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Suffering in a Religious or a Humanistic Perspective

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Suffering in a Religious or a Humanistic Perspective

Part 1

For most religious beliefs, suffering is majorly used as an indication of spiritual growth. Members of that particular religion are inspired, punished, frightened, or even a form of rites of passage. Different religions have different perceptions towards every kind of suffering where they interpret the whole events of suffering as per their religious beliefs. According to Roberts (2018), suffering from the religious perspective is a form of containment measure used in religion to make the members behave and act. He goes ahead to mention the fact that for fear of future suffering, the members of various religious beliefs ensure that they abide by the expected moral standards of their religion because they are ever taught that if they go against such, they are likely to suffer the same fate as critical figures who messed within their religion's history. Additionally, spirituality dictates that those who go against the teachings of the Creator risk eternal suffering at the end of their lives, and therefore to evade such, one must be able to live justly in a Godly manner, make peace with people around them and God and also ensure that they never sin (Stephenson & Berry, 2015). Therefore, religion threatens members that if they do wrong, then the result of being evil is suffering.

Therefore, avoiding sin requires one to follow all the religious requirements and moral standards, ensuring that you avoid doing things that hurt your neighbor. It is believed that if one does something that hurts a neighbor, they are attracting suffering to themselves and their entire generation. In Catholicism, suffering is believed to be a path of acceptance (Bertone & Pallotta-Chiarolli, 2016). Also, Christianity believes that God punishes those who do wrong to others and uplifts the poor from their suffering state (Gifford, 2015). Therefore religion puts sin as the

significant source of suffering at the end of life, and so to transit to eternal life, one must stay away from sin.

Part 2

As the religion that I subscribe to, Christianity requires one to treat others with dignity, respect, and utmost integrity. In the field, we deal with various clients, some who are religious, others who are not, and even others who do not subscribe to any form of religion. Therefore, while out in the field working, one should embrace all the clients equally without bias and respect. Religion puts sin as the source of all suffering to humankind and embraces forgiveness as the only way of seeking a second chance with God and people around us to start living a good life with as before. In connection to this, there is a provision of synopsis of an article by DiBalsio (1993) talking about role religious, social workers play in helping families forgive themselves. Summarily, the article suggests that forgiveness can in a big way make family members embrace healthy coexistence in their living because it brings with it psychological, social, and even religious healing among the people who live together. From the testing that was done in this article on how effective forgiveness can be an essential tool in clinical setting and treatment, there was a hypothesis that most religious workers believed in forgiveness as the best tool in healing depression, hunger and the best technique to facilitate religious openness among their clients (DiBalsio,1993) he found out that forgiveness offers clients an opportunity to get in touch with reality and start living well with others in the society. By so doing, they leave the bitterness behind and concentrate on bettering their lives again. Therefore, removing the guilt due to sinful acts makes people understand through forgiveness to embrace better living in society.

When working with such clients, social workers face various challenges like trauma and anxiety that require various techniques dyadic adjustment scale, trait anxiety scale to find out the psychodynamic effects on the clients. The article of Zilberfein (1996) about ¹Children of Holocaust survivors with a significant focus on ¹the separation obstacles, attachments, and anxiety shows clearly how health workers can employ the interventions mentioned above while dealing with low self-esteem clients. The whole article focuses on the separation, obstacles, and the possibility of such children to have intimate relationships after embracing forgiveness (Zilberfein, 1996). After considering the extent of the psychological damage a client has, just like in the case of the holocaust children, social workers should consider the separation of these clients from the sight of the tormentor while also considering the role played by the tormentor possible obstacles. After which, embark on making the clients accept themselves and forgive the people they consider wrong. This makes them start a better life of intimacy and social relationship with others.

The role of shame and guilt makes one seek forgiveness, a tool that is appropriate for depression and anxiety therapy. The guilt and shame make the sinner regret and pursue forgiveness (DiBalsio, 1993). The shame and guilt also make people sorry and, in the process, seek forgiveness by reaching out to the people wronged. A social worker should hence embrace touching on how shameful and guilty it is for one to commit a sin and, in the process, evoke emotional feelings that make such clients have the urge to seek forgiveness and lead a better non-regrettable life in society.

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