Cultural Roles of
Civil Society in the Promotion
of Dialogue and Peace

Islamic Educational, Scientific and Cultural Organization -ISESCO-
1433-2012
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FOREWORD

I am pleased to introduce the reader to the study of the civil society's cultural roles in promoting dialogue and peace. Here I would recall that only recently civil society organizations were seen, not without apprehension, as entities that would compete with the State in the management of public affairs. But political, economic, social and cultural globalization; ICT innovations; the increasing demand for a greater promotion of human rights and good governance have accentuated this apprehension. The involvement of the civil society in the formulation of cultural policies has become one of the concerns of the international community since the mid-nineties of the past century. Indeed, the civil society has, gradually, increased its participation in the management of a part of cultural affairs. However, in the states of the Islamic world, policies have often disregarded civil society issues, thus leaving the way wide open for foreign organizations and institutions to exploit the innocence of children and marginalized categories, especially those suffering from poverty, disease and illiteracy, to serve their own agenda.

It seems that social cohesion in Islamic countries is seriously at risk; and with it the fundamental values of the Muslim civilization and Muslim identity. Through their actions, these foreign bodies aim to condition peoples' minds and spirits and foist alien values under the guise of freedom. Amid internal and external changes, it was necessary to demonstrate a strong commitment to open channels of dialogue; a frank dialogue with civil society organizations to enable them to contribute their share of responsibility in educational, cultural, social and other fields, at the local, national, regional and international levels. It is therefore of the essence to address the precarious situation of civil society organizations in the Islamic world. For their engagement on the ground is often done with no prior training, clear vision or strategic planning. Trying to survive independently, the civil society seeks the support of international organizations which may have their own agenda, so much so that coordination becomes difficult, with non-governmental organizations defending other causes and interests than those of concern to the Muslim world.

Realizing the importance of action by civil society and taking into account the transitions of the Arab-Islamic world toward democracy and greater human rights;
also taking into consideration the claims by the youth and women for an increasing role in developing a model of citizenship based on new contracts, ISESCO, as a house of expertise for the Muslim world in the fields of education, science, culture and communication, developed this study on the cultural roles that civil society agents can take, with the aim to keep them aloof from the influence of the enemies of the Muslim Ummah. These roles include, notably, spreading the values of dialogue, justice and peace as being part of the Islamic and human value system; assisting government institutions as per the Muslim world’s priority areas and aspirations, and coordinating with NGOs in the Member States, with the view to establish a code of honor to govern the areas of action for these organizations at the local, national, regional and international levels, thereby enabling them to actively work at international forums as part of coherent working groups that share the same goals and priorities. This was confirmed by the Consultative Council in Charge of Implementing the Cultural Strategy for the Muslim World at its 11th meeting (Algiers, October 2011) when it approved this document and submitted it to the seventh Islamic Conference of Culture Ministers (Algiers, December 2011) which adopted it.

Finally, this study presents a set of projects to help all those involved in cultural policy making to assume the cultural roles incumbent upon them.

For all these reasons, ISESCO is pleased to publish this study for general benefit.

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INTRODUCTION:

The Seventh Islamic Conference of Culture Ministers is held at a critical juncture of escalating social protests, especially by the youth, which in some countries led to a spiral of armed confrontations, violence and counter-violence. Unprecedentedly, these demands have not emanated from political parties, unions or civil bodies. These, rather originating in virtual social networks, are distinct in that they have been rapidly organized into succinct, coded messages.

This uprising of the youth, on which have embarked people from the realms of politics and civil society, and which comes after a long history of disappointment that has affected all aspects of life, evidences that the primary results of cultural globalization have started to show up. This much is clear: this has pushed a large portion of the society to demand that current political contracts be cancelled and new ones be forged which open wide the door for individual and community aspirations to social justice and greater participation in public life.

The document on “the Cultural Roles of Civil Society in the Promotion of Dialogue and Peace” aims to highlight the strategic importance of culture in forging and renewing political contracts in the Muslim world countries. On the one hand, the involvement of civil society by public cultural policies in assuming a series of roles long controlled by these public policies is the utmost demanded at this historic juncture which Muslim counties are going through. This is because official authorities do not produce culture but rather monitor it. Contracting with civil society, as a key role player, would guarantee that public policy trends are constantly readjusted to eventually help achieve the sought-after objectives.

Since the Barcelona Declaration (October 1995) to the adoption of the Millennium Development Goals (2000), the international community has focused on bringing the civil society to bear in lessening the burden on governments by helping with the discharge of mission. Because closely connected with the local community, the civil society will ensure that interventions and plans be effective and best responsive to the needs of local populations.

The main purpose of taking the promotion of the Islamic human values of dialogue, peace and justice to be the main area of action for civil society is to go beyond the present approach and provide concrete initiatives. Societies do no longer tolerate afford to wait to have the stated goals achieved. This is what prompts us to propose some tangible actions with regard to the cultural roles for the civil society in the Muslim world.
Promoting dialogue, peace and justice values, as a contribution by the Muslim civilization to the human civilizational history, presents civil society with the challenge of linking the targeted social groups, mainly children, the youth and women, to their eternal civilizational values. Another challenge is to open up these groups on the world through the inculcation of such values. ISESCO has been focusing on this issue, through implementing the content and orientations of the Cultural Strategy for the Muslim World which sees civil society as the ideal framework for organizing youth's cultural roles, and the most appropriate mechanism to meet the needs of larger sections of society.

1. General Framework

a. Methodology

The focus will be on the assumptions and key elements underlying the worksheet's methodological approach. First, the document is divided into three parts mainly aiming to delimit the central cultural areas in which civil society can take an active part, especially with regard to reinforcing dialogue and promoting a culture of justice and peace. After pinning down the key identifying elements of the main topic of this paper, in the light of the specificities of the Muslim world's culture and civilization, and after outlining the reasons why these common human values continue to be a central issue in many an universal legislation and for the international community, the second part of this document is devoted to the major cultural challenges facing civil society in the Muslim world. Unless these challenges are addressed as part of a comprehensive and integrated plan, they will continue to pose obstacles to the effectiveness of civil society initiatives. Worse even, such challenges may take away from the civil society's effort to effectively contribute to constructively building dialogue and promoting justice and peace inside and outside the Muslim world. This is further explained in the third part.

The principal methodological consideration consists in building the cultural roles of civil society on pivotal grounds consisting first in considering the predisposition of the youth, males and females, to voluntary work to be the main driver behind civil society's dynamism, while stressing the position occupied by the individual dimension in these roles. Great store is set by the civil society to serve as a breeding ground for individual initiatives and expressions, which offer individuals the opportunity to give free rein to their positive, generous and constructive competences.

These individual competences, through civil society associations, are aimed both at specific groups and at the community as a whole. This indeed explains why we call
them individual/community roles: Writing a poem on the values of justice and peace, for example, is an individual creative act that can assume its cultural dimension only through interaction with its social milieu. This interaction should be boosted by civil society because public policies' official channels often fail to do so.

The second background of cultural roles proposed for civil society manifests itself in the community dimension, which means the ability of civil society, as groups, to strengthen dialogue, justice and peace within society, through the implementation of integrated development projects to fight poverty, based on the values of solidarity and equal distribution of wealth. This is all the more important if we are to establish social peace and justice, and rescue dialogue from economic hegemony. The civil society has a crucial part to take in promoting community development, by advancing the core human values underlying dialogue toward justice and peace.

The incessant efforts by the governments of the Muslim world to participate in highlighting the importance of these shared values are insufficient so long as civil society is not involved. Democracy, human rights, citizenship, the rejection of fanaticism and violence, respect for cultural diversity, and other such values are concerned with the everyday life of societies, hence the urgent need to fully engage the civil society in the effort by governments to achieve the objectives outlined in this regard. It is therefore pointless for civil society to content itself with importing ready-made definitions of justice, peace and dialogue, while these are intrinsic to its religious and civilizational heritage. It is thus incumbent on the civil society to make known these values inside and outside the Muslim world.

On the other hand, we have also addressed the regional distribution of civil society's cultural roles pertaining to the reinforcement of dialogue and promotion of justice and peace at the national, regional and network levels, it being understood that ICT has gone beyond geographic boundaries to create virtual worlds for people. This requires that the governments of the Muslim world support their societies in keeping pace with these changes at national, regional and network levels, the aim being to prevent other parties from bringing Muslim societies to serve their furtive agendas and derail them away from dialogue, justice and peace.

It is also worth noting that methodological organization was meant to define new cultural roles for civil society in the Muslim world, in the light of the deep changes taking place in developing societies and which have originated in the Arab world. These changes make all the above-mentioned roles intimately intertwined and need a long-term, comprehensive Islamic vision. However, the material presented in this
document is intended to help strengthen dialogue, promote a culture of peace and justice in the Muslim world, and guide the civil society as to the ways and means by which to achieve the sought-after goals.

b. Cultural role

The issue of civil society's cultural roles in strengthening dialogue and promoting a culture of justice and peace in the Muslim world reveals the need to define the concept of cultural roles that civil society in the Muslim world is to take.

That there is a specific role for the civil society to assume means going beyond the level of work or activity that is subject to particular desires or commitments, to the level of work as part of a normative behavioural framework which will be required of the individual when undertaking a certain task. The necessity to have these roles linked each with a normative framework makes them constantly dependant on the expectations the honouring of which goes hand in hand with the rules of that framework.

