



UNITED ARAB EMIRATES
MINISTRY OF TOLERANCE & COEXISTENCE



EMIRATES SCHOLAR
RESEARCH & STUDIES CENTER

UNAOC
United Nations Alliance of Civilizations

abu dhabi
Convention & Exhibition Bureau



International Conference on the
الحوار بين الحضارات والتسامح
Dialogue of Civilizations & Tolerance
19- 22 FEB, 2024 ABU DHABI - UAE

CONFERENCE PROCEEDINGS 2024

INTERNATIONAL JOURNAL OF **CIVILIZATIONAL STUDIES & TOLERANCE SCIENCES**

Special Edition

Dr. Firas Habbal
ESRC President
Vice Chancellor

Dr. Fawaz Habbal
Conference President
Director General

www.idctconference.org

@idctconference @emiratesscholar





UNITED ARAB EMIRATES
MINISTRY OF TOLERANCE & COEXISTENCE



EMIRATES SCHOLAR
Scientific Research Center



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Dedication

We present this report for the International Conference on Dialogue of Civilizations and Tolerance, reflecting the visionary leadership of the United Arab Emirates. Within these pages, we acknowledge your efforts in fostering dialogue and tolerance among civilizations, and we look forward to continuing our collaborative work towards achieving peace and positive coexistence in our global society.

Board of trustees

Emirates Scholar Center for Research & Studies





صاحب السمو الشيخ محمد بن زايد آل نهيان
رئيس دولة الإمارات العربية المتحدة

HIS HIGHNESS SHEIKH MOHAMED BIN ZAYED AL NAHYAN
PRESIDENT OF THE UNITED ARAB EMIRATES



UNITED ARAB EMIRATES
MINISTRY OF TOLERANCE & COEXISTENCE



EMIRATES SCHOLAR
Scientific Research Center



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أن التعايش والحوار وتعزيز الوعي بالقيم الإنسانية المشتركة بين البشر، على اختلاف أديانهم وأجناسهم، أساس السلام والاستقرار والازدهار في العالم أجمع.

صاحب السمو الشيخ محمد بن زايد آل نهيان
رئيس دولة الإمارات العربية المتحدة

Solidarity and understanding are essential for achieving peaceful coexistence throughout the world. We pray that our shared human values will guide us towards lasting peace and stability for all.

His Highness Sheikh Mohamed Bin Zayed Al Nahyan
President of United Arab Emirates





صاحب السمو الشيخ محمد بن راشد آل مكتوم

نائب رئيس الدولة - رئيس مجلس الوزراء - حاكم دبي

HIS HIGHNESS SHEIKH MOHAMED BIN RASHID AL MAKTOUM

VICE PRESIDENT AND PRIME MINISTER OF U.A.E. AND RULER OF DUBAI



أن الإمارات نجحت في أن تكون مركز جذب بشري من كل أنحاء العالم مبرهنة بأن الإمارات والتسامح وجهان لمعنى جميل واحد.. ومع اعزازنا بأن التسامح يعد قيمة أساسية في مجتمع الإمارات إلا أنها نسعى من خلال هذه المبادرة لتحويل قيمة التسامح لعمل مؤسسي مستدام يعود بالخير على شعوبنا

صاحب السمو الشيخ محمد بن راشد آل مكتوم
نائب رئيس الدولة - رئيس مجلس الوزراء - حاكم دبي

Solidarity and understanding are essential for achieving peaceful coexistence throughout the world. We pray that our shared human values will guide us towards lasting peace and stability for all.

His Highness Sheikh Mohamed Bin Rashid Al Maktoum
Vice President and Prime Minister of U.A.E and Ruler of Dubai





معالي الشيخ نهيان بن مبارك آل نهيان
وزير التسامح والتعايش
HE SHEIKH NAHAYAN MABARAK AL NAHYAN
Minister of Tolerance & Coexistence



أن انعقاد المؤتمر الدولي لحوار الحضارات والتسامح يأتي في وقته المناسب. لأن ما يشهده العالم حاليًّا من صراعات وأحداث مؤسفة تتطلب أن يكون الجميع أكثر إدراكًا للحاجة الملحة إلى إضفاء روح الأمل والتفاؤل على العلاقات بين الشعوب وبين الدول. وأن تتركز الجهود على كسر حواجز سوء الفهم، وإحياء تقاليد التسامح والأخوة والحوار، والتبادل المثمر للأفكار والتعاون في مواجهة التحديات.

معالي الشيخ نهيان بن مبارك آل نهيان
وزير التسامح والتعايش

The importance of convening the International Conference on Dialogue of Civilisations and Tolerance (IDCT) Conference, being held from 20th to 22nd February, at a time when the world is witnessing unfortunate conflicts and events that necessitate boosting awareness of the urgent need to spread hope and optimism in intercultural communication.

HE Sheikh Nahyan Mabarak Al Nahyan
Minister of Tolerance and Coexistence



Our Message



Reflecting on our collective journey through discussions, debates, and deliberations, I am profoundly moved by the depth of insight and the breadth of perspectives that have been shared. Our conference has not merely been a forum for academic exchange; it has been a beacon of hope, illuminating the path towards a more enlightened, inclusive, and harmonious world.

The dialogues that have unfolded within this conference have underscored the indispensable role of education in shaping the architects of tomorrow. It is through education that we cultivate the critical thinkers, the innovators, and the peacemakers who will navigate the complexities of our global civilization. Our discourse has highlighted that education, in its most expansive sense, is not confined to the transmission of knowledge; it is the nurturing of understanding, empathy, and tolerance among the diverse tapestry of cultures that grace our planet.

In this era of unprecedented challenges, where the fabric of global society is strained by conflict, inequality, and environmental crisis, the importance of our conference dialogue cannot be overstated. The messages that have emerged from our sessions underscore the power of collective action and the indomitable spirit of human resilience. They remind us that, armed with education and mutual respect, there is no adversity too great to overcome.

As we encapsulate our experiences and insights in this final conference report, let us remember that our work does not end here. The true measure of our success will be seen in the actions we take beyond this conference, in our communities, institutions, and nations. Let us carry forward the messages of hope, collaboration, and tolerance that have resonated throughout our discussions, embedding them in the very fabric of our educational endeavors.

To the future generations who will inherit this world, we pledge our commitment to foster an environment where education transcends boundaries, ignites curiosity, and champions diversity. It is through our collective efforts in education that we lay the foundation for a world marked by understanding, respect, and peace.

In closing, I extend my heartfelt gratitude to all participants for their invaluable contributions. Together, we have not only contributed to the discourse on education and global civilization but have also taken a significant step towards the realization of a more just, equitable, and sustainable world for all.

With optimism for the future and unwavering faith in the power of education, let us continue to be the torchbearers of progress, enlightenment, and tolerance.

H.E Dr Abdulla Belhaif Alnuaimi

Chairman of Sharjah Consultative Council.

Chancellor of Emirates Scholar Center for Research & Studies



Throughout this dialogue, we have confronted challenges head-on, seeking common ground and shared solutions. We have listened intently to diverse perspectives, recognizing the richness that arises from our differences. Together, we have celebrated the beauty of cultural diversity while acknowledging the imperative of tolerance and mutual respect.

In the spirit of collaboration, we have achieved significant milestones. We have forged new partnerships and strengthened existing ones, laying the groundwork for sustained cooperation in the pursuit of peace and harmony. We have exchanged ideas and best practices, enriching our collective understanding of the complexities inherent in our globalized world.

By fostering inclusive dialogue and promoting education, we are building bridges of understanding that transcend borders and boundaries.

As we depart from this gathering, let us carry forward the spirit of the International Dialogue of Civilizations and Tolerance. Let us remain steadfast in our commitment to building a world where every individual is valued and respected, regardless of their background or beliefs. Together, we can overcome division and strife, embracing our shared humanity with open hearts and minds.

Dr Firas M. Habbal

President & Vice Chancellor

Emirates Scholar Center for Research & Studies

This gathering has not only served as a crucible for robust dialogue and exchange but has also illuminated the path forward for future generations.

In an era marked by increasing globalization and interconnectedness, the imperative for fostering dialogue among civilizations and nurturing tolerance has never been more pressing. It is through forums like this conference that we reaffirm our commitment to embracing diversity, cherishing mutual respect, and cultivating understanding across cultural divides.

Education and scientific research stand as pillars upon which the edifice of dialogue and tolerance is built. They provide us with the tools to dismantle barriers, challenge prejudices, and forge meaningful connections.

By investing in education and supporting rigorous research, we equip ourselves and future generations with the knowledge and skills needed to navigate the complexities of our multicultural world.

It is our responsibility to carry forward the spirit of collaboration and enlightenment that has permeated these halls. Let us champion the cause of dialogue, tolerance, and peace in our communities, workplaces, and classrooms. Together, let us strive to build a future where the bonds of understanding and empathy transcend the boundaries that divide us.

Dr Fawaz M. Habbal

Director General & Conference President

Emirates Scholar Center for Research & Studies







AT GLANCE

About of the Conference:

The International Dialogue of Civilization and Tolerance Conference will welcome experts from academia, politics, and other walks of life together to jointly tackle the questions at the core of the Dialogue of Civilizations. The conference will give a clear picture of the many aspects that are involved in a meaningful dialogue of civilizations. It will show that even for those who have been much involved in issues of dialogue, discussions are not always easy, when they touch upon specific values and norms. It will also show that if there is agreement among all parties involved that it is better to talk than to fight each other, dialogue is possible and leads to new and creative solutions to the common problems facing mankind. ICDCT will explore the Dialogue of Civilizations from various perspectives, such as promoting dialogue among civilizations, lessons from history, multicultural society and cultural transformation, perspectives from Asia, universality versus Particularity? understanding different civilizations, political aspects of the Dialogue among civilizations, etc.

Aim of the Conference:

Promoting global peace and understanding: The conference provides a platform for scholars, researchers, and practitioners from different regions of the world to come together and engage in meaningful dialogue on issues related to intercultural communication, understanding, and tolerance. This can help promote global peace and understanding by fostering greater empathy and respect for different cultures and perspectives.

Addressing contemporary challenges: In today's increasingly interconnected world, there are many contemporary challenges related to intercultural dialogue and understanding, such as migration, globalization, and conflicts. The conference provides an opportunity to explore these issues in depth and generate innovative solutions and recommendations.

Fostering academic collaboration: The conference provides a valuable opportunity for academics and researchers from different regions of the world to

come together, share their research, and collaborate on new projects. This can lead to new insights, partnerships, and opportunities for research funding and collaboration.

Conference Objectives

1. Promoting dialogue and exchange of ideas among scholars, researchers, and practitioners from various disciplines and backgrounds.
2. Facilitating the exploration of key issues related to intercultural communication, mutual respect, and tolerance.
3. Providing a platform for the presentation and discussion of cutting-edge research and innovative solutions.
4. Enhancing academic collaboration and networking opportunities among participants.
5. Recognizing and celebrating scholarly endeavors that contribute significantly to the advancement of dialogue and cooperation among civilizations.
6. Inspiring attendees towards professional development and the pursuit of knowledge integration within educational curricula.
7. Encouraging the publication and dissemination of research outcomes in relevant academic journals and forums.
8. Contributing to the promotion of global peace, understanding, and the harmonious coexistence of diverse cultures and civilizations.

Participants Countries:

	Australia		Hong Kong
	Byelorussia		Hungary
	Canada		India
	Egypt		Israel
	France		Italy
	Germany		Kuwait
	Greece		Lebanon
	Lithuania		Turkey
	Netherlands		Ukraine
	New Zealand		United Arab Emirates
	Norway		United Kingdom
	Poland		United States of America
	Russia		
	Saudi Arabia		



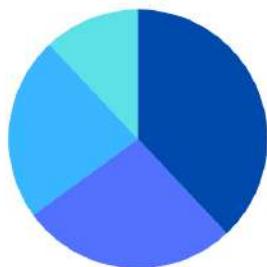
Committees

Higher Committee	Local Committee
<p>Dr Fawaz Habbal - Conference President Director General of Emirates Scholar Center for Research & Studies</p>	<p>Dr Marwan Al Najjar MEDIA & PR, Board Member of Emirates Scholar Center for Research & Studies</p>
<p>Dr Firas Habbal President & Vice Chancellor of Emirates Scholar Center for Research & Studies</p>	<p>Donia Amr Executive Office - Emirates Scholar Center for Research & Studies</p>
<p>Nihal Saad Director, United Nations Alliance of Civilizations</p>	<p>Israr Ahmad Technical Manager - Emirates Scholar Center for Research & Studies</p>
<p>Dr Raidan Alsaqqaf UN Resident Office - United Arab Emirates</p>	<p>Sherra Grace Editorial office - Emirates Scholar Center for Research & Studies</p>
<p>Khalid Al Ali Board Member of Emirates Scholar Center for Research & Studies</p>	
<p>Ali Alabdulla Board Member of Emirates Scholar Center for Research & Studies</p>	<p>Dr. Mohamed Elsanousi Executive Director of The Network for Religious and Traditional Peacemakers</p>
<p>Abdulla Al Zaabi Board Member of Emirates Scholar Center for Research & Studies</p>	<p>Dr. Daniel Range Assistant Professor of Coventry University</p>
<p>May Salah Ennaba Minister Office Ministry Of Tolerance & Coexistence</p>	<p>Anna Pavlyuchenko Institutional and Member States Relations Advisor United Nations Allicance of Civilizations</p>
	<p>Sarmad Khan Founder and Managing Director of Telos Futures Inc.</p>



Achievements

CONFERENCE ATTENDEES



- Field Experts
- Government Officials
- Academics & Students
- Business & Delegates

2100+

Number of conference attendees
from more than 42 countries
around the world

1230

International
Delegates

907

Local
Delegates

42

COUNTRIES



760

Field Experts

477

Government Officials

408

Business Delegates

490

Academics & Students

CONFERENCE SCIENTIFIC & MEDIA CONTRIBUTION

270
ABSTRACTS

80
SPEAKERS

18
PRESENTATIONS

20
PLENARY SESSIONS

220
PRESS RELEASES

1.9M AED
TOTAL INVESTMENT



Participants

Country	Total
ALBANIA	1
ALGERIA	7
ARMENIA	1
AUSTRALIA	2
AZERBIJAN	6
BAHRAIN	28
BANGLADESH	2
CHILE	1
CHINA	5
DOMINICAN REPUBLIC	1
EGYPT	377
ETHIOPIA	3
FINLAND	1
FRANCE	15
GERMANY	3
INDIA	17
INDONESIA	1
IRAN	1
IRAQ	6
IRELAND	2
ISRAEL	23
ITALY	1
JORDAN	9
KENYA	1
KOREA	2
KUWAIT	1
LEBANON	2
LUXEMBOURG	1
MACEDONIA	1
MALTA	1
MAURITANIA	1



Participants

MOROCCO	561
NIGERIA	2
OMAN	16
PAKISTAN	7
PALESTINE	1
QATAR	17
REPUBLIC OF COTE D'IVOIRE	1
REPUBLIC OF MOZAMBIQUE	1
RUSSIA	2
SAUDI OF ARABIA	14
SERBIA	1
SOUTH AFRICA	4
SOUTH SUDAN	1
SUDAN	2
SWEDEN	3
SWITZERLAND	2
THAILAND	1
TURKEY	1
UKRAINE	1
UNITED ARAB EMIRATES	907
UNITED REPUBLIC OF THE COMOROS	1
UNITED KINGDOM	27
UNITED STATES OF AMERICA	39
VENEZUELA	1
YEMAN	1
TOTAL ATTENDEES	2137



Partners & Participants

Hosted & Managed By:



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Organizations:





UNITED ARAB EMIRATES
MINISTRY OF TOLERANCE & COEXISTENCE



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Partners & Participants

Academics:



جامعة أبوظبي
Abu Dhabi University

BERKLEY CENTER
for Religion, Peace & World Affairs
GEORGETOWN UNIVERSITY

Coventry
University



UNIVERSITY OF
BIRMINGHAM



UNIVERSITY
OF WOLLONGONG
IN DUBAI

UE University
of Europe
for Applied Sciences

Corporates:



DUGASTA

ALLIANCE
GCC



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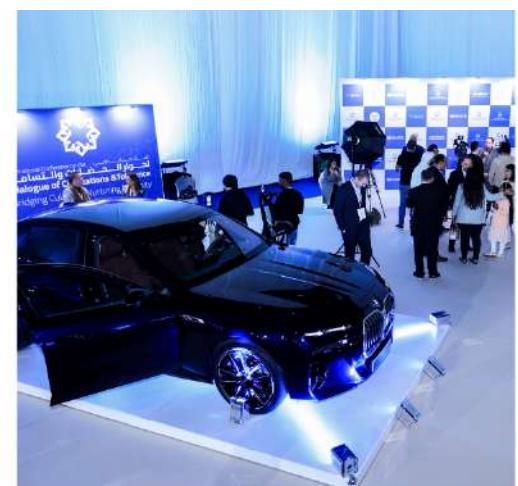
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GREEN GROWTH
Consultancy

ATOLL

BUSINESS HUB







Outcomes & Recommendations

Recommendations:

1. Integrate intercultural education into school curricula at all levels, emphasizing the importance of understanding and respecting diverse cultures from an early age.
2. Promote interdisciplinary research initiatives that explore innovative educational approaches for fostering dialogue and tolerance among young people, incorporating insights from psychology, sociology, and education studies.
3. Establish mentorship programs that pair young students with experienced educators and researchers, providing opportunities for mentorship, guidance, and collaboration on intercultural projects.
4. Invest in the development and dissemination of educational resources, such as online courses, multimedia materials, and interactive platforms, that facilitate cross-cultural learning experiences and promote empathy and understanding.
5. Encourage the use of technology and digital tools in education to create immersive learning environments that expose students to diverse perspectives and cultures from around the world.
6. Support initiatives that promote student exchange programs, cultural exchanges, and collaborative research projects across international borders, fostering cross-cultural dialogue and cooperation.
7. Provide funding and resources for research projects that investigate the impact of educational interventions on promoting tolerance, diversity appreciation, and intercultural understanding among young people.

8. Strengthen partnerships between educational institutions, community organizations, and government agencies to develop comprehensive educational initiatives that address societal challenges related to prejudice, discrimination, and intolerance.

Next Edition Goal (2025)

1. Encouraging the Expanding the reach and impact of the conference by attracting a more diverse range of participants, including scholars, researchers, policymakers, educators, students, and representatives from civil society organizations.
2. Enhancing the thematic focus of the conference to address emerging issues and challenges in intercultural dialogue, tolerance, and cooperation, such as the impact of globalization, technological advancements, and social change.
3. Strengthening partnerships and collaborations with international organizations, academic institutions, and government agencies to leverage resources and expertise in promoting intercultural understanding and cooperation.
4. Increasing the engagement and participation of young people in the conference through dedicated sessions, workshops, and networking opportunities aimed at empowering the next generation of leaders and change-makers.
5. Incorporating innovative formats and interactive sessions into the conference program, such as panel discussions, roundtable debates, and experiential learning activities, to facilitate meaningful dialogue and exchange of ideas.
6. Emphasizing the importance of research and evidence-based practices in informing policies and interventions aimed at promoting dialogue, tolerance, and mutual respect among diverse cultures and civilizations.



Speakers



H.E. Sheikh Nahyan Mabarak Al Nahyan
Cabinet Member and Minister of Tolerance and Coexistence



H.E. Shaykh Abdallah Bin Bayyah
President, Abu Dhabi Forum for Peace



H.E. Mr. Miguel Ángel Moratinos
High Representative for the United Nations Alliance of Civilizations



Major General Ahmed Naser Al-Raisi
President of Interpol and the Major general of the United Arab Emirates' interior ministry.



H.E Dr. Abdullah Belhaif Al Nuaimi
Chairman of Sharjah Consultative Council, Former Minister of Climate Change and Environment, United



Dr. Firas Nadeem Habbal
Associate Professor, International Business President of Emirates Scholar Research Center



H.E. Dr. Ali Rashid Al Nuaimi
Member of the UAE Federal National Council and Chairman of the Defense Affairs, Interior & Foreign



H.E. Ahmed Bin Mohamed Aljarwan
President of the Global Council for Tolerance and Peace



H.E. Judge Mohamed Abdel-Salam
Secretary-General of the Muslim Council of Elders and Co-President of Religions for Peace.



Nihal Saad
Director, United Nations Alliance of Civilizations



Ambassador (ret) Marc J. Sievers.
Director of AJC Abu Dhabi: The Sidney Lerner Center for Arab-Jewish Understanding



Dr. Ibrahim Negm
Senior Advisor to Egypt's Grand Mufti,



H.E Dherar Belhou Al Falasi
Executive Director at Watani Al Emarat Foundation



Dr. Dena Assaf
Sustainable Development Expert



Dr. Fawaz Habbal
Director General of Emirates Scholar Research Center



Dr. Dima Rachid Jamali
Vice- President of
Academic Affairs



Gidi Grinstein
Founder and President
of Reut Group and
Tikkun Olam Makers



H.E. Kinana Muder
Ambassador of Sultan Al
Bohra



Fletcher Harper
Executive Director of
Green Faith



Dr. Mustafa Saasa
Chairman and Managing
Director of Raj Group



Dr. Mohamed Elsanousi
Executive Director of
The Network for
Religious and Traditional
Peacemakers



James Patton
President and CEO
International Center for
Religion & Diplomacy



Sarmad Khan
Founder and Managing
Director of Telos
Futures Inc.



Dr. Noura Nasir AlKarbi
Chair of the Research
Outreach Department
,Sharjah University



Bani Dugal
Principal Representative
of the Baha'i
International
Community



Dr. Daniel Range
Assistant Professor of
Coventry University



Rabbi Dr Naomi Kalish
Harold and Carole Wolfe
Director of the Center
for Pastoral Education
at The Jewish
Theological



Dr. Fadi Daou
Executive Director OF
Globalethics



Dr Juhi Gupta
Assistant Professor at
the Advanced Centre for
Women's Studies



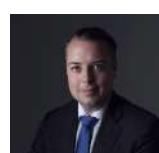
**Professor Andrew
Davies**
Professor of Public
Religion , Director,
Edward Cadbury Centre



Einat Levi
Consultant and
Partnership
Builder,between Israel &
Morocco



Lulu Wang
Director of Shanghai
global investment
promotion committee
middle east and Africa



David Mullan
Director of First Nations
Exchange Foundation



Tarja Kantola
Chair of the Board of
Directors of Finn Church
Aid/FCA



**Prof. Abdul Rahim
Sabouni**
President of SPAN
Management, Chartered
Professional Engineer -



Dr Husna Ahmad OBE
CEO Global One 2015



Ani Zonneveld
Founder and President
of Muslims for
Progressive Values



Prof William Guéraiche
Associate professor at
the University of
Wollongong Dubai



Huda Raphael Sievers
Researcher, Dialogue
Promoter, and Tolerance
Advocate for Arab-Jewish
Relations



Suparna Bhasin Cooper
Philanthropist, Director
& Co-Founder, MaiTri
Foundation



Dr Mohamed Jaafari
Associate Professor,
Facilitator of
International Youth
Dialogue.



