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The Alliance of Civilizations and Building a New World Order

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Introduction

In today's troublesome world marked by regional crises and wars threatening world peace and security in many zones, and exacerbated by the tensions and uncertainty characterizing international relations, common sense requires privileging peace in dealing with the current mutations and favoring cooperation, coexistence, mutual understanding and harmony over any tendencies of conflict, confrontation, hate and hostility. This is a collective responsibility of the world's wise, peace campaigners and champions of a new world civilization. It is a moral duty in the first place, and a necessity of life imposed by the present critical international context, which adversely bears on the world's stability, harms the interests of nations and peoples, and hampers their development and progress, thus increasing the misery of millions of people deprived of the grace of a free and dignified life in security and peace, as a result of wars, conflicts and crises.

The current world order has failed to meet the aspirations of peoples to comprehensive security and peace, and to fulfill the requirements of co-existence among human civilizations, based on mutual respect and on the Quranic concept of competition in good deeds. In the absence of well-defined norms for a dialogue among the followers of religions, cultures and civilizations on the basis of unshakable humanitarian principles, and in respect for spiritual, cultural and civilizational values intrinsic to the heavenly messages and their teachings which prize goodness, truth, virtue and peace, the world order has failed to fulfill its humanitarian goals, and to tune international relations to the rhythm of mutual interests in such a way as to achieve development and prosperity, and meet the said world order's aspirations to setting the groundwork for a just peace that would ward off the dangers looming over humankind, deliver them from the darkness of conflict under all its forms to the lights of reconciliation in all its manifestations.

Through the relevant resolutions of the of the United Nations General Assembly, the international community has wisely opted for dialogue of cultures and alliance of civilizations as tools for strengthening international cooperation. However, the exacerbation of regional and international crises at various levels, and

the rising trend of racism, hatred and Islamophobia, coupled with high rates of terrorism and organized crime which threaten the security of both individuals and groups and the stability communities under multiple pretexts, including some with religious origins, have led to the disruption of the international effort to promote a culture of peace and foster harmony and dialogue in a bid to bring peoples together, promote rapprochement between cultures and foster the alliance of civilizations. Should this situation continue, it will only lead to more crises with various causes, motives and ends, which all run counter to the aspirations of the peoples and to the principles of international law.

To spare humanity such a destiny, and in a bid to lay the foundations of just peace, it is necessary to build a new world order on the basis of intercultural dialogue, the alliance of civilizations and coexistence of peoples and nations, within the framework of mutual respect for beliefs and choices and for the spiritual, cultural and civilizational specificities, and human dignity which, as a divine gift, lies at the essence of human nature.

Since its emergence in the aftermath of world wars and crises, the new human conscience has been marked by the world's free-willed and honest intellectual, cultural and academic leaders' growing interest in building a new

world order to supersede for the current system which has exhausted humanity with its repudiation of the lofty values and principles, and its deviation from the path of justice, equity and respect for human rights without discrimination on a religious, ethnic or social basis.

Such is the broad context of this paper which I publish under the title “The Alliance of Civilizations and Building a New World Order,” along with its Arabic original and its translation into French. In it, I will attempt to shed light on such key issues as the concepts of intercultural dialogue and alliance of civilizations and their associated goals, and the connection between intercultural dialogue and dialogue between the followers of religions, and between these and good governance. This will then lead me to the conclusion that intercultural dialogue and alliance of civilizations, as mechanisms for fostering world peace and peaceful coexistence, promoting a culture of justice and peace and anchoring the principles of Shura, democracy and good governance, could bring deep changes into the international relations and change the course of things on the international scene towards redressing the world’s disrupted balance of powers in order for stability and peace to prevail.

I have concluded in this and previous studies and works that building a new world for future generations

is only possible through promoting the shared values consisting in international laws, the tolerant ideals and principles preached by religions, and those formulated by free thinkers, great philosophers and fair scholars throughout human history. It is my conviction that these are the strong foundations for a better, safer more prosperous future where humanity can bask in peace within a new world order.

May God guide us to the right path, Amen.

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Amid today's world sweeping events and in a bid to keep in the focus of attention the Alliance of Civilizations initiative, which came to heal the post-9/11 rift between the East and the West, there is need to highlight the relationship between the alliance of civilizations and any process for building a new world order. So I think it would be very useful to start by identifying the issues implied by the title and explain their connotations from three angles:

- Intercultural dialogue
- The present world order
- Building a new world order

Before moving to the core of the issue, many key questions need to be answered, which will provide insights into the main subject.