This raises the question of the nature of this normative behavioural framework for the individual or the group while playing their roles. Civil society has always complained about the fact that governments do not assume their roles, and governments are always concerned about the spectre of a multifaceted civil society and the fact that it may go off predetermined responsibility course. It should be noted however that this normative framework, through which each role is defined, is the product of society's aspirations which should be heeded by governments and civil society alike. This shows the importance of culture as the basis on which any society builds the pillars of its normative framework. The standards for individual and community roles are largely informed by cultural backgrounds, since culture is a value system passed on for generations through social upbringing.

Based on the above, civil society's role, as defined in this worksheet, depends, first and foremost, on the extent to which society's cultural standards are observed. It also depends on civil society's ability to actively acquire knowledge and information, which makes it interactive with its society and exposed to the world. We talk about active pursuit of knowledge because cultural roles are acquired and not inherited, as they may be learned and taught through the guidance of civil society, both before and during their exercise. The proposed roles have taken into account the deep changes which have been taking place in many Muslim societies, and which are reshaping the normative framework of cultural roles, calling on governments to
forge broader contracts with their civil society in response to the new claims brought both by the sweeping communication revolution, and by youth and women's brave aspirations in these societies, which directly impacts on the performance of our civil society.

c. What is civil society?

It should first be stressed that the historical conditions for the development and evolution of civil society in the west since the nineteenth century are somewhat particular, and we can by no means reproduce the western definitions of civil society, as they are related to cultural, political and economic processes that are different from those in Muslim societies. Definitions serving limited factional interests have also been excluded, in order to keep the definition that is close to our aim. We mean the one that summarizes the concept of civil society, both in thought and practice, as being the way in which people organize themselves to solve their problems, freely express their views and principles, without prejudice to Muslim society's religious constants, and defend their rights and interests peacefully and in a civilized and tolerant manner. It should however be emphasized that we should avoid to bring religion into clash with human rights when dealing with the action areas and cultural roles of civil society in the Muslim world. The aim is to save civil society in the Muslim world from playing into the hands of enemies seeking to cause disunity and division among Muslims, undermine religious foundations and convert Muslim individuals, especially the poor and illiterate, to Christianity.

It is clear that the absence of a contract between the state and civil society in this field will leave the door wide open before suspicious cultural roles deviating from the normative framework for the path which the Muslim society takes in its march ahead. The failure to respect this fundamental condition poses the threat in the foreseeable future of having gay associations and those calling for the right to eat freely during fasting days, etc. overtly express their demand under the premise of democracy and human rights, which is rejected by the Muslim society because it is not a purely human right issue, but rather concerns rights and responsibilities. On the other hand, it is incumbent on civil society in the Muslim world to present the right image of Islam as a religion of tolerance, moderation, dialogue and peace, without undermining religious constants, in an atmosphere of acceptance of cultural diversity.

The civil society is composed of a number of organized social formations carrying out public or limited activities, but which do not base their work on political back-
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grounds. Their dynamism reflects that of society as a whole because the interactions taking place between individuals and groups in society are likely to create conflict or solidarity relationships. The same applies to the organizations they establish to regulate and serve their shared life in order to achieve the sought-after development goals. Civil society is based on such ties as voluntary work and choice from which it derives its power and credibility. Voluntary work is considered, at a time marked by the dominance of materialism, greed and profit-mindedness, the loftiest expression of citizenship. Freedom to choose also helps boost motivation because it is often linked with defending deeply rooted principles.

Civil society institutions are non-profit organizations striving to be financially independent to serve their lofty goals without being subject to the authority of any particular party. Nonetheless, this autonomy does not mean working outside a previously established legal framework clarifying the relationship between the state and civil society. What is needed is complementariness in roles between the state and the civil society, because the latter cannot act in isolation from a powerful, well-established state. The state and civil society are two inseparable entities. The state draws its values, powers and policies from civil society, and it is the framework that harbours and monitors civil society's movement and activity.

Despite the necessity of this state-civil society indivisibility, there is still concern about civil society's role. The main reasons for this concern are:

- Civil society's inability to organize perfectly and effectively, for governments see civil society institutions as being composed of individuals only few of whom are active, while the rest are there only because they need to belong to a certain organization. This is what explains, according to these governments, the failure of civil society institutions to come to terms regarding one particular work axis, as each association tries to account for leadership in its field of intervention.

- Exploiting civil society activities for political ends and personal interests. The quest for leadership by a few individuals often turns civil work into political ambitions, which may seem legitimate provided that it is related to a popular will, not serving purely personal ambitions or political agendas under a civic cover. Although civil society is often defined as a part or a branch of political society, the main condition for its independence is to stay away from competing over authority because civil society complements the state and does not identify with it.
- The civil society has an inadequate representation: some official authorities refuse civil society associations' claim to have the right to protest in the name of the people because they do not represent the people but only a small portion of it. A youth association, for example, cannot pretend to act in the name of the whole youth of a nation while they do not represent them.

- The possibility of using the work of civil society associations against the nation's supreme interests. Civil society associations are limited to the territory in which they work, which means that their knowledge about the state's strategic interests is limited. Moreover, the communication revolution makes it easy to infiltrate these associations through a systematic brainwashing of their members and leaders, thus making a number of associations serve foreign rather than national interests.

Whether this concern is warranted or not, it is necessary to establish a new watertight contract between governments and civil society institutions, based on a participatory roadmap responding to society's aspirations, according to determined and integrated roles. This map should include the upgrading of civil society's human resources, so that voluntary work does not become synonymous with ineffectiveness. This upgrading can take place only through encouraging the dissemination of civil society culture, best qualifying its leaders, and promoting and encouraging its positive models by the establishment of transparent, deserving funding programmes.

d. Strengthening dialogue

According to UNESCO, the “Dialogue among Civilizations” concept emerged in 1961 during a symposium organized by the European Cultural Centre. In this event, Denis De Rougement argued that he coined this term as part of a communication system between all the countries of the world as a result of the first globalization wave. However, the debate on the concept of dialogue has taken on a political dimension since Samuel Huntington released his theory on the “Clash of Civilizations” in 1993. This has prompted governments to stand up against Huntington's claim as it contradicts in essence with the concept of cultural diversity which is common to most human societies. These efforts culminated in the proclamation of the year 2001 as the United Nations Year of Dialogue among Civilizations. In the same year, the UN General Assembly proclaimed “the World Agenda for Dialogue among Cultures”, which made civil society, women and youth in particular, the main work means to carry out this dialogue.
Since then, successive international, regional and national conferences on dialogue among civilizations and cultures have been organized, but their course saw a turning point in 2005. This year was marked by the adoption of the Convention on the Protection and Promotion of the Diversity of Cultural Expressions (UNESCO), and the recognition by the UN General Assembly that “mutual understanding and inter-religious dialogue are two important di-mensions for dialogue among civilizations and peace culture.”

The Muslim world has kept up with these efforts, as the tenth Islamic Summit Conference (Malaysia, October 2003) issued a resolution concerning the Universal Declaration on Dialogue among Civilizations, which was followed by the participation of the Muslim world in many an international activity on intercultural dialogue, in which ISESCO played a major role. Indeed ISESCO has always been keen on linking the promotion of dialogue among cultures with the principle of respect for cultural diversity, as clearly stated in the Islamic Declaration on Cultural Diversity, which was adopted by the fourth Islamic Conference of Culture Ministers (Algiers, 2004). This Conference underlined the importance of gearing:

“The urge to gear dialogue among peoples and cultures towards serving the universal objectives of humanity as a whole is strongly felt today more than any other time in the past. It is all the more a pressing need since it is not easy to see why constructive cooperation and actual intercultural and intercivilizational dialogue have any significance in an ever changing world without the principle of cultural diversity being confirmed as a recognizable fact. Therefore, order to build up a common future in which peace, solidarity and coexistence prevail, there is no other alternative but to ground people in dialogue along with the respect and preservation of cultural diversity.”

The Council of Europe White Paper on Intercultural Dialogue defined the concept of dialogue among cultures as being an open and respectful exchange of views between individuals, and groups with different ethnic, cultural, religious and linguistic backgrounds and heritage on the basis of mutual understanding and respect. The concept of dialogue among cultures, as succinctly expressed in the Council of Europe White Paper, means the exchange of the different view points from diverse and various backgrounds in a framework that goes beyond the generalist approach long followed in the management of “cultural diversity” as part of a central objective: integrating or, in other contexts, subjecting the culture of the subdued minority to the culture of
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the dominating majority. Dialogue among cultures within societies and civilizations, and among human societies, emerges as an alternative trend, provided that it is based on openness, understanding, communication, respect and coexistence. This is the condition which has occupied a large proportion of the Muslim world's vision on the conditions of dialogue among civilizations, as adopted by ISESCO, which underscores the need for effective, humane investment of the common cultural heritage of civilizations toward increased communication. Such investment will help dispel suspicion and misconceptions, and lead to deeper understanding and stronger commitment to building peaceful coexistence of cultures and civilizations as the basis for dialogue, rapprochement and alliance of civilizations.

Based on the above, **the civil society has cultural roles to fulfil to help promote dialogue among cultures and, through it, increase freedom and the right to self-expression, improve self-determination and listening skills, and foster tolerance and mutual respect.** The objective is to highlight the value of dialogue in to show how greatly the Islamic civilization contributed to fostering intercultural dialogue throughout human history.

**e. Promoting a culture of justice and peace**

It is worth noting that the interdependence of the justice and peace concepts in international organizations' reports during the last five years is mainly due to the fact that justice is a virtue that constitutes the foundation of peace and corrects its course, putting its manifestations in their ideal framework. Social justice, based on equality and respect for human rights and dignity, is crucial to the establishment of peace within and among societies.