Anna Pavlyuchenko
Institutional and
Member States Relations
Advisor,UNAOC



Agenda

19 Feb. 2024

Gala Plenary Area

Opening Speech:

- Dr. Firas Habbal - President of Emirates Scholar Center
- H.E Afraa Al Sabri Director-General of the Minister of Tolerance and Coexistence
- H.E. Paul Yaqobian - CEO Emirates Draw
- Mr. Ali Al Abdulla - Emirates Scholar Center Board

General Networking and Conference Initiation

- The Epstein Brothers - Division of Arts and Culture
 - Kings of Klezmer
 - Epstein Brothers Orchestra

20 Feb. 2024 10:00 AM - 10:30 AM

Plenary Area (TRACK A) 10:00 AM - 10:30 AM

Plenary Area (TRACK A)

OPENING CEREMONY

- UAE National Anthem
- UNAOC Official Video

Opening Speech:

- H.E. SHEIKH NAHAYAN MABARAK AL NAHAYAN
- His Excellency Shaykh Abdallah Bin Bayyah
- His Excellency Mr. Miguel Ángel Moratinos

Bestowal of Inaugural Edition of the International Journal of Dialogue Civilizations & Tolerance Appreciation Award Ceremony

- Abu Dhabi Convention & Exhibition Bureau
- Award of Recognition H.E Lieutenant General Dhahi Khalfan Tamim World Initiative in safeguarding the well-being among diverse civilizations.
- Award of Recognition Sheikh DR. Ammar Bin Nasser AlMualla in Promoting civilizations Education

20 Feb. 2024 10:30 AM - 10:50 AM

Plenary Area (TRACK A)

SESSION (1) Vision for a Tolerant Future

Keynote Speakers:

- H.E Dr. Ali Rashid Al Nuaimi
- H.E Major General Ahmed Naser Al-Raisi
- H.E Judge Mohamed Abdel-Salam
- H.E Ahmed Bin Mohamed Aljarwan

20 Feb. 2024 11:00 AM - 12:00 AM

Plenary Area (TRACK A) 11:00 AM - 11:30 AM

SESSION (2) Leadership Perspectives on Tolerance

Discussion Title: Exploring Tolerance in Leadership: Perspectives and Discourse

Panelists:

- HE Amb. Marc J Sievers
- HE Amb. Mussie Hailu
- H.E. Kinana Muder, Gidi Grinstein
- Dr. Mariam Mattar

Session Chair:

- Nihal Saad



Agenda

20 Feb. 2024 2:00 PM - 3:00 PM

Plenary Area (TRACK A) 2:00 PM - 2:45 PM

SESSION (3) Global Perspectives on Peace and Development on Tolerance

Topic: The Impact of Ethical Leadership on Society

Speaker:

- Dr Ibrahim Negm

Discussion Title: Harmony Across Borders: Global Perspectives on Peace, Development, and Tolerance

Panelists:

- Dr. Mohamed Elsanousi
- James Patton
- Dr. Fadi Daou
- Sarmad Khan
- Dr Firas Habbal

21 Feb. 2024 10:30 AM - 11:30 AM

Plenary Area (TRACK A) 10:30 AM - 11:15 AM

SESSION (4) Sustainable Horizons: Nurturing a Civilization for Future Generations

Topic: The role of leaders in developing tolerance

Speaker:

- H.E Dherar Belhoul Al Falasi

Discussion Title: Cultivating Sustainability: Charting the Course for a Harmonious Civilization

Panelists:

- Lulu Wang,
- Dr. Noura Al Karbi,
- Prof. Abdul Rahim Sabouni

Session Chair:

- Dr. Dena Assaf

21 Feb. 2024 11:30 AM - 12:45 PM

Plenary Area (TRACK A) 11:30 AM - 12:15 PM

SESSION (5) Education and Rights on Tolerance

Topic: The impact of education in promoting tolerance and civilizations dialogue

Speaker:

- Dr. Dima Rachid Jamali

Discussion Title: Fostering Inclusivity: Education, Rights, and Tolerance in Focus

Panelists:

- Dr. Daniel Range
- Rabbi Dr. Naomi Kalish
- Bani Dugal
- Dr. Fatima Al Dahmani

Session Chair:

- Dr. Fawaz Habbal

21 Feb. 2024 2:00 PM - 3:00 PM

Plenary Area (TRACK A) 2:00 PM - 2:45 PM

Session (6) Economic Perspectives on Tolerance

Discussion Title: Economic Harmony: Perspectives on Tolerance in a Globalized World

Panelists:

- Tarja Kantola
- Ani Zonneveld
- Dr. David Mullan
- Dr. Mohamed Jaafari

Session Chair:

- Dr. Firas Habbal



Agenda

21 Feb. 2024 3:00 PM - 4:00 PM

Plenary Area (TRACK A) 3:00 PM - 3:45 PM

SESSION (7) Sustainable Development and Relations on Tolerance

Topic: Cultural Diversity & Sensitivity for Sustainable Development

Speaker:

- Dr. Mustafa Saasa

Discussion Title: Leadership Nexus: Cultivating Tolerance for a Harmonious Tomorrow

Panellists:

- William Gueraiche
- Suparna Cooper
- Fletcher Harper
- Ani Zonneveld

Session Chair:

- Anna Pavlyuchenko

22 Feb. 2024 10:00 AM - 10:45 AM

Plenary Area (TRACK A)

SESSION (8) The Role of Leaders in Cultivating Tolerance

Topic: Online Tolerance and Cyberbullying

Speaker:

- Dr. Fawaz M. Habbal

Discussion Title: Building Bridges: Tolerance in the Tapestry of Sustainable Development and Relations

Panellists:

- Dr Husna Ahmad Obe
- Dr Juhí Gupta
- Einat Levi
- Huda Raphel

Session Chair:

- Prof. Andrew Davies

22 Feb. 2024 11:00 AM - 11:30 AM

Plenary Area (TRACK A)

CLOSING CEREMONY

- UAE National Anthem

Closing Speech:

- Dr. Firas M. Habbal

President of Emirates Scholar Research Center

- Ms. Nihal Saad

Director, United Nations Alliance of Civilizations

Honoring Participants & Sponsors

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Speaker Bios

H.E. Sheikh Nahayan Mabarak Al Nahyan Cabinet Member and Minister of Tolerance and Coexistence

His Excellency Sheikh Nahayan Mabarak Al Nahyan is the Minister of Tolerance and Coexistence in the new Cabinet announced in October 2017. His Excellency Sheikh Nahayan Mabarak Al Nahyan joined the Federal Government in 1990 and held several government portfolios including Minister of Higher Education and Scientific Research, and held the position of Minister of Education, and Minister of Culture and Knowledge Development. Since November 2019, His Excellency has held the position of Commissioner General of Expo 2020 Dubai, the first World Expo to be held in the Middle East, Africa, and South Asia (MEASA) region. His Excellency Sheikh Nahayan Mabarak Al Nahyan was also Chancellor of United Arab Emirates University from 1983 to 2013; Chancellor of Higher Colleges of Technology from 1988 to 2013; and President of Zayed University from 1998 to 2013. His Excellency Sheikh Nahayan Mabarak Al Nahyan received his education from the British Millfield School until the high secondary level before joining Magdalen College at Oxford University-UK.



H.E. Shaykh Abdallah Bin Bayyah President, Abu Dhabi Forum for Peace

Shaykh Abdallah bin Bayyah, born in 1935 in Mauritania, stands as a distinguished authority on Islamic jurisprudence, renowned globally. Beyond his scholarly achievements, he is a fervent advocate for peace and coexistence. In 2014, he founded the Abu Dhabi Forum for Peace, a platform promoting dialogue and understanding among diverse faiths. Notably, the forum gave rise to the Marrakesh Declaration, emphasizing the protection of minorities in Muslim-majority societies. As the Chair of the UAE Jurisprudence Council, Shaykh Abdallah actively combats extremism, stressing the need for reasoned approaches based on orthodox Islamic jurisprudence. His commitment to fostering a world of shared safety and understanding has earned respect from leaders across faiths.



H.E. Mr. Miguel Ángel Moratinos High Representative for the United Nations Alliance of Civilizations

H.E. Mr. Miguel Ángel Moratinos, currently the United Nations Under-Secretary-General and High Representative for the United Nations Alliance of Civilizations (UNAOC) since January 2019, holds a distinguished career in international relations. Previously serving as Spain's Minister of Foreign Affairs, he played a pivotal role in presiding over the UN Security Council in 2004 and chairing key international organizations.

His diplomatic achievements include organizing the historic Middle East Peace Conference in 1992 and fostering ties as Spain's Ambassador in Israel. Notably, he was the EU Special Representative for the Middle East Peace Process, actively promoting peace agreements.

Post-diplomatic service, Mr. Moratinos engaged in parliamentary activities and ran for the position of Director-General of the United Nations Food and Agriculture Organization (FAO). He has been recognized for his contributions, receiving honorary doctorates and awards. Born in 1951, Mr. Moratinos graduated in Law and Political Sciences from the University Complutense in Madrid.





H.E Dr. Abdullah Belhaif Al Nuaimi

Chairman of Sharjah Consultative Council, Chancellor of Emirates Scholar Center for Research & Studies

H.E Dr. Abdullah Belhaif Al Nuaimi presently serves as the Chairman of Sharjah Consultative Council. An accomplished Emirati engineer and politician, he assumed this role following his tenure as the UAE Minister of Climate Change and Environment, a position he held from July 2020. Previously, he served as the Minister of Infrastructure Development from 2013 to 2020 and briefly as the Minister of Climate Change and Environment in 2020-2021. With a distinguished background in engineering, H.E Dr. Abdullah Belhaif Al Nuaimi played a pivotal role in enhancing Abu Dhabi International Airport during his tenure as the engineering manager at the civil aviation authority. Prior to his ministerial roles, he served as the undersecretary at the Ministry of Public Works and later assumed the position of Minister of Public Works in a reshuffle in March 2013. He holds key roles, including the director of Etihad Rail and the National Transport Authority. Additionally, he contributes his expertise as a board member of Union Railway Company, Federal Electricity and Water Authority, and Tennis Emirates. In his current capacity as the Chairman of Sharjah Consultative Council, H.E Dr. Abdullah Belhaif Al Nuaimi continues to contribute to the development and governance of the Sharjah region.



Dr Firas Nadim Habbal

Associate Professor, International Business

President & Vice Chancellor of Emirates Scholar Center for Research & Studies

Dr Firas Habbal is the President of Emirates Scholar Research Center and Chief Executive Officer of Geminos Investment Group with a strong background in leadership, business development, and scientific research, Dr Habbal have made significant contributions to various organizations.

His educational background includes a PhD in International Business Management from the Georgia Institute of Technology, an MSc from the University of Canterbury. He is also a member of International Quality Learning Institute, ARADO Science Committee, and a certified instructor at ASQ.



Dr Fawaz Nadim Habbal

Assistant Professor, E-Government Data Analytics

Conference President & Director General of Emirates Scholar Research Center

Dr Fawaz Habbal is an Assistant Professor has a PHD in E-Government Applications and Business Information Technologies and his main specialization is Process Automation, Artificial Intelligence and Business Innovative Technologies. His research interests span both Computer Applications, Artificial Intelligence in data prediction and Data Science.

Dr Habbal have a wealth of experience in strategy, primarily within the realms of innovation, digitalization, and information technology across various industries. He holds the position of Founder, Research Director and Editorial in Chief at Emirates Scholar Research Center in Dubai, UAE. He oversees a multidisciplinary research team, directing efforts towards impactful contributions in academia. In this role, he demands a deep understanding of research methodologies, knowledge dissemination, and the ability to align research efforts with broader organizational objectives.



Major General Ahmed Naser Al-Raisi
President of Interpol and the Major general of the United Arab Emirates' interior ministry

Major General Dr. Ahmed Naser Al Raisi currently serves as the President of Interpol and holds the position of General Inspector of the Ministry of Interior, UAE. With a career spanning over four decades, he joined Abu Dhabi Police in 1980 and assumed various leadership roles, including General Director of Central Operations. Dr. Al Raisi is recognized for his commitment to innovation, leveraging new technologies to enhance law enforcement services. He obtained his Doctorate Degree in Policing, Security, and Community Safety from London Metropolitan University in 2013 and holds an MBA in Business Administration from Coventry University. His dedication has significantly contributed to the development and efficiency of Abu Dhabi Police GHQ, shaping it into a leading law enforcement agency.



H.E. Ahmed Bin Mohamed Aljarwan
President of the Global Council for Tolerance and Peace

H.E. Ahmed Bin Mohamed Aljarwan is the President of the Global Council for Tolerance and Peace. He is also the President of the Union of Arab Experts. H.E Aljarwan was a member of the Federal National Council of the United Arab Emirates for two terms and has also served two terms as the President of the Arab Parliament. He was appointed to various diplomatic posts in Cairo, Egypt and Washington, USA, and has been Colonel-Engineer in the United Arab Emirates until retirement. His educational background includes degrees in aeronautics, aeronautical engineering, and military protocol, as well as an honorary doctorate in applied science. H.E Aljarwan has received a number of high medals and recognitions.



H.E. Judge Mohamed Abdel-Salam
Secretary-General of the Muslim Council of Elders and Co-President of Religions for Peace.

H.E. Judge Mohamed Abdel-Salam is the Senior Representative of His Eminence Grand Imam of Al-Azhar, Secretary-General of the Muslim Council of Elders and Co-President of Religions for Peace. H.E. Abdel-Salam is the first Arab Muslim to receive the medal of Commander with a Star from the Pope. This medal is among the highest honors awarded by the Vatican and came in recognition of his efforts to promote interreligious dialogue and tolerance. H.E. Judge Mohamed Abdel-Salam represents the Grand Imam of Al-Azhar on Religions for Peace's highest leadership body, the World Council.





Nihal Saad

Director, United Nations Alliance of Civilizations

Nihal Saad is the Director of the United Nations Alliance of Civilizations (UNAOC). She served as Chief of Cabinet and Spokesperson for the High Representative for the United Nations Alliance of Civilizations (UNAOC). During her tenure, Ms. Saad notably led the Organizing Committee of UNAOC Forums. Prior to this role, she served as the Spokesperson for the 66th President of the UN General Assembly. With a distinguished career spanning over 22 years in journalism, Ms. Saad previously held the position of Head of the Press & Information Bureau at the Permanent Mission of Egypt to the UN. Before relocating to New York, she served as a Senior Political Correspondent and TV host for Egypt's TV. Ms. Saad, holding a Master's degree in TV Journalism from the American University (Cairo) and a Diploma in Linguistics from Ain Shams University (Cairo). She has moderated several panel discussions in international and regional meetings. Ms. Saad has appeared on several TV shows as a commentator on foreign affairs, incl. Larry King (CNN), Al Arabiya TV, France 24 and Egypt's TV.



Ambassador (ret) Marc J. Sievers.

**Director of AJC Abu Dhabi: The Sidney Lerner Center for Arab-Jewish
Understanding**

Ambassador (ret) Marc J. Sievers, inaugural Director of AJC Abu Dhabi: The Sidney Lerner Center for Arab-Jewish Understanding since June 2021, brings over thirty years of diplomatic experience. Retired from the Foreign Service in November 2019, he served as U.S. Ambassador to the Sultanate of Oman from January 2016 to November 2019. As Director of AJC Abu Dhabi, Ambassador Sievers focuses on strengthening ties with the Arabian Gulf, advancing the Abraham Accords, and fostering connections between the American Jewish community and the region. His extensive career includes assignments in Egypt, Iraq, Turkey, Morocco, Saudi Arabia, and Israel. Fluent in Arabic and Hebrew, Ambassador Sievers held key roles in diplomatic missions before joining AJC. He earned a BA from the University of Utah and a master's degree in international relations and Middle East studies from Columbia University. Recognized with State Department awards, he is also a non-resident senior fellow with the Atlantic Council



H.E Dherar Belhou Al Falasi

Executive Director at Watani Al Emarat Foundation

DHERAR BELHOUL AL FALASI - Executive Director at Watani Al Emarat Foundation - Former National Council member - PAM Senior Adviser on Trafficking in Human Beings - Deputy Chairman of the Board of Directors of the Sports Arbitration Center in the United Arab Emirates - Member of the Board of Trustees of the Sports Dispute Resolution Panel in the Cooperation Council for the Arab States of the Gulf -Deputy Chairman of the Advisory Panel in the Cooperation Council for the Arab States of the Gulf - Arab Youth Council for Integrated Development.



Gidi Grinstein
Founder and President of Reut Group and Tikkun Olam Makers

Gidi Grinstein, Founder and President of Reut Group and Tikkun Olam Makers (TOM), is a prominent Israeli societal entrepreneur based in New York City. He is renowned for his leadership in TOM, a global humanitarian initiative focused on frugal innovation for marginalized communities facing disabilities, old age, or poverty. Gidi also leads the Reut Institute, a nonprofit specializing in research, strategy, and leadership, which conceptualized TOM. Formerly involved in Israeli-Palestinian peace negotiations, including the Camp David summit, Gidi's book "*(In)Sights: Thirty Years of Peacemaking in the Oslo Process" reflects his experiences. An accomplished long-distance runner, he has completed nine marathons. Gidi is a graduate of Harvard Kennedy School of Government and Tel-Aviv University schools of law and economics. He resides in New York City with his wife, Betty, and five children.



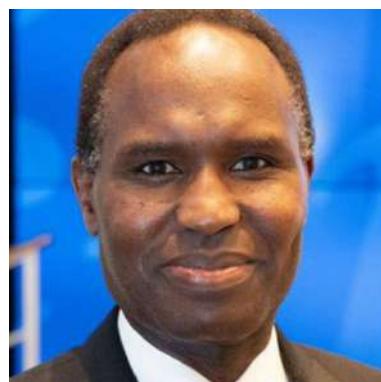
Dr. Ibrahim Negm
Senior Advisor to Egypt's Grand Mufti.

Dr. Ibrahim Negm, a distinguished scholar, and diplomatic figure with a PhD in Islamic Studies and Christian-Muslim Relations (2005, Graduate Theological Foundation, USA), has been associated with Dar Al-Iftaa in Cairo since 2005. Currently serving as Senior Advisor to the Grand Mufti of Egypt, HE Dr. Shawki Allam, Dr. Negm holds key positions, including Secretary General for Fatwa Authorities Worldwide and Chair of the Salam Center for Extremism Studies. In addition to his academic achievements, Dr. Negm has contributed significantly to community leadership, serving as Executive Director of the Islamic Center of South Shore, New York (1998-2004). Fluent in Arabic and English, he is an active member of various academic and religious associations, embodying a rich blend of academic excellence and community engagement.



Dr. Mohamed Elsanousi
Executive Director of The Network for Religious and Traditional Peacemakers

Dr. Mohamed Elsanousi is the Executive Director of the Network for Religious and Traditional Peacemakers, a global network that bridges grassroots peacemakers and global players to work towards sustainable peace. Dr. Elsanousi was the director of Community Outreach and Interfaith Relations for the Islamic Society of North America. He also served on the Core Group Taskforce for the Department of State's working group on Religion and Foreign Policy. Dr. Elsanousi holds a bachelor's degree in Shariah and Law from the International Islamic University in Islamabad, Pakistan, a Master of Laws from Indiana University, a graduate diploma in philanthropic studies from the Indiana University Center on Philanthropy, and a Ph.D. in Law and Society from the Indiana University School of Law.





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James Patton

President and CEO International Center for Religion & Diplomacy

James Patton, President and CEO of the International Center for Religion & Diplomacy (ICRD), brings 25 years of experience in international development, conflict transformation, and social reconciliation. His work spans citizen security, post-conflict stability, extremism prevention, and education reforms. In governmental roles, he led assessments for the U.S. Department of State and enhanced the Religion and Conflict portfolio for USAID. As ICRD's President, James has contributed to peacebuilding and reconciliation efforts globally, participating in influential working groups and partnerships. A respected lecturer and author, he holds a Master of Divinity from Harvard University and a Master of Law and Diplomacy from the Fletcher School at Tufts University.



Sarmad Khan

Founder and Managing Director of Telos Futures Inc.

Sarmad is a seasoned international development professional with over 20 years of experience. As the Founder and Managing Director of Telos Futures Inc., he specializes in crafting impactful education solutions for governments, education institutions, and the private sector. Sarmad is a recognized leader, having been honored by the BMW Foundation as a Responsible Leader for his contributions to the Sustainable Development Goals (SDGs). His extensive background includes senior positions at the United Nations, where he served as the Head of the UN RC Office in the UAE, Senior Advisor on Planning and Partnerships, and Special Advisor on the UN's engagement in Expo 2020, Dubai. Sarmad has also played a key role in shaping the UN's leadership policies and programs, contributing to the organization's global impact.



Dr. Fadi Daou

Executive Director OF Globalethics

Fadi Daou is, since January 2023, the Executive Director of Globalethics, international organization which head office is in Geneva, Switzerland, promoting ethical leadership through higher education and global engagement. He is co-founder of Adyan Foundation (registered in Lebanon, Iraq, France), and was its chairperson and CEO between 2006 and 2020. He has been leading many policy dialogues in the MENA region and internationally, fostering peace, inclusive citizenship, education, freedom of religion and belief (FoRB), and preventing hate speech and violent extremism (PVE). Fadi Daou is also a Professor of Geopolitics of religions, and have worked in teaching, research, and leadership positions at many universities such as the University of Geneva (Switzerland), the University of Strasbourg (France), Saint Joseph University (Lebanon), The Institute of Al-Mowafaqa (Morocco), in addition to being visiting professor and guest lecturer at many academic institutions and policy events across the world.



Dr. Dena Assaf
Sustainable Development Expert

Dr. Assaf is the United Nations Resident Coordinator for the UAE until the end of 2023 and the Deputy Commissioner-General of the UN at the EXPO2020. Dena has been with the UN for over two decades in various advisory roles, supporting the Arab region. Her focus at the UNDP has been with United Nations Entity for Gender Equality, Empowerment of Women, Peace Keeping and most importantly the Sustainable Development Group. While working with UN Women, Dena spearheaded a strategy to strengthen the economic, political and social rights of women in the Arab region. Dena has held various academic and advisory roles in civil society. Dr. Assaf is an engineer with additional degrees in Architecture, Urban Design and Urban Planning.



