil...? Nothing. He killed millions and was captured. I stood in that place and had very mixed feelings - I was delighted and at the same time I felt grief that I was

standing in a „just place“ where justice was done and the human „monster“ was caught. Garibaldi Street, a place where the one who controlled the slaughter in Auschwitz used to live. Since then, other war criminals in Latin America have been afraid of being caught. Everyone was shaking and alert - even Mengele's son confirmed it when he was visiting his hiding father... They caught Eichmann... I still have a token on the table by the window - a broken brick, as a sign that there is justice. And at the same time, a reminder of the suffering that the Jews had to endure only because of their nationality. And whatever bad happens to me in my life is nothing against suffering in concentration camps. The Israelis have

not forgotten, nor have I. You may be omnipotent, but if you do evil - nothing will remain after you. The brick also reminds me of the wisdom - חכמה with which the Israelis overcame all obstacles to achieving justice - and it was not an easy task... The capture of Eichmann is also important for Israel: As H.E. Zvi Aviner Vapni, Ambassador of the State of Israel, told me in 2018: "With Eichmann being tried, the subject of the Holocaust was opened in society and young Israelis could better understand those who survived the Holocaust but could not talk about it". Shlomo Shpiro wrote similar in his Introduction: "Before the trial nobody wanted to hear of the Holocaust..."

[...more at](#)

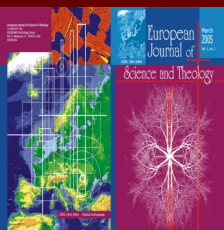
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EDITORIAL—Justice and Memory - story about Eichmann and Argentina

THE BYZANTINE PROTHESIS HYPOTHESES ON THE EUCHARISTIC CONSECRATION OF THE 'COMMEMORATIVE PARTICLES'

**Abstract:** The present instructions of the „Hieratikon“ indicate that at the Divine Liturgy the priest shall not communicate the people from the commemorative particles, but just from the only consecrated Lamb. We know that in the past several breads were offered at the Eucharist and all were consecrated. Beginning with the VIII<sup>th</sup> century parts from the Eucharistic loaves were cut, symbolizing the Lord's Passion. From the XI<sup>th</sup> century special formulas were recited by the celebrant when he prepared the additional particles, commemorating the dead, the living and the saints. This increasing ritualization of the „Prothesis“ caused in time some confusions as to whether these particles are to be consecrated together with the Lamb or not. Surprisingly, in the XV<sup>th</sup> century Saint Symeon of Thessalonika is the first who makes a clear distinction between the consecrated Lamb and the „un-consecrated particles“. Was there a different approach regarding the additional „merides“ before Saint Symeon? The purpose of the present paper is to offer an answer to this question.

A MODEL OF INTERRELIGIOUS ECO-THEOLOGICAL LEADERSHIP TO CARE FOR THE EARTH IN THE INDONESIAN CONTEXT

**Abstract:** This study aims to explore a model of interreligious eco-theological leadership based on unique experiences of interfaith figures, to save the Earth, in the North Kendeng Mountains, Central Java, Indonesia. It employs the encyclical „Laudato Si“ of Pope Francis and the concept of interreligious eco-theology proposed by Felix Wilfred and Julia Watts Belser to serve as the theoretical foundation. The Pope's teachings on the importance of dialogue involving all people, regardless of their religion and beliefs, to care for the Earth are compatible with Wilfred and Belser's interreligious eco-theological concept. Both the teaching and the concept even provide an opportunity for the development of an interreligious eco-theological leadership model. While such a model of leadership is significant and necessary to care for the Earth, a specific study about this topic has, in fact, not been found yet. This study examines such a leadership model in the Indonesian context characterised by religious diversity and beliefs as well as environmental issues. As seen in a movement pioneered by the Seduler Sikep community in the North Kendeng Mountains, some interreligious leaders participated in protecting and preserving the environment. They moved together to protest against the construction of a cement factory in the region. The movement, in turn, influenced public policy-making for the sake of the integrity of creation and environmental sustainability. This real example of the interreligious eco-theological leadership model to care for the Earth can inspire ecological movements elsewhere.