Likewise, the concept of just peace comes as a comprehensive framework that goes beyond the conceptual and real complications marking the implementation of peace and which is reflected in the evolution of the concept of peace (Negative Peace, Pacific Empowerment, Positive Peace and Imperfect Peace). It can be achieved through deep belief in the value of peace based on full respect for the principle of sovereignty, human rights, fundamental freedoms, relying on dialogue and cooperation between different nations and cultures as human equitable bases. The United Nations, by proclaiming the International Decade for the Culture of Peace (2001-2010), intended to combine theory and practice. The Programme of Action on a Culture of Peace, developed by the UN to push through the Decade for the Culture of Peace, defined eight domains of action:
- Culture of peace through education;
- Sustainable economic and social development;
- Respect for all human rights;
- Equality between women and men;
- Democratic participation;
- Understanding, tolerance and solidarity;
- Participatory communication and the free flow of information and knowledge;
- International peace and security.

The UN General Assembly, in Article 6 of the Declaration on A Culture of Peace, stressed that civil society needs to be fully engaged in fuller development of a culture of peace. This call was integrated by ISESCO in its cultural strategy for the Muslim world. ISESCO even put this issue on the agenda of the seventh Islamic Conference of Culture Ministers. Cultural roles for spreading peace and justice, addressed in this paper, take into consideration all the fields/indicators mentioned above, in addition to focusing on some new individual roles brought by the successive changes taking place in Muslim societies.

The culture of peace and justice, just like any other cultural manifestation, is a reflection of the prevalent culture within society. It develops and gets stronger with the development of its sources and motives in this prevailing culture. The fast pace with which things started to change in societies' cultures is what pushed researchers and experts to consider that peace and justice are not necessarily complete. They refer to a peace and justice that change following the changes in their factors, which gives them a processual character contradicting with any fixed and ready-made understanding of peace and justice taking them away from reality. Therefore, spreading the culture of peace and justice should take into account cultural dynamics and tune the effectiveness of its practical programme to its pace. In this context, given the cultural specificity of the Muslim world's societies, civil society's cultural roles relating to the dissemination of justice and peace culture encompass both the static and the changing aspects in the cultures of these societies.

The changing aspect manifests itself in considering the culture of peace and justice that should spread among individuals and groups as a practical behavioural culture (attitudes, feelings, practical trends and behaviours). Creativity, excellence, innovation and research, as individual cultural roles looked after by civil society to achieve
peace and justice, beside the projects that aim at development as a culture of peace and justice, through cultural tourism and cultural heritage which promote economic justice and social equilibrium, all are individual and community roles that change according to the changes in the cultural course of a certain society. For its part, the static aspect manifests itself in considering the culture of peace and justice that should be spread among individuals and groups as a theoretical culture that should be acquired (values and principles). We have thus directed civil society's cultural roles towards spreading justice, peace and the value system relating to them, as static Islamic values with which the Islamic civilization contributes to the human shared cultural and civilizational heritage.

2. RELATED CULTURAL CHALLENGES

We have pointed to the extent to which the values of dialogue, justice and peace are dependent on the culture of the societies in which they originate. Since the cultural course of any society interacts with its economic political and social reality, which in its turn interacts with its human environment. This course may be thwarted by many extremely intertwined factors, which limits the efficacy of public and civil programmes alike. In this respect, the challenges facing civil society roles pertaining to the promotion of dialogue and promotion of a culture of justice and peace spring from variant backgrounds, including challenges of a cultural dimension. Here we confine ourselves to the main ones owing to their direct impact on civil society's cultural roles.

a. Globalization

Globalization first emerged as an economic phenomenon extending beyond geographic borders and allowing for an increased flow of products and goods, thus turning the world into a small economic village. However, the impact of this globalized economy on politics and society made it clear to governments that this will end up deeply undermining the cultural particularities of societies.

The cultural exception advanced by some countries, mainly France, following the first Uruguay round and the signing of GATT agreement in Marrakech, has only partially limited the impact of cultural globalization. This impact was apparent in the types of both individual and community social behaviour, as well as in the deep changes which moral values started to witness in Muslim societies, especially among the youth. A number of quantitative data show the sweeping cultural impact
of globalization. About 75% of emails and fax movement in the world, 60% of TV and radio programs in the world, and 90% of internet movement are in English. This influence can also be noticed in the dressing ways, eating habits, and the consumption of ICT products. ISESCO Director General highlighted that in order to be honest with ourselves, we need to recognize that, as an Muslim Ummah in the present stage of history, we don't have the necessary capabilities to confront the tides of globalization and to control its blowing winds. This honest attitude should not thwart our efforts nor undermine our determination to fulfil our duties, in order to continually alleviate the effects of globalization, counter its assaults and minimize as much as possible and by any means available, the damage resulting from this invasion.

The increasing hegemony of cultural globalization, which some thinkers consider as a rise in the degree of western self-centeredness, requires civil society in the Muslim world to play new cultural roles, which cannot be performed effectively without a contract with governments, and a minimum financing and convergence on clear programmes and objectives. In this respect, civil society is expected to assume huge responsibilities, especially confronting the sources of cultural globalization threatening to deface the Islamic culture. These include the culture of economy based on usury, gambling and speculation; the culture of considering religion as an impediment to development and emancipation; the culture of absolute equality between men and women instead of complementarity as advocated by Islam; the culture of hegemony through its American model, etc. These sources destroy any possibility of dialogue, justice and peace. On this basis, the most important responsibility civil society is to assume is how to culturally contribute to increasing understanding of Islamic culture, both internally through bringing back the youth to their eternal religious values, and externally through opening up on human societies and keeping up with the rapid information flow, the ultimate aim being to best introduce Islamic civilization.

b. Keeping up with ICT advancements

The changes taking place in Muslim societies, including what has been called this year the Arab revolutions, are there to show the Muslim world's governments the dangerous role played by the new communication revolution through its alarming effect on children and the youth. They have also shown how developed states exploit UN recommendations, regarding the support that should be given to civil society to achieve Millennium Development goals (MDGs), to finance a large network of civil
society associations to carry out upgrading and development projects with the objective of making a large portion of Muslim societies cut loose from their moral and religious background and values.

This trend has increased after the terrorist events of September 11th, and gained momentum with Obama's "Civil Society 2.0" plan whose objectives were explained by the US Secretary of State in Marrakech's Forum for the Future on 3 November 2009. These objectives clearly show the US Administration's willingness to use of digital technology to get civil society in the Middle East and North Africa to serve goals that have nothing to do with respect for cultural diversity and equitable dialogue among peoples. The said initiative has earmarked 5 million dollars to what it called building new social networks through the internet. These networks are meant to serve cultural globalization which weakens attachment to cultural particularities.

Mistaken is he who believes that the govern-ments of the Muslim world can halt this information flow because digital media does not need a license from communication ministries and cannot be controlled. Osman Sultan, CEO of DU (commercial brand of Emirates Integrated Telecommunications Company), compared the content of this flow to "tubes that transport content but which widen and get bigger all along. There is some party which controls consumers from such websites as Facebook and Twitter, whereas the Arab world has no role but to be a goods tube. Not only is this regrettable but dangerous as well."

The strength and ferocity of this digital revolution presents governments in the Muslim world with one of the biggest challenges of this century. To face up to this revolution that threatens the principle of cultural diversity as a basis for dialogue and peace, Muslim states must take a number of measures in which civil society is to take a decisive part. In order for Muslim states to have a foothold in this digital revolution, they have first and foremost to produce Arab/Islamic cultural, civilizational and human digital content. For example, although Arabic is the fifth language in the world in terms of use, digital content written in Arabic represents only 1% of internet content, while English represents 90% of this content.

It is also worth noting that the Muslim world has not yet concretely begun the creation of this digital content that has cultural, scientific and social dimensions. This operation needs, in addition to the setting up of an Islamic joint plan, the development of strategic infrastructure, the encouragement of leading projects, and the consideration of international standards pertaining to the technical and marketing fields.
Drawing up what can be called an Arab Islamic roadmap to keep up with the digital revolution can take place only through involving civil society, as a real partner, in government plans, opening the door for the great creative competences of Muslim youth in the field of digital technology, and investing in education and scientific research as natural sources for upgrading competences and mobilizing the human resources necessary to undertake this much cherished project.

c. Preserving the cultural fundamentals of the Islamic civilization

Such cultural hegemony, through globalization and its attendant digital revolution, impacts on the cultural and civilizational foundations of the Muslim world. Though convinced that the existence of a single global culture is impossible, as stated by the late Arab thinker, Mohamed Abed Al-Jabri, “there is no one global culture and there is no possibility of its existence one day. There has been and will be only diverse and different cultures.” This unprecedented cultural hegemony compromises the value system of social entities’ individuals in the Muslim world, and their knowledge, experience, behavioural patterns, sense of belonging, and interaction with their history and environment. Although the effects of this penetration emerged decades ago, the cultural dependence on the Western world has further grown today, and its repercussions resulted in a feeling of alienation and loss of national identity and nationalism.

History shows us a long confrontation between Islam and the dangers that threatened its constants during the successive eras, which means that the cultures of the Muslim world can preserve their fundamentals and interact with other cultures without losing their particularity. Yet, the strength of the cultural penetration taking place in the Muslim world at the turn of the third millennium requires governments to strengthen the foundations of the Islamic civilization, guided by the wise methods emphasizing dialogue, justice and peace values, as changeless basics in the Islamic culture, and the central role that civil society should play while defending and implementing the cultural content of these values in the public life of Muslims all over the world.

d. Building a useful educational system

Education, consisting in teaching, learning, training, upbringing as well as transfer and accumulation of knowledge, is necessary to qualify individuals to effectively rise up to the various cultural challenges facing the Muslim world societies, especially hindrances to the effort by the civil society to live up to its cultural roles. When the
educational field is itself suffering from many failings, it becomes the source of several challenges weighing heavily on generations and making it difficult for them to build their societies and actively participate in the human march for dialogue, peace and justice. Establishing a useful educational system is a vital necessity if we want to meet current political, economic and cultural challenges.