Lulu Wang
Director of Shanghai global investment promotion committee middle east and Africa

Lulu Wang is an economist and business specialist. She holds an economics degree and masters of business administration from University of Oxford. She currently works as the director of the Shanghai Global Investment Promotion Committee Middle East and is a director of Atoll Concierge Services in the United Arab Emirates. Lulu has advised more than one hundred Chinese companies, including Alibaba, Fosun Investment Group, China Poly and Tencent on their international projects, investments and expansion. She has helped facilitate more than US\$3bn in outbound investment from China in multiple sectors including manufacturing, technology, finance and new energy projects. She is currently appointed by Jiangsu, Shandong and Shanghai to assist with their international expansion and relations along the Belt and Road. Lulu is now resident in UAE and focused on helping create meaningful and profitable relations between Chinese government and enterprise and the UAE economy.



Dr. Noura Nasir AlKarbi
Chair of the Research Outreach Department, Sharjah University

Dr. Noura Nasser Al-Karbi is the current Head of the Department of Community Relations for Scientific Research at the University of Sharjah. Holding a Ph.D. in Religious Sociology with distinction from Complutense University of Madrid, Spain, she is also the Chair of the Gulf Studies Group at the Institute of Humanities and Social Sciences. Dr. Al-Kaabi has extensive practical experience, serving as an Assistant Professor in the Sociology Department at the University of Sharjah since 2022. She has contributed significantly to social research as the Head of the Research Department at the Supreme Council for Family Affairs for six years (2009-2014) and as the former official representative of the UAE in the Arab Youth Council at the Arab League from 2015 to 2020. With numerous published research papers and books, Dr. Al-Kaabi is recognized for her contributions to tolerance, women's issues, social policies, and community matters. Dr. Al-Kaabi holds several accolades, including the UAE Youth Award, the Sheikh Rashid bin Humaid Award for Culture and Science, and the Sharjah Voluntary Work Award in the Ambassador of Volunteering category during the scholarship period in 2018. She has also been recognized as the Ambassador of Students in Andalusia by Al-Bayan newspaper on Emirati Women's Day.





Prof. Abdul Rahim Sabouni
President of SPAN Management, Chartered Professional Engineer - Former University President, UAE

Abdul Rahim Sabouni, current CEO of Span Management Consulting (SMC) and Acting President & CEO of the Emirates College of Technology (ECT), boasts over 30 years of experience in civil engineering and construction. He played a pivotal role in major UAE projects such as the Sheikh Zayed Mosque and the Emirates Palace Hotel. Dr. Sabouni, a registered professional engineer, held key positions in the UAE, including 'Building's Design Expert' at the public works department, Abu Dhabi, and 'Advisor of Technical Affairs and Construction Projects' at Abu Dhabi Municipality. Alongside his professional achievements, Dr. Sabouni has made significant contributions to academia. He served as a Professor of Structural Engineering, Ex-Vice Chancellor & CEO of Alhosn University in Abu Dhabi, Ex-President of UMS University in Dubai, and Adjunct Research Professor at Western University, Canada.

Dr. Sabouni holds multiple professional distinctions, including being a registered professional engineer in Ontario, Canada, a chartered construction manager from the UK, founding president of the ACI-UAE Chapter, President of the ASCE-UAE section, and the UAE director of the International Federation of High Rise Structures (IFHS-UAE).



Dr. Dima Rachid Jamali
Vice- President of Academic Affairs

Dima Jamali, currently Vice President of Academic Affairs at the Canadian University in Dubai, previously served as Dean of the College of Business Administration at the University of Sharjah. With over 20 years in academia, her remarkable career includes roles at the American University of Beirut, where she attained the rank of Full Professor and received the prestigious Aspen Institute Faculty Pioneer Award in 2015. Recognized by Forbes and Insights Success Magazine as one of the most admired women in education in 2023, she has also been ranked among the top global scholars in sustainability by Stanford University and listed among the top scientists in the UAE. Notably, she founded and led the UN Global Compact Network Lebanon, working to advance sustainability and the UN SDGs in the region. Alongside her academic achievements, she has served as an expert consultant for the United Nations and various projects funded by the World Bank and major private and public firms across the Middle East, contributing significantly to social, humanitarian, and environmental initiatives.



Dr. Daniel Range
Assistant Professor of Coventry University

Dan graduated from the London School of Economics in 2003 and has worked as an academic Coventry University since 2007. Here he obtained an MA in Community Cohesion Management and completed his PhD in 2021. His topic title was "The role of Institutional Trust in intergroup contact and prejudice reduction". With a background in the social housing sector promoting community involvement, Dan has led on major national reviews of social action and social interaction projects. These include flagship projects funded by both the British Government and the EU. Ongoing EU evaluation includes both the Exceed and ConnectMe programmes. These programmes focus on transitioning long term unemployed residents of the West Midlands into skills development, training and employment. Dan has co-developed and grown an innovative and unique "micro-ethnography" based model of evaluation, tailored to engaging with and understanding the needs of organisations and individuals in the community, voluntary and faith sectors. This model combines contemporary strategic approaches, including Theory of Change, with a flexible and dynamic fieldwork methodology. Employing this model, Dan has led major evaluation projects with the Home Office and Department of Communities and Local Government and his work was recognised in 2018 as being central to the government Green Paper on integration.



Rabbi Dr Naomi Kalish

Harold and Carole Wolfe Director of the Center for Pastoral Education at The Jewish Theological

Rabbi Naomi Kalish, Director of the Center for Pastoral Education and assistant professor, brings a wealth of experience in clinical pastoral education from New York-Presbyterian Hospital. Beyond teaching, she has held roles like manager of Pastoral Care and Education at NYP, demonstrating her commitment to compassionate care. Rabbi Kalish is also a recognized leader, having served as president of Neshama: Association of Jewish Chaplains. Her involvement in interreligious dialogue, both as a speaker and a founding national co-chair, showcases her dedication to promoting understanding and unity. Rabbi Kalish holds a PhD in Education and Jewish Studies from NYU and is certified as an educator and board-certified chaplain, reflecting her commitment to professional.



Bani Dugal

Principal Representative of the Bahá'í International Community

Ms. Bani Dugal is the Principal Representative of the Bahá'í International Community to the UN. As part of the community of international NGOs at the UN since 1994, she is currently serving on the Steering Committee of the NGO Working Group on the Security Council. She has served as President of the NGO Committee on Freedom of Religion or Belief, as co-facilitator of the NGO Working Group on UN Access, co-facilitator of the GEAR campaign (Gender Equality Architecture Reform), Chair of the NGO Committee on the Status of Women, and Chair of the Global Forum of the NGO Committee on UNICEF and member of the Steering Committee of the NGO Committee on UNICEF's Working Group on Girls, Convenor of the NGO Committee on UNIFEM and Convenor of the Advocates for African Food Security. Ms. Dugal holds a Master's degree (LL.M) in Environmental Law from Pace University School of Law, New York, and a law degree (LL.B) from the University of Delhi, India. She has authored published articles, statements, and papers. Prior to relocating to the U.S. in 1988, she practiced law before the Supreme Court of India.



Dr. Mustafa Saasa

Chairman and Managing Director of Raj Group

Dr Mustafa Saasa is Prominent Indian Business Magnate, Social Philanthropist, a Renowned Corporate Speaker, Premium Influencer, Mentor, Mindset & Leadership Coach Certified by World's No. 1 Leadership Coach - Marshall Goldsmith. Dr. Mustafa helps Leaders, Businessmen & CEOs to grow through from What they are Going Through & increase their Results by Working Smarter in Today's Economy. Dr. Saasa is continuing Business Legacy which was started 1958. He is a serial Entrepreneur having diverse business experience globally. He is known for his CSR Work in Education & Water. Dr. Mustafa Taherli Saasa is Chairman and Managing Director of Raj Group of Companies, UAE. He is also Board of Directors as Chairman of Corporate Affairs & Communications of Freehold Mediation & Information. He is Chairman of Sell Force International LLC in Dubai & Sarrahraj Enterprise Pvt Ltd in India. Raj Group has subsidiaries and associates in Panama, Montevideo (Uruguay), Warsaw (Poland), Rotterdam (Holland), Istanbul.





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Dr William Guéraiche

Associate professor at the University of Wollongong Dubai (UOWD), & Director of the Master of International Relations.

Dr. William Guéraiche is an associate professor at the University of Wollongong Dubai (UOWD) where he is also the director of the Master of International Relations. He has more than 70 academic publications (single-author). In his last edited volume on traditional and non-traditional issues, *Facets of Security in the United Arab Emirates*, Routledge, 2022, he explores different topics such as Cybersecurity, Demographics and Community security, or the securitisation of the Covid 19. His last article 'The COP28 in the UAE, From Glasgow to Dubai' examined the Global Environmental Politics (GEP) issues in the Emirates.



Suparna Bhasin Cooper

Philanthropist, Director & Co-Founder, MaiTri Foundation

Suparna Bhasin-Cooper, a dedicated advocate for mental health and Vedic practices, is a philanthropist and inspirational speaker. Holding a master's in organizational psychology from Columbia University, she co-runs the Cooper Family Office with her husband, Peter Cooper. Together, they founded the MaiTri Foundation, focused on addressing the youth mental health crisis and promoting individual rights and freedom. Suparna's commitment to creating lasting change led her to actively engage in charitable activities, leveraging her resources and networks globally. With personal experience in mental health challenges, she serves on the board of the Australian chapter of the International Association for Human Values, aiming to address the crisis at a systemic level. As a sought-after speaker, she has shared her insights at prestigious events like the Deepak Chopra Summit and Nexus Global Conference, garnering media attention for her impactful philanthropic work in Australia.



Fletcher Harper

Executive Director of Green Faith

Fletcher Harper, an Episcopal priest, is Executive Director of Green Faith, an international interfaith environmental organization. He has developed a range of innovative programs to make Green Faith a global leader in the religious-environmental movement. In the past four years, he coordinated the 2015 Our Voices campaign, which mobilized religious support globally for COP 21, led organizing of faith communities for the People's Climate Marches in NYC and Washington DC, helped lead the faith-based fossil fuel divestment movement, supported the launch of the global Interfaith Rainforest Initiative, and co-founded Shine, a faith-philanthropy-NGO campaign to end energy poverty with renewable energy by 2030. He helps lead Green Faith's new local organizing initiative, creating multi-faith Green Faith Circles in local communities globally. Fletcher was named an Ashoka Fellow in 2011 and is the author of *Green Faith: Mobilizing God's People to Protect the Earth* (Abingdon Press, March 2015).



Professor Andrew Davies

Professor of Public Religion, Director, Edward Cadbury Centre

Andrew Davies is Professor of Public Religion at the University of Birmingham, where he founded and directs the Edward Cadbury Centre for the Public Understanding of Religion. A biblical scholar by training, his interests are primarily in the impact of sacred texts and religious belief upon policy, politics, culture and society. He is a specialist in civic engagement and public education, and an experienced academic project manager, who led the AHRC-funded 'Megachurches and Social Engagement in London' project from 2013-16, which investigated the social engagement activities of the UK's largest churches, developed and managed the UK government's pilot project for the professional development of religious leaders from 2019-20, and continues to work with UK government departments to promote the understanding of religion in policy-related contexts. He also directs the University of Birmingham's Master of Public Administration in Faith-Based Leadership and MA in Religion, Politics and Society programmes, and leads the Cadbury Centre's professional education work in value-based leadership, women's leadership and issues around sustainability.



Dr Husna Ahmad OBE

CEO Global One 2015

Dr Husna Ahmad OBE is the CEO of Global One 2015 which is a faith based International NGO focussed on women. She has recently been appointed an Associate Professor at the Department of Arts and Law at the University of Birmingham. She is a key Adviser of the newly inaugurated Global Muslim Business Forum GMBF. She is a member of the Multi faith Advisory Council to the UN Inter-agency Task Force on Religion and Development. Dr Ahmad sits on the Steering Committee of The World Bank's Moral Imperative Initiative. She is currently a Board member of Faith for the Climate, Palmers Green Mosque (the MCEC). She is also a member of the Women's Faith Forum UK; and Executive committee member of Barnet Faith Forum. She is an international speaker, author and thought leader, focusing particularly on faith, gender and the environment. She is the Secretary General of the World Muslim Leadership Forum and the Coordinator for the Alliance of NGOs and CSOs for South-South Cooperation [ANSSC] which works in collaboration with the UN office of South South Cooperation. She was appointed an Officer of the Order of the British Empire (OBE) in the New Year's Honours list in 2010 for her services to disadvantaged people for work promoting social justice with disadvantaged communities.



Einat Levi

Consultant and Partnership Builder, between Israel & Morocco

Einat Levi is an entrepreneur, researcher, and strategic consultant specializing in the relations between Israel and Morocco, cultural diplomacy, and fostering multiculturalism in the MENA region.





Huda Raphael Sievers
Researcher and Dialogue Promoter

Huda Raphael Sievers is a researcher and advocate for Arab-Jewish dialogue in the Middle East. Born in Iraq, she later worked in the United States as a medical researcher. Marrying a senior U.S. diplomat, she lived across the Middle East and North Africa, organizing events to promote education, dialogue, and conflict resolution. Passionate about arts and culture, she supported local talent and initiated programs connecting American medical professionals with Middle Eastern counterparts. Raised in Iraq's Basrah region, Huda is dedicated to sustainable solutions in water and agriculture, especially in the Gulf region. She remains committed to researching and spreading awareness of the Jewish community's history and legacy of tolerance in the Middle East. Huda is multilingual, enjoys writing, reading, singing, and storytelling.



Dr Juhi Gupta
Assistant Professor at the Advanced Centre for Women's Studies

I am currently an Assistant Professor of Women's Studies at Aligarh University, where I teach and supervise research. Additionally, I co-direct the Cadbury Centre's Women and Religion in India project. My PhD, completed in 2011 at Jamia Millia Islamia, focused on the influence of fatwas and feminist consciousness among Muslim women. I specialize in gender, women's issues, and marginalized communities, organizing workshops and seminars on feminist research methodology and gender sensitization. At Aligarh Muslim University, I serve as Nodal Officer for the MHRD's Gender Champion Scheme and a Programme Officer of the National Service Scheme (NSS). I have numerous publications in national and international journals, authored a monograph titled "The Future of Indian Muslim Women: Fatwa Vs Feminism" (2012), co-authored a reference book for the UGC NTA NET Exam in Women's Studies (2019), and co-edited several books.





CONFERENCE'S ABSTRACTS



Navigating Digital Landscapes: Understanding Online Tolerance and Combatting Cyberbullying

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ABSTRACT

In the digital age, online interactions have become pervasive, shaping social dynamics and communication patterns. This research paper delves into the multifaceted phenomena of online tolerance and cyberbullying, crucial aspects of navigating the complexities of the digital landscape.

The introduction section sets the stage by highlighting the significance of online tolerance and cyberbullying in digital spaces. It elucidates online tolerance as the capacity for respectful, inclusive, and empathetic behavior, contrasting it with cyberbullying, which encompasses various forms of harassment and aggression via digital channels.

Types of cyberbullying are extensively explored, encompassing harassment, flaming, trolling, impersonation, outing, doxxing, and exclusion. Each type illustrates the diverse tactics used to inflict harm in digital environments, shedding light on the pervasive nature of cyberbullying across online platforms.

The impact of cyberbullying on victims is profound, spanning psychological, academic, and social domains. Victims often experience heightened levels of anxiety, depression, and low self-esteem, alongside academic underperformance and social isolation. High-profile cases underscore the severity of cyberbullying's consequences, emphasizing the urgent need for intervention and prevention strategies.

The dichotomy between online tolerance and cyberbullying is elucidated, emphasizing the importance of fostering digital empathy and responsible online behavior. Constructive examples of online interactions underscore the positive impact of promoting tolerance and empathy in shaping healthier digital communities.

Prevention strategies are proposed, focusing on education, policy enforcement, and community engagement. Initiatives such as educational campaigns, strict platform policies, and bystander intervention programs are highlighted as effective means to combat cyberbullying and promote positive online behavior.

In conclusion, the research emphasizes the importance of prioritizing digital empathy and fostering inclusive online environments. It calls for collective action to address cyberbullying and promote positive change in digital spaces. The invitation for questions encourages further dialogue and engagement, underscoring the collaborative effort required to mitigate the complexities of online tolerance and cyberbullying in the digital age.



Towards Sustainable Tolerance: Leveraging Religious Actors and Inclusive Partnerships to Advance the Sustainable Development Goals

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ABSTRACT

The Ministry of Tolerance of the United Arab Emirates has made significant strides in promoting tolerance and sustainable peace both locally and globally, setting a unique example as the only United Nations Member State with a dedicated ministry for tolerance. To emulate this example, other entities must adopt a strategic approach to engage with and leverage the potential of religious actors as vital assets in promoting sustainable tolerance. Currently, the Sustainable Development Goals (SDGs) are not on track to be achieved, with only six years remaining. To ensure success, strategies for SDG implementation must be reevaluated and contextualized by allowing local governments and communities to take ownership and mobilize flexible financial resources. Further, a concerted effort must be made to increase inclusive engagement in policy and program development and implementation, including religious actors, women, youth, and marginalized groups. While recent recognition of these actors in multilateralism spaces is noted, their engagement is essential to promote tolerance and reach the SDGs. A robust mechanism is required to ensure systemic change, integrating a 'whole of society' approach and SDG 17 on partnerships to strengthen collaboration between religious actors, civil society, and government. The lack of inclusive participation and leadership by women, youth, and marginalized groups minimizes efforts to foster peaceful and tolerant societies. Religious communities, especially the leaders, must ensure meaningful participation and leadership opportunities for these groups to meaningfully participate and lead. Despite their extensive reach and local community knowledge, resources for development among religious actors, women, youth, and other marginalized groups remain scarce. The funding schemes need to provide a direct channel for funds to reach the communities, as was done in South and Southeast Asia with the European Union funded projects, 'Awareness with Human Action' and 'Southeast Asia Advancing Inter-Religious Dialogue for Freedom of Religion or Belief.' Through strategic partnership and resource allocation, entities can collectively strive for to actualize tangible progress in advancing sustainable tolerance and peace.



Bridging Culture, Nurturing Diversity: Cultural Exchange and Its Impact on Global Understanding

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ABSTRACT

This study explores the profound influence of cultural exchange on global understanding and intercultural communication. In an era characterized by increasing globalization and interconnectedness, the significance of cross-cultural interactions cannot be overstated. This study delves into the multifaceted dimensions of cultural exchange, cultural integration, and cultural continuity, emphasizing its role in fostering tolerance, empathy, and mutual respect among diverse communities worldwide.



مجابهة خطاب الكراهية المحرض على الجرائم العنصرية: مقاربة لجنة الأمم المتحدة للقضاء على التمييز العنصري

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ABSTRACT

تشير مختلف الدراسات إلى تزايد عدد الجرائم العنصرية، شملت بالخصوص معظم الدول الأوروبية والولايات المتحدة الأمريكية إلى جانب العديد من الدول الأخرى. وقد مسست بالخصوص المهاجرين والأفراد المنحدرين من أصول أفريقية، وأسيوية وطائفة الروما. إضافة إلى أصحاب الديانات من المسلمين واليهود. وفي هذا الصدد بنت الإحصاءات إلى أن عدد الأشخاص الذين قُضوا في الولايات المتحدة خلال عامي 2014 و2015 من جراء أعمال عنف ناجمة عن دوافع عنصرية يفوق بكثير الضحايا الذين سقطوا بهجمات يعتقد أنها إرهابية. كما أن أكثر من نصف المسلمين في بريطانيا شهدوا اعتداءات إسلاموفobia. في حين قُفرت معدلات كراهية المسلمين في فرنسا إلى ستة أضعاف خلال الشهر المولية لأحداث شارلي إبدو بباريس.

وبحسب التحاليل التي نشرت، تعزيز زيادة نسبة العنف العنصري إلى عدة عوامل لعل أهمها انتشار خطابات الكراهية على المستويات الإعلامية وأو السياسية وأو الاجتماعية، تحت مبرر ممارسة الحق في حرية الرأي والتعبير ومبادئ المجتمع الديمقراطي المتمدن. وقد نشأ هذا النوع من الخطابات في ظل محاولات استعادة الاعتراف بالأفكار العنصرية ومفهوم التفوق العرقي سياسياً وأخلاقياً بل وقانونياً أيضاً ب الكثير من الطرق. بما في ذلك برامج بعض الأحزاب والمنظمات السياسية.

وإلى العمل عن طريق تكنولوجيات الاتصال الحديثة على نشر تلك الأفكار. تعد الاتفاقية الدولية للقضاء على جميع أشكال التمييز العنصري واحدة من الوثائق الأساسية التي توصل إليها المجتمع الدولي في سبيل الوصول إلى المساواة المنشودة بين جميع بني البشر، وتمثل لجنة الأمم المتحدة للقضاء على التمييز العنصري الآلية التعاهدية الرئيسية لوضع أحكام الاتفاقية موضع التنفيذ ومراقبة مدى التزام الدول الأطراف بآحكامها. وقد وضعت هذه اللجنة نصب أعينها مهمة مجابهة خطاب الكراهية العنصرية كأولوية الأولويات. نظراً لزيادة حدة كراهية الأجانب الموجه ضد غير المواطنين، ولا سيما المهاجرين واللاجئين وملتزمي اللجوء، وزيادة حدة انتهاكات حقوق الإنسان التي ترتكب ضد هذه الجماعات على نطاق واسع.



التحديات المعاصرة التي تعترض التسامح والتعديدية، وسبل مواجهتها والتغلب عليها

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ABSTRACT

يعيش العالم اليوم أحداث ووقائع متسارعة ومتلاحقة لا يستطيع المتابع حصرها لكثرتها وسعة تشعباتها وترتبط بعضها البعض. وتطورها الرهيب في بعض الأحيان من أحداث عادية وسلامية إلى انقسامات وصراعات وحروب وكوارث أثرت بشكل كبير على الفكر والسلوك العادى (الطبيعي) والعام للشعوب والأمم.

وقد كان لهذه الأحداث سواء أكانت إيجابية أم سلبية بالغ الأثر على تبلور وتطور أفكار وأفعال الأفراد والمجتمعات في كل بقاع العالم. خاصة مع ما عرفه هذا الأخير من نظورات هائلة. وإنجازات عملية في شتى المجالات الحياتية سرعت من تقارب هاته المجتمعات وافتتاح بعضها على البعض الآخر وترابطها، رغم تباعدها جغرافياً وثقافياً وعرقياً.