RELIGIOUS AND SECULAR ASPECTS IN THE HISTORY OF TATAR NATIONAL EDUCATION FROM 8<sup>th</sup> TO EARLY 20<sup>th</sup> CENTURY

**Abstract:** The article studies the genesis of national Tatar pedagogy and educational process beginning from the Bulgarian period (8<sup>th</sup> century). It was the time when the Tatar ethnic group originated. The article deals with the main aspects of Tatars' religious and secular pedagogical culture up to the early 20<sup>th</sup> century. The work illustrates that pedagogical ideas and practical experience of the most outstanding representatives of the Tatar pedagogy demonstrate a complicated combination and not infrequently a conflict of religious and secular tendencies. This acute dualism in the history of Tatar pedagogy is a reflection of the dramatic character of the national history of the Tatars, the influence of external geopolitical processes and internal ethno-cultural transformations. The Tatar public education has evolved and acquired its own special features at each historical period: Volga Bulgaria (8<sup>th</sup> - 13<sup>th</sup> centuries), the Golden Horde (13<sup>th</sup> - the middle of the 15<sup>th</sup> centuries), the Kazan Khanate (the middle of the 15<sup>th</sup> - the middle of the 16<sup>th</sup> centuries) and as a part of the Russian Empire (the middle of the 16<sup>th</sup> - beginning of 20<sup>th</sup> centuries). The investigation showed that despite the variety of conditions, changes in the course of history, vicissitudes of life, huge internal and external contradictions, tragic losses or significant gains of the Tatar people there had been preserved a successive development of national education. Both competition and combination of religious and secular elements in the theory and practice of national education resulted in continuous enriching of the Tatar pedagogy.

SALVATION AS THE TELEOLOGICAL VECTOR IN KIERKEGAARD'S PRACTICE IN CHRISTIANITY

**Abstract:** The dialectic of the relationship between Philosophy and Theology in S. Kierkegaard's work often hides multi-layered contents that oscillate in one direction or another in their emphasis. In this study, we focus on the theological grasp of the key concept of salvation to which Kierkegaard gives an irreplaceable place in the practice in Christianity. We assert that his theology is based on the existential dimension of the individual being rather than the rational prisms of Systematic theology that dominated in his times. Kierkegaard's absolute paradox in his theology of salvation becomes here not the starting point for argumentation in favour of Christianity, but rather the teleological perspective of the motivational mode for all levels of individual existence in its way to salvation embraced by eternity.

THE HOLY SEE'S APPROACH TOWARDS PUBLIC SECURITY THREAT IN UKRAINE MEDIA IMAGE AND REALITY

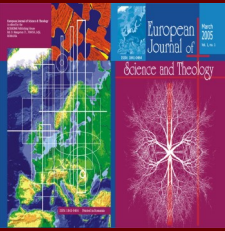
**Abstract:** Since 2014, security threat in Ukraine has disturbed international public opinion. This was expressed by the media. The behaviour of the representatives of the authorities and the reaction of the neighbouring countries has raised concerns of the representatives of the Catholic Church. There have been discussions and initiatives to clarify and calm the Ukrainian society. Superiors of Christian denominations have undertaken to talk. In addition to diplomatic actions in this struggle, which we may not be aware of, Pope Francis uses words, symbolic gestures and prayer - and the media seem to be his allies in the struggle. This article is an interdisciplinary one. It can be embedded in theological teachings, security studies and communication and media studies.

BEHAVIOURAL APPROACHES IN PUBLIC POLICIES

**Abstract:** Over the last decade Behavioural sciences have increasingly penetrated into European public policies. Behavioural sciences combine knowledge from numerous scientific disciplines. It is a combination of the results of ideas from Economics, Psychology, Ethics, Evolutionary Biology, Neuroscience, Communication and Marketing. Behavioural public policy takes into account irrational behaviour of individuals and seeks ways to make public politics more efficient. In public politics, we can see more intensive orientation towards a person (citizen/entrepreneur) and the endeavour to look at their decision-making and behaviour in specific life situations, relations, contacts, and in communication with state institutions in a more emphatical way. Slovakia is not an exemption to this sphere. The paper also presents authentic examples of how behavioural innovations were used during coronavirus pandemic and pilot experiment with the Financial Administration. Conclusion reflects how Behavioural sciences act in the context of Theology.