Dwelling on past glories is no good way to prepare individuals for the challenges ahead, nor does focusing on the present and future help in this regard. What we really need is a comprehensive approach in which all the stakeholders, particularly the family and the society, are involved. The civil society, being itself the product of education, has a pivotal part to take in bringing all elements to bear in promoting the educational system, through an efficient diagnosis of weaknesses and strengths.

The fact that civil society is considered the main link in the educational system is due to the nature of the challenges facing the performance of this system. UNESCO's reports emphasize that human beings' battle in the 21st century will revolve around values, morals and the protection of each other and the environment. They also see that the role of education is to reinforce justice and peace values, building a purposeful life, reinforce spiritual values, and the values of cooperation, sense of common fate, and living together rather than being self-centred.

Civil society in the Muslim world, in its quest to contribute to the achievement of these lofty goals, finds itself in front of deep changes in the relationship between the individual on the one hand and society and the state on the other, and also in the standards of educated society. Cultural globalization and the attendant digital revolution require new teaching methods based on the skills and areas of specialty that are likely to best respond to the sweeping flow of information and exploit the diversity of knowledge sources in order to gear them to common cultural, knowledge and intellectual ends. However, agreement between the state and civil society can take place only through a contract combining the goals of public policies and civil projects.

Achieving these cultural, cognitive and intellectual objectives through the educational system, along with preserving, fostering and promoting Islamic culture's fundamentals, and their sources and values, depends on putting the civilizational goals of the Ummah at the heart of education and learning stages. It also depends on openness to western educational objectives rather than using them as a basis for all the educational systems in the Muslim world. Among these useful objectives is educating the Muslim learners on such principles as citizenship, mutual consultation, brotherhood, kind-heartedness, justice, tolerance, dialogue, solidarity, peace, etc. It is also better
to take these objectives and goals into consideration in the different integrated socialization stages: religion, education, culture, youth and media. As a result of the failure by public policies to coordinate this integrity, the civil society through its dynamism can extend the boundaries of this integrated education and install its bridges.

3. **PROPOSED CULTURAL ROLES FOR CIVIL SOCIETY**

Based on the conceptual, methodological and referential framework, and recalling the main challenges facing the principal matter we have at hand, we present here the main cultural roles which we see as important for civil society programmes in the Muslim world. As mentioned above, the sought-after objective is to introduce the most salient cultural roles, and show that these roles should be approached practically as per their nature. To achieve this central goal, we will introduce these roles through predefined, subject and paradigmatic axes. Each axis will provide examples of the opportunities and possibilities that can be used by civil society to serve the objectives of the strategy aiming at the reinforcement of dialogue and dissemination of peace and justice culture, along with choosing a model project/programme for each axis.

We will be brief in our introduction to cultural roles, bearing in mind that it is impossible to count all the possible roles which remain dependent on social needs and aspirations, in which civil society plays the role of the guide, mediator and partner in turning ideas into actions. Various cultural roles are proposed which take into account the deep changes unfolding in the Muslim world, and the new needs that have recently emerged. Whether it concerns individual roles directed towards the group, or communal roles of a national, regional and human character, the principal role remains to use the great cultural and civilizational energy, and present some of its components in front of civil society in the Muslim world, to practically serve the objectives of reinforcing dialogue and promoting a culture of justice and peace.

3.1 **Individual/community cultural roles**

Most civil society roles are community-oriented and very often ignore the role of the individual in serving their society. The performance of civil society is crucial in so much as it makes cultural centres, forums, libraries and conservatories a breeding ground of individual talent as a cultural expression whose form or content should go beyond imitating the West to a larger scope for creativity. Civil society's strength is in the strength of its individuals, executives and leaders. This strength springs from
upbringing individuals on free expression and generosity, whose fruit comes in different colours guaranteeing diversity within every culture, enabling it to interact constructively with other human cultures. However, this individual generosity should find a cultural raison d'être and content for continuity. This is civil society's role as an intermediary between individuals and society, since individuals should create in the framework of clear cultural content so that creativity is geared towards community culture, which has prompted us to call this type of roles “individual/community”. The cultural content we put forward for civil society to use while monitoring individual and communal cultural work remains: strengthening dialogue and promoting a culture of justice and peace.

**Axis I: Creativity for dialogue, justice and peace**

For the individual to culturally contribute to boosting dialogue and promoting peace and justice, this means producing what is intellectually or scientifically new, different and useful. This also implies that they see the importance of the issue, and realize its drawbacks, which makes them rush to organize a group of linked elements in a new group that is different from the former intellectual system, making them able to produce achievable, new and original ideas. Where can the individual know about the values of peace, dialogue and justice? Where can they acquire the skills of reinforcing and spreading these and other values? And is it enough to know about such values and acquire the said skills to move on to creativity stage?

It is necessary for the individual to know all about the civilizational key elements of peace, justice and dialogue values throughout their educational background, but the character of reinforcing and spreading these values is practical. Here lies the role of civil society which should join up with the educational system to translate these elements into action in the interest of all categories, especially children, young people and women. Nevertheless, civil society will not find individuals able to create in the different fields unless it dedicates all courses, both inside and outside schools, to the development of creative thinking and go beyond linear teaching towards teaching as part of a system. This education should be built on exploring competences, using imagination, and developing and upgrading ready-made ideas.

The reinforcement of creative thinking produces individuals with enlightened minds, and original thinking and initiatives, who are flexible and exposed to others' ideas; i.e., able to change their state of mind according to attitudes. Such individuals are also distinguished by their closely focusing on the idea before its development and
innovation. In fact, there are many impediments, mainly social and cultural, to creative thinking which oblige the individual to fall short of the group's expectations for fear of not accepting original production or, in some cases, of being made fun of. Civil society's role then becomes to fight these social and cultural hindrances, provide individuals with the opportunities to express their creative skills, support the loftiest of them and then spread them in all the cultural aspects, in order to guarantee the renovation of culture and ensure its liveliness and diversity.

ISESCO in its declaration on cultural diversity stressed the need to enhance the ability to innovate and communicate at the national, regional and international levels, especially through partnership between the public sector and civil society. Under article 7, titled “Cultural Diversity and Creativity”, ISESCO outlined the steps to take to promote individual creativity, though:

- Energizing the creative powers available to Muslim peoples, through a vigilant cultural policy which takes stock of cultural production in the Muslim world, analyzes its constituents and ensures its documentation and upgrading into an industry that confers extra quality on it, further enriches it and gives it an added value.

- Providing the appropriate conditions to help innovators assert themselves as self-sufficient and liberal producers in society who are qualified to invest in new fields likely to provide them with self-generated resources.

- Promoting cultural exchange and interaction between innovators in Muslim countries and their counterparts from other countries, giving impetus to creativity, and ensuring the effective and balanced participation of innovators in the various cultural activities.

- Sponsoring promising talents among the youth in various Muslim countries and taking care of the cultural material designed for children and teenagers in terms of content and the cultural media used, in such a way as to ensure their qualification, provide them with various tools of self-immunization, and facilitate their integration into the knowledge-based society as well as their training in deploying and capitalizing on intelligence.

UNESCO for its part has determined cultural industries as a field for creative industries, especially in such areas as crafts, design, publishing, music and cinema. UNESCO's reports considered that the presence of individual's creative competences in the countries of the south and the Muslim world is still weak in these fields compared with the countries of the north.
These fields of cultural creativity, whose working map was drawn up by ISESCO, can be widened in such a way that opens the door wide open for all the creative initiatives that may branch off to no end. These are all broad areas that are likely to be exploited by civil society associations, in order to include them in their programmes geared to bolstering dialogue and fostering peace and justice. Here are a few examples:

**a. Creativity in the field of music**

- Using children and youth camps to organize singing or music contests on and for peace.
- Encouraging musical composition that combines harmonious colours of world music as a refined expression of cultural dialogue.
- Associations' endeavour to embrace and publicize human living treasures in the field of traditional music as society's living memory, which is often marginalized and forgotten. The promotion of these living human treasures is the loftiest expression of social justice and an acknowledgment of individual creativity's generosity towards community.
- Providing opportunities for intercultural dialogue between the living human treasures in the field of traditional music and among young people from similar or different nations, in order to open up ways for them to raise their level of creativity.

**b. Creativity in the field of writing**

- Making the World Poetry Day an occasion for poetic competition on the themes of peace, justice and dialogue.
- Organizing contests and allocating prizes for the best play script on dialogue, peace and justice.
- Including peace building and justice and peace promotion as key topics on which students are to give presentations; and publishing the best presentation at the national level.
- Promoting writing of short and long film scripts on dialogue and justice toward global peace, while involving the civil society and financing the production of the best scripts.
c. Creativity in the field of show arts

- Stimulating creative individual theatre shows on relevant topics.
- Encouraging individual and collective dancing shows that promote peace, justice and dialogue.

d. Creativity in the field of crafts and design

- Earmarking a prize for the best urban design promoting contact, interaction and dialogue between individuals, and fairness in the distribution of urban facilities and services (gardens, squares, stations, airports and parks).
- Encouraging cultural dialogue through recipes inspired from world cuisine and organizing relevant contests in youth and cultural centres.

