

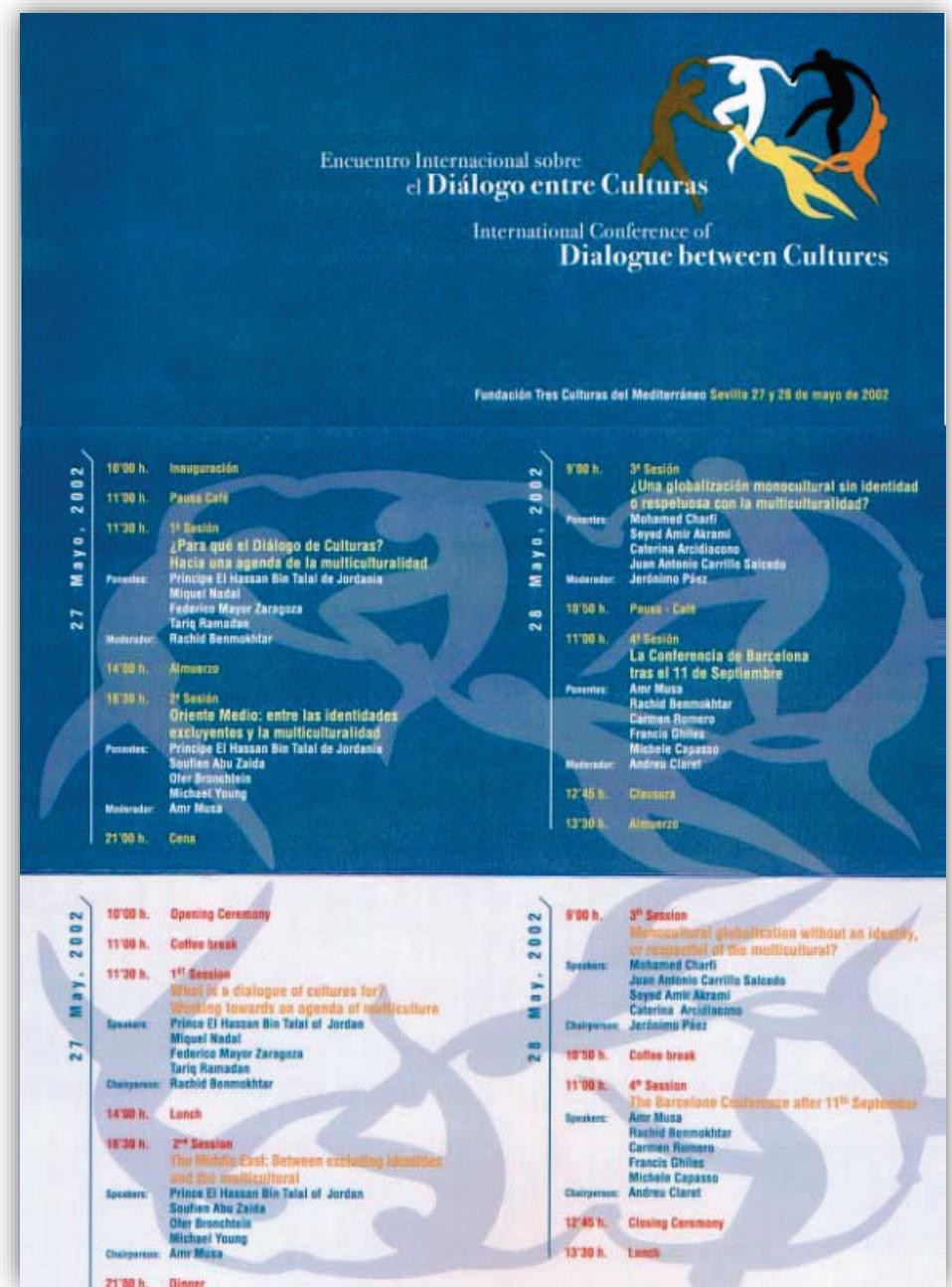
INCONTRO INTERNAZIONALE: "DIALOGO ENTRE CULTURAS"

La Fondazione Laboratorio Mediterraneo – rete euromediterranea per il dialogo tra le società e le culture – ha collaborato con la “Fondazione delle Tre Culture” di Siviglia all’Incontro Internazionale svoltosi nella capitale Andalusa il 27 e 28 maggio 2002.

L’incontro è stato voluto dalla Conferenza euromediterranea di Valencia come segnale concreto al rafforzamento del dialogo nell’area euromediterranea. In questa occasione la Fondazione Laboratorio Mediterraneo ha illustrato le proprie attività e l’importanza dell’apertura della Maison de la Méditerranée (prevista per il 22 giugno 2002) e successivamente del Museo della Pace e del Mediterraneo, quale “Casa comune euromediterranea per il dialogo tra le società e le culture”.