What is then meant by the concept of intercultural dialogue? What is the philosophy of dialogue in itself? What objectives are sought from this dialogue of cultures?

What is the link between intercultural dialogue and the dialogue of the followers of religions, and between dialogue at these two levels and good governance?

How does Islam perceive intercultural dialogue? And what is the position of Islam on good governance, a form of internal dialogue and societal peace in itself?

Emergence of the concept of intercultural dialogue

Let us start by mentioning that the concept of intercultural dialogue emerged when the UN General Assembly decided to proclaim 2001 a **United Nations Year of Dialogue between Cultures**, in response to a proposal made by the Presidency of the Islamic Summit in 1998 from the pulpit of the UN General Assembly. Through this act, the international community conferred a new dimension and a profound meaning on the concept of dialogue.

Then intercultural dialogue evolved and developed. It advanced through a first phase that favored the alliance of civilizations, crosscut by a stage of cultural rapprochement. As I said in dozens of studies and research papers on this subject, and most particularly in the book I published in Cairo in 2008 titled “**Towards the Alliance of Civilizations**”, this alliance is crucial to the regulation of human life and harmony of its elements, and the lifeline that can rescue the world from the grave dangers besieging it. Its importance is no less in laying the bridges of understanding, cooperation and coexistence among nations and peoples in a world prey to conflicting, confusing and sometimes clashing political,

economic and cultural ideas, schools of thought and theories, all negatively impacting on human life in all its manifestations.

The same applies to intercultural dialogue which starts from the premise of mutual respect of the right to difference and the right to creative cultural diversity.

This systematic association of dialogue, rapprochement and alliance is the starting point in understanding the relationship between the consolidation of intercultural dialogue and tolerant mutual understanding at all levels, internationally, regionally and nationally. Such clear understanding of this association and consciousness of this interrelatedness entail that we strive as best as we can to make our goals a medium to fostering understanding among peoples, to ensure that dialogue does not remain a mere intellectual luxury, an abstract theory or nicely turned words rehashed by the select few in closed salons.

From dialogue to rapprochement of cultures

The promotion of dialogue between cultures, in various ways and by various means, leads automatically to their rapprochement, and to peaceful coexistence among peoples. It thus turns into a tool of understanding between nations, and a mainstay of peace, which is the end goal of the efforts being made at various levels within the framework of dialogue, rapprochement and promotion of a culture of peace across the world.

All of this presupposes that we turn dialogue into a potent tool for spreading the values of justice and peace, mutual understanding, the culture of tolerance and the virtue of co-existence among all peoples, which would make dialogue a productive and effective element in the life of people.

Such is the gateway to consolidating intercultural dialogue on bases of a culture of dialogue, mutual understanding, and mutual respect for cultural diversity which UNESCO does well to describe in its literature as the “**creative cultural diversity**”, i.e. a diversity that generates peace, creates harmony, and furthers understanding which is the cornerstone of cultural and civilizational understanding and the essence of peaceful co-existence.

Our experience has taught us that numerous paths can be followed to promote intercultural dialogue, including the media. Indeed, purposive and constructive media play a crucial role in consolidating these lofty values, in furthering the impact of creative diversity and in spreading far and wide the culture of peace, harmony and coexistence among nations and peoples.

Invoking the Islamic civilization’s values

If we research our Arab and Islamic heritage, delve deep into its riches and review its contributions which have enriched human civilization, we will find that the Islamic civilization holds an immensely rich and diversified legacy

edified around dialogue, rapprochement and the coexistence of the followers of various religions, creeds, doctrines and ethnic groups. Muslims opened up their minds to the followers of other religions, enfolded them, co-existed with them and encouraged them to think in all freedom and be creative in all fields of knowledge and science. Scholars, thinkers, philosophers, the wise and the erudite and poets were all united by the bonds of human brotherhood and the fellowship of knowledge.

The Islamic heritage accordingly carries clear principles of good governance, tackled in detail in many valuable fiqh books and in infinite numbers of constitutional principles enshrined in international law. This is a civilizational heritage we should utilize properly.

Islamic approach to intercultural dialogue

Islam's perspective on intercultural dialogue springs from the intrinsic principle of human brotherhood derived from the unity of origin and from the monotheist worship of Allah. Therefore, Islam draws no distinction between what is religious and the other aspects of man's life, whether political, social, economic or cultural. This rigorous approach embodies the value system that makes Islam a way of life, and as such it would be incorrect to speak of a '**political Islam**' or an '**economic Islam**', or any such loose terms that fall dismally short of reflecting the true essence of Islam.