لكن، إلى جانب هذا التقارب والانفتاح والتعايش ظهرت أثار جد سلبية. متمثلة في التباينات والتناقضات لم يستطع حكماء الإنسانية التغلب عليها لحد الان. وبالتالي أصبحت هذه الآثار السلبية عاملاً مهدداً لهذا التقارب والانفتاح والتعايش الذي أفرز تعديدية متعددة بين سياسية واقتصادية واجتماعية وثقافية... كانت نتيجة سلوك منفتح وانتسار لثقافة التسامح بين البشر.

حيث يعتبر التسامح والتعديدية من القيم الأساسية التي تساهم في بناء مجتمعات قوية ومتماضكة. ومع ذلك، تواجه هذه القيم تحديات عديدة في العصر الحديث. وهنا، أصبح لازماً اليوم على الباحثين والمتخصصين الوقوف على هذه الواقع والتحديات التي تعترض عملية التسامح وسلسلة التعديدية. مع البحث والدراسة لعوامل وأسباب انتشار ثقافة الخوف والكراهية والانتقام، وغياب الأمن والاستقرار وهو ما يظهر جلياً في عدم الاستقرار السياسي والنزاعات المسلحة والحروب التي تعرفها عدة مناطق من العالم (الشرق الأوسط، أوروبا، الشرقية، شرق آسيا، شبه الجزيرة الهندية، القوقاز، وغيرها...).

ثم هناك مشكل الهجرة وارتفاع أعداد اللاجئين في العالم، والذان ساهموا بشكل كبير في ازدياد ظاهرة العنصرية والكراهية والتط ama السياسي. ولا ننسى تلاحم الأزمات الصحفية والاقتصادية وذك تفاقم هول الكوارث الطبيعية. مع استحضار ملف البيئة والمشاكل الناجمة عن الالتحام بتوارزها. أضف إلى ما قلناه آنفاً، انحسار أصوات الداعين للسلام والتسامح والتعايش مقابل ارتفاع أصوات المنادين بالنقضين.

وبناء على ما سبق، تظهر مدى الأهمية العلمية والعملية لدراسة التحديات المعاصرة التي تعترض التسامح والتعديدية وحصرها. والنتائج التي ستخلص عنها، مع الابتناء بمقدرات سبيل علاجها في المنظور القريب. والوقاية منها على المنظور المتوسط والبعيد. وهنا تظهر الإشكالية الأساسية. ويبز السؤال الرئيس في هذا العمل. وهو ما هي هاته التحديات المعاصرة التي تعترض عملية التسامح وظاهرة التعديدية سواء على مستوى الوطن العربي والعالم الإسلامي أو على المستوى الدولي. وكيف يُؤدي غياب ثقافة التسامح وانعدام التعديدية إلى انتشار ظواهر سلبية من شأنها تهديد السلام والامن المجتمعين في الوطن العربي والإسلامي وسائر بلد العالم. مع اقتراح حلول وبدائل لهذه التحديات والعواقب. ووضع آليات متعددة الأطراف لحل هذه المشاكل بما يناسب واقعنا المعاصر ورؤيتنا للمستقبل.

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ثقافة العيش المشترك بين الشباب المصري

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مدير علاقات المستثمرين في شركة أوراسكوم للتنمية القابضة
(أي جي) وأوراسكوم للتنمية في مصر

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ABSTRACT

يتميز المجتمع المصري بالتعديدية إلى حد كبير، سواء من الناحية الدينية أو الاجتماعية أو العرقية أو الثقافية، كما أن المجتمع المصري يعد من أكثر المجتمعات استيعاباً للتعديدية وتقبل الآخر، وتعود جذور هذه التعديدية إلى التاريخ الطويل وحركات الهجرة التي شكلت المجتمع المصري عبر تاريخه، إلا أنه في ظل هذا الواقع قد تجد بعض المجموعات نفسها مهمنشة اجتماعياً أو ثقافياً أو اقتصادياً. وعرضة لتمييز مبني على وضع اجتماعي أو هوية معينة مختلفة عما هو سائد، مما يؤثر على إحساسهم بالأمن بسبب الأوضاع السلبية التي تعاني منها بعض هذه الجماعات. ويطلب الخروج من ذلك المأزق المجتمعي وضع استراتيجية لبناء هوية فاعلة تهدف إلى التوفيق بين تنوع الأفراد والجماعات وبين الانسجام الاجتماعي العام، وذلك من خلال إدارة التنوع الثقافي ودعم منظومة القيم الإيجابية الداعمة للسلم المجتمعي بهدف تكريس التحابن، والوصول إلى وحدة جماعية تعديدية ومواطنة تتميز بقبول الاختلاف. وفي نفس الوقت اطمئنان كل فرد إلى استمرارية وجوده والحصول على حقوقه بكرامة. وأن ينال مكانة متساوية مع مكانة الآخرين بالمجتمع، مما يؤدي في النهاية إلى شعور المواطن بالأمن المجتمعى.

المشكلة البحثية
تنطلق في إطار الورقة الراهنة من قناعة بأنه إذا كان العيش المشترك بين كافة الجماعات والفنانات الاجتماعية أمراً مهماً وحتمياً في كل وقت، فإن وجوده بين الشباب في اللحظة الآنية يعد أمراً أكثر أهمية والحالات؛ ذلك أن الشباب هو ذلك الجيل المنوط به حمل المسؤولية الاجتماعية في مختلف المجالات في المستقبل القريب، وبالتالي سيسهم بفكرة في نشر قيم العيش المشترك، ويتصدى بسلوكي لكل صور التعصب والتمييز في كافة الفضاءات الاجتماعية، وبالتالي فإن معرفة الشباب المصري بقيم العيش المشترك، وإيمانهم بها، والحفاظ عليها، ومارستها بفاعلية؛ سوف تلعب دوراً أساسياً في الاحتفاظ بوحدة الهوية الوطنية، والحفاظ على وحدة واستقرار المجتمع.

الفرضيات
هل يتم نشر ثقافة العيش المشترك بالمجتمع المصري بما يؤدي إلى تحقيق وحدة الهوية الوطنية؟

- 1- ما رأى الشباب لمدى توافق قيم العيش المشترك، وأثر ذلك على المجتمع؟
- 2- ما رأى الشباب لمدى انتشار معدات العيش المشترك، وأثر ذلك على المجتمع؟
- 3- ما تقييم الشباب لأدوار الدولة المرتبطة بتحقيق قيم العيش المشترك؟
- 4- ما رأى الشباب لآليات نشر قيم العيش المشترك؟

الهدف من الورقة البحثية:
التعرف على رؤية عينة الدراسة من الشباب المصري لمدى توافق ثقافة وقيم العيش المشترك بالمجتمع المصري، ودورها في تحقيق الأمن المجتمعي، وكذلك رؤيتهم للمخاطر التي تهدد ذلك الأمن، وكيف يجب التعامل معها.

خطة الدراسة:
تعتمد الورقة الراهنة على بيانات دراسة ميدانية تم تطبيقها على عينة من الشباب المصري.

منهج البحث: الأسلوب الوصفي التحليلي.

عينة البحث: عينة غير احتمالية من طلبة وخريجي الجامعات، في الفئة العمرية من 21 حتى 35

سنة، على أن يراعي عند اختيارهم التنوع في السن، والنوع، والحالة الاجتماعية، والحالة العملية.

أدوات البحث: سوف يعتمد البحث على استماره استبيان تم إعدادها خصيصاً وفق قضايا

الدراسة، وتتضمن الأسئلة الرئيسية التي يسعى البحث إلى الإجابة عليها.



ETHICS

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ABSTRACT

The Individuals constitute mankind. Mankind as a whole is only as good as the conduct and the scruples of its individuals - an individual represents of course a fraction of the Homo sapiens species, but each fraction is a sacred part of the human matrix. This matrix, this template, should by nature contain a perfect balance with all those matters that are temporal as opposed to all those matters which are transcendent. There should be no opposition as such, but a complementary relationship between this mundane, and the more lofty/spiritual aspects of life. Without guidance as offered by scripture and the wise council of others who went before us, we are unable to enjoy life that is fully ethical and which possesses a meaningful reality, even if we do consider that our own behaviour, and the conductibility of our own life to be relatively normal and without blemish. This is how vain we human-beings can actually be. Usually, only when a man (man as such) is living at his middle age of 40 plus years, may he have the mental/emotional capacity to judge his own behaviour with a modicum of detachment: a smidgen of reality. Women, tend almost automatically to reach to the Heavens and its ethereal attributes. Menfolk, generally do so, only when following much of their personal worldly suffering. It is a different timing, a different agony for each the other. No. Man requires guidance. In The Talmud it is stated that man is born with the evil impulse. In Hindu Esoteric Ayurveda, it speaks of 3 types of man, but these 3 types of man inevitably suffer the effects of their own handicaps, and their own defects by virtue of the division of these 3 types. No doubt, in other holy texts, Sufi/Islamic for instance, there are references to this mysterious inimical mutability of man. What seems to be called nowadays: a moral-compass; which is the term spread about without much awareness, is actually mostly absent of us. Whatever, mankind generally has the audacity to consider itself moral and just - when its judgements are mostly determined by its culture and its habits. We, all of us are born with the capacity to know good from evil. The problem is that we are so engrossed within the vicissitudes that life enjoys presenting intimately to us, that we are rarely able to experience the moments of clarity - clarity that determines whether our actions and our behaviours are becoming, or not as the case maybe!



Islam and the issue of Minorities

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ABSTRACT

The issue of minorities has captivated the attention of modern Muslim reformers. Whether Muslims are a minority within a non-Muslim majority or non-Muslims are a minority in a Muslim majority country, the issue requires more scrutiny, especially in a country like UAE where a massive non-Muslim minority resides. My paper aims to help the authorities in their noble endeavor to reformulate a tolerant conception of religious co-existence. a moderate path is recommended in this endeavor in which a balance between the preservation of an Islamic identity and the exigencies of mpdern time plural society is imperative. The paper seeks to explore the tolerant features of Islam and how they can apply to modern plural societies.



Self: A Dialogical Exploration

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ABSTRACT

The concept of the self is a highly contested topic. Social scientists are re-exploring the conception of the self, and, also its relation to the 'others' in the social and cultural contexts. It is evident that the philosophers of different schools of thoughts have been concerned with distinct aspects of the selfhood. The paper, by critically examining the two distinguished positions namely, the autonomous self and the relational self, discusses an alternative approach to understanding of the self. On analyzes, it is conspicuous that both the positions (autonomous and relational) are pre-occupied with the task of prioritizing one aspect over the other. For instance, in case of the autonomous self position, autonomy is prioritized over relation; and in case of the relational self position, relation is prioritized over autonomy. In this sense, they both appear to be tied down to an essentialist and binary analysis. Therefore, it turns into a debate between pro-autonomy and pro-relationship. As both of these positions valorize one dimension as more fundamental over another, so, they remain exclusionary, in their respective frameworks, albeit differently. Thus, these positions turn to be an ideal-centric in nature because their conception of the self essentially perpetuates 'ideal types' about the self based on their respective theoretical positions. And the individuals who do not assent to these characterizations may find that the selfhood models in question does not give chance to their individuality or point of views because their views / person has already been determined to lie outside of the autonomous / relational selfhood domains. As an alternative to such positions, the paper explores the conception of the self from the dialogic framework which recognizes the correlation of agency and the interpersonal relatedness. It contends that both the autonomous and the relational aspects of the self must be taken as the two basic human qualities. And every individual should be given equal opportunities as well as encouragements to adopt or to develop both of these qualities. By not focusing on one aspect of the self over the other, the emphasis of this selfhood construction would be on evolving the conceptual tools for working towards the non binary and non exclusionary framework concerning the self.



How does Digital Media contribute to consolidating the principles of dialogue between civilizations and tolerance?

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ABSTRACT

In an era dominated by digital communication, this study explores the pivotal role of digital media in fostering dialogue between civilizations and promoting tolerance. The accelerated growth of technology has significantly altered the landscape of global interactions, providing a platform for diverse voices to engage in meaningful conversations. This paper examines the impact of digital media on the consolidation of principles that underpin dialogue between civilizations, emphasizing the potential for enhanced understanding and collaboration. Moreover, the study investigates how digital platforms contribute to the cultivation of tolerance by facilitating exposure to different perspectives and fostering a sense of interconnectedness. Through a comprehensive analysis of relevant literature and case studies, this research seeks to illuminate the multifaceted ways in which digital media acts as a catalyst for promoting cross-cultural dialogue and fostering a more inclusive and tolerant global society. The findings of this study have implications for scholars, policymakers, and practitioners seeking to leverage digital media for the advancement of mutual understanding and harmony among diverse civilizations.



Enhancing Students' intercultural competences through University Academic Training

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ABSTRACT

The present paper aims to exhibit the benefit of intercultural educational courses in enhancing University students' global understanding, tolerance, and inclusive social engagement. The paper displays the academic description, objectives, and implementation of the practices of the intercultural educational courses. The courses are inserted as major modules in undergraduate college studies. The case study analyzed within this experiment relates to the module entitled "Intercultural Communication", which is part of a program that runs over three years entitled "Applied Languages in Culture" at Cadi Ayyad University, Marrakech, Morocco. The paper analyses quantitatively and qualitatively the attitudes and performances of undergraduate students having trained in how to succeed in communication in extreme intercultural contexts where different religions, traditions, and beliefs are encountered. Homework tasks, tests, exams, cultural exchange, and student-oriented surveys are analyzed and studied. The results produced by the immersion of intercultural courses in the university academic programs reveal that the graduated students succeed not only in being well integrated in their own cultural community but also in raising their chances of being hired in touristic companies where people from different cultures meet and interact. Such is the case of the graduates in intercultural communication taking place in Marrakech, which is a highly renowned touristic city.

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Prioritizing Parents: Education about Engagement in Inclusive Societies

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ABSTRACT

Education is a catalyst for promoting inclusive mindsets and inclusive societies. For parent education programs to be successful, it is necessary to understand how to successfully recruit fathers and mothers to the programs and how to prevent attrition across multiple sessions. In Study 1, a total of 894 parents in the UAE responded to an online, anonymous survey to share their perspectives on early childhood development training. The findings of this study will be shared including reported preferences about the types and values of items that should be offered as potential incentives or adequate compensation for parents to engage in training. In Study 2, preliminary findings from a pilot 6-session parent education program will be shared including social validity data as well as the reported levels of stress, well-being, morale, self-efficacy, and parenting behaviors of eight Arabic-speaking mothers of children of determination in Abu Dhabi. The potential implications of these findings will be outlined, including a discussion on future research and design of efficacious parent education practices.



Digital learning transformations and educational environment changes: a journey of transformation in the age of technology

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ABSTRACT

Objective of the study: This study aims to understand and analyze digital learning transformations and changes in the educational environment in the age of technology. To monitor the significant impacts that have developed in the field of technology on learning and teaching processes, and how to integrate these transformations into digital learning environments.

Importance of the study: This study is of great importance in understanding how digital transformation affects the development and existence of learning and teaching environments, and how educational processes and motivation can be improved to achieve outstanding performance in this new context.

Approach: The study adopted an analytical approach to examine in detail the changes in digital learning and their effects on the educational environment. Data was collected through a questionnaire distributed to the faculty at Al Bayan University and Heir al-Anbiya University. (122) responses were distributed.

Most important conclusions: 1. ICT has had a positive impact on improving the quality of and access to education. 2. Effective integration of technology into learning processes requires continuous development of the infrastructure and provision of appropriate training for teachers.

Most important recommendations: 1. Investing in technological infrastructure to ensure the provision of effective digital learning environments. 2. Encouraging research and innovation in the field of learning technology to ensure sustained and sustainable development.



Tolerance as a Foundation for Unity and Justice: Perspectives from the Bahá'í International Community

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ABSTRACT

Strengthening societal norms of tolerance is a matter of high priority for many policy makers, as numerous areas are witnessing increasing signs of social cleavage, unrest, and turmoil. The importance of tolerance is well recognized in the United Nations Organization and the multilateral system more broadly. Yet experience shows that tolerant societies emerge only to the degree that conscious efforts to promote the values, qualities, and attitudes needed to sustain them. In this paper I examine the ethical and philosophical foundations of the notion of tolerance through analysis of the landmark Declaration of Principles on Tolerance, developed by the United Nations Educational, Scientific and Cultural Organization (UNESCO). I then explore the critical role to be played by education, particularly moral and values-based education, in building tolerant and inclusive societies. This exploration is grounded in analysis of grassroots efforts undertaken by the worldwide Bahá'í community, including the specific examples of the Sistema de Aprendizaje Tutorial (Tutorial Learning System) undertaken across Latin America, and a network of development organizations dedicated to the establishment of community schools across Africa, Asia, and the Pacific. These case studies suggest that, in addition to being a desired end in its own right, tolerance is a necessary prerequisite and instrumental means of bringing about a variety of other desired social conditions, particularly freely chosen unity and impartial justice.

التسامح الديني في الإسلام في ضوء عمارة الكنائس الأثرية بالقاهرة (دراسة تاريخية حضارية)

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ABSTRACT

إن التسامح الديني في الإسلام مصطلح شائع له أكثر من معنويات، ويختلف حكمه باختلاف مدلوله. ويعني التسامح الديني أن يكون لكل فرد في الأمة حق في أن يعتقد ما يراه حقيقة وأن تكون له الحرية في تأدية شعائر دينه كما يشاء. وأن يكون أهل الأديان المختلفة أمام قوانين الدولة سواء، ومن المؤكد أن رؤية الإسلام إلى الأديان الأخرى رؤية من منظور سمح: فقد سمي اليهود والنصارى أهل كتاب، وسمّاهم أهل الذمة. وهما تسميتان في منتهى اللطف، والآيات التي وردت في القرآن في أهل الكتاب تدل على قدر كبير من التسامح. فلا غرو بعد ذلك أن يكون الإسلام سمحاً مسالماً حتى لقد نصح أتباعه بأنهم إذا دخلوا في جدال مع اليهود والنصارى بشأن الدين، جادلواهم بالحسن.

وقد كان للعهد العمرية التي كتبها وأقرها الفاروق عمر بن الخطاب صدى كبيراً لدى المسلمين وحوكامهم على مدى العصر الإسلامي.

يشهد على التسامح الديني من جانب المسلمين لأهل الذمة من النصارى، التعابش السلمى الذى شهدته مصر متمثلاً في أهلها النصارى، وال المسلمين الفاتحين منذ بداية الحكم الإسلامي لها في القرن الأول الهجرى السابع الميلادى، وتعود الكنائس الأثرية الكائنة بالقاهرة سواءً التي شيدت قبل الفتح الإسلامي لمصر وكذلك التي بُنيت خلال العصر الإسلامي خير دليل على وجود التسامح الديني بين الفتنين.

تناول هذه الدراسة مفهوم التسامح الديني من خلال العهدة العمرية، وما تبعها في أسلوب الحكم والتعامل مع أهل الذمة، كما تتعرض لذكر الوزراء النصارى واليهود من أهل الذمة الذين تولوا وزارات مصر في العصور المختلفة خاصة عصر الدولة الفاطمية في مصر وما تلتها من دول. ثم تؤكد الدراسة على وجود التسامح مع أهل الذمة من خلال عمارة الكنائس الأثرية التي لا تزال قائمة بالقاهرة، والتي ستناولها الدراسة بمنهج أثري حضاري من الناحية التاريخية وكذلك المعمارية.

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دور المبادرات المجتمعية في تحليل التعايش السلمي في مجتمع الإمارات

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2 استاذ مشارك بقسم التربية بجامعة الشارقة

3 اكاديمية بقسم علم الاجتماع بجامعة الشارقة

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ABSTRACT

دولة الإمارات العربية المتحدة اهتمت بموضوع التسامح والسلام والأمان والتنوعية الدينية والثقافية، إضافة إلى ذلك، قامت الدولة باستحداث وزارة جديدة تحت مسمى "وزارة التسامح" في عام 2016م، لتكون المبادرة الأولى على مستوى العالم، وتعمل وزارة التسامح بالتنسيق مع بقية وزارات ومؤسسات الدولة والمؤسسات الأهلية على تحقيق تلك الأهداف، ونشر قيم الأخوة الإنسانية في الدولة، إضافة إلى ذلك، تسعى وزارة التسامح إلى التعاون مع دول العالم في ترسیخ قيم التسامح، فوزارة التسامح تزيد، حسب تصريحات وزيرها وكذا وثائقها الداخلية، اشتراك الجميع في هذا المشروع لأن تحقيق التسامح مسؤولية المجتمع كله، فهو يعني الأسر، ورجال الدين، ورجال الأعمال، والمدارس والجامعات، ووسائل الإعلام، والأبرز أهل الثقافة والأدب، وجميع مؤسسات المجتمع، كما أن التسامح يجب أن يكون شاملًا لكل الاختلافات الدينية والعرقية والثقافية.

وسلطت هذه الورقة العلمية على العديد من المبادرات والأنشطة التي قامت بها وزارة التسامح تنفيذاً وترجمة لأهدافها والاستراتيجية ما يأتي وذلك حسب الاطلاع على الموقع الرسمي لوزارة التسامح والتعايش.



التنوع الديني والثقافي قنطرة للحوار والتعايش: نماذج ما بين الماضي والحاضر.

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أستاذ باحث في حوار الأديان وقضايا التجديد والنقد الثقافي الممملكة المغربية

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ABSTRACT

تعتبر الحضارة الإسلامية من أبرز الحضارات التي تجسدت فيها قيم التسامح
والتعايش بين الثقافات والأديان المختلفة. وتعتبر هذه الحضارة نموذجاً مشرقاً
للتعدد الديني والثقافي. وقنطرة للحوار والتعايش بين المجتمع العربي الإسلامي
وغيره. وسنحاول من خلال الورقة البحثية أن نسلط الضوء على عدة نماذج مشرقة
من الحضارة الإسلامية التي تبرز دور التنوع الديني والثقافي في تعزيز الحوار
والتعايش. وتشمل هذه النماذج على سبيل المثال :

1. الحضارة الإسلامية في الأندلس: حيث ازدهرت العلوم والفنون وازدهرت الحضارة
الإسلامية والترجمة والتواصل الثقافي والعلمي. بفضل التعايش والتبادل الثقافي
بين المسلمين والمسيحيين واليهود .

2. العصور الذهبية للعلم والفلسفة في السياق الإسلامي: حيث تميزت الحضارة
الإسلامية بتقديم الإسهامات الكبيرة في مجالات العلوم والفلسفة والسياسة
والطب والرياضيات والهندسة. وساهم فيها المسلمون وغيرهم من أتباع الملل
الآخر .