THE RELIGIOUS CONTEXT OF HUMANISTIC SPIRITUAL AND MORAL VALUES AS A FACTOR IN COUNTERACTING SELF-DESTRUCTIVE TENDENCIES IN STUDENT BEHAVIOUR

**Abstract:** Neglect of spiritual and moral values and orientations, destruction and loss of reference points that illuminate the life perspectives for the individual, contribute to the spread of self-destructive attitudes in society. The paper



aims to give a theoretical justification and provide an experimental study of religious and humanistic spiritual and moral values as a factor in opposing self-destructive tendencies in student behaviour. The authors analyse the problem of the influence of religion, religious outlook and religious humanistic spiritual and moral values as a factor in countering self-destructive behaviour of an individual. Due to its anti-self-destructive influence, religion is rightly considered one of the most important regulators of a person's attitude towards suicide. In many countries of the world, religious and cultural traditions associated with the attitude towards the phenomenon of suicide play a huge role in regulating the level of suicidal activity. During the theoretical and empirical stages of the research, the authors found that religiousness is a significant factor in counteracting self-destructiveness in student behaviour.

#### LABOUR MIGRANTS IN THE LIGHT OF PERSONALISTIC PHILOSOPHY AND SOCIAL DOCTRINE OF KAROL WOJTYLA - JOHN PAUL II

**Abstract:** Migrations are amongst the most important social processes impacting the functioning of many individuals, communities and societies. In recent years, particular intensification of migration processes has become noticeable. Its beginning coincides to great extent with the pontificate of John Paul II. This pope, the head of the Catholic Church, was not only a prominent theologian and philosopher, but also an insightful social thinker, whose teaching was always referring to important social issues. Therefore, the ideas of John Paul II abound in variety of threads concerning directly the phenomenon of migration and the conditions of migrants, including labour ones. The text stresses that the key to understanding papal social ideas lies in personalism, which can be also applied to the analysis of papal beliefs concerning the issue of labour migration. In accordance with this optics, John Paul II perceived the worker, including the labour migrant, as first and foremost, subject of the work. Simultaneously, in his teaching, he pointed out to the true nature of the labour immigrant associated with their dignity as a human being. In his considerations on migration, Pope John Paul II used, above all, his moral sense which made him pay attention to the issue of human rights (including the rights of a migrating worker) stemming not from the provisions of law, but directly from the innate dignity of the human being.

#### INTERDEPENDENCIES BETWEEN RELIGION, FUNDAMENTALISM AND TERRORISM

**Abstract:** International terrorism is considered one of the most important problems and challenges for global security in the 21<sup>st</sup> century. The discourse that is taking place between politicians, scientists and researchers of this phenomenon is focused primarily on how to alleviate the problem, while downplaying some of the causes that underlie the activities of modern extremists. The purpose of the article is to analyse the relationship between international terrorism and the extreme - fundamentalist interpretation of religion. The author of the text tries to find an answer to the following questions: What is the role of religion in the modern world? How is it interpreted by its followers? To what extent does it interfere in the policy of the state? Is religion really the dominant source of modern terrorist activities? To this end, we introduce the definition of fundamentalism and advance the thesis that the extreme - perverted form of faith generates aggression, violence and becomes a kind of „alibi“ and at the same time an inspiration for extremist actions. We point to the problem of misinterpreting religious dogmas and using them for political purposes. We also emphasise the necessity of entering into inter-civilization dialogue as the only method guaranteeing global security in the 21<sup>st</sup> century. The considerations in the text below will focus on the religion of Islam, because in the author's opinion, it is this religion that is currently the main stimulus of fundamentalism, and consequently international terrorism in the present century.

#### THE IMPACT OF RELIGION AND TRADITIONS WIDESPREAD AMONG THE POPULATION OF KAZAKHSTAN ON THE CHANGES THAT TOOK PLACE IN SOCIETY IN THE 18<sup>th</sup>-19<sup>th</sup> CENTURIES IN THE CONTEXT OF THE FOREIGN POLICY OF RUSSIA

**Abstract:** Interaction between countries, the necessity of strengthening intercultural ties and overcoming stereotypes and prejudices are among the key focus areas studied by researchers. The most interesting periods are those connected with civilizational fractures, when the influence of dominant cultures, colonial expansions in particular, had both positive and destructive impact on local traditions and customs. This article looks at the historical experience of interactions between traditional Kazakh society and neighbouring countries from the 19<sup>th</sup> to the early 20<sup>th</sup> century. The authors seek answers to the following questions: what response mechanisms could have been used for adaptation and preservation of unique characteristics of a certain culture? It is necessary to identify the role of religion in the development of religious education since as the Russian Empire expanded its colonies to the East it incorporated territories of countries that had practiced Islam for several centuries? The historical experience of coexistence of different peoples in this region shows that harmonious interaction between Christianity and Islam is possible.