Although the United Nations General Assembly declared 2001 as the International Year of Dialogue among Civilizations, the world was thrust in the second half of that same year into a tempest of international crises that have and continue to negatively impact the concept itself of dialogue, and international peace and security. Over the last decade and past five years of the current decade, the world witnessed grave developments in many of its parts which continue to be volatile today. Such developments are essentially the outcome of breaches of international laws, of unwillingness to adhere to dialogue values at all levels, and of the international media's deviation from their human mission and failings in discharging their noble mandate.

Despite all these setbacks, the international community has not yet surrendered to the despair affecting the whole world, nor did it allow the preoccupation of superpowers with the so-called war on terror to hinder its endeavors to identify new means and ways to boost intercultural dialogue, hence the concept of the alliance of civilizations adopted by the former Secretary General of the United Nations and for which he decided to create a high commission. Thus, the concept of cultural dialogue was bolstered with that of civilizational alliance. This strong connection gave rise to a positive development that is heading, despite obstacles, in the right direction, triggering a sharp increase in optimism and hopefulness and stimulating a renewal of confidence in the eternal human values from which sprung the two spearhead ideas of dialogue and alliance.

Successful and pioneering experiments of intercultural dialogue and alliance of civilizations have given cause to the expansion of the scope of intercultural and civilizational dialogue to include interreligious dialogue that we at the Islamic Educational, Scientific and Cultural Organization refer to as the dialogue among followers of religions which we believe to be the most accurate and expressive description, since dialogue cannot be between religions but between the followers of religions.

Impact of the Initiative of the Custodian of the Two Holy Mosques King Abdullah bin Abdulaziz

Such a form of dialogue received strong impetus from the pioneering initiative of dialogue between followers of religions and cultures, launched by the late Custodian of the two Holy Mosques, King Abdullah bin Abdulaziz Al Saud may Allah have him in his mercy. This noble initiative took body during the high level meeting held at the United Nations in New York in November 2008, a significant gathering that consecrated the endeavors of the human family to build a new world on strong foundations of understanding, tolerance and coexistence. The initiative was crowned with the creation of the **King Abdullah Bin Abdulaziz International Centre for Interreligious and Intercultural Dialogue (KAICIID)** in Vienna, Austria, in collaboration with the Kingdom of Spain, the Republic of Austria and the Vatican.

The Centre organized many international events, particularly the first Global Forum on “**The Image of the Other: Interreligious and Intercultural Education**”, held in November 2013, in which I had the honor of participating. In my address at this forum, I said that education was the foundation of dialogue at all levels and that education was the best starting point to lay the foundations of understanding, cooperation and complementarity in the drive to create an intellectual framework for dialogue. I also stressed that dialogue was not an automatic process occurring between two parties but a two-way process that begins with reaching an understanding on specific issues and consensus on set goals, bolstered by a mutual desire from all parties to reach outcomes that can shatter the barriers of introversion and isolation, dispel the clouds of mistrust and doubts, abolish illusions, misconceptions and the stereotypical perception a dialogue participant holds of his interlocutor.

Against this backdrop, let us now address the present world order to be able to connect the process of laying theoretical and practical foundations of a new world order that nations and peoples aspire to see as different in many aspects, with the order that is prevailing at this crucial point in human history.

Dialogue for world peace

The first point worthy of emphasis is that as long as intercultural dialogue is contributing to advancing world peace,

spreading values of peaceful co-existence, empowering the culture of justice and peace and consecrating the principles of shura, democracy and good governance, it can only bring profound changes to international relations from all angles. Dialogue can alter the course of events on the international scene towards redressing the imbalances affecting the world, reestablish the balance of powers at all levels and not just one, and ensure that normalcy is restored to the world's state and that peace prevails.

If we ponder the state of the world today, appreciating the gravity of the events unfolding in different parts of the world and the crises erupting here and there, mostly in our Arab Islamic region, we will come to the conclusion that the world is in dire need of changing the philosophy around which the international policy is formulated, and that the current world order, inherited from the post World War II era, is no longer suitable for these times nor does it cater to the international community's current needs in peace and stability.