سنحاول أن نختم الورقة البحثية بتقديم توصيات لتعزيز التعايش والحوار في
المجتمع العربي الإسلامي المعاصر مثل تعزيز التعليم الديني والثقافي المتبادل
وتشجيع الفعاليات الثقافية والدينية المشتركة والترجمة والبعثات والإقامات
الأكاديمية .

المنهجية المقترنة: الاستعانة بالمنهجية التاريخية. ومنهج النقد الثقافي. والنقد
الإبستيمولوجي. والمنهج التحليلي.



الاتحاد والتسامح لإنقاذ العالم" دراسة تاريخية لعلاقة الإنسان بالطبيعة

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ABSTRACT

لم يكن "covid 19" أول هاجم للبشرية من الأمراض المعدية ، وإنما هو حلقة في سلسلة طويلة ، من مُمرضات ، ضربت الأرض على مدى التاريخ الإنساني ، يرجع أولها إلى ما قبل الميلاد ، وقد أتاحت لنا هجمة الكورونا الأخيرة فرصة جيدة لاجتازر الآلام المرضية ، وهياكل عالمنا الطارف التي أتعشت الذكرة فيما يخص ما أصاب عالمنا الهش ، الذي رغم ما حظي به من تقدم وحضارة ، فإنه أبدى ضعفاً شديداً ، أمام هجمات طبيعية من قبل أصغر الكائنات التي غالباً ما تهاجم الإنسان ، وهو في قمة المجد ، والسيطرة ، وعظمة الغرور ، لتعيد إليه المعرفة بحجمه الطبيعي ، وقدراته المحدودة ، وإننا نتمنى - من خلال هذه الورقة البحثية - أن نلقي الضوء على ما أصاب فراغة مصر من مُمرضات ، وكذلك الطاعون الذي هاجم الإغريق القدماء ، واعتبروه نذيرًا من الآلهة ، لتطهير (أودييروس) الملك ، وقد رصدت ذلك الدراما الإغريقية ، التي كانت ديوان هذه الحضارة اليونانية القديمة ، وسوف نطالع - أيضاً - ما أصاب العرب الأوائل من أوبئة ، وأشهرها : ما كان في عهد "عمر بن الخطاب" . ثم الطاعون الذي اجتاح أوروبا منذ أوائل الألفية الثانية ، وانتشار للممرضات في مواقع متفرقة من العالم وذلك بحثاً للإجابة عن هذه الأسئلة :

-كيف استقبل عالمنا جائحة كورونا؟ ، وكيف تباينت الآراء والرؤى في شأنها؟
-إلى أي حد تتشابه هذه الجائحة مع ما سبقها من مُمرضات أصابت الإنسانية؟
-إلى أي حد تختلف؟
-ما الحاجج التي تذرعت بها أنظمتنا الصحية العربية؟ ، و ما هي ثباتها؟
ما الأدلة والبراهين التي سوف نستند إليها في المقارنة التي سنخوضها في هذا البحث؟

ما مواطن القصور التي توصلنا إليها؟ ، وما العلاج المقترن؟
وهكذا نقارن - في دراستنا - بين كل الزيارات القديمة للمُمرضات ، وبين الجائحة الكبرى (فيروس كورونا) ، الذي أصاب عالمنا بالهلع ، فأوقف عجلات الحياة ، وهي في أقصى سرعتها ، ربما منذ بدء الخليقة . ثم مضت حينما أراد لها المول الرحيل ، بعدما أثبتت - بما لا يدع مجال للشك - أن كل ما حققه علماء الطب . وعياصرة التكنولوجيا من تقدم وحضارة . وقفـت عاجـزة . و مـغلـولة الأـيدي . أمـام "فيـروس" . أـصغرـ منـ أنـ يـرىـ بـالـمـيكـروـسـكـوبـ العـادـيـ . وإنـماـ تـحـتـاجـ رـؤـيـتـهـ إـلـىـ مـيكـروـسـكـوبـ إـلـكتـرونـيـ . لـأـنـهـ أـصـغـرـ مـخلـوقـ عـلـىـ وـجـهـ الـأـرـضـ . وـهـذـاـ الفـيـرـوـسـ لـيـسـ أـوـلـ الفـيـرـوـسـاتـ . وـلـآـخـرـهـ ، وـلـكـنـهـ مـنـ أـكـثـرـ الفـيـرـوـسـاتـ قـدـرـةـ عـلـىـ التـحـورـ وـالـاـنـتـشـارـ . وـلـمـ يـكـنـ مـنـ طـرـيـقـ أـمـامـ العـالـمـ لـلـنـجـاحـ مـنـهـ غـيـرـ الـاعـتـصـامـ . وـالـوـفـوـفـ صـفـاـ وـاحـدـاـ . لـكـيـ تـمـ السـيـطـرـةـ عـلـىـ الـأـمـرـ . وـنـعـيـدـ دـورـانـ عـجلـةـ الـحـيـاـةـ .



مدرسة المستقبل والتحديات الرقمية لإرساء تعليم بين تخصصي ديمقراطي.

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ABSTRACT

لأهداف: تهدف هذه المساهمة المعرفية إلى إبراز الكيفية التي تم الانتقال بموجبها من الاقتصار على التربية النظرية في المدرسة التقليدية، إلى المزاوجة بين النظرية والتطبيق في تقويم المضمون التربوي بالحياة المدرسية الحديثة، باعتبارها من الطموحات الرئيسية التي سعى جون ديوبي إلى تحقيقها من داخل مبادئ وقواعد الاتجاه البراغماتي الذي يهدف من خلاله إلى جعل النظام التعليمي في خدمة وتعزيز الاقتصاد السياسي للمجتمعات.

المنهجية: تم استخدام المنهج المقارن التحليلي، وذلك بغية الوقوف على الآليات المعتمدة في تشييد مستقبل المدرسة التقليدية، ومقارنته بالمدرسة الحديثة مع جون ديوبي، باعتبارها أقيمت على التنظيم العلمي والعملي في تجسيير العلاقة بين مختلف التخصصات التربوية؛ وكذا افتتاحها على الشركاء في تحقيق الديموقراطية التشاركية حول ما يخدم مستقبل المدرسة الحديثة.

النتائج: كشفت دراستنا لمقاصد مدرسة المستقبل الحديثة مع جون ديوبي عن وجود اختلالات كان لها التأثير المباشر على العديد من المقتضيات في عصرنا الحالي، وذلك بفعل افتتاح هذه المدرسة على التنظيم العلمي والعملي الذي كان أساساً في بنوؤ الحروب البيولوجية التي يعد كوفيد 19 حلقة من حلقاتها، باعتباره انعكاس سلباً على حق التعلم لدى المتمدرس وباقي الفاعلين في الحياة المدرسية بالفكر التربوي المعاصر.

الوصيات: نقترح العديد من الوسائل التي بإمكانها حماية حق تعلم المتمدرس؛ وكذا الحقيقة التربوية وتجاوز ما تطرحه الفيروسات من تحديات أضحت تكتسح المجالات المرتبطة بالإنسان، وذلك يجعل التربية تقوم بفعل النوعية الاستباقية بكل السيناريوهات الممكنة التي قد تلحق منظومة التعليم نتيجة الفيروسات التي تنتنها الدول بهدف الترويج لاقتصاداتها. كما نقترح ضرورة وضع حدود لإنتاجات العلوم الدقيقة بالمبادئ المفترضة من قبل العلوم الإنسانية: خاصة الأخلاق



Understanding and Harnessing Trust in Faith Spaces to Address Structural Inequalities

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ABSTRACT

Structural inequality and the subsequent negative outcomes of it for marginalized and minoritized populations is a common problem facing mankind. People across the world suffer negative life outcomes as a result of disparities in wealth, resources and access to services and provision. This paper builds on the concept of dialogic spatiality to enhance the understanding, and harnessing, of participant trust in faith spaces as vehicle for addressing structural inequalities. The trust that participants place in the institutions and individuals facilitating dialogue is an under-researched factor and one which impacts both participation in it and the final outcomes of it. The findings of this research are drawn from studies of faith-based social action programmes in the United Kingdom. These aimed to address structural inequalities around either health or integration for communities which have been traditionally termed as "hard to reach". Findings show that participant perceptions around the shared values of faith organisations, the hyper-local locations of faith spaces and pre-existing social and community networks are all key factors participants trusting and engaging with interventions in faith spaces in a way that they would not do in secular or statutory spaces. This paper makes an important contribution to academic knowledge and dialogical practice by using frameworks of organisational and interpersonal trust to further understanding why minoritized groups choose to or not to engage in dialogue. Practical recommendations are made as to how best plan meaningful dialogue to engage fully with minoritized people who are at risk of exclusion and structural inequality.

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المؤسسة التعليمية اغتيال حوار أم بناء حوار؟ (من إنتاج العنف إلى التفكير النقدي)

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ABSTRACT

لا شك في أن للمؤسسة التعليمية دوراً رئيساً في عملية بناء الحوار المؤسس للتعابير والتعايش الإنساني. ولا أظن عملية بناء الإنسان حضارياً وحوارياً ونعايشاً يكون لها وجود بمعزل عن المؤسسة التعليمية، إذ هي القادر - بحوار آخر - على تشكيل ذلك فيه. فهي القادرة بوصفها المنوط بها عملية التعليم والتربية الأخلاقية على توجيهه إلى الحوار لا العنف، النقاش لا الخلاف، الحاج لا الجدل.

ومن هنا فإن هذا البحث تبدو أهميته في محاولة الوقوف على دور المؤسسة التعليمية في إشاعة روح التعايش السلمي الإنساني وإرساء أسس الحوار بين الجميع، تمهيداً لبناء إنسان قادر على التكيف مع العالم من حوله.

كما تبدو أهميته ثانياً في محاولة الوقوف على الجانب السلبي الذي يمكن أن تؤدي إليه المؤسسة التعليمية في اغتيال الحوار من خلال إشاعة ممارسات تقوم على العنف وعدم تقبل الآخر أي كان.

كذلك تبدو أهميته ثالثاً في الوقوف على الجانب الإيجابي الذي يمكن أن تؤديه في هذا المجال، من خلال إشاعات ممارسات التفكير النقدي وجعله منهج حياة، فتكون المؤسسة التعليمية مؤسسة لبناء الحوار لا اغتياله.

ويقوم البحث على مجموعة من التساؤلات التي تتيح لها إشكاليته الرئيسية، هذه التساؤلات مؤداها :

ما درو المؤسسة التعليمية في إشاعة روح الحوار والتعايش الإنساني؟
وهل المؤسسات التعليمية يمكن أن تؤدي دوراً سلبياً يفتال الحوار ويفضي على متابعة، مما يكون له أثر غير إيجابي في عملية التسامح والتواصل والتعايش؟
كيف تؤدي المؤسسة التعليمية دورها الإيجابي المنوط بها في توفير جو من الحوار وممارساته وتفعيل تواجده في عقلية الطلاب وذهنيتهم؟ وكيف يكون التفكير النقدي للأساس الذي تقييم عليه ذلك؟
وفي ضوء هذه الإشكاليات أو التساؤلات تتحدد محاور البحث، وهي على النحو التالي :

- أ - مقدمة .
- ب - المؤسسة التعليمية ماذا يمكن أن تقدم .
- ج - المؤسسة التعليمية وإنتج العنف (اغتيال الحوار) .
- د - المؤسسة التعليمية والتفكير النقدي (بناء الحوار) .
- ه - الخاتمة .

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ABSTRACT

نضوي الجميع مسيحيين ومسلمين عرّيًّا في إطار ثقافة واحدة ذات تشعبات وظللاً، ولعوًيًّا هم ينتمون إلى المجموعة اللغوية السامية كما ينتمون إلى نفس الحضارة؛ وانطلاقاً من أتنا نبحث عن مشتركات -وما أكثرها- فإنني سوف أحاول من خلال السطور التالية إبراز أهم تلك المشتركات في أوجه مختلفة شاركت المسيحية بطريقة فعالة في نشأة وتكوين الحضارة العربية. وعلينا أن ندرك كيف استطاع المسيحيون أن يتعايشو في إطار الحضارة الإسلامية العربية ويسعروا أنهم جزء أصيل منها و كانوا عنصراً فاعلاً في تشييد الحضارة العربية. وشارك كثير منهم في تعریف التراث اليوناني ولمعت أسماء لا حصر لها في مجالات متباينة. ويشهد التاريخ أن العلماء والمؤرخين الأقباط كانت لهم إسهامات في الحضارة الإسلامية وجد الفتح الإسلامي عند دخوله بلاد الشام والعراق ومصر حضارة موغلة في القدم وشعروا لديها تاريخ في كل المجالات الحضارية. وقد أدرك العرب ذلك فاستطاعوا مع اتساع نطاق الدولة الإسلامية أن يأخذوا من الأمم التي اختلطوا بها وأن يصفوا على ما أخذوا الطابع العربي الإسلامي وهو ما حدث مع أقباط مصر الذين استطاعوا أن يمتصروا الواقع العربي من خلال إضفاء الصبغة المصرية واستطاع العربي أن يفرض عليهم لغته العربية - على الرغم من أنها لغة جمعت بين كونها لغة عربية، ولكنها تحمل العديد من القواعد والمفردات القبطية فأصبحت لهجة مصرية أو عามية. وفي مصر امتزجت الثقافة العربية الإسلامية عندما دخلت مصر مع عمرو بن العاص بثقافة المصريين القبطية السائدة حينذاك، وشمل هذا الامتزاج الفن والعمارة والأدب، واختلط الفاتحون بأهل البلاد في جميع مناحي الحياة، إذ لم تقتصر على المبادرات الاقتصادية والإدارية بل جاوزتها إلى المجال الديني والفكري أيضًا مما أدى إلى تلاقي بين الفاتحين والشعب المصري. وجمعت بين المسلمين والمسيحيين حياة مشتركة أبناء القرون الأولى للإسلام للدرجة التي كان فيها المتصوفة من المسلمين يحتكمون إلى النساء المسيحيين لاستشارتهم في الحياة الروحية. وصراحة فإن المدقق لتاريخ مصر منذ الفتح العربي حتى الآن لن يجد فروقًا بين التراث الإسلامي والمسيحي بغض النظر عن العقيدة والتي هي الأخرى سوف نحاول تأكيد أنها متماثلة إلا في أمور هينة، وسوف يلقي البحث الضوء على أهم الروايات التي اشتركت فيها كل من المسيحيين وال المسلمين على مر التاريخ وحتى يومنا هذا.



Contemporary Challenges to Freedom of Religion or Belief, Tolerance and Pluralism in Southeast Asia; The Roles of Youth

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ABSTRACT

Being one of the most diverse regions in the world, and a home to majoritarian rule of Islam, Christianity and Buddhism, Southeast Asia region is blessed with the diversity of its culture, ethnicity, language, religion and beliefs. While those diversities are to be celebrated, they have also been identified as one of the key factors of the region's susceptibility to conflicts. Further, the region also has a long history and present dealings with various forms of human rights violations and atrocities. Nurturing the rights to Freedom of Religion or Belief (FoRB), tolerance and pluralism are key for the diversities to flourish. It is also an instrumental enabler of longevity of peace, stability and harmonious society. A number of studies have suggested that denying the right to FoRB, tolerance and pluralism is associated with higher levels of social conflicts or social hostilities. Countries that impose restrictions on FoRB, and have lack of tolerance and pluralism would accordingly record widespread violence related to religion or belief. The paper will outline the contemporary challenges to FoRB, tolerance and pluralism in Southeast Asia, which includes widespread violations of rights on the grounds of religion or belief in a number of countries in the region, including in Muslim, Christian and Buddhist majority countries. Alongside with these phenomena, the region has also faced the challenges of radicalisation and violent extremism, which were exemplified by terrorist attacks in the region since the early 2000s. Further, the rise of identity politics remains an issue especially ahead of elections in some countries in the region, where lines of race and religion are clearly drawn and resorted to as narratives to secure and preserve political power. This often induces tensions, and at times violence. Other challenges include the proliferation of hate speech online and offline, some of which have evolved into hate crimes and physical violence, for instance against the Rohingya minorities. The paper will also identify some existing initiatives from the various stakeholders in the region, notably ASEAN and its Associated Entity and Sectoral Bodies, namely the ASEAN Institute for Peace and Reconciliation, and in the context of countering radicalisation and violent extremism through the works of the relevant ASEAN bodies and organ under the ASEAN Political Security Community and ASEAN Socio-Cultural Community. The paper will look into the existing works and/or advocacy of Inter-parliamentary and parliamentarians' groupings, namely ASEAN Inter-Parliamentary Assembly and ASEAN Parliamentarians for Human Rights in nurturing FoRB, tolerance and pluralism. The paper will then outline the roles of Youth in reinforcing grassroots approach to address those challenges, including by (i) involving youth in advocacies related to FoRB, tolerance, pluralism and anti-hate speech; (ii) reinvigorating the ASEAN Youth Inter-Faith Camps which were held twice in 2018 and 2019; (iii) identifying and mobilising youth actions to further implement the ASEAN Plan of Action to Prevent and Counter the Rise of Radicalisation and Violent Extremism (PoA PCRVE) (2018-2025); and (iv) mainstreaming youth in the implementation of ASEAN Culture of Prevention for a peaceful, inclusive, resilient and harmonious society.



Water culture in the Moroccan oases: any implications for the exploitation of water resources?

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ABSTRACT

This research deals with the issue of water and its relationship to society in the Moroccan oases, specifically the Farkala oasis in the Errachidia region, as a topic that has attracted the attention of many local and international researchers (Berque, 1962, Hamouda, 2021; Bencherifa, 1990...). This work of socio-anthropological dimensions enabled us to transcend the natural water element with a tangible physical dimension to water in its symbolic and cultural form. That is those social and cultural dimensions that he carries by focusing on the images of his presence in the daily life of the local inhabitants of the Farkala oasis, which differ for several historical, cultural, and ethnic considerations, and sometimes even due to the context of their presence or their temporal determinants. Through our fieldwork, it was found that the interactive relationship between water and society contributes to the production and reproduction of socio-cultural manifestations in the oasis, and makes people weave close relationships with water and with scarcity. It is then a journey of transition from natural water to water culture; Which is present in the minds and representations of the oasis local communities, through a set of linguistic interactions, social practices, rituals, customs, and traditions.



M-learning and autonomous education: the impact of the Moroccan digital classroom project on science subject's learning

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ABSTRACT

The widespread adoption of pedagogical digitalization and its integration into teaching practices has been proposed in response to the global health crisis triggered by the COVID-19 coronavirus pandemic. This suggestion, aimed at ensuring inclusivity and equal opportunities among learners, has profoundly influenced education. In 2021, the Moroccan Minister of National Education for Preschool and Sport announced a significant step forward by launching the digital classroom project, combining distance and face-to-face learning models with digital tools to guarantee the continuity of educational systems in Moroccan institutions. The project specifically aims to strengthen the learning of science subjects (Mathematics, Life and Earth Sciences, and Physics) to secure ongoing education in the face of potential future disruptions. This digital pedagogical revolution has emerged as a highly suitable learning method for diverse social groups (such as people with disabilities and refugees) and various challenging circumstances (natural disasters, wars, pandemics...). The research outlined in this context seeks to assess the impact of combining the use of Artificial Intelligence (AI) and digital classrooms on the performance of science subjects in the Rabat Sale Kenitra region, providing insights into the evolving educational landscape.



The Path to Tolerance begins with Eliminating Certitude

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ABSTRACT

Islamic The nub of this essay is that all our certitudes are illusory. But first, let me explain certitude, an uncommon word. It means holding absolute certainty about a notion, which, though one may believe that conviction to be the result of an intellectual process, is actually a feeling generated by our subjectivities - our formative and environmental circumstances - consistent with and reinforced by them. For instance, if we are financially secure, we may believe utterly that stealing is wrong, a moral consistent with the preservation of our wealth and comfort; whereas those who are starving may be less convinced. In short, certitude is a rigid sense that no other view is arguable. Certainty is also a firm conviction about an issue, but may be reached after logical reasoning, without any involvement of emotion. For example, once we accept the premises that All men are mortal and Charles is a man, we conclude with certainty that Charles is mortal; but we probably aren't emotionally invested in that result. The availability of certainty in any enquiry depends much on the subject-matter and the methodology employed. Closed systems, like law and engineering, where accepted definitions and principles abound and deductive logic can be readily applied, offer a degree of certainty of conclusion on issues within the field. But with open topics, such as ethics, human rights, social behavior, politics and culture, both certainty and certitude about conclusions are unavailable. (The one exception is when those conclusions are dictated by religious belief, a situation which stands outside this discussion.) To say that certainty is unavailable is not to suggest that we should not hold firm opinions; merely that we should recognise that others may have contrary views for reasons no less arguable than our own. Why is certainty not achievable in respect of open topics? Because subjectivity enters the reasoning process, because language is ambiguous, especially when we address concepts themselves created by language, because truth is an abstract concept, and because of the limitations of the "tools", such as logic, which we use for reasoning. If we rid ourselves of unjustified certitudes and certainties, what might follow?



Islamic Granada influences in the palaces of the 19th century AD "Madrid City as a model of Tolerance"

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ABSTRACT

Islamic Granada influences in the palaces of the 19th century AD "Madrid City as a model" Dr. Hossam Al-Abbady This study investigates the influence of the incident Spanish architectural styles associated with different human civilizations, ancient Egyptian, Roman and Islamic styles, focusing on modern palaces in Madrid city. This research also postulates the beginning of the modern artistic identity of the Spanish society. The modern architecture style is recognized after a period of denial and disregard and appeared in the form of a material statement by the then ruling Bourbon family in their royal palaces, compared to the Al-Hamra palaces of Bani Nasr. The technique that is used in building such palaces aims to imitate the elite and those who are close to the statesmen. This social class built their residence and palaces in the manner of what their kings did, and then the Grenadians style became part of the Spanish artistic identity. The Al-Hamra palaces with their wall decorations , geometric ,floral, calligraphic which was called by contemporaries in the nineteenth century the modern Arabic style and some called it the modern Mudéjar. By tracing the samples and remains of the royal palaces and the palaces of statesmen through pictures and paintings that recorded and preserved the components of these artistic palaces, we clarified the extent of the direct impact of the Alhambra, which is an example of the Grenadians artistic style. The adopted research methodology is an eclectic approach, a descriptive and analytical approach to trace the contemporary historical writings of the nineteenth century AD, in addition to a pictorial study of old photographs of the defunct Madrid palaces, which were preserved for us by the records of the Spanish heritage committees. The data analysis reveals the architectural resembles in various architectural aspects of the selected buildings. These aspects include thee ceilings and decorative calligraphies. These aspects demonstrate the influence of incident Spanish architectural style on the selected modern buildings in Madrid.