Il presidente **Michele Capasso** con la vicepresidente **Caterina Arcidiacono** ha avuto in questa occasione un affettuoso incontro con SAR **Hassan bin Talal** del Regno Hashemita di Giordania con il quale sono stati ricordati gli eventi più significativi che hanno caratterizzato il ruolo della Giordania nella Fondazione Laboratorio Mediterraneo.

Siviglia, 27-28 maggio 2002



Intervention du prof. arch. Michele Capasso

Président de la Fondation Laboratorio Mediterraneo et Directeur Général de l'Académie de la Méditerranée

Mesdames et messieurs, chers collègues,

C'est avec une profonde émotion que je vois réunis, dans la ville historique de Séville, tant d'illustres amis de notre Fondation, qui nous ont accompagnés tout au long de notre parcours qui aujourd'hui – dans un moment très difficile pour le Moyen Orient - voit se réaliser une étape importante : donner à l'espace euro-méditerranéen dignité, représentativité et légitimité et restituer à la culture, à la science, à la recherche, au dialogue interculturel et inter-religieux le rôle indispensable de "force" en mesure d'avoir une incidence sur les processus de l'histoire, de la même manière que l'économie et la politique.

En regardant la mer Méditerranée, je me suis rappelé que cette mer n'a jamais été une mer ordinaire qui sépare l'Europe du Proche-Orient et de l'Afrique ou, pour reprendre Braudel, une simple fissure de la croute terrestre qui s'étend de Gibraltar à Suez et à la Mer Rouge.

Sur cette mer se tournent des terres très différentes les unes des autres, ville et désert, nomades et sédentaires, modes de vie lointains les uns des autres, pétris d'une certaine manière de dualismes et des hostilités ataviques: sur la Méditerranée se sont développées des civilisations modernes et des civilisations traditionnelles, des villes très modernes et des métropoles ancrées dans un passé immobile qui sont restées telles s'opposant dans la haine et l'inimitié ; mais la Méditerranée est surtout une mer qui a formé des civilisations, les a divisées et unies. Des premières civilisations, nées dans la Méditerranée Orientale, jusqu'aux cultures cosmopolites nées autour de l'Egypte, de la Mésopotamie, de l'Asie mineure; jusqu'à Rome qui eut la force de tronquer la tentative « orientale » de s'emparer de la Méditerranée et qui s'étendit au-delà.

C'est en Méditerranée que sont nées les grandes cultures qui ont donné son identité à l'Europe et aux Pays du Sud qui s'y baignent. Nous ne devons pas oublier ceci: c'est sur les côtes de la Méditerranée qu'est née l'idée du principe de l'unité des contraires qui faisait dire à Héraclite « c'est de ce qui est en lutte que naît la plus belle harmonie : tout se réalise à travers la discorde. » Mais surtout l'idée d'un Dieu qui unit la sensibilité chrétienne, juive, arabe. Un Dieu qui se détache des autres et fait régner l'ordre et la justice dans le monde : le Dieu des textes sacrés comme le Coran, l'Ancien et le Nouveau Testament.

Et c'est enfin sur la Méditerranée qu'est réellement née la philosophie et que sont nées les premières « polis » autour de la fascination et du sens de réalisme de la pensée de Pythagore. Paix et guerre, dialogue et lutte ont fait l'histoire de cette mer, où se sont rencontrées non seulement « forces », groupes opposés, mais aussi civilisation, cultures et idées.

La lutte dans la Méditerranée a été, et est toujours une lutte entre philosophies, entre visions du monde avant même, peut-être, d'être une lutte entre intérêts divers.

Le caractère absolu qu'ont eu tant de fois ces luttes, ne peut germer du seul contraste d'intérêt, quel que central qu'il soit, mais porte en lui quelque chose de plus radical et de plus profond: l'absence de

reconnaissance réciproque, la lutte pour l'identité qui a pu conduire à la volonté de destruction réciproque. Seul l'engagement de la culture et de la société civile peut dépasser tout cela.

Combien de fois cela a-t-il été compris par les classes politiques dirigeantes, surtout européenne ? Peu de fois; nombre de mots sont prononcés à dessein, mais peu d'actes suivent ces mots. L'interprétation générale des différents heurts et guerres qui se sont succédés repose constamment sur des raisons géopolitiques et sur des tentatives successives de pures recompositions d'équilibres économico-politiques. Tout cela est important mais ne suffit pas et a même conduit au final à une impasse.

Voilà pour quelles raisons – surtout aujourd'hui et après l'11 septembre 2001 - le dialogue entre les cultures devient décisif. Décisif comme condition d'une paix véritable et donc d'un développement possible; d'une croissance des sociétés civiles dans un processus de reconnaissance réciproque.