The present world order was created on the premises that superpowers came to agreement on in the aftermath of World War II. The founding of the United Nations Organization in 1945 was not conducted on fair or equitable bases and resulted in a Security Council structure where permanent membership was granted to four countries at first, then China was allowed in after the United States of America recognized it, thus making permanent membership the privilege of five countries, with the membership of the Federal Republic of

Germany to the Security Council looming in the horizon, to bring the number of these members to six. A precursor of this is the recurrent meetings held by the Group 5+1 to address some thorny issues of international politics. This situation can not continue this way anymore.

While we cannot ignore the development witnessed on the international scene after the fall of the former Soviet Union and collapse of the Communist camp and the subsequent profound changes that affected the course of international politics, this development, described by some strategic analysts as dramatic, did not alter the existing world order in any significant way in terms of depth, philosophy or mechanisms of international political action. The party that came out as triumphant in this development did not however have the opportunity to lay claim to the control of international politics, for the adversary soon arose from the ashes, regained its strength and reclaimed its influence, to become once again a role-player on the international scene to be reckoned with, to judge from the cold war that continues in one form or another contrary to appearances. Perhaps the tumultuous events experienced by the world over the last three years, particularly in Iraq and Syria where the humanitarian crisis is deteriorating at unprecedented pace with perilous ramifications, along with the situation in Yemen where the Houthi rebels seized power, plunging the country in lethal divisions and devastating conflicts; and in Libya where the persistent deadly conflict is pushing the country to the brink of chaos and collapse, provide ample evidence that the bipolar

structure continues to exist, and that the Security Council, with its current structure and with the current United Nations Charter, is incapable of intervening in tension hotbeds and restoring peace and security there.

Repercussions of a tense international context

This volatile international situation has further widened the income gap between rich and poor. Among the dangerous causes behind this gap are globalization and the rampant rise of capitalism in recent decades, exacerbating global crises, widespread poverty, disease and ignorance, and resulting in the eruption of tension hotbeds in many parts of the world.

Such critical state of matters calls for concerted efforts on the part of the international community to create strong impetuses and identify the means and ways of revising the UN Charter in light of failed experiences, and in response to people's aspirations for peace and the need to keep pace with the profound changes witnessed by the international community.

The present world order has failed to address the challenging crises that place international peace and security at great risk. It has also failed to take the measures needed to deter anyone from violating international laws, committing war crimes and crimes against humanity, just as it failed to prevent transnational organized crime, vanquish the advocates

of racism, hatred and fanaticism and eliminate terrorism hubs that are instead on the increase. Worse, one may even say that some of the policies adopted by superpowers actually contribute to the spread of terrorism on many planes. A shining example in this regard is the growing danger of the so-called Islamic State that the US-led anti-terrorist coalition has failed to deter and root out after six months of operations.

Reasons for the failure of the current world order

The current world order has miserably failed to force Israel to bow to international legality, refrain from its settlement policies in the Occupied Palestinian Territories, reinstate the usurped legitimate rights of the Palestinian people, and accept the establishment of an independent Palestinian State with East al-Quds as its capital. It also failed to resolve the disputes raging on in various parts of the world, letting them fester and escalate to endanger global peace and security.

This stream of failures suffered by the present world order provides enough cause and impetus to move in the direction of a new world order, in full respect of the rules and regulations enshrined in international law and starting with the amendment to the United Nations Charter.

As an observer of current issues duty-bound to call things by their proper name, I would say that the present world order, be it as it may, carries many unwarranted injustices and a

monopoly over the power to influence international decision-making. This calls for reordering the world on the basis of new rules, rearranging international politics in ways that achieve the balance of the strategic interests of superpowers and the rights of peoples to live in freedom, dignity and social justice and within a context of safeguarded national sovereignty of states, regardless of their choices and resources and of their status and prestige within the international community.

Convinced of the need to reorder the world in light of the international problems threatening peace and security at present, the advocates of intercultural dialogue and alliance of civilizations carry the human and moral responsibility of creating a current with a large popular base calling for the establishment of a new world order, and of sparing no effort to move ahead in this drive, in a way that fosters intercultural dialogue and the alliance of civilizations.

Objective conditions for building a new world order

What are then the objective conditions of building a new world order?

How can intercultural dialogue play a key role in this matter?

How can we establish good governance within human societies and reform the political, economic and social conditions there?

What is the link between intercultural dialogue and the ability to effect a drastic transformation of international politics in ways that respond to development needs and keep pace with international progress in the right direction?

Is there any relationship between religion and good governance, and between these and intercultural dialogue and reordering world?