Strengthening Interfaith Dialogue through Religious Moderation Discourse: An African Perspective

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ABSTRACT

In the dynamic political landscape of religiously dominated countries, the link between religion and the state is ever-evolving. Understanding these nuances is crucial if the international community is to support positive change in these nations. For instance, the Sub-saharan countries; especially Nigeria, where the population is almost evenly divided between Christianity and Islam. Faith is therefore of crucial spiritual and cultural significance to millions of people across the region. Currently, most nations; especially around the Lake-chad, and indeed, Nigeria are facing large- scale religious, ethnic, political and economic challenges. Intense religious debates around these challenges have led to negative rhetoric, hate speech, discrimination are manifest in escalating tensions and conflicts. History has demonstrated again and again how easy it is for religious leaders and the interfaith community to become inextricably caught up in religious, political, and territorial disputes. However, experts have realized that in most cases religions have been negatively used to justify these criminal atrocities. We have seen several instances of faith leaders grooming radicals and violent extremist youths to perpetrate these crimes in the name of religion. The religious moderation is not new, but many have continuously jettisoned its importance in building cohesion among the people. Hence, religious moderates engaged in politics have actively provided peaceful and conciliatory solutions to safeguard communities from the militants and radicals. This paper will, however, focus on exploring the trajectory of moderation in reducing religious bigotry, hate and discrimination along inter/intra religious divides, and, enhance tolerance and acceptance of others. It further recommends concepts and initiatives that could help exacerbate the importance of the discussion to galvanize partnership support to design and implement a programme of action to promote "religious moderation" in the Sub-saharan region and other parts of the world. This would not only enhance inter-religious understanding, collaboration and peaceful coexistence among religious groups and communities, but creates a peaceful atmosphere for political landscape and sustainable economic development, which is the major essence of Religion. RECOMMENDATIONS Galvanize support and partnership Seek best practices from successful implementations Design projects and programmes of intervention Share our ongoing projects - the establishment of the "International Centre for Religious Moderation" (ICRM) in Nigeria. SUMMARY AND CONCLUSION We envision that since we are committed to ensuring that religion plays a pivotal role in achieving global peace and development, discussion around "Moderation" is highly sought to promote its agenda of building the needed nexus between religion and development; especially in the Sub-saharan region of Africa. NAME: Imam Abdulkareem Majemu SHEFIU ORGANIZATION: Strength in Diversity Development Centre, Nigeria & Interfaith Dialogue Forum for Peace in Nigeria



التسامح وبلغة التأدب في التواصلي الإنساني

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ABSTRACT

تهدف هذه المداخلة إلى إبراز دور التأدب في النخاطب الإنساني في خلق مناخ نفسي ملائم يكون باعثاً على التسامح والتعيش في العلاقات الإنسانية المتعددة. ولأن التواصلي الإنساني يتم بأشكال عديدة، فإن له أدبيات وضوابط لا بد من التزامها قصد تحقيقه على الوجه الأكمل. ويبقى التأدب وحفظ المقامات ومراعاة سياق التخاطب وملعمة الملفوظ لمقتضى الحال أمراً ضرورياً. ولتحقيق هذه الغاية فإن المداخلة ستنتناول مفهوم التأدب ومراتبه وطبيعته، وكيفيات إحداثه لغويًا، وتجلياته اللغوية، وذلك من خلال الوقف على نماذج تواصيلية دالة. كما ستنظر إلى انعكاس الالتزام بضوابط التواصلي الفعال الخاضع لمنطق التأدب على العلاقات الإنسانية في جميع مظاهرها، ودوره في خلق فضاء للتعيش منطق التسامح.

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Harmony in Diversity: Nurturing Global Understanding for Environmental Sustainability and Climate Action

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ABSTRACT

In a world ever more interconnected, the "Harmony in Diversity" research attempts to tackle the crucial link between cultural understanding, tolerance, and critical global issues. Central discussion in this research is the question of how cultural diversity can contribute to environmental sustainability and climate action. By examining the relationship between cultural understanding and crucial environmental concerns, the research spotlights the critical role cultural diversity plays in promoting sustainable practices. The ultimate goal is to cultivate a global sense of understanding, empathy, and respect for different perspectives, ultimately fostering harmony in the face of climate change. Furthermore, the research highlights the importance of academic collaboration in addressing shared global challenges. By providing a platform for research and exchange of ideas, the research aims to encourage partnerships that contribute to global peace and understanding. "Harmony in Diversity" idea aspires to move beyond traditional academic discourse, inspiring actionable initiatives that bridge cultures, promote tolerance, and contribute to a more sustainable and peaceful global future.

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From Longing to Be-longing: The re-emergence of Jewish communities in Morocco through virtual spaces

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ABSTRACT

Since the Jews left Morocco, there has been a growing lack of knowledge and amnesia about how Jewish life in Morocco used to be. The numbers speak for themselves - in 1947, there were more than 270,000 Jews living in Morocco; today, there are only around 1,500 Jews remaining. After leaving their homeland, they dispersed around the world, with families separated, and communities losing their core structure and communal spaces. The fading of Jewish life from Morocco threatens part of its cultural diversity and its unique example as a Muslim-Jewish coexistence. This challenge is the motivation behind "The Moroccan Jewish Story in 360," a digital project that combines documenting communities on Facebook and virtual tours of Jewish heritage sites in Morocco. Through a digital collective memory recalling model, the communities of Casablanca, Marrakech, Fes, Essaouira, Rabat, Meknes, and others work together to preserve the essence of Jewish communal life in Morocco and bring it back to their present lives. Digital communities emerge as means to reconstruct disappearing communities and transform a personal sense of longing into a cross-border collective action that can preserve diversity and multiculturalism in our region and beyond.



What Do Women Bring to Leadership? Lessons from Indian Political Life

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ABSTRACT

This paper considers some key contributions of women to leadership roles in Indian politics and public life throughout history. In identifying specific contributions that might be seen as distinctive of women's experiences, perspectives and insights, we offer a panoramic view of the evolution of the multifaceted dimensions of women's influence in the political sphere. From the context of the vibrant and dynamic cultural tapestry of the Indian subcontinent, we then reflect upon the unique characteristics and skills that women leaders bring to the forefront, emphasizing their indispensable role in fostering harmonious and inclusive societies around the world. Furthermore, in line with the conference theme of tolerance and dialogue, this paper also considers the pivotal role and distinctive perspective of women leaders in conflict resolution and consensus-building. Drawing parallels and comparisons between leadership styles that are considered by the scholarly literature to be distinctively 'male' or 'female', our research underscores the unique contribution and transformative potential of women leaders in redefining conventional paradigms of governance. Our analysis not only sheds light on the challenges India's women leaders faced, but also highlights their resilience and their contributions towards creating a more tolerant and inclusive society, seeking to learn lessons from their experience which can be applied more widely. The paper not only serves as a reflective analysis of the past, therefore, but also as a catalyst for future conversations on the pivotal role of women leaders in promoting tolerance, cohesion, dialogue and constructive coexistence worldwide.



Inculcating a Culture of Human rights through Music

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ABSTRACT

Oftentimes the values of a society are expressed through various forms of that society's culture, whether that be cuisine, language, textiles, music, dance, the arts or religion. In order to address harmful cultural attitudes and practices, including the prejudice so often associated with "the othering" of those across society, it is important to personalize the message of inclusivity and to do so emotionally by moving the heart. The phrase "music is a universal message" offers us insight into what makes humans unique and power that is associated with our creativity, and how we chose to express that creativity. This presentation will feature scientific evidence of the role that music has in healing individuals and communities, with a particular emphasis on the connection of the brain and the heart. Alongside this scientific evidence, personal anecdotes taken directly from the life of the speaker, a human rights activist and Grammy Award winning songwriter will demonstrate the effectiveness of music and songs as a tool for changing the mind through the heart. It is hoped that this presentation will expand individuals' understanding of the utility of music in advancing dialogue, human rights, and the recognition of each other's humanity.

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Exploring Leadership approaches of Women in Climate Justice: Pathways to Impact and Empowerment

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Women, Climate Justice, Leadership, Empowerment

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ABSTRACT

This paper will examine the role of women in promoting peace through leadership in the climate justice space; through building an inclusive climate movement to tackle the triple planetary crisis facing the globe. Studies reflect that marginalised populations are disproportionately affected by climate change and environmental degradation, particularly indigenous communities and women, despite contributing the least to climate catastrophe. Women are among the 32.6 million climate migrants and refugees each year, who are in turn, at risk of experiencing gender-based violence. Standing at the frontlines of the triple planetary crisis, women are ideally placed to take up leadership roles within efforts toward achieving climate justice and a sustainable future. Women serve as primary caregivers, often responsible for providing food and water security, sustaining families and households in climate-affected regions. They are the first guardians and caretakers of our youth, possessing the necessary emotional depth, compassion, and maternal instinct to promote the values underpinning climate justice, which at its core, advocate for the sustenance of Mother Earth through an empathetic lens. Women, at the helm of community development and holistic wellbeing, are integral to building peaceful global communities through forming compassionate networks of changemakers, leaders and entrepreneurs adopting sustainable livelihood approaches. Following a conference on "Women, Religion and Climate Change, working together to move faster on climate change" which took place at Wilton Park in the UK in September 2023, an official report of findings and recommendations was produced, highlighting the real-life experiences, opportunities, and challenges within this arena. This report will serve as a key case study for this paper, drawing on discussions and focus groups among the diverse multi-lateral participants, influencers, and faith leaders present at this event. This paper will consider emerging approaches related to female leadership including the capability approach, the whole community approach, and the Islamic concept of *Maslaha* [*Maslaha* is an Arabic word, which means public interest]. These approaches also promote peaceful and sustainable societies and communities.



Faith and Tolerance: The Grace of Imperfection

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ABSTRACT

Sheikh Abdullah Ibn Kathir Wathila ibn Al-Asqa' said, "O Messenger of Allah, is it part of tribalism that a man loves his people?" The Prophet (PBUH) said: "No, rather it is tribalism that he supports his people in wrongdoing." In a time that is described with various and esoteric academic terms like extreme polarization, devolution into social and political tribalism characterized by absolutisms and authoritarianism, and zero-sum existentialist oppositionalism, there is a desperate need to rebuild a safe middle ground for divided communities to simply rehumanize one another through encounter, communication, and respect. We are in a period where optimism for growing human prosperity, whether in economic and development gains, rights and freedoms, or political and social participation, seems to have given way to increased rhetoric of group conflict. And, while faith remains a constant in the lives of the vast majority of the human population, religious groups are not immune to these pressures, and in some cases are cracking under the strain or opting for ideological conflict. Some faithful seek to solve shared problems while others feel righteous frustration that propels them toward mistrust, anger, and hatred. But a diverse world will only provide for broad and mutual benefit across difference when religion functions as a powerful motivator for compassion and care, rather than a driver of violence. Only a tiny minority - albeit a very vocal one - sees their faith as encouraging them to harm others. Most religious believers, like most people, seek stability and security, and the liberty to worship as they wish. And the key to such acceptance and freedom is to offer the same to others. As a sacred Hadith in the Islamic tradition states, the Prophet Mohammed (PBUH) was asked, "Who, O Messenger of Allah (is not a believer)?" He replied: "One whose neighbor does not feel safe from his evil." The International Center for Religion & Diplomacy (ICRD), leveraging 25 years of work across the globe to bridge religious considerations with the global peacebuilding policy and practice, has turned significant focus to addressing increased threats to social stability in one of the most visible pluralist democracies in the world: the United States. In a time when there is increased pressure to define our loyalties in opposition to those who do not agree or "belong", and where politics and media reinforce simplified and inflexible ideas of identity, what tools can we employ to increase mutual understanding, rebuild community across difference, and strengthen pluralist institutions? In my talk, I will explore the paradoxical but powerful role of religious faith and belief to encourage pluralism and strengthen and protect diversity in society. I will draw on ICRD's experience to promote the religious values that expand inquiry over inflexibility, encourage humble aspiration over absolutist righteousness, and empower persuasion over coercion. Ironically, the key to changing people's minds may be by listening, rather than arguing, and the power of diverse religious beliefs may hold the key to lifting up the common virtues of respect and mutual care that point the way to a more stable future.



Designing the Future of Education: Integrating Learning Experience Design with UNESCO's ESD and Global Citizenship Goals in Higher Education

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ABSTRACT

The learning experiences we deliver in higher education fundamentally shape the minds, hearts, and actions of the younger generation, serving as the cornerstone for preparing them to become the architects of a more sustainable and tolerant world. In this critical context, Learning Experience Design (LXD) has emerged as a pivotal pedagogical approach, essential for preparing students to navigate the complexities of the 21st century and contemporary civilization with an informed, tolerant, and globally aware perspective. LXD applies user-centered design principles to create educational programs that are not only effective and engaging but also deeply empathetic. LXD prioritizes understanding and addressing the emotional and experiential needs of students, ensuring that learning is not just about knowledge acquisition but about fostering deep connections to the material, to each other, and to the global challenges we face. Integral to realizing this vision is aligning LXD with the principles of Education for Sustainable Development (ESD), a UNESCO initiative that empowers learners with the knowledge, skills, values, and attitudes essential for promoting a sustainable future emphasizing the importance of living in harmony with the Earth and with one another. It advocates for an education that encourages understanding, respect, and appreciation for diversity, cultural differences, and the value of peaceful coexistence, directly contributing to the cultivation of tolerance. This research aims to synthesize the principles of LXD with the goals of ESD, proposing a forward-looking model for designing and developing the learning experiences of the future. By doing so, we endeavor to outline how educational institutions can create a holistic learning ecosystem that not only educates students about pressing sustainability challenges but also shapes them into individuals who value tolerance, empathy, and proactive engagement with the world. The ultimate goal is to offer a blueprint for higher education that prepares students to thrive and lead in a complex, multicultural global environment, thus making a significant contribution to the sustainable development and harmony of our planet.



Building a Sustainable World for Future Generations

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ABSTRACT

Sustainability is not easy and usually misunderstood. It is not just about reducing our impact but about changing the way we think, work, behave and support each other and in addition the world we live in. If it is all about "economics" then becoming sustainable is difficult. The presentation and my contribution to the "dialogue of Civilization and Tolerance" is about how to build, support and implement a more sustainable world for our future generations.

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De-Myth-ing for Peacemaking

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ABSTRACT

In this day and age, societies are disrupted, and their order is unraveled at an unprecedented pace due to accelerating technological and societal change. Millions of people and countless communities are faced with hitherto unknown and complex conditions, on a breathtaking scale. This reality requires creating more societal knowledge, faster than ever before. Such knowledge-creation will be significantly enhanced if it relies on civilizational dialogue and shared wisdom across religious, national, ethnic, and political lines. This article points to a surprisingly inspiring story in contending with such challenges - which is the biblical story about the gladiatorial clash in ancient Egypt between Pharaoh, the demi-god representing polytheism and ancient Egypt's caste-based society; and Moses, the teacher-leader of the enslaved Hebrews, representing monotheism and the ethos of natural universal human rights. That clash was a turning point in human history because the victory of monotheism over idolatry allowed for the inception and evolution of constitutional and legal systems that were based on the notion of fundamental equality among all humans. Moses is one of the most influential historical figures in human history, whose legacy continues to inspire billions of Muslims, Christians, Jews, and others. The issues that underlie his bout with Pharaoh - justice vs. idolatry, equality vs. privilege, and freedom vs. bondage - continue to challenge and shape our modern societies. Therefore, Moses's outlook remains the cornerstone of any modern worldview that embraces diversity and advances tolerance.

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Tolerance: Fueling Economic Growth and Innovation in the 21st Century

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ABSTRACT

This paper explores the influence of tolerance on investment, beyond traditional limits to embrace diverse cultures, norms, and business models. Tolerance drives growth, encouraging an open mindset and adaptability to change. By examining various contexts, including the dynamic business landscape, it shows how tolerance supports long-term growth and development. Drawing parallels between the breakdown of geographical barriers in communication and the exchange of business value, we explore how tolerance opens doors to opportunities, choices, and new ideas. Case studies from the gaming industry and the UAE's experience with raffles illustrate the quantifiable impact of tolerance on transparency, job creation, diversity, and economic development. Introduction: Tolerance, defined as acceptance and respect for diverse norms and cultures, has an important role in adopting an open mindset for growth and development. Rooted in sociology and economics, theories such as cultural relativism and globalization show the benefits of tolerance in cross-border interactions and economic growth. The paper explores how tolerance affects investment beyond industry boundaries, suggesting the need for longitudinal studies to assess its long-term effects. Tolerance in investment: Emirates Draw is a good example of how tolerance can positively influence investment outcomes, by offering a product portfolio that caters to a global audience, resulting in increased profitability and sustainability to the UAE. Tolerance in Business: Changing Perspectives: This section explores the role of tolerance in unconventional business models and industries. It claims that while traditional approaches may be trusted, accepting change is crucial to navigate the fast-growing global landscape. The Borderless Exchange of Business Value: Examining parallels with the borderless communication facilitated by the internet, this section explains how tolerance facilitates instant, global exchanges of business value. It highlights the opportunities and choices created by this exchange, citing examples from the gaming industry and digital commerce. Case Study 1: The Rise of Gaming as a Global Business: This case study explores how the acceptance of digital commerce and new gaming ideas has transformed the gaming industry into one of the fastest-growing businesses globally. PUBG and Fortnite are examples, to illustrate how tolerance creates opportunities, fuels innovation, beyond geographical borders. The gaming world symbolizes the principles of open innovation (Chesbrough, 2003), where developers, irrespective of geographical boundaries, collaborate, share ideas, and contribute to the evolution of gaming narratives and technologies. This cross-cultural exchange exemplifies the positive impact of tolerance on the innovative landscape of the gaming industry. Case Study 2: Tolerance and the Progress of Raffles in the UAE: Reflecting on the UAE's raffle draw experience; this case study showcases how tolerance coupled with strategic consultancy encourages economic development by seizing innovative opportunities. The paper traces the origins of these activities to the Dubai Shopping Festival when it launched, highlighting how a simple opportunity grew into a thriving industry. Measuring the impact requires consulting to evaluate each raffle's scale and potential, revealing its broader effects on transparency, employment, diversity, and more. Tolerance in Social Responsibility: In this part, we look at how tolerance plays out in CSR efforts, benefiting the community and society at large.



مقاربات ممارسة التسامح في خطاب وموافق أئمة المذاهب الفقهية

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ABSTRACT

تعتبر الدعوة إلى وحدة فكرية ومنهجية بين المسلمين في زماننا اليوم أمراً ملحاً، وضرورةً إنسانية. نظراً لما يعيشه المسلمون من تشرذم حشبي، وتفكك فكري، فطالما رُفعت الأصوات بضرورة لِمَ الشُّمل، ورُضِّ الصفووف، لكن سُرعان ما كانت هذه الدعوات تُرخص. وتواجه بأفكار مضادة، وتأويلات مخالفة لجميع القوانين والأعراف الشرعية والكونية. ومن هذا المنطلق: يأتي الكلام في هذا البحث عن جانبٍ أصيلٍ من أخليقيات التسامح التي سار عليها فقهاؤنا في حياتهم، وكابدوا من أجل تنزيتها في واقعهم، وسعوا إلى إظهارها في كُتبهم وأثارهم، حتى يقتدي بها المُقدّون. ويسليك جادتها السالكون. لكنّا في جانب آخر نجد أن هذه القيم الأخلاقية قد غُيّبت عند كثير من المتأخرین من من انتسبوا للمذاهب الفقهية، وأبدلواها بما يُناقضها ويُضادُّها، حتى انقلب الصورة عند الناس اليوم، وصاروا ينسبون الأغالط إلى أئمة المذاهب.

والواقع أن تحليات التسامح في مواقف فقهاء المذاهب قد تعددت صورها، حتى صار يُصرّب بها المثل في محافل الحوار والمناظرة، ومجالس إبداء الآراء المختلفة في المسائل المتنازعة، ويعتبر جوانب الأدب مع المخالف، وتجنب الإساعات اللفظية، والعدل في الأحكام التي يُصدرها الفقيه ضد أي أحد. وترك التّقريب عن الخبراء والمقاصد التي لا يُنشرُ التّقريب عنها، وغير ذلك مما يدخل في قيمة «خلق التسامح»؛ من الجوانب التي اعتنى بابراد مسائلها كتب التاريخ والترجم والمناقب، كما تُستقرأ كذلك في جانب كبير منها من أمهات الكتب الفقهية التي اهتمت بإبراد الخلاف العالى والنازل، حيث تناولت فيها مظاهر نُصُح العقل الفقهي، وتنظر تجليات البُعد الأخلاقى. هذه الأخلاقيات وغيرها ملْفٌ يجُبُّ الْيَنْفَلُكُ عن موضوع الاجتهداد في البحث الفقهي والفكري. فَيُعَتَّرُ وجه الخطأ والصواب في الرأي بالموازاة مع النظر إلى طريقة وصول الفقيه إلى الحكم في رده للأقوال المخالفة بآدب وذوق، أو عدم اعتبار رأي المخالف ومجابهته بحُدُّ وجفاء. ولذلك فقد اجتهدت في بسط فكرة الموضوع من خلال المحاور الآتية: تمهد: فيه بيان لفكرة الحوار عند الفقهاء. المحور الأول: صور التسامح في آراء أئمة المذاهب الفقهية. المحور الثاني: أثر التسامح في بعض قضايا المسائل الفقهية. المحور الثالث: خاتمة: وتتضمن خلاصة الموضوع.



Chinese directions in multilateralism

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ABSTRACT

The recent past has been marked by an increasing pivot away from multilateralism towards national interest and bilateral agreements. While most of the world has turned away from multilateralism, the People's Republic of China has launched several ambitious international projects, including the Belt and Road Initiative. This paper considers how and why China would dedicate itself to such international outlook when it continues to fight internal pressure for growth and addressing the first stages of socialist development. The paper proposes that the answer lies not in any grand ideology, but in socialist materialism, a cycle of action and review which places emphasis on taking steps toward a goal, even where those steps may not be fully formulated.