- Pilot project: My School Bag, My Heritage (See Annex: Overview of pilot projects)

Axis II: Excellence for dialogue, justice and peace

One of the individual cultural roles that should be at the heart of civil society's concerns in its endeavour to reinforce dialogue and promoting a culture of peace and justice is to encourage and take care of excellence among children and young people, males and females, in addition to putting it at the service of these noble values. If creative people are able to find new links between ideas to produce different, unusual and peculiar things, excellent people do not necessarily create new things. Their performance reaches a higher level compared to their counterparts in a certain domain expressing the mental and functional levels of the individual, provided that the domain is appreciated by the group. Both the state and civil society have to take care of excellent individuals because they are naturally qualified to become young leaders in many fields. Excellent people are those whose mental competences qualify them to reach high levels of productive and critical thinking in such a way that allows them in the future to make optimal use of available resources to solve problems and come up with new ideas to promote culture.

Therefore, civil society should partner with the state to provide such resources. The civil society proves beneficial in best qualifying the youth to promote the values championed by both civil and public institutions. Since education and sociology experts agree that excellent people commit to the mission they are entrusted with, directing their attention towards the importance of cultural dialogue and peace and justice values, while involving them in the responsibility of their reinforcement and dissemination as values springing from a civilization and shared by all the other
civilizations, become a major priority for civil society in the Muslim world. This marks a change in the way excellent Muslims are viewed: they are no longer seen as excellent in educational matters solely, but their excellence is now used to promote civic and urban participation.

- Podject: The Islamic forum for youth linguistic excellence at the service of human values (See Annex: Overview of project)

Axis III: Communicational creativity for dialogue, justice and peace

The communication revolution, as a cultural manifestation of globalization, uses the internet, called by some researchers “Instrumental Reason”, to spread a subduing culture over a subdued one. In the context of facing up to this tyrannical mind, the states that allow the individual to dream as well as create and produce will gain a position and power in the 21st century. The culture that rewards creativity and success will give rise to a new international wave of economic growth.

Rentier economy, followed by some Islamic states that have raised per capita income, has stifled individual's sense of adventure and creativity, which made many governments rush to face it, through the encouragement of financial and educational infrastructures that stimulate creativity. In this they have followed such successful models as South Korea, Taiwan, Japan, Singapore, Malaysia, Brazil and India, which have built their economic development on creativity and invention. Instilling the importance of creativity in the thinking of Muslim youth requires basically the setting up of an appropriate educational system. The transition from the thinking phase to that of production and beneficial creativity requires the upgrading of several sectors: logistics, technology and organization. This will need years of construction and preparation in a global juncture marked by rapid-paced globalization.

Since the world became a small global village, individuals' isolation was broken, with the proliferation of opportunities before millions of potential innovators to participate in innovators' growing human society. Given that most Islamic states have made wide strides in terms of setting up telecoms infrastructure, and since communication has become the principal driver of cultural content, and given the rise of Muslim youth in the field of software, one of the most decisive roles of civil society in the Muslim world has become to strengthen the culture of innovation among the youth. It should fight cultural discouraging factors that prevent the mind from giving free rein to innovation, and make every effort to direct production and innovation towards the telecoms field, in cooperation with governments, in order to organize its areas and motivate them, besides making use of this production.
Civil society's encouragement and support to competitions, contests and forums aimed at the promotion of communicational innovation in the reinforcement of cultural dialogue and the dissemination of peace and justice culture is an endeavour to enable both the individual and the group to master communication technology on the one hand, and use this mastery to appropriately publicize the eternal values of Islam and its civilization. Civil society associations can follow many paths to achieve this lofty goal because innovation, besides producing new things, rids the cultures of the Muslim world of standard socialization that results in introversion.

- **Pilot project**: Prize for best educational software to promote cultural dialogue (See Annex: Overview of pilot projects).

**Axis IV: Scientific research on dialogue, justice and peace**

If the seeds of innovation and creativity are sown during school and through extra-curricular activities, the production and innovation phase starts at the university. This latter is the original incubator of research, innovation and original ideas. It is the cornerstone in the dynamism of society's leadership to keep up with the era and the race to invest the human capital to achieve society's aspirations. The university can assume its role not only through education and management, but also through its scientific research programmes, which are the indicator of the extent of interaction with society's needs. This means helping society to set its priorities and scientifically direct its competences in such a way that influences its production.

If the course of scientific research is dependent on the extent of private sector involvement and public support plans, civil society's major role lies in drawing attention to the pivotal subjects which are often overlooked by scientific research programmes. Some of these pivotal subjects are the individual and communal cultural roles within Islamic universities in dialogue reinforcement, and peace and justice dissemination. And if companies take charge of turning the results of applied science into an industry, theoretical science related to human sciences does not find some party to implement its results in reality and turn them into tangible acts and initiatives.

Civil society's role as government programmes' partner then becomes: on the one hand, striving to incorporate such subjects as the reinforcement of dialogue and dissemination of peace and justice in the list of subjects prepared by research units for theses and dissertations. We can imagine the number of research units on Islamic civilization, history, democracy, security governance, human rights, citizenship, social changes, etc., that are directly concerned with the issue. The main groundwork for
the sought-after scientific research should however be what our Islamic culture has contributed to this history of shared human values. On the other hand, civil society should exploit the outcome of scientific research - results, goals and priorities - and turn it, as part of partnerships and alliances, into practical programmes with concrete results and involving as many children and young people, males and females, as possible.

- **Pilot project:** Building a research network on security governance in the Muslim world (See Annex: Overview of pilot projects)

### 3.2 Community/community cultural roles

While the cultural roles that aim at reinforcing dialogue and spreading the culture of justice and peace and that are related to creativity, innovation, excellence and scientific research are individual ones benefiting the group - these roles aim to upgrade the human capital that is active in civil work through providing it with leaders mainly from the youth -, community cultural roles are those which achieve their objectives only when they emanate from the group. In this latter, civil society plays the role of the intermediary, locomotive, monitor and defender.

These cultural roles are divided according to two key considerations. The first is the field of its construction and influence. We have chosen to recall three complementary and interacting aspects whenever it comes to the civilizational construction of the Islamic Ummah: the national, the regional and the network/international aspects. The second consideration lies in the cultural content of civil society roles, which addresses the objective of reinforcing dialogue and spreading peace and justice through achieving development and consolidating the values underlying those objectives.

Dividing community cultural roles to two considerations, it should be noted, does not mean separating them because they are inextricably interrelated. The purpose of this differentiation is to clearly identify these roles and link them to specific objectives.

**Axis I: National cultural roles**

*Cultural tourist projects to promote peace and dialogue:*

ISEESCO has made many initiatives and supervised a number of successful endeavours to upgrade Islamic cultural tourism which has enabled the organization to stand out as a model to follow by other sister organizations. These efforts culminated in the setting up of a “Strategy for Cultural Tourism Development in the Muslim world”,

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which stressed on the importance of cultural tourism's investing in cultural heritage in order to nurture the foundations of equitable dialogue reinforced by lofty human values. It also stressed the necessity of using the many paths opened by cultural tourism to bring about sustainable development, and with it minimum economic justice for all population segments to benefit from their cultural and tourist assets.

Besides, the role of cultural tourism has gained momentum as a means to help build peace in the world since 1967 when the United Nations proclaimed that year the International Tourism Year under the slogan “Tourism: Passport to Peace”. This pivotal role was further emphasized by the UN when it proclaimed the year 1986 the International Peace Year under the slogan “Tourism: A Vital Force for World Peace”. Since then, cultural tourism has emerged as an “ideal space for the interaction of all cultures and identities.” This interaction, if well managed, can be one of the most important applied fields to reinforce dialogue among cultures and spread justice and peace culture, especially if we know that the number of tourists worldwide will reach 1.6 billion by the year 2020, according to the World Tourism Organization.

Specialists agree that tourist movement and cultural radiation, with its creative and patrimonial dimensions, have become indivisible. They constitute the most important tool for the activation of dialogue among peoples and the establishment of understanding among individuals. It is beyond doubt that cultural tourism can be a bulwark against globalization because its products give importance mainly to cultural and civilizational specificity which is the pillar of competition between countries in this field. On the other hand, the Muslim world's cultural heritage is distinguished by its huge diversity of beliefs, traditions, customs, knowledge, social practices, and archaeological, craft and artistic heritage.

Whereas these cultural manifestations are considered a fertile ground for interaction with the other, the importance of civil society's role is clear for making this interaction a positive one, presenting Islamic civilization's real image, and correcting the fallacies and biased distortions that have beset it. The importance of civil society's role lies in the ability of crafts-men guilds, hotel staff associations, tourist guides institutions, tourist initiatives associations and others to intervene with all the components of cultural tourism: tourists, exhibitions, cultural tourist product and the population.

It should be noted however that the public policies pertaining to the tourist sector cannot spot and involve all the elements of cultural diversity in its plans if it does not rely on a fabric of local associations that are mostly linked with the territorial area of each cultural patrimony. This shows the importance of this fabric in upgrading and developing this sector through target-based projects. How
then can these projects be used to achieve the objectives relating to development and the reinforcement of dialogue among cultures and dissemination of peace and justice culture?

To answer this question, suffice it to propose some projects whose realization in every Islamic country, with the involvement of civil society, will guarantee the achievement of the sought objectives, moving later to their achievement between Islamic states. The list of projects is too long to enumerate in this concise introductory paper.