To answer these critical questions, we start by pointing out that intercultural dialogue is in essence a lofty, refined and valuable political dialogue in the profound sense of a political action that rises to the level of humanistic politics, i.e. the humanization of international politics. Intercultural dialogue is not a (cultural dialogue) in the simple, commonly used and limited sense.

This kind of refined human dialogue is (an interactive process). It can even be described as a (negotiation process) if we opt for the definition of this concept as enshrined in international law. This form of (cultural negotiation) -to be more precise- which takes place among the intellectual, cultural and academic elites and the prominent figures of voluntary humanitarian action promoting non-profit social and cultural initiatives, is a purposive dialogue that takes place around mankind's most pressing issues. Such a dialogue, undertaken at such superior plane, can alter perspective, vision and ideas, which in turn impact on attitudes and policies. The fact that parties in a dialogue of cultures or the followers of religions wield enough influence on their surroundings and

carry enough cultural clout in public life in their countries, allows them to play a decisive role in the process of public opinion making, generating constructive founding concepts, influencing decision-makers into adopting serious and meaningful humanistic political stances, and taking critical decisions that contribute to modifying international politics.

Intercultural dialogue as a mainstay of international policies

Thus, intercultural dialogue becomes the foundation underpinning the policies followed by governments on both the internal and external fronts. This goes to show the extreme effectiveness that this type of dialogue can have. It is not just a cultural luxury enjoyed by the elites participating in this dialogue, but is instead an influential social dynamic of which the results impact on the public policies aimed at reform, change and edification at many levels. These include establishing a new world order as a way out of the crises threatening the stability of human societies, and overcoming the present critical juncture experienced by humanity as a result of the prevalence of radical trends, not only at the level of individuals and groups, but also at that of countries that adopt wild policies that are neither fair nor just. Radical conflicts are not the sole prerogative of individuals and groups. Certain countries that take immense pride in their might and international status also commit many a sin under the impulse of these radical tendencies.

As seen by Islam, intercultural dialogue, if successful in adhering to the right path, leads inevitably to a stability under which moderation can prevail in all aspects of life, including religious moderation which bars the road before extremism and intolerance and paves the way for the establishment of good governance founded on deeply entrenched principles of justice and equality. Additionally, intercultural dialogue largely promotes the values of democracy and citizenship.

Islam is a message of monotheism, guidance and enlightenment, an integrated approach to a stable human life and civilization, and a religion of peace, coexistence, tolerance and dialogue. It is the farthest possible from isolation, fanaticism and intolerance, contrary to the stereotypical image under which it is portrayed by an unfair part of the Western media and by some political circles, research centers and cultural institutions, and to the image reflected by extremists and terrorists who claim to represent Islam but of whom this religion is utterly innocent. On top of these rogues are the members of the so-called Islamic State of Iraq and the Levant (Daesh) who are presenting a tarnished distorted and repulsive image of Islam.

Intercultural dialogue will endure as the approach of the wise and the sensible and as the most effective way to rein in on extremists in the arena of international politics in general, and the way to promote a culture of justice and peace.

Promoting the principles of international cultural cooperation

The objectives of any intercultural dialogue should start from the human being, revolve around his affairs and issues and come back to him if it is to retain its worth, importance and rich content. These goals are too many to be listed, but they can be summarized in those that the international community agreed today to consider noble human goals. As a representative example of these goals, we can look at the contents of the “**Declaration of Principles of International Cultural Cooperation**” which showcases the philosophy of intercultural dialogue and the alliance of civilizations. It particularly listed the following objectives:

1. To spread knowledge, to stimulate talent and to enrich cultures;
2. To develop peaceful relations and friendship among the peoples and bring about a better understanding of each other’s way of life;
3. To enable, everyone to have access to knowledge, to enjoy the arts and literature of all peoples, to share in advances made in science in all parts of the world and in the resulting benefits, and to contribute to the enrichment of cultural life;
4. To raise the level of the spiritual and material life of man in all parts of the world.

As is the case with international cultural cooperation, intercultural dialogue in general should showcase ideas and values that favor an atmosphere of friendship and peace, and dispel all manifestations of hostility in stance and in the expression of opinions. The envisaged dialogue should also endeavor to generalize its benefits to all nations that engage in it and jointly with all other parties should embark on a major civilizational operation which is to redress the misconceptions that prevail in some societies and often impede the process of cooperation, rapprochement, understanding and dialogue and prevent the restoration of international peace and security.