Les conditions de ce dialogue existent aussi parce que les cultures de la Méditerranée, surtout celles qui ont de profondes racines religieuses, peuvent parvenir à une entente. La pensée grecque, juive, chrétienne et musulmane sont occidentales depuis les origines et peuvent trouver la voie pour la redécouverte d'idéaux communs. Mais, même sans avoir une ambition aussi prononcée, les différentes cultures qui donnent sur la Méditerranée peuvent retrouver - doivent retrouver! – le terrain d'une confrontation qui permette de faire découvrir à chacun, les raisons de l'autre.

Il ne doit pas s'agir d'un dialogue général et idéologique, mais d'un dialogue construit sur la base d'expériences culturelles effectives, dans les savoirs qui se sont développés, dans le travail concret sur les traces d'un passé encore vivant, dans la science de la mer, de l'environnement de l'archéologie commune, de l'alimentation, dans les savoirs productifs de techniques et de transformation.

Pour mettre en place ce projet ambitieux il est important de constituer « une maison commune » pour le peuple de la méditerranée : il faut ordonner et valoriser toutes les pièces de la mosaïque colorée de la Méditerranée.

De là dérive, l'extraordinaire importance de notre Fondation avec ses Sections autonomes comme l'Académie de la Méditerranée et Maison de la Méditerranée: lieu destiné par sa vocation même à devenir le terrain commun de la confrontation entre le Sociétés Civiles euro-méditerranéennes.

La Conférence euro-méditerranéenne de Barcelone du mois de novembre 1995 a réalisé le partenariat euro-méditerranéen en suscitant d'autres moments de dialogues, mais elle est resté presque silencieuse quant à l'aspect culturel bien qu'en ayant ressenti sa nécessité en introduisant le désormais célèbre « troisième pilier », dédié justement à l'implication de la société civile dans ce processus important.

La Conference euro-méditerranéenne de Valence a trouvé une solution pour relancer le volet culturel avec la constitution d'une Fondation-reseau Euro-méditerranéenne.

Le I Forum Civil Euromed, organisé par l'Institut Català de la Mediterrània (en collaboration – entre les autres - avec la Fondation Laboratorio Mediterraneo) a fourni une impulsion importante pour l'identification des besoins de la société civile euro-méditerranéenne dans la perspective concrète de mettre en place des actions spécifiques de partenariat dans les différentes disciplines.

Le 10 octobre 1998, la Fondation Laboratorio Mediterraneo même, a constitué l'Académie de la

Méditerranée et Maison de la Méditerranée, tâche qui lui avait été confiée en Décembre 1997 par le II Forum Civil Euromed – organisé par cette dernière auquel participèrent 2248 personnes représentant 36 pays, dans l'optique d'ouvrir de manière résolument nouvelle le dialogue entre les cultures et dans les sens que nous avons déjà évoqués, entre les traditions, les savoirs les techniques, les modes de vie, l'histoire concrète de la société.

L'Académie de la Méditerranée et Maison de la Méditerranée, pendant la dernière Conference euroméditerranéenne de Valence, en considération de la grave situation entre Israël et Palestine, a reproposé une radiographie précise de l'état du partenariat euro-méditerranéen, en se référant en particulier à la rive Sud.

Les thèmes, qu'il faut aborder à partir de Valence sont les suivants :

1. La constitution dans l'aire euro-méditerranéenne d'une aire de libre échange d'ici 2010, avec les perspectives de développement que ce nouveau défi posé par le modèle de partenariat propose : dans ce cas, il faut rappeler que les « marchandises ne marchent pas toutes seules », elles sont elles-mêmes porteuses de dialogue et d'échanges de cultures et de savoirs.
 2. Le grand potentiel qui nous est offert par la « Charte pour la paix et la stabilité », afin de délimiter avec exactitude le rôle de la « Soft Security » : c'est-à-dire cette « Sécurité coopérative » qui confie la cogestion des tensions et des conflits en cours dans la région méditerranéenne non seulement à des instruments politiques et militaires (voir la tragédie de cette solution en Israël), mais avant tout, au dialogue interculturel qui devrait transformer les différences, élément de conflit en ressource.
 3. Le nouveau rôle de la problématique « Démocratie et droits de l'homme » soulignée par la conférence de Stockholm avril 1999. Il faut revendiquer l'universalité des droits de l'homme dans un monde global et promouvoir une politique des droits au-delà de l'Etat-Nation, pour qu'elle devienne « la politique principale » des nouveaux grands espaces sans frontières, sans conflits, comme devrait l'être l'espace euro-méditerranéen.