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UAE Tolerance Framework as a Base for Coexistence in a Multicultural Society

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ABSTRACT

The foundational elements of a tolerance ecosystem encompass policy formulation, educational initiatives, and collaborative partnerships. It underscores the pivotal role of the Ministry of Tolerance and Coexistence in orchestrating systemic efforts towards fostering societal transformation. By synergistically leveraging governmental mandates, educational interventions, and multi-stakeholder collaborations, societies aspire towards realizing a more inclusive and harmonious social order anchored in the ethos of tolerance. This study used an exploratory qualitative research method with interviews. The qualitative data were analyzed using the Braun & Clarke (2006) six-phase framework for thematic analysis. Based on the previous literature findings and the findings from the conducted interviews that we discussed above, the framework has been proposed with 3 main categories for the tolerance ecosystem: policies and strategic plan, promotional content, and partners (stakeholders) collaboration, which all empower tolerance directly influencing quality of life and building an inclusive society



Strategic Diversity Management in Academia: Insights from UE-'Charta der Vielfalt' Initiative

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ABSTRACT

In an era marked by an increasing appreciation for diversity and inclusion as cornerstones of societal advancement, economic prosperity, and global harmony, the role of academia is more critical than ever. Emerging research underscores the tangible benefits of strategic diversity management, revealing a direct correlation between diverse academic environments and enhanced organizational innovation and performance. Such practices are pivotal for creating an inclusive, equitable, and dynamic academic landscape, aligning with global efforts to promote societal progress and tolerance. Yet, the implementation of strategic diversity management within higher education presents significant challenges. Beyond aligning diversity policies with institutional objectives, it requires a comprehensive approach to overcome resistance, secure resources, and foster campus-wide cultural competency. Moreover, integrating these values into the core of academic and administrative practices demands continuous refinement and evaluation. Universities face the task of balancing these initiatives with internal capabilities and external expectations. This complex scenario underscores the importance of strategic planning, committed leadership, and the engagement of the entire academic community to effectively realize the potential of diversity initiative. This article investigates the approaches undertaken by the University of Europe for Applied Sciences (UE) within the framework of the 'Charta der Vielfalt', highlighting the challenges and strategies in integrating diversity and inclusion principles into academic settings. The analysis examines the impact of these initiatives on UE's organizational effectiveness and the enrichment of the educational experience, aiming to equip students with the competencies necessary for global citizenship. The analysis seeks to provide insights into the practical application of strategic diversity management, presenting UE's experience as a reflective model for other higher education institutions pursuing similar objectives. This exploration contributes to the academic discourse on diversity in higher education, offering evidence-based strategies to overcome common barriers and achieve meaningful integration of diversity and inclusion principles.



العربية اليهودية نموذجاً للتعايش الإسلامي اليهودي بالعصر الوسيط

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ABSTRACT

العصر الوسيط في حاضر إسلامية عديدة لاسيما بالمغرب والأندلس. حالة تعايش كاملة بين المسلمين واليهود. في ظل حضارة إسلامية مزدهرة تعطي للعلم مكانة الحقة، وتحفظ لأهل الكتاب، لاسيما اليهود منهم، جميع حقوقهم الدينية والاجتماعية والإنسانية انتلماً من قيم دينية إسلامية سمححة. لدرجة أن الكتابات التاريخية اليهودية نفسها أطلقت على هذه الحقيقة التاريخية مصطلح (الحاج) أي العصر الذهبي لليهود وللثقافة اليهودية. لما شهدت وضع اليهود واليهودية تحت ظل الحضارة الإسلامية من رق وازدهار وتقدير، كانت أهم نتائج هذه الحالة من التعايش بين المسلمين واليهود تمازجهم الثقافي. هي ظهور لغات، وُصفت بـ(الخلطية) متأثرة بالثقافتين الإسلامية والعربية (العربية) واليهودية (العربية). وهي اللغات التي لعبت دوراً هاماً كـ(وسيط) في نقل الثقافة الغربية (اللاتينية) إلى الشرق الإسلامي (العربي)، ومن بعد نقل الثقافة الإسلامية (العربية) إلى الغرب فيما بعد، والتي كان من أهمها ما عُرفت بـ(العربيـيهـيهودية)، وهي لغة عربية لكنها ليست لغة الحرف العربي وكانت بها الكثير من الكتابات الفلسفية والطبية في القرون الوسطى في ظل الحضارة الإسلامية لاسيما في مدن طليطلة وغرناطة في الأندلس، وقد اختلفت عن الكثير من اللغات الخلطية اليهودية في أنها كانت لغة حديثة، ولم تكن لغة كتابة، وفقط. نظرًا لحال التقبيل والتعايش التي كان يحظى بها اليهود في أواسط الشعوب الإسلامية التي كانوا يعيشون بين ظهارتها. كان ملحوظاً أن (العربيةـيهودية) ساعدت في حدوث حالة من (الالتقاء) بين الفكرين العربي الإسلامي والمسيحي الغربي وكان اللقاء من خلال الكتابات الفلسفية والطبية في القرنين الوسطيين ثم تزايد التواصل الحضاري بسبب العملات الصليبية المتكررة على الشرق العربي الإسلامي، وكانت الخطوة الأولى في هذه المرحلة هي البحث عن علوم الطب وترجمتها ومن ثم الفلسفة، واحتلت طليطلة مركزاً فوياً ومهماً من بين المراكز الثقافية الأندلسية، وذلك بسبب دورها المتميّز في عملية التواصل الحضاري بين الشرق والغرب من خلال اليهود واللغة العربيةـيهودية، نظرًا لأن طليطلة بعد احتلالها من قبل الملك القشتالي فرانسيسوس السادس في العام 1085، أصبحت عاصمة الثقافة، كما ظل حكامها يحتمون باليهود والعرب الذين اختاروا البقاء والاستقرار، ولذلك يُلقى النسخ الحضاري للمدينة عريباً، أما النسخة المغربية من العربيةـيهودية، فهي إحدى اللهجات العربية التي تحدث بها اليهود في عدد من حاضر المغرب الكبير لاسيما في المغرب والجزائر، ويقول بعض المتخصصين إن هذه اللغة اختلفت عقب قيام إسرائيل إلا في بعض الأماكن في المغرب وتونس، حتى وجوهها في إسرائيل يقتصر على كبار السن فقط، وقد غيرت هذه اللغة عن مدى التمازج في الثقافتين العربيةـيهودية بال المغرب وذلك من خلال عدد كبير من مصطلحاتها التي كانت متأثرة بقوه إلى ما يعرف باللغة الدارجة وهي اللغة أو اللهجة العامية لأهل المغرب. تتطوّر العربيةـيهودية على أهمية كبيرة والتي يمكن حصر أبرز عناصرها في أنها تمثل شكلاً مهماً من أشكال الأدب العربي. وأدّاً خاصة للجماعات اليهودية التي عاشت بمجتمعات إسلامية، كما أنها حفظت جزءاً هاماً من الفكر الديني الإسلامي وكذا العلوم والفلسفة الإسلامية لاسيما لبني رشد، وقبل ذلك أنها تمثل شاهداً لقوها على حالة التسامح الإسلاميـيهودي ببلاد الإسلام لاسيما بالمغرب والأندلس. في ضوء ما سبق، فإن هذه الورقة العلمية تهدف إلى الآتي: إلقاء الضوء على العربيةـيهودية كشاهد لقوها على التسامح اليهوديـالإسلامي في بلاد المغرب والأندلس بالعصر الوسيط، وما تبرزه هذه اللغة من قيم تعايش السلميـالتسامح الدينـوالحوار الحضاري. إمامات اللاثم عن دور العربيةـيهودية في نقل المعرفة الإسلامية لاسيما الطيبة والفلسفية بالعصر الوسيط إلى لغات أجنبية، وإسهامها في نقل التراث الحضاري العربي الإسلاميـيهودي إلى الغرب، إبراز دور العربيةـيهودية في إقامة النصوص الأصلية بعدد من أمهات الكتب الإسلامية بالعربية لاسيما الكتابات الفلسفية لبني رشد وغيره من الفلسفة والعلماء المسلمين بالأندلس.



1001 nights, the impact of Arabic/Islamic civilization on medical education

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ABSTRACT

Reviewing the different important aspects of medical education at that time and drawing similarities with the current modern trends. Summary of results: Great emphasis on the importance of communication skills, ethics, licensing and attitudes towards patients and basis of research. One example, of many, mentioned in the presentation, is that the first licensing process was established in Baghdad during the Caliph Almuqtadar reign at the end of the 10th century. Conclusions: Many of the current trends in medical education basis where laid down many centuries back by the so called Hakeem, an Arabic word meaning the wise, knowledgeable and experienced chief physician. Take-home messages: Our ancestors have played a major role in setting up the current trends and practice in medical education.

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قيمة الاعتراف بنسبية الحقيقة مدخل لحوار حضاري شامل

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ABSTRACT

امتدت "النسبية" لتشمل مختلف العلوم في رحلة البحث عن الحقيقة، غير أن زاوية النظر إليها الإنساني ومحققة للبعد الحضاري.

وعلى هذا، عدها الموضوع من القيم التي اكتسبت أهمية بالغة في الفكر الإنساني عموماً، والإسلامي على وجه الخصوص، لما ينشأ عنها من حوار حضاري شامل.

لم تكن هذه القيمة لتنسأ في منهج تأسيسها بالمنطق العقلي والفلسفي فقط، بل كانت أيضاً من أهم الدعائم التي قام عليها الخطاب الشرعي في الإسلام، وتبناها الحوار القرعاني والنبوى، فكان من نتائج الاعتراف بها انتشار الإسلام عن طريق الحوار القائم على عرض الفكرة للمناقشة بغض النظر عن صحتها وخطئها مبدئياً، لتسفر بعد ذلك في العقول من خلال سلطان الدليل والجحجة والبرهان، ثم تتحول بموجب ذلك إلى يقين راسخ في النقوس، وكل ذلك طبعاً مع استصحاب سائق الحب والود المفضي إلى التحايش والتآخي.

وهكذا اكتسبت "نسبية الحقيقة" قواعدها العقلية: نسبية الكمال البشري وما ينتج عنه من نسبية في الفهوم، وتوقف العصمة على الأنبياء دون غيرهم، ولزوم الخطأ للفعل الإنساني، وكل ذلك مما استضافت الأدلة العقلية والنقلية على إباناته، وإضافاته إلى الاعتراف بنسبية الحقيقة.

أما قواعدها النقلية فيمكن التماسها مما قرره الفقهاء في عدم الحكم بالقطع بصواب آرائهم الاجتماعية في جزئيات الدين، فكانوا يسمونها بـ "الظنون" إشارة منهم إلى اعترافهم بهذه القيمة رهن البحث والفتفيش، فأفسحوا هذا الأمر كله في التخفيف من حدة التعصب للمذهب بين أهل المذاهب المختلفة.

أما إن كان أحد طرفي الحوار على غير ملة الإسلام، فإن القواعد المقررة في الشرع أن يتم إعمال هذه القيمة في محاورته بشكل أكيد، بحيث يتم تغليب المشتركات الإنسانية الكونية في الحوار واعتماد نسبية الحقيقة فيما اختلف فيه معه، تبعاً للمنهج القرعاني الذي يجعل طرفي الحوار متساوين بداعاً في امتلاك الحقائق كما في قوله تعالى: "إِنَّا أَوْ إِيمَانَهُمْ لَعَلَى هُدَىٰ أَوْ فِي ضَلَالٍ مُّبِينٍ" - "فِي ذَلِكَ مِنَ الْإِنْصَافِ مَا لَا يَقْدِرُ ذَرَهُ" - بتعبير الإمام الشوكاني.

إن عملية الحوار التي تنتجهها البشرية عموماً لا تبعي من ورائها في الغالب إلا إفتعال أحد طرفي الحوار للآخر بما يراه وينصوته حقاً، ويكون للمشتراكين دورها في منهج التوفيق والتقارب بين الأطراف، فكيف يمكن تقديم هذه القيمة كمشترك إنساني معرفي ي fugi التوفيق بين المحتاورين؟ وإلى أي حد تمتد تناقضها لتشكل جسراً من جسور التواصل الحضاري الشامل؟

إن الإجابة عن هذه الأسئلة وما يتفرع عنها هو ما يشكل القضية العلمية التي تروم هذه الورقة ابتحانها، محاولة بسط البواعث التي جعلت من "الاعتراف بنسبية الحقيقة" قيمة منضافة إلى القيم المحققة للبعد الإنساني والحضاري معاً، واستحضار شمولية هذه القيمة لتشمل الفكر الإنساني عموماً والإسلامي على وجه التخصيص، ومن ثم، الانتهاء لتحرير القول في آثارها الإنسانية والحضارية، وذلك كله وفق خطة مؤسسة على محاور ثلاثة:

المحور الأول: الاعتراف بنسبية الحقيقة: المفهوم، والأنواع
المحور الثاني: قيمة الاعتراف بنسبية الحقيقة كمشترك إنساني معرفي
المحور الثالث: أثر الاعتراف بنسبية الحقيقة على الإنسان والحضارة



دور الحوار الحضاري في تعزيز قيم التسامح الاجتماعي "الإمارات العربية المتحدة أنموذجًا"

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ABSTRACT

يقف الحوار الحضاري كأحد أبرز المفاهيم الحديثة التي درجت الدول على إإنزالها على أرض الواقع لتفعيل القوى القيمية والثقافية في المجتمع. والاستفادة منها في بناء مجتمع متعدد ومتنوع، ومتعدد، ومتتسامح يحترم كل الثقافات. إذ يجتمع مفهومي الحوار الحضاري والتسامح الاجتماعي بين الاعتراف بتنوع الثقافات والأفكار والتجارب الإنسانية، وبين وجود تجربة بشريّة محددة لها أهلهما وأفرادها الذين نشأوا وتربوا عليها. مع مراعاة ما تمتّع به هذه التجربة من خصوصية في التشكّل والثراء وللحوارات الحضاري فوائد عديدة. منها تنمية روح المشاركة لدى أفراد المجتمع الواحد. من خلال تكوين أفكار جديدة تتنّي إلى الثقافات المختلفة. بما يحقق الحوار الإنساني الذي يساهم في تعزيز قيم التسامح الاجتماعي، بالإضافة إلى النهوض بالتنمية البشرية. التي تتأثّر من خلال ازدهار التناقل الحضاري بين المجتمعات البشرية.

هدفت هذه الدراسة إلى التعرّف على مفاهيم الحوار الحضاري والتسامح الاجتماعي، وكيف تم الاستثمار في سبل التواصل من أجل تحقيق الحوار الحضاري كأداة لتعزيز قيم التسامح الاجتماعي في المجتمعات. وسعت الدراسة إلى الإجابة عن التساؤل الرئيس الذي وضعته وهو: ما هي المبادرات والبرامج المحلية والعالمية التي حققتها دولة الإمارات العربية المتحدة من أجل تحقيق حوار حضاري بين أفراد المجتمع سعياً إلى تعزيز قيم التسامح الاجتماعي؟ وماهية جدواها؟

ولتحقيق أهداف الدراسة، اعتمدت الباحثة على المنهج الوصفي التحليلي بالاعتماد على الأسلوب النوعي. وعلى تحليل المضمون لمجموعة من القوانين والتشريعات والسياسات والمبادرات والبرامج الخاصة بالتسامح (المحلية والعالمية) التي حققتها دولة الإمارات العربية المتحدة نحو المجتمعات على مستوى محلي وعالمي. والتي بلغ عددها أكثر من (20) مبادرة، وتحليل قياسات المؤشرات الخاصة بمحاور التسامح والتعابير في الإمارات. أما عينة الدراسة فقد تم اختيار (وزارة التسامح والتعايش) من مجتمع الدراسة وهي الأقرب لموضوع الدراسة باعتباره الجهة الاتحادية الأشمل المعنية على مستوى دولة الإمارات بوضع وتنفيذ المبادرات والبرامج المجتمعية نحو المجتمعات وفق سياسات حكومية معتمدة. ونوعها عينة قصصية.

ومن خلال رصد البحث لمفاهيم الحوار الحضاري والتسامح الاجتماعي، للوصول إلى مساهمة علمية تدرس دور الحوار الحضاري في تعزيز قيم التسامح الاجتماعي في المجتمع عبر دراسة حالة وتحليل المضمون: خلصت الدراسة إلى أن دولة الإمارات عملت على وضع وتطبيق أكثر من (20) من البرامج الوطنية نحو المجتمع الإماراتي، والمبادرات الفاعلة لتحقيق دور الحوار الحضاري للمجتمعات والتي تساهم في قيم التسامح الاجتماعي على مستوى محلي وعالمي. هذا من جانب. ومن جانب آخر تساهم هذه البرامج والمبادرات في إرتفاع من مؤشرات التسامح والتعايش وصولاً إلى استدامته في المجتمع الإماراتي خاصه والمجتمعات كافه.

كما توصلت الدراسة إلى أن هذه المبادرات والبرامج المجتمعية حاولت معالجة قضايا وتحديات الحوار الحضاري بشتى أنواعه وأشكاله على مستوى الأفراد والفئات: مما يعني دراسة مشكلات النوع الثقافي الذي نشهده في وقتنا المعاصر والذي يتطلب إلى وضع سبل ووسائل تساهم في تحقيق حوار حضاري فاعل لتعزيز قيم التسامح الاجتماعي. ووضع الحلول الشاملة لكل من الفرد والفنانات الاجتماعيين المختلفة. وعلى مستوى مؤشرات محاور التسامح والتعايش، توصلت الدراسة إلى أن حكومة الإمارات تحتل المراتب الأولى عالمياً في تحقيق مؤشر الازدهار والذي يتفرع منه مؤشر التسامح الاجتماعي. والذي يعكس مدى نجاح دولة الإمارات على مستوى محلي وعالمي.



Indigenous Perspectives on Civilisation and Tolerance

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ABSTRACT

This paper presents the results of a narrative driven qualitative investigation into first nations people's conceptions of civilisation and tolerance. Thematic analysis reveals useful insights into the specific notions of civilisation and tolerance. Critiques on civilisation run parallel to actor network theory critiques, mirroring the call for peace with both humanity and environment through a system reflecting LaTour's Parliament of Things. Critiques of tolerance reveal strong post-colonial narratives, which when considered in line with the earlier post-structuralist threads of analysis, challenge the taxonomy and classification necessary in the generation of tolerance. The paper concludes with a reconsideration of civilisation and tolerance as a construct, suggesting that a useful path may properly lie in the conjunctive 'and', rather than the civilisation and tolerance in and of themselves.

نحو تكامل للمعارف والعلوم في النظام التعليمي أسس نظرية وتطبيقات عملية

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ABSTRACT

تناول الدراسة الحالية واحدة من أهم القضايا المعرفية لحوار وتكامل المواد والعلوم والمعارف؛ ذلك لأن ظروف عصر الرقمنة والثورة المعلوماتية وتضاعف العلوم والمعارف كل ثانية فرضت على النظم التعليمية المزيد من التخصصية في المواد الدراسية¹. وفي الاتجاه المقابل تفرض طبيعة العمل الميدانية الالامام بشيء من كل المعارف للتكييف والمواهمة مع ظروف العصر وتحدياته وضرورات العمل الميداني². وهو ما يفرض علينا كمختصين في القطاع التعليمي ومناهج وطرق التدريس حل معادلة إمام الطالب بالمعارف والعلوم التخصصية المناسبة لمجال عمله، مع الأخذ في الاعتبار تزويده بشيء من المعارف والمعلومات الازمة امساكه بآلة التخصصيات المهنية التي يستحقها في حياته العملية.

وتواكب الدعوة لتكامل العلوم والمعارف استجابة للعديد من آيات القرآن الكريم في أكثر من موضع بدءاً من أول آياته نزولاً في قوله تعالى سورة العلق (أَفَرَأَيْسِمْ رَبِّكَ الَّذِي خَلَقَ ۖ حَلْقَ إِلَيْسَانَ مِنْ غَلَقَ ۖ اَفَرَأَ وَرَبُّكَ الْأَكْرَمُ ۖ ۖ الَّذِي عَلَمَ بِالْقَلْمَ ۖ ۖ اَعْلَمَ ۖ إِلَيْسَانَ مَا لَمْ يَعْلَمْ ۖ) وهو أول أمر إلهي لرسولنا صلى الله عليه وسلم ولنا كمسلمين بالقراءة التي هي مصدر تعلم العلوم والمعارف، ويدعونا المولى عز وجل على الاستزادة من المعارف والعلوم كافة: حيث ورد في سورة طه قوله تعالى (وَقُلْ رَبِّ ذِنْبِي عَلَيْمًا (114)) وجماعت لفظة (العلم) نكرة للدلالة على كل العلوم والمعارف.

وتناول الدراسة الحالية تأثيراً علمياً لمفهوم تكامل المعرف والعلوم، حيث تعرّض الدراسة لنشأة العلوم والمعارف وكيف تكاملت في الحضارات القديمة (الفلسفة في الحضارة اليونانية القديمة، والهندسة والطب في الحضارة الفرعونية، والرياضيات في الحضارة الهندية، والصناعة والمباني في الحضارة الصينية) مروّزاً بإيداعات الأديان في مجال تكامل المعارف والعلوم؛ حيث شهدت الديانات دعوة للأخذ بالعلوم الطبيعية بجانب العلوم الإنسانية والاجتماعية. وتوصّل الدراسة لتحديات تكامل المعرف والعلوم في عصر الثورة المعلوماتية وما يرتبط بها آليات داعمة لتكامل، العلوم.

وتنهي الدراسة إلى وضع تصور لتكامل العلوم والمعارف في مجال مناجه وطريق التدريس من خلال الدراسات والتجارب الدولية مع وضع توصيات الدراسة من واقع خصوصيات الباحث العمالي



التعايش السلمي في الإسلام والحوار الحضاري قراءة في المركبات والمشتركات

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ABSTRACT

فمما لا شك فيه أن التعايش السلمي مطلب أسبق من المطالب التي تهفو إليها المجتمعات، وهو إلى ذكركم شرعاً إلهيًّا سنتيًّا، وسنة نبوية مصطفوية، تجلت في جميع الشرائع والثقافات وکفی بالسلام فجزاً أن الباري حل وعترسمی به. فقال: **هُوَ اللَّهُ الَّذِي لَإِلَهٌ أَلَّا هُوَ الْفَقِيلُ الْقَوْسُنُ السَّلَامُ** المؤمنُ الْمُهَبِّنُ الْعَزِيزُ الْجَبَارُ الْمُتَكَبَّرُ شَنَحَنَ اللَّهُ عَمَّا يُشْرِكُونَ [سورة الحشر: 23]. فالسلام أسلم من أسماء الله الحسن لتنزهه سبحانه وسلامته من العيب والنقص والفناء، فليس في الوجود سلامٌ إلا وكانت معزبة إليه صادرة منه، وهو أيضاً نعية المؤمنين يوم يلقون ربهم: **{جَنَّتُهُمْ بِنَعْيَهُمْ** يَقْوَنَهُ سلامٌ وأعْدَ لَهُمْ أَخْرَى كَرِيمًا [سورة الأحزاب: 44].