Intercultural dialogue opens the door widely for understanding among communities, furthers the rapprochement of cultures and facilitates the alliance of civilizations. This is what we mean by a civilizational interaction that is founded on cultural interaction that should help international cooperation in tackling and solving today's challenges and problems and in edifying a new world order.

In as much as the need is immense for a serious dialogue between cultures and civilizations, for laying bridges of understanding among nations and peoples, and for achieving a decent standard of coexistence of cultures and civilizations, it is crucially important to prepare the ground and create the appropriate atmosphere for such a dialogue, and to guarantee all conditions that will guide this dialogue in the right direction and towards the achievement of desired goals and objectives.

The rule of mutual respect of ideas, principles and views, agreement on a reasonable level of objectivity and seriousness, and a meticulous definition of goals, are perhaps the strongest guarantees for reaching a common conviction about the sum of outcomes that could boost the earnest human endeavors being made to consolidate peace in general and enhance security in its global and profound civilizational sense.

The intellectual bedrock of international law principles

The intellectual premise of international law is justice, truth and equality of all before the law. This fundamental is also a constant of the precepts of Islam, a religion revealed as a magnanimous show mercy towards the universe and an invitation to establish justice and equity among all people.

If the dialogue of cultures and civilizations adopts as its foundation this premise which governs or should govern international relations, and the goal is to strengthen these principles, endorse these meanings and strengthen these foundations, then this dialogue has much goodness in store for humanity in the present and the future, a good deed that will benefit all mankind and endures on earth.

This desire to set out on the path of a lofty civilizational dialogue may perhaps give credit to the accusations leveled at the West of seeking to impose its culture and civilization hegemony over other cultures and civilizations. But if we are

to observe any measure of honesty and truthfulness, we will admit that this desire which is nurtured by certain parties in the West is a reality with tangible negative impacts, an undeniable fact of the current historical phase.

To sum up our talk about the world's current juncture, we say that mankind has never experienced such a pressing need to ponder the ways of projecting its future as it is in these times fraught with grave dangers. These dangers carry many threats for the stability of human life and even for civilization, if the international community does not hasten to prevent or alleviate their severity through joint action.

These are indeed critical times for humanity. They dictate that we, as intellectual and cultural elites hailing from various cultures and civilizations, consider the establishment of a new world order as an issue of utmost importance, worthy of the greatest attention on our part.

Today, the world is in need of reform, reorganization and rebuilding at many levels, starting from the amendment of the UN Charter to achieve equality, redressing the balance of justice to abolish injustice, and reforming the global financial and monetary system at the level of the World Bank and the International Monetary Fund to guarantee the rightful access to development by developing countries. It also needs to reform international trade relations by reviewing agreements in order to guarantee fairness and equity and create growth opportunities for all, as well as to enforce the mechanisms of pressure on countries that defy international resolutions, as a

way of forcing them to heed and adhere to them, including respecting the terms of the Kyoto Protocol on environment.

All these needs arise from the fact that today's world is witnessing a disruption of the balance of political, legal, ethical, and cultural powers.

Balance of moral powers

I prefer to use the phrase (**the balance of moral powers**) in this context, an expression that probably has never been heard before, but I believe that this loss of balance in moral powers is one of the key reasons behind the disruption of the balance of cultural, political, economic, and legal powers.

This is a consequence of **uncertain and shaky value system**, a general phenomenon common to most human societies, particularly Western ones. By values I do not refer to the moral ones only but go beyond that to the political and legal values meant to be deep-seated and constant principles and standards which, if shaken or violated, would cause moral values to collapse, and vice versa, all of which impacting in turn on the entire system of international politics and relations.

Today, the world needs to promote and consolidate the common values represented by international law, and before that by the values and principles preached by religions and by

those formulated by great men of thought and philosophers along the history of mankind.

One way to strengthen these common moral denominators is to spread the values of dialogue among cultures and promote the alliance of civilizations. These lay foundations of peace, security and harmony among nations and peoples through education, culture, religious discourse, and all forms of social, sports, literary and artistic activity.

And that is, globally and in fine the way to establish a new world order for future generations, a strong foundation to build a secure and prosperous future for humanity under a new world order where nations and peoples bask in the shade of good governance and where values of justice and equality and the true respect of human rights reign, freed at last from the shackles of intolerance, fanaticism and deviation from the straight path that guides humanity to safety, wellbeing and peace.