#### THE PARADIGM OF TRACES METHODOLOGY OR PROBLEMATIC FIELD?

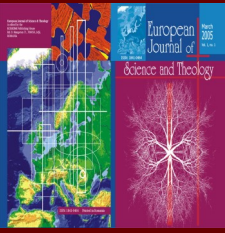
**Abstract:** This article looks at the well-known article „Clues: Roots of an Evidential Paradigm“ by Carlo Ginzburg - in the first place, the concept of „trace“ it contains as a source of historical, or, from a broader point of view, humanitarian knowledge, as well as the image of a scientist as a „hunter“ matching the type of a historical object suggested by Ginzburg. This review includes both responses to Ginzburg's article where researchers focused on possible source of Ginzburg's ideas and their relationship to other similar methodologies (M. Foucault, M. Bakhtin, R. Collingwood and others) and the philosophical tradition of reflection upon the issue of traces, which was not mentioned in Ginzburg's article, but was considered by Heidegger, Levinas, Derrida, Ricoeur and Sartre. Taking into account all controversial arguments suggested by this tradition, a conclusion is drawn that the methodology suggested by Ginzburg is not so much a paradigm in the sense intended by T. Kuhn but a problematic field where interests of different sciences overlap: History, Theology, Philosophy and Social psychology.

#### RELIGION, CULTURE AND VIETNAM SEEN FROM A CULTURAL-RELIGIOUS POINT OF VIEW

**Abstract:** Vietnam's long history is marked by cultural revivals as well as political struggles and intense efforts at national emancipation. The thousand-year-long distinct civilizational history has been analysed by many scholars in the past; in a more recent, post-colonial time, from Dao Duy Anh to Tran Quoc Vuong, from Tran Van Giau to Tran Ngoc Them, intellectuals influenced by Marxism have been looking for a Vietnamese cultural characteristic with a clear foundation in the socio-economical context of Vietnam, the Vietnamese village culture or Vietnamese rice agriculture. These views are examined against the background of the intellectual legacy of Max Weber, Christopher Dawson and Paul Tillich who see religion as the core of culture in its widest meaning, as a life-form of human existence (Dasein). By studying relations between great cultures and their main religions, this paper aims to emphasize that it is impossible to find Vietnamese cultural characteristic only in the physical and tangible culture. It is necessary to look for it in the „Vietnamese spirit“, that is, in non-material cultural phenomena, including the Vietnamese traditional religions (Confucianism, Buddhism and native religions) and possibly even in new forms of religious expressions. A careful study conducted with such holistic outlook will lead to the conclusion that Vietnam belongs not only to the East Asian Confucian cultural region but also to the Southeast Asian native civilization.

#### ANALOGY AND METAPHOR IN COSMOLOGY A HISTORICAL AND METHODOLOGICAL ANALYSIS

**Abstract:** The present article aims at analysing the modern conceptions of analogy and metaphor in Cosmology. In Cosmology metaphors function not only in the revealing context, but also in their explanatory context, as an important



component of building new knowledge. These are explanatory and descriptive metaphors. The analogies in Cosmology play a crucial role in answering the question of the identity of the Universe as such - compared to other physical phenomena. Certain analogies and metaphors can be proved to be heuristically fertile and often lead to a significant semantic change in the interpretation of many phenomena and problems in physical cosmology. Based on „analogue-inspired methodology“ it can be said for example that modern Cosmology is in fact the experimental part of Science. We can successfully examine specific properties of the Universe in laboratory using analogies.