- The Atlas of monotheist religions' tourist sites in Muslim countries
- The return of peace storytellers
  (See Annex: Overview of pilot projects)

**Cultural heritage projects for peace, justice and dialogue:**

Cultural heritage, as the produce of old civilizations passed on to generations, and the gist of human achievement in social, material, spiritual and other spheres, is an ideal breeding ground for all the initiatives aiming to reinforce dialogue and promote peace and justice. The Muslim world is home to a rich cultural repository, tangible and intangible. And the Cultural Strategy for the Muslim World, which deemed Islamic heritage one of the fields of work for Islamic culture, considered civil society one of the most important means to implement the activities, initiatives and projects of Islamic culture.

Civil society's role, as explained in this paper, is to actively participate in diagnosing and sorting out all the points of dialogue, justice and peace, with which Muslim countries' cultural heritage abounds. Civil society should also exploit the diversity of the components of this heritage through initiatives and projects strengthening generations' relationship with their heritage and achieving sustainable development. Here we provide some examples:

- The march of Islam's cavaliers for peace and dialogue
- Islamic Memory of Justice
  (See Annex: Overview of pilot projects)

**Promoting a culture of sustainable development for peace and justice:**

The international community's long march to defend the achievement of development all over the world have not yet come to full fruition for many reasons, mainly inequitable over-exploitation of our planet, the rise of armed conflicts and their dire
social repercussions, harsh climatic and natural conditions as a result of global warming, and the growing dominance of economic imperialism over people's lives, besides population boom. These factors have pushed the UN to proclaim the Millennium Development Goals and put among its eight indicators the necessity of involving civil society in the fight against social vulnerability and poverty, and the achievement of sustainable development conditions.

In addition, the way money, profit, time, work, pleasure and all the other cultural values are viewed is different from one culture to the other, which prompted many a researcher to explain success or failure to achieve development through cultural inputs. Sustainable development thus becomes dependent on cultural factors. Peace, justice and dialogue values brought about by the Islamic civilization are part and parcel of the lofty cultural values through which this civilization used to organize Muslim societies throughout centuries.

In view of the pivotal role given to human beings by the Islamic civilization in constructing the foundations of sustainable development, and given the fact that Islam views this development as a culture acquired through the mobilization of all intellectual, cognitive and social competences, be they individual or community-based, civil society's principal cultural role with regard to promoting the culture of sustainable development which should be linked with the achievement of the lofty values of peace, justice and dialogue, is to strive to prepare income-generating projects, mobilization programmes, awareness-raising programmes, and training workshops taking into account cultural specificities. These should also consider justice as a beacon amid the negative experiences of industrial states which have deepened social gaps, as they deviated from development's ethical standards and values.

Sustainable development aims to guarantee the continuity of resources in such a way that ensures an increasing pace of reaping its fruit. This is sure to provide a solid ground for social peace because the individuals and groups who reap the fruit of local development do their best to preserve the gains, which can be done only if these gains are equitably distributed. In order to reach these lofty objectives, in addition to investing in cultural tourism and cultural heritage as major sustainable development drivers, civil society can assume, in full harmony with public policies, the role of spreading sustainable development culture through the following measures:

1In terms of qualifying human resources to push through sustainable development:
- Reinforcing cultural enterprises' management skills, based on competence, honesty and transparency.
- Training cultural enterprises' human resources in Islamic economic and social principles, especially solidarity and justice.
- Organizing training sessions on the role of sustainable development in the establishment of peace and security on behalf of cultural industry entrepreneurs.

1 In terms of the content of sustainable development relating to the main topic:
- Encouraging the model of cooperative cultural association as the best equitable enterprise experience.
- Encouraging women cultural cooperatives, especially in the craft industry.
- Raising young people's awareness that sustainable development concerns the population as a whole, it being the basis for equitable development.
- Bringing the state and society to bear in drawing up a cultural development model which takes into account cultural specificities and is inspired by Islam's eternal principles, such as solidarity, justice and peace through the preservation of livelihoods.
- Encouraging creative initiatives and sustainable cultural development that is based on creating distinguished and innovative initiatives and projects to keep up with Islamic cultural diversity and invest in its competences as a means to fight cultural globalization.
- Mobilization to make public policies a top priority of its participatory development programmes the encouragement of cultural industries as a fertile ground for dialogue among cultures and equitable social economy.

Promoting a culture of citizenship and democracy:

On the one hand, civil society's liveliness and its initiatives' effectiveness depend on the dissemination of citizenship and democracy. On the other, dialogue, peace and justice values cannot be promoted and disseminated within a social milieu that does not give importance to citizenship, equal opportunities and rights. Considering the dissemination of citizenship and democracy culture, which is one of civil society's cultural roles at the level of each country in the Muslim world, as the constituent parts of justice, peace and dialogue, is due to the fact that promoting civic values and democracy has a direct bearing on the reinforcement of these values. With change aspirations and the resulting demands that have started to spread in many Arab states, the concept of citizenship has sharply emerged as the corollary to participation in society's political, economic and cultural affairs.
Citizens are aspiring to nationhood, not through total submission, but as active agents and as human beings with full potential to actively participate in public life. This contribution cannot take place in the absence of democracy, based on citizens' right to participate in decision making. This is what makes citizenship and democracy inseparable, since active citizenship is a distinctive feature of law-abiding society where reciprocal rights and obligations are recognized, and where public policies require participation and responsibility by the state.

Citizenship, as a relationship between the individual and the state, stipulates that a binding contract be made which explains rights and obligations. The state's sharing of many of its roles with civil society is one the democratic manifestations of this contract. All the individual cultural roles mentioned as work programmes for civil society in its endeavour to reinforce dialogue among cultures and promote peace and justice, such as excellence, innovation, research and creativeness, cannot bear fruit in social systems where democracy and citizenship have not yet taken roots. It should be noted here that legislation concerning the relationship between the individual and the state is not enough for the individual to enjoy their full citizenship, so long as they are not well aware of citizenship culture, which has as a substitute for social, economic and political hegemony the rule of the law in all spheres of public life. Hence, the promotion of civic values means the dissemination of justice culture.

The action by the civil society to promote citizenship and democracy at the national level should be organized along the following two main axes:

- Overcoming impediments and obstructions through awareness-raising campaigns, training sessions and forums. These impediments are in two parts: an organizational legislative part for which the state is responsible when it abstains from bringing the law to allow for equal opportunities and the participation of the population, especially women and young people, in public life; and a social one that manifests itself in the behaviours and practices that run counter to the spirit of active citizenship, and which emanate from individuals who:

  "Cheat in their professional activities, use their power to take bribes and practice favouritism and clientelism, encourage opportunism, embezzle public funds, exploit public property for personal purposes, smuggle funds out of the country, marginalize the national language or languages and try to instate a foreign one instead - not to use it for learning about foreign cultures, neither to engage in dialogue with foreigners, but to use..."
it in their daily life and in their social milieu, with their children, which results in alienation and a refutation of national values and culture.” Not only do such practices go against social justice, but they also disrupt social peace.

As political contracts between societies and the majority of states in the Muslim world are disturbed by the deep changes taking place, it is necessary to build democratic and institutional transition, particularly on the basis of the common Islamic moral principles of justice, peace and dialogue.

- Spreading the core principles of citizenship: Commitment to duties towards the nation comes with social, educational and cultural upbringing, through such stations as culture, society, education, family, school, media, association, etc. These stations are considered complementary and participatory areas for civil associations seeking to disseminate citizenship, democracy, as well as peace and dialogue values.

In order to promote a culture of citizenship, civil society associations should take into consideration the four dimensions determined by the International Bureau of Education.

- **Human rights:** The universality of human rights, equal right to dignity, and belonging to society.
- **Democracy:** Preparing the individual for political and civil life.
- **Development:** Equipping young people with the competences and qualifications necessary to keep up with their environment's social, economic and technological changes, and the prerequisites for sustainable development.
- **Peace:** It is the corollary of the interdependence of citizenship, human rights and sustainable development.

**Axis II: Regional cultural roles**

We mentioned above that the division of community cultural roles does not mean separating them or limiting their scope because they are intertwined and interdependent. All the above-mentioned roles can be activated by civil society in every country. Also, civil society players in Muslim countries can coordinate in order to pilot joint experiences with specific objectives. Likewise, we have determined the following regional cultural roles because they are linked to religiously-based horizontal values that organize the public life of all the Muslim populations regardless
of their cultural backgrounds. This means that the civil side in all the Muslim countries is concerned with the activation of these roles on the one hand, and that civil society should be involved in the drawing up of a convergent vision among these countries, through joint activities aiming to activate the principles and values pertaining to the promotion of dialogue and dissemination of peace and justice culture.

**Promoting the values of dialogue and moderation:**

Among the basic community cultural roles according to which Islamic states can contract with civil society is disseminating Islam's distinctive values of moderation. In fact, religious, political and nationalist fundamentalism and extremism sprouting in many parts of the world have resulted in a distortion of the moral and human content of Islam's mission. This gave rise to an unprecedented assault on its core elements, culminating in a fierce enmity towards Allah's Holy Book and His chosen trustworthy Prophet (PBUH). This has clearly disrupted peaceful coexistence in many parts of the world and destroyed all the great opportunities made possible by serene dialogue for rapprochement between cultures and religions. To effectively face up to this misunderstanding and debunk its underlying factors, it is necessary to publicize Islam's moderateness as a distinct approach with clear foundations, objectives and standards. Despite the great deal of effort made to highlight and publicize the principles underlying the message of Islam, still more needs to be done in this regard.

It should be acknowledged however that the unremitting efforts to publicize Islam's principles, eternal values and exemplary moderation have not yet fully and systematically involved civil society associations, both inside and outside the Muslim world. So, to what extent do Islam's values of moderation serve dialogue, peace and justice? And how can civil society players be involved in their clarification, publicizing and reinforcement?