كما لا يخفى على حصيف عاقل أن الدين أمر وضيقي يُمْكِن الإنسان من رؤية العالم، تُمْكِنه من أن يتوقع، تُمْكِنه من الاستيصال بفعاله ومالات أفعاله، تُمْكِنه هذه الرؤية من أن يحدد علاقته، وبمقدار إمكان الحوار بين الدين إلى تعميق النظر بين الأديان الإبراهيمية للوقوف على سبل السلام في العالم وتحقيق التقدم الحضاري والإنساني. فلم تتميّز حضارة من الحضارة ولا شريعة من الشريعة بما تميز به الإسلام بمبادئه وتشريعاته الإنسانية، والتي جسدت أرقى صور السمو الحضاري والرقى الاجتماعي: شرعاً العنيف، الذي أتى بمنظومة قيم شاملة، دعت إلى الحفاظ على النوع البشري، من خلال مجموعة الأخلاق الكلية العامة، وسنت أحكاماً تدعم هذه الأخلاق في النفوس، وتحدّث أنسجاماً وألفة بين العبد ومحاسن الشيء والفعال، فهذه القيم المشتركة بين الديانات السماوية قمن كلها تستهدف إسعاد الإنسان فرداً واجتماعاً، وتستهدف أن تحل نوحاً من التوازن الحضاري الكوني.

فهذه المعانى المتضادة يدل تواردها المكفف في نصوص الوجىء، على أن الإسلام يجسد هذه القيم الإنسانية كلها جوهراً ومنهجاً وسلوكاً في خطابه، وذلك على الحوار بالمنهج الأمثل في قوله تعالى: **{قُلْ يَا أَهْلَ الْكِتَابَ تَعَالَوْا إِلَى كَمْقَةٍ شَرَاءَ بَيْنَنَا وَبَيْنَكُمْ أَلَا تَعْبُدُ إِلَّا اللَّهُ وَلَا شَرِكَ لِهِ شَيْئاً وَلَا يَنْهَى بَغْضَتَنَا يَغْضَبُ أَرْبَابَنَا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلُّوْا فَقُوْلُوا اشْهَدُوْا إِنَّا مُسْلِمُوْنَ} [آل عمران: 64]** السلام والتعايش

قضية مركزية في المنظومة الفيمية والسلوكية للمسلمين. وأنه من المواجهات الراهنة التي تسعى المجتمعات إلى تحقيقه والعمل على تثبيت معاناته العامة داخلياً وخارجياً لينعم الجميع في حل وآمان وسلام.

وحتى تتحقق الرؤية الشاملة للبحث حاولنا أن نمثل بدولة الإمارات العربية المتحدة باعتبارها أحد أهم الدول السباقية إلى العمل على توظيف الرؤية القرانية في بناء المشتركة الإنسانية وتعزيز ثقافة التعايش السلمي: فحاول البحث أن يجذب في شفهه التطبيقي على العوامل التي جعلت الدولة قبلة للتعايش ومقصد للسلام والسلام في العالم، من خلال الرؤية الرشيدة لصاحب السمو الشيخ محمد بن زايد آل نهيان حفظه الله والذى صار على نهج أسلافه المنعمين المؤسسين وعلى رأسهم المؤسس الشيخ زايد طيب ثراه.

وعليه تبحث هذه الورقة في مركبات التعايش السلمي وأثره في بناء الحوار والمشتركات الإنسانية بين مختلف الثقافات والأديان، وتعين الإمكانيات التي يمكن أن يقوم عليها السلام والتسامح: والحوار بين الأديان مفهوم حضاري يشير إلى نوع من التفاهم والتواصل بين مختلف الأطياف؛ إذ إنه لا يمكن أن يكون حوار مثالى خارج المشتركة وروح الفطرة الإنسانية.

ومن هذا الباب جاءت فكرة المشاركة بهذا البحث الذي يشكل حلقة من الحلقات الفكرية في التأليف في موضوع التعايش السلمي وحوار الحضارات، والذي أرور من خلاله إلى فتق رتق المغفلات والوقوف على النصوص التراثية الداعية إلى ترسیخ القيم الكبرى الإنسانية والحضارية، فارتآت تقسيم البحث وفق الآتي :

أولاً: التعايش السلمي وحوار الحضارات: قراءة في المفهوم والدلالة

ثانياً: التعايش السلمي: المركبات والمشتركات

ثالثاً: آفاق التعايش السلمي وحوار الأديان

رابعاً: حوار الحضارات ومفهوم قبول الآخر والتعودية الدينية

خامساً: النموذج الإماراتي في التعايش السلمي والحوار الحضاري

خاتمة.



ديناميات مجتمعية إماراتية لترسيخ التسامح الديني

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ABSTRACT

يُثْرِر مَوْضُوعُ التَّسَامُحِ الْدِّينِيِّ جَمْلَةَ حِسَابِيَّاتٍ تَمْسُّ الْأَطْيَافَ الْمُجَمَّعِيَّةَ بِرَمْتِهَا، تَجْعَلُ مِنْ مَقَارِبَتِهِ عَمَلاً مَحْفُوفًا بِقَدْرِ مِنَ الشَّرِوطِ وَالْمَحَاجِرِ الْلُّفْظِيَّةِ، وَبِحَتَّى مَحَاطِيَّا بِعَدَدٍ مِنَ الْقِيُودِ الْتَّقَوْفِيَّةِ. عَلَوْنَةَ عَلَى مَا يَسْتَجُوْبُهُ مِنَ الْأَهْلِيَّةِ الْمُعْرِفِيَّةِ لِدِيِ الْبَاحِثِيْنَ، لَسْبِيْمَا عِنْدَمَا يَتَعَلَّقُ الْأَمْرُ بِمَتَّابِعَاتٍ تَوَاْكِبُ تَجَارِبَ مجَمَّعِيَّةٍ بِعِنْدِهَا تَجَرِّفُهَا إِنَّهَا صَدَامِيَّةٌ تَلِيْدِيَا، أَوْ مَشَارِعَ ذاتِ طَبَّاعٍ تَبُوْرِيَّةٍ تَحْمُوا إِلَى تَجاُزِ الْعَدَادَاتِ الْدِّينِيَّةِ وَالْمَذَهَبِيَّةِ ذاتِ الْجَذُورِ الْتَّارِيَخِيَّةِ الْفَصَارِيَّةِ فِيِ الْقَدْمِ. وَلَعِلَّ مِنْهُ هَذِهِ الْمَحَاجِرِ وَالْقِيُودِ إِلَى قِيَامِ الْجَمَاعَاتِ بِتَنَاقُلِ إِرْثِ الْصَّرَاعَاتِ الْدِّينِيَّةِ وَالْمَذَهَبِيَّةِ، وَمِيلِ عَالِيَّتِهَا، مِنَ الْمُتَّعَلِّمِيْنَ، إِلَى مَجَارِيِ الْمُتَخَبِّلِيْنَ، الْجَمَاهِيرِيَّ، وَالْوَجَدَانِ الْجَمَعِيِّ، وَاسْتِنْكَافِ غَالِبِيَّتِهَا الْخَوْضُونَ فِيِ الْبَوَاعِثِ الْعُمِيقَيَّةِ الَّتِي تَنْقُفُ رَوَاءَ كُثُرَيْرِ مِنَ الْخَلَافَاتِ الْدِّينِيَّةِ، وَمِيلَهَا عَنِ إِعْمَالِ النَّظَرِ الْعُقْلِيِّ فِيِ حَجْمِ الْخَسَارَةِ الْإِنْسَانِيَّةِ النَّاسِيَّةِ عَنْهَا، وَرَدَدَهَا فِيِ الْقِيَامِ بِمَهْمَمَتِهَا التَّوْعُوْيَةِ تَجَاهِ الْفَنَّاتِ ذاتِ الْتَّكَوِينِ الْمَعْرِفِيِّ الْمُصَعِّفِيِّ وَالْمُنْتَوْسِطِ، وَالَّتِي يَشْكُلُ بَعْضُهَا أَدَوَاتٍ تَقْيِيْدِيَّةٍ تَكُرِسُ سَلْوَكِيَّاتَهَا طَرَقَ الْجَفَاءِ وَالْاِسْتِعْدَادِ تَجَاهَ الْأَخْرَى الْمُخْتَلِفِ؛ دِينِيَا وَمَذَهَبِيَا. وَقَدْ سَاهَمَ خَفْوُتِ الْحَمَاسَةِ لِدِيِ حَمْلَةِ الْأَقْلَامِ وَالْمُتَخَبِّلِيْنَ بِسَلَانِ الْمَعْرِفَةِ وَبِاسْمِ الْعَلَوْمِ الْمُخْتَلِفَةِ، طَبِيلَةَ حَقْبِ طَوْبِيَّةِ، فِيِ تَجَذِّيرِ مَنَّاخِ الْأَرْبَيْتِ لِدِيِ مَعْنَتِيَّةِ الْأَدِيَانِ وَالْمَذَاهِبِ، بِعَصْرِهِمِ الْدِّينِيَّةِ، وَتَكْرِيسِ الْاعْتِقَادِ بِقَاعِدَةِ الْهَارَاتِ الْتَّارِيَخِيَّةِ، مَا زَادَ فِيِ تَاجِيْجِ الْصَّرَاعَاتِ وَالْحَرَبَوْنِ الْدِّينِيَّةِ وَالْطَّائِفَيَّةِ، وَتَقْلِيدِ ذَمِّ الْمَوْلَوْدِيْنَ ذَبِّيْنَ تَارِيَخِيَّةِ الْأَسْلَامِيْمِ، وَلَنْ يَأْرِيْقَضِيْنَ ثَلَاثَةَ مَضَادِاً، وَيَقْتَضِيْهَا هَذِهِ الْأَخْرِيَّ ثَلَاثَةَ أَخْرَى وَهَكَذَا دَوَالِيْكَ؛ فَإِنَّ مَجَارِيِ الْمُسْلِسِلِ الْصَّرَاعِ يَعْنِيِ اِسْتِحَالَةَ الْخُرُوجِ مِنَ هَذِهِ الْدَّوَامَةِ، مَعَ مَا يَكِيدُهُ لَكَ لِلشَّعُوبِ مِنْ خَسَائِرِ حَضَارَةِ تَرْكِيِّ بَطْلَالِهَا عَلَى سَبِيلِ حَيَاتِهَا الْمُخْتَلِفَةِ، وَمَا يَثْبِرُهُ مِنْ خَسَائِرِ تَمْسُّ الْبَيْنَةِ الْإِنْسَانِيَّةِ فِيِ شَمَلِيَّتِهَا، مَلَوَّهُ عَمَّا يَفْرَضُهُ مِنْهَا الْكَوَابِحُ الْحَضَارِيَّةُ أَمَامِ الْبَشَرِيَّةِ جَمِيعَهُ، فِي ظَلِّ مَا صَارَ بِهِدَهَا مِنَ الْأَخْطَارِ الْعَدِيدَةِ، وَيَنْشِي بَدْلَهُ عَنْهُ صَوْنَاتِهَا الْقَنِيَّ خَلَالَ هَذِهِ الْعَصْرِ، وَأَمَامِ وَضْعِهَا. وَيَضْطَمُ الْسَّمْعَ عَنِ صَوْتِ الْأَحْقَادِ الْمُتَوَارِةِ، وَيَنْشِي بَدْلَهُ عَنْهُ صَوْنَاتِهَا صَدَادَاً لِلْتَّسَامِحِ، وَبَدْلَ الْخَلَفِ، وَإِشَاعَةَ لِغَةِ الْمَوَارِيِّ وَالْتَّعَابِيَّ، وَيَفْتَحُ صَفَّةَ جَدِيدَةَ فِيِ كَابِ الْحَيَاةِ الْدِّينِيَّةِ لِلشَّعُوبِ، شَرِيْطَةَ أَنْ يَكُونَ صَوْنَاتِهَا ذَمَّاً مَصَادِقَةً وَقَدْرَةً عَلَىِ النَّفَادِ إِلَىِ مُخْتَلِفِ الْأَوْسَاطِ الْمُجَمَّعِيَّةِ، إِقْلِيمِيَّةً وَدُولِيَّةً. وَقَدْ كَانَ طَبِيعِيًّا وَمَوْلِيًّا مِنْهَا وَلَوْلَهُ الْإِمَارَاتُ الْعَرَبِيَّةُ الْمُتَّحِدَةُ، وَقَدْ حَازَتْ هَذِهِ الْشَّرِوطُ أَكْثَرَ، تَحْقِيقَهُ مِنْهَا الْمَهْمَةُ الْأَخْلَاقِيَّةُ الْبَنِيَّةُ، أَوْنَأَ تَبَصُّمَ تَارِيَخِ الْإِنْسَانِيَّةِ بِجَعْلِهَا مَوْضِيًّا لِلْتَّسَامِحِ الْدِّينِيِّ، وَرَوْشَا بِالْعَدْدِ الْمُؤْسَسِيِّ الْمُكَامَلَةِ، وَتَوْفِرُ لَهُ الْأَرْضِيَّةُ الْمُضْرُورَيَّةُ لِإِشَاعَةِ الْقِيمَةِ لِدِيِ كَافِيَّةِ الْفَلَّاتِ الْمُجَمَّعِيَّةِ، مُتَلَمِّاً كَانَ طَبِيعِيًّا أَنْ يَنْجُحَ الْمِشْرُوْعُ فِيِ بَلُوغِ غَيَّابَتِهِ الْبَنِيَّةِ، بِسَبِيلِ مَا تَوْفِرُ فِيهِ مِنْ الشَّرِوطِ الْأَخْلَاقِيَّةِ وَالْتَّدِبِيرِيَّةِ، وَتَنْتَجَةً عَلَىِ أَثْرِ وَقِيَعِيِّ حَصْفِيِّ تَكْبِيلِ طَبِيلَةِ عَقْدِهِ، عَلَىِ أَسْسَابِهِ مِنِ الْاِسْتِقْرَارِ الْإِمَارَاتِيِّ الْمُشْفُوعِ بِالْعَدْلِ وَالرَّفَاهَةِ وَالْتَّنْوِيرِ، تَكْمِنُ أَهْمَيَّةُ هَذِهِ الْبَحْثِ فِيِ بَحْثِيَّاتِ الْتَّفَاصِيلِ الْقَافِيَّةِ الَّتِي سَاهَمَتْ فِيِ الْإِرَادَةِ فِيِ تَدْبِيرِ شَوَّؤْنَهَا الْدِّينِيَّةِ وَالْقَافِيَّةِ وَالْقِيمَيَّةِ، بَحْثِيَّاتِ الْأَشْتِغَالِ الْقَافِيِّ الَّتِي يَوْسِرُ مِنْ فَتَرَةِهِ، إِنْجَاحِ رَهَانِ إِشَاعَةِ قِيمَةِ الْتَّسَامِحِ الْدِّينِيِّ، وَإِبْرَازِ اِعْتِقَادِ الْأَشْتِغَالِ الْقَافِيِّ الَّتِي يَوْسِرُ مِنْ فَتَرَةِهِ، إِنْجَاحِ رَهَانِ حِسَابِيَّاتِ الْتَّسَامِحِ الْدِّينِيِّ، وَبَذَلِكَ بِاتِّاعِيَّهِ مُسْلِكِ الْأَتَّامِلِ فِيِ عَدْدِ مِنِ الْدِينَامِيَّاتِ الْقَافِيَّةِ الَّتِي بَصَمَتْ عَلَيْهَا هَيَّنَاتٍ إِلَيْهَا خَلَالَ الْعَدَدِ الْأَخْرِيِّ.

كما يَنْقَشِّشُ، فِيِ الْأَنْ نَفْسِهِ، دِينَامِيَّةِ الْاِسْتِبَاقِ وَالْعَمَلِ الْقَاعِدِيِّ فِيِ الْتَّجْرِيْبِ الْإِمَارَاتِيِّ، وَالَّتِي تَكْشِفُ عَنِ وَجْهِ رَعَايَةِ بَعِيْدَةِ لِصَنَاعَةِ قِيمِ الْتَّسَامِحِ وَالْتَّعَابِيَّ وَغَيْرِهَا مِنِ الْقِيمِ الْإِيجَابِيَّةِ، الْوَاقِعَةِ عَلَىِ أَثْرِ رُوحِ الْمِشْرُوْعِ الْوَجْدَوِيِّ الْفَرِيدِ الَّذِي بَصَمَتْ عَلَيْهِ هَذِهِ الْدَّوَلَةِ. هَذِهِ، وَيَقْدِمُ الْبَحْثُ أَمْثَالَةَ مَلْمُوسَةَ لِلْأَلْيَاتِ زَرَعَ بِذُورِ الْتَّسَامِحِ فِيِ مِشَائِلِ مُؤْسِسَاتِ التَّنْتَشِيَّةِ الْإِجْتمَاعِيَّةِ، كَمَا يَسْتَعْرُضُ لَمَعًا فِيِ التَّدِبِيرِ الْقَافِيِّ الْمُؤْسَسِيِّ الْحَكِيمِ، عِبَارَةَ عَنِ تَدَابِيرِ إِجْرَائِيَّةِ تَهْمِ الدَّفْعِ بِيَقِيمَةِ الْتَّسَامِحِ الْدِّينِيِّ إِلَىِ أَقْصَى تَحْقِيقَاتِهِ الْمُمْكَنَةِ، فِيِ ظَلِّ إِكْرَاهَاتِ السَّيَاقِ الْإِقْلِيمِيِّ وَالْعَالَمِيِّ الْأَرَاهِنِ، ثُمَّ يَعْالِجُ وَهَا أَخْرَى مِنْ أَوْجَهِ الْدِينَامِيَّاتِ الْقَافِيَّةِ، هُوَ دِينَامِيَّةُ التَّجَارِبِ: يَأْتِيَّنَانِهَا أَدَوَاتٍ لِتَطْوِيعِ الْمَمَانِعَاتِ الْقَافِيَّةِ الَّتِي ظَلَّتْ تَرْفَضُ الْحَوَارِ الْدِينِيِّ، جَزَّاءًا أَوْ كَلَّا.



ثقافة التسامح والحوار ودورهما في تعزيز رابطة الأخوة الإنسانية.

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ABSTRACT

تعد ثقافة التسامح والحوار من أبرز مظاهر السلوك الحضاري بين مختلف العقائد والأديان. يتجل ذلك من خلال احترامهم في اختيارتهم العقدية ومعاملاتهم الحضارية من غير أن يكون الالتفاف الدين أو العقدي سبباً في القطيعة أو العداوة بين الناس على هذا الأساس. إن ثقافة الحوار والتسامح مع المخالف سواء من المسلمين أو غيرهم من الأسس التي تعزز رابطة الأخوة الإنسانية.

فالحوار بين أتباع الأديان أصليل في ثقافة التسامح لذلك ركز القرآن الكريم عليه في كثير من الآيات القرآنية سواء المكية منها أو المدنية، التي تدل بمنطوقها ومفهومها على أن ثقافة التسامح والحوار من الوسائل الناجحة لإ يصل الحقائق وتعزيز رابطة الأخوة الإنسانية. فالتواصل بين الناس بمختلف أديانهم ونبلهم يتحقق الحوار بل شبك: ويعتمد التسامح بين الناس عموماً باعتباره مبدأ أساسيات يعزز هذه الرابطة. حيث كلما تحقق دعم رابطة الأخوة الإنسانية، كلما تحقق معها السلام والسلام والأمن والاعتراف بالمخالف.

إن ثقافة التسامح والحوار البناء يعلم الإنسان حسن الاستماع للمخالف وطريق هادئ إلى فتح القلوب وتعزيز الأخوة الإنسانية بين كافة البشر. لأن بهما يتم تضييق هوة الخلاف وتقريب وجهات النظر وإيجاد الحل الوسط الذي يرضي الأطراف في زمن كثر فيه التبغض والتناحر والتسلّح. ينبع منه الاعداء السافر على رابطة الأخوة الإنسانية من قبل من لا يفهمون قيمة الحوار والتسامح. إذن تدور ثقافة التسامح والحوار له من الأهمية ما يجعله من أصول دعم رابطة الأخوة الإنسانية في العصر الحاضر.

ولهذا فإن الثقافة تُعبر عن اكتساب الفرد للمكونات المعرفية، والانفعالية والسلوكيّة من خلال تفاعله المستمر مع محیطه الاجتماعي والعالمي؛ والتي تسهم في تشكيل سلوك جيد يجعل الفرد قادرًا على التفاعل بصورة سليمة مع محیطه الإنساني. ويكون قادرًا على نقل هذا السلوك للآخرين من حوله

تقوم على أمرتين أساسين: الأولى من صلب تفكير العلوم الاجتماعية وهو ضروري لها بصورة ما: لكونها نوعاً من التفكير الذي يؤدي إلى الاعتراف بوحدة الإنسان رغم اختلاف ثقافة وأعراف وديانات الشعوب. وثانياً كونها تعد وسيلة للتواصل بين الشعوب ودعامة لرابطة الأخوة الإنسانية. شريطة أن توفر الآليات لخلق جو ملائم لتبادل النقاشات بين الشعوب والآتم.

كما أن التسامح يخدم رابطة الأخوة الإنسانية، منها على سبيل المثال لا الحصر.

تقديرية

الاعتراف

بالآخر والإقرار بالاختلاف.

تقديرية احترام إنسانية الإنسان وضمان كرامته.

تقديرية الاعتدال في الأفكار والتدين والمهارات التعبدية.

تقديرية الالتزام بقيم السلام والمحبة والإحسان والخير تجاه الآخرين.

تقديرية

التعارف

والتواصل بين الثقافات الإنسانية.

كما أن الحوار الحضاري يعد من أبرز الآليات التي تتحقق المصالح المشتركة بين الناس ودعم رابطة الأخوة الإنسانية. فالعقلاء من الناس لا يختلفون حول حتميته وقيمتها الأساسية في تجسير الهوة بين المخالفيين وتقارب المسافات بين المتباعدين. ولا يكون هناك حوار إلا إذا كان هناك شيء نعتقد أو نظن أنه يفرق أو يخالف بين الأطراف ويبعد شقة التلاقي والتقارب بينهما. ومن المؤكد أن الكثير من الأمور تستدعي الحوار بسبب ما قد تشكله من احتلاف وتباين. أو توتر وتنزع في حال غياب الحوار بين الأطراف ونظراً لأنها يظهرها قيمة ثقافة التسامح والحوار في عصرنا الحاضر: فقد ارتأيت المشاركة في هذا المؤتمر العلمي الهام بهذا البحث الذي سأبحث فيها دور ثقافة التسامح والحوار في تعزيز رابطة الأخوة الإنسانية. وفق منهجية علمية رصينة تعالج الآليات والاستراتيجيات التي تدعم رابطة الأخوة الإنسانية التي أعادها للحياة وللخطاب الإنساني عقلاء وحكماء العالم. بعدها اختفت من الساحة الإنسانية رحماً من الزمن.



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