#### EDUCATIONAL AND PROFESSIONAL MOTIVATION OF STUDENTS WITH VARIOUS RELIGIOUS ORIENTATIONS

**Abstract:** The professional sphere is one of the factors of the identity crisis. It becomes the main indicator of the success of a university graduate when applying for a job after graduation. The purpose of our study is dictated by the social request of the importance of studying educational and professional motivation in students with different religious orientations. Religious consciousness is flexible and open, quickly lends itself to influence to instil certain ideological principles. It would be helpful to understand, which of the attitudes or value orientations form the professional motivation of students. In connection with the foregoing, studying the characteristics of educational and professional motivation among university students is an urgent problem, since its development allows a deeper understanding of the processes of adaptation of students to educational activities in the context of their religious affiliation to increase both educational motivation and optimization of the process of choosing life values. The study population consisted of the students of the Russian State Social University. In the study, the authors used a series of psychodiagnostic techniques for identifying the educational and professional motivation, a customized questionnaire for identifying religious identity, and a personality questionnaire for the purpose in life orientations. Data processing was carried out using percentage analysis and the Student t-test (SPSS, v. 21). The authors of the article have come to the conclusion that religious students have higher „professional motivation“ motives, which indicates an increase in adaptive ability to achieve goals. It is shown that differences in the purpose-in-life orientations of religious and non-religious students have deep foundations. In the process of the formation of religious identity, the hierarchy of personal values becomes orderly, justified, gives confidence to the personality and reduces existential anxiety. For religious students, the importance of social ties is higher, which provides psychological support in difficult situations and helps to establish healthy habits due to the mechanisms of healthy conformism. The obtained data can be used to increase the educational motivation of students in the process of obtaining higher education.

#### THE RELEVANCE OF MONITORING THE MICROCLIMATE IN MUSEUMS THE CASE OF COLLE DEL DUOMO IN VITERBO

**Abstract:** Microclimate monitoring is a fundamental step in preventive conservation and must be taken into account in the planning of museum expositions and in other confined environments, as stated by international standards produced by the technical body CEN/TC 346. This contribution synthesizes the results of extensive monitoring campaigns in the Museum of Colle del Duomo, a diocesan museum located in the important complex of the Papal Palace of Viterbo (Central Italy). The museum contains different kinds of religious objects such as reliquary busts in wood, papier-mâché and metals, sacred clothes, panel paintings, gypsum ‘modelli’, and also archaeological artefacts. This wide variety of materials makes particularly difficult to maintain environmental parameters, such as light, relative humidity and temperature, within the ranges of values recommended by the Italian and European standards for Museum conservation. However, the monitoring campaigns allowed to know the most critical situations and to intervene with solutions aimed at mitigating the effects of microclimate on the artefact materials. Three main rooms were monitored for one year: the Sacred Vestments room, the papier-mâché reliquary room and room of Baroque wall paintings with the beautiful wooden choir in a closed area of the Cathedral, immediately adjacent to the Museum. The continuous monitoring was performed by means of portable data-loggers. Irradiance ( $W/m^2$ ) and illuminance (lux) were measured only in the Sacred Vestments room, being textiles highly sensitive to light.

#### THE IMMACULATE CONCEPTION WITH THE JURORS OF VALENCIA (1662) THE FUSION BETWEEN SACRED AND SECULAR PAINTING IN SEVENTEENTH-CENTURY SPAIN

**Abstract:** This article compiles some of the results of the multidisciplinary research project dedicated to the analysis of ‘The Immaculate Conception with the Jurors of Valencia’, oil on canvas painted between 1662 and 1663 by Jerónimo Jacinto de Espinosa. The picture has been analysed in various different ways, but what is presented here is fundamentally the historical and documentary aspect of the research. This will involve a description and analysis of the documentation related to the commission of the painting, which will be framed within the wider context of seventeenth-century Valencia and its place in the system of kingdoms making up the Spanish Monarchy. The objective is to reconstruct the socio-historical circumstances surrounding the gestation of a painting that has traditionally been classed as religious. Nevertheless, it will be shown that Espinosa’s work lies on the permeable border between the sacred and the secular and is a clear example of the frequent fusion of the two worlds in seventeenth-century Spain.

#### RELIGIOUS ART AT THE NEW LOUVRE IN ABU DHABI

**Abstract:** The paper is an analysis of the Universal Religions Gallery in a modern museum on the Arabian Peninsula, called the New Louvre Abu Dhabi. Museum designed by French architect Jean Nouvel and built on an artificial island. Among the numerous galleries presenting the cultural heritage of humanity, one was dedicated to religions. It exhibits works of Jewish, Christian, Muslim, as well as Buddhist and Hindu artists. The creators of the exhibition also exhibit sacred texts of great religious traditions, among which are the historic Torah, the Bible and the Qur’an. An interesting part of the article is the latest history of the world’s most expensive painting of Leonardo da Vinci, bought by an Arab prince. The museum is a sign of peaceful, respectful and sensitive coexistence of various religions and cultures.