Allah says in the Quran: [Thus, have We made of you an Ummah justly balanced.] This, Muslim scholars believe, means that Islam's moderateness applies to all the aspects of life and is based on the unchanging principle of the parity and complementarity of its constituent elements. The foundation of this parity and complementarity is balance between the light of human mind and the light of divine revelation. It means striking a balance between facilitation and inhibition, invitation and warning, excess and negligence, extremism and remissness.

Any imbalance in the life of individuals and groups may lead to extremism and ultimately dash all hopes for constructive dialogue, peaceful coexistence and mutual
understanding between Muslims and non-Muslims. Justice is Allah's balance on earth: 

[It is He who created all things, and ordered them in due proportions.]

Since Islam's moderateness concerns all the aspects of life - in rituals, in dealing with others, in behaviour, in consumption, in expenses, etc., the cultural role expected of civil society is to clarify and communicate all this righteous material to every individual who has not yet received or understood them, through orientation, transmission, interpretation, dialogue and debate methodologies, using all the languages of the world and the most effective communication methods. Uninformed action by the civil society in this area only leads to a distorted view of Islam and its moderate message. Here rises the role of the Ummah's moderate scholars in conveying the meanings of moderateness as an Islamic human exemplary religious doctrine to the largest number of young people and civil society associations. This communication, in which ISESCO should play a major role, should be region-oriented.

Rejecting fanaticism and extremism:

Instilling the values of moderation into Muslim generations is one of the most important means of fighting fanaticism and extremism. It should be acknowledged that this phenomenon has spread all over societies and cultures for many reasons, most visible of which is the absence of social justice. Islam's enemies are using ICT to wage a fierce war against our humane Islamic faith, associating it with extremism and fanaticism. This has affected the image of our true religion and caused hatred and animosity between Muslims and non-Muslims, thus under-mining the effort to sustain dialogue among cultures and establish peaceful coexistence between people.

Extremism is to exceed the limit, and in religion it means deviating from the middle way. Almighty Allah says: [Commit no excesses in your religion.] According to Ibn Abbas (May God be pleased with him), Prophet of Allah (PBUH) said, “Beware of extremism in religion, for indeed the only thing that has destroyed those who came before you was religious extremism.”

Uprooting extremism and promoting moderation cannot be achieved without the pivotal role of school curricula in Islamic states, as the teaching of *Fiqh Al Waqi'* (Contemporary reality jurisprudence), *Fiqh Al Maqasid* (Goals jurisprudence) and *Fiqh Al Awlawiyyat* (Priorities jurisprudence) can be a means to instil in the minds and hearts of Muslim youth Islam's values of middle stance. Correcting the distorted image of our true religion will necessarily need information and communication tools. Civil society's role lies in the eradication of extremism through diagnosing its
manifestations and sorting out its different forms throughout the diverse cultures of Islamic states, in order to prepare the appropriate tools to fight it on the ground, using important youth and children events, such as excursions and camps. This means going beyond conferences and seminars to conducting interactive, instructive and training activities and workshops for awareness-raising, bearing in mind that dissemination of dialogue, tolerance, as well as justice and peace culture is the safety valve against all forms of extremism.

There exist hotbeds of extremism. This is why civil society's main cultural role is to pierce into such environments, mainly in marginalized quarters in large urban areas, poor areas and prisons. Official authorities cannot effectively penetrate these extremism hotbeds without a partnership with community associations springing from their immediate surroundings. The aim is to strengthen cordial bonds between the people of the same nation, irrespective of their cultural and intellectual backgrounds, with a view to promoting moderate dialogue values toward unshakable peace.

**Promoting the values of respect for cultural and religious diversity:**

Article 6 of the *Islamic Declaration on Cultural Diversity*, adopted by the member States participating in the Fourth Islamic Conference of Culture Ministers, sets the principles and objectives that form the basis on which to act in this area.

Peace requires respect for others, along with their cultures, civilizations as well as religious and ethical systems. It also implies the effort to ensure efficient use of resources toward environment preservation, while taking into account the interests of coming generations. The following should be emphasized:

- Safeguarding and advocating cultural diversity and helping poor countries safeguard their heritage and rehabilitate their civilizations are the key to establishing the culture of peace as they are an essential and mandatory component in settling disputes and fighting all forms of terrorism and extremism, be they originating from individuals, groups or states.

- Forming stronger bonds and promoting interaction between Islamic culture and other cultures, in a bid to achieve security and peace without all the more jeopardizing cultural diversity and innovation amidst these peoples.

- Promoting respect for the right to cultural diversity and plurality, as well as mutual respect for the civilizational and cultural components as a prerequisite to balanced dialogue and peaceful coexistence, as well as supporting the system of the cultural rights of peoples.
This Article expounds the Muslim world's understanding of respect for cultural diversity and pluralism as an essential condition for consolidating dialogue and peace. In fact, the challenges of globalization and its efforts to impose a standard cultural model on the various forms of thought and creation make the right of cultural diversity and its preservation an urgent necessity. This can be explained by many reasons briefly set forth in what follows:

- Obliterating the signs of cultural diversity denies the Muslim world the right to showcase its rich and highly significant contribution to human civilization. Not only does this substantial contribution give reason for pride and praise, the exaggeration of which is useless, but it is also a source of inspiration for every party committed to upholding dialogue among various cultures within the Muslim world. Highlighting this contribution, it being a key to avoiding misconceptions about Islam and its culture, is an urgent necessity.

- The absolute priority for Muslim peoples to highlight their eternal values and rich contribution to human civilization is explained by the desire to preserve their own identity. In fact, using ICT to eliminate obstacles to interaction between cultures was not without a direct threat to cultural identities, because of unequal exchange between unprecedentedly influential and ineffective cultures.

- Although the Convention on the Protection and Promotion of the Diversity of Cultural Expressions (UNESCO) defined cultural diversity as a bouquet made up of the various human cultures with no room for hierarchy or preferences, many people feel that their cultural and religious identities are threatened because the main vehicles of their cultural diversity (language, education, cultural communication content, creation and the market) are weak. In fact, from the perspective both of Europe and of the United States of America, cultural diversity is ongoing and renewable. The numerous publications and translations, audiovisual and artistic, besides the considerable number of inventions, the ranks of universities and laboratories, digital and electronic production, etc., all are vehicles of cultural diversity. On the other hand, developing countries still look at cultural diversity from the perspective of preserving their material and immaterial cultural heritage, without effectively contributing to the renewal of this diversity. The result is a stark disequilibrium subjecting dialogue to the logic of economically powerful nations.
Against this backdrop, and considering that increasing the pace and performance of cultural production within the Muslim countries is the responsibility of public cultural policies, the regional network of civil society within the Muslim world (that should be interwoven) should include a central cultural role within its priorities. This role will make it possible to give special attention to supporting and highlighting multicultural Islamic competences, including individual and community competences. This central orientation is responded to thanks to the present action plan's focus on individual and community roles, keeping in mind creativity, excellence, invention, scientific research, cultural investment and the dissemination of the values of dialogue, equity and peace. Cultural diversity management in Muslim countries needs leaderships that are exposed to other cultural values and fully conversant with their own. These multicultural Islamic competences are the human vehicles of cultural content through which we would like to interact with the world, and without which we would leave the door wide open for misunderstanding, which hinders any constructive cultural dialogue. Civil society entities within the Muslim world can therefore start working within this field by identifying and listing these Islamic multicultural competencies following precise criteria, with the aim of creating thematic networks:

- Network of Muslim competencies for Promoting Dialogue of Cultures.
- Network of Muslim competencies for Promoting Peace Culture.
- Network of Muslim competencies for Promoting Justice Values.

Axis III: Network cultural roles

The challenges of cultural globalization, and its attendant ICT revolution, require the Muslim world civil society to give their cultural roles, individual and community, a network dimension. By this dimension we mean using the internet to publicize all the efforts on the one hand, and using partners' networks at the national, regional and international levels, on the other. The focus areas of network cultural roles inside and outside the Muslim world can be confined to: Islamic Associations, Islamic Cultural Centres, Islamic Libraries, International Universities, Internet websites, blogs, and TV and radio programs.

These focus areas will allow civil society agents to network and coordinate efforts for effective implementation of relevant programmes and activities. This wide network in which civil society should be involved can absorb all the aforementioned roles, especially if they are included within a well-conceived Islamic digital content. Among the important components of this content should be the definition of the
main values which the Islamic culture contributes to human civilization. In this framework, every time civil society is faced with the duty of promoting particular values or spreading a particular culture, it should refer to clear Islamic references.

**Islam is a religion of dialogue:**

Dialogue is crucial in the human life because it promotes coexistence and establishes understanding among human beings. In Islam, dialogue has various categories and types. As it moves from the person's dialogue with himself, to dialogue with his own community and with other communities, dialogue gains various characteristics. The Quran is full of verses stressing the importance of dialogue as an overriding goal of the Islamic *Sharia*:

> [Say (O Muhammad): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him.] (Aal-Imran, 64)

> [Invite (mankind, O Muhammad) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Inspiration and the Qur'an) and fair preaching, and argue with them in a way that is better.] (An-Nahl, 125)

> [There is no compulsion in religion.] (Al Baqarah, 256)

Therefore, using words as a basis for dialogue and persuasion holds a special importance in Quran. The main characteristic of the word is wisdom and fair preaching because its objective is to show justice and righteousness within the message of Islam to humankind. In addition, the central role played by dialogue in Islam, as a call to the right path, does not allow compulsion, but strives to remove the obstacles preventing people from seeing the reality of the Islamic religion. And Prophet Muhammad, the best of mankind, is the good role model of humanity. Not only did the Prophet, through his exemplary behaviour, show the centrality of dialogue as a basis of belief, but he also presented it as a basis for human interaction, and a means for the call to the right path, through good, tolerant and balanced behaviours. Allah says in His Holy Book: [*The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better, then verily! he, between whom and you there was enmity, (will become) as though he was a close friend.*] (Fussilat, 34)

This could be clearly seen in Muslim society's state during the era of Prophet Muhammad (PBUH) and his experience with the Jews and Christians in Madinah, Najran and other places, as well as during the subsequent eras of this society.
Among the illustrations of the importance accorded by Islam to dialogue is the fact that Islam considers that dialogue is part of the human nature. Quran says: [But, man is ever more quarrelsome than anything.] (Al Kahf, 54). For this reason, Islam constituted the concept of dialogue within the Islamic civilization by making it related with both behaviour and thought, and in the biography of Prophet Muhammad (PBUH) are the rules of the dialogue and righteousness.

Among the responsibilities of civil society is to transmit these rules to the Muslim and non-Muslim youth and develop their dialogue skills, especially that virtual dialogue currently established between a wide range of young Facebook and Twitter users has diminished their dialogue skills by subjecting their communication to a set of vehicles that are devoid of the human dimension provided by direct interaction.

**Islam is a religion of justice:**

Those who ponder on the verses of Almighty Allah will find that justice is one of the most important divine basics in favour of humankind and the edification of earth:

> [Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice.] (Al Hadid, 25)

> [God commands justice, the doing of good and liberality to kith and kin.] (An-Nahl, 90)

In addition to the essence of justice as a divine social system, civil society within the Muslim world should focus on two priorities, as part of its cultural and social roles aiming to promote a culture of justice:

First, justice as defined by Islam is holistic, as it equally applies to the ruler and the ruled, grants the rights and liberties of individuals and aims to achieve social and economic equity by equally distributing wealth based on work and merit. In this regard, the ruler is ordered to rule justly, and those who chose him as a ruler should abide by his orders, as long as he follows the orders of Allah: [Verily! Allah commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allah) gives you! Truly, Allah is Ever All-Hearer, All-Seer.] (An-Nisa’, 58) Allah also says, [O you who believe! Obey Allah and obey the Messenger (Muhammad), and those of you (Muslims) who are in...
authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger, if you believe in Allah and in the Last Day.] (An-Nisa’, 59)

Second, legal justice does not reach the rank of religious justice. In fact, legal justice focuses more on the concept of equality than that of justice, knowing that equality aims to equate two things that were originally created different by Allah. On the other hand, justice equates similar things and differentiates between different others. Additionally, Islam does not mention equality unless it is linked with a particular obligation. This confusion between justice and equality is what attracts the public policies of Muslim countries to the implementation of a gender approach while designing their plans, and makes them boast about equality between men and women instead of the complementarity advocated by Islam. Correcting and spreading such concepts among the Muslim youth remains a considerable responsibility to be shouldered by all Islamic forums.

Islam is a religion of peace:

Islam is all about peace. This is clear in many aspects of the divine message and the Prophetic Biography. Quran expresses the concept of Islam through the concept of peace: [O ye who believe! Come, all of you, into submission (unto Him); and follow not the footsteps of the devil. Lo! he is an open enemy for you.] (Al-Baqarah, 208)

Also, Muslims’ greeting is peace, and the greeting of Muslims on the day they will meet their God is peace: [Their greeting on the Day they shall meet Him will be "Salam: Peace (i.e. the angels will say to them: Salamu ‘Alaikum)!"] (Al-Ahzab, 44), and one of the names of Allah is “As-Salam” (The source of peace”). Moreover, it is an obligation on Muslims during war to respond to the call for peace, if the call is reasonable [But if they incline to peace, you also incline to it, and (put your) trust in Allah. Verily, He is the All-Hearer, the All-Knower.] (Al Anfal, 61). Many Quran verses call for forgiveness for the sake of peace and call for love and charity, all being values that glorify the human life and behaviours. Peace in Islam does not refer to a truce; it is a rule for life. By contrast, war in Islam means disorder. The Prophet (PBUH) said: “O people, do not wish for confrontations with the enemy, and ask Allah for safety.”

This solid foundation shows the central importance of peace in Islam, and how it has created a peace culture throughout the history of Muslim societies. This culture however is comprehensive and worldly, given the unity of mankind according to Islam. The Prophet (PBUH) said: “Prophets are brothers. They belong to different fa-milies and were born to different mothers, but their religion is the same.”
It follows that civil society should partly share in the responsibility of constructing and spreading an Islamic human culture of peace inspired by the Islamic constants, to achieve the following objectives:

- Planting the first seed of peace within the individual in order to avoid any inner conflicts, thus bringing inner peace and laying the foundation for social peace;

- Spreading the Islamic values that strengthen social peace: brotherhood, friendship, neighbourhood, professional companionship, family relations, and the condemnation of gossip, mockery, lack of trust, breaking of one's covenant, treason, etc.;

- Fighting all forms of extremism, violence, fanaticism and terrorism;

- Obeying the ruler is not subservience but a way to avoid conflicts. It does not prevent people from demanding the totality of their rights, but calls on them to fulfil their duties toward their homeland and their religion;

- Educating the youth on keeping promises and respecting agreements, paving the way for them to respect international conventions for peace in the world.
Pilot Projects

1. Pilot project: (My School Bag, My Heritage)

Overview:
At the beginning of every school year, many countries witness the distribution of huge numbers of school bags, in which civil operation society plays an important role. How can a school bag turn into a tool for promoting social justice and intercultural dialogue?

In partnership with civil associations, Education Ministries shall set a series of specifications and conditions/criteria, and announce a competition at each of the country’s provinces to design the best school bag inspired by local craftworks. Winning designs will be chosen each from a region that has its specific craft style. Small craft businesses will be created in order to manufacture the winning designs. The State and civil society shall take charge of financing and organizing production.

2. Pilot project: (The Islamic forum for youth linguistic excellence at the service of human values)

Overview:
Every two years, and in partnership with civil society, Education Ministries shall organize a series of contests in order to choose five (5) young men and women representing every participating country who have a perfect command of their mother tongue (Urdu, Chinese, Turkish, Farsi, English, Arabic, Malawi, and other languages). A forum shall be held which will allow these young people to engage in dialogue and compete with one another. The forum shall also include language workshops focusing on the shared human values of dialogue, justice, peace, tolerance, democracy, citizenship, etc.

3. Pilot project: (Prize for best educational software to promote cultural dialogue)

Overview:
Software developers should strive to create interactive programs designed following a didactic entertainment approach (games, riddles, stories). The software will aim to
instil the values of cultural dialogue and exposure to the world's cultures. Associations can set the general guidelines for programmers to follow, and establish an award for the best software, in cooperation with the relevant official authorities.

4. Pilot project: (Building a research network on security governance in the Muslim world)

**Overview:**

The social revolutions sweeping many Muslim countries clearly posed the issue of the role of security systems and their alternation between serving the rulers and/or society. This raises the concept of security governance and its important role in establishing peace and justice within the public sphere, due to its direct relationship with democracy and human rights. Given the significant impact this issue will have on the future, the creation of a scientific research network linking competent research centres and university units has become an inevitable cultural role, in the success of which civil society can play a central role.

5. Pilot project: (The Atlas of monotheist religions' tourist sites in Muslim countries)

**Overview:**

Performing pilgrimage to the Holy House of Allah (Kaaba) remains the biggest religious tourist activity in the world. This gives a considerable importance to this type of spiritual tourism within the Islamic civilization. In fact, cultural diversity within the Muslim world does not prevent pilgrims from directly meeting one another and performing a supreme spiritual dialogue. Muslim countries abound with religious sites related with the Islamic history, but also with the major Jewish and Christian religious sites. This project aims to produce an Atlas including ample historical descriptions and pictures showing the religious sites of every Muslim country.

6. Pilot project: (The return of peace storytellers)

**Overview:**

After networking open air theatres (Volubilis, Carthage, Sidon, Sana'a, Doha, Bali...), these will be made to host the touring festival for the revival of peace storytelling. The festival will include theatre plays and various shows. The setting and characters will change every year depending on the host country; but the main
character, the peace storyteller, will always be there to tell tales from each country's history about peace and justice. Every show will be prepared at the level of a Muslim country, and then the shows will tour all the open air theatres, the objective being to sensitize the audience to the values of peace and justice shared by all Muslims.

7. **Pilot project: The march of Islam's cavaliers for peace and dialogue**

**Overview:**

Chivalry is one of the most important cultural elements within the heritage of many Muslim countries. This culture is rich with symbolic rituals that express the relationship between the horse and its rider and is reminiscent of past battles, and now can turn into a vehicle for the message of peace. Every Muslim country can yearly choose a group of skilful horse riders that will be given the title of “The Chevalier of Peace”. The team will carry a written message of peace to be read at the opening ceremony of the many horse festivals organized across the Muslim world. Every country would choose one or two male or female horse riders, forming the Muslim countries' team for peace and dialogue that would tour the countries and transmit a message of peace and dialogue.

8. **Pilot project: Islamic Memory of Justice**

**Overview:**

This project consists in staging an exhibition of Islamic heritage, written and oral, relating to justice (manuscripts, tales, poems, folklore, booklets of common laws, tribal laws, famous rulings, biographies of noted judges...) At the national level, this project will bring Justice and Culture Ministries and civil society to bear on this exhibition that will go on for one year at a major national museum. The event will be an opportunity for visitors to increase their understanding of their rich historical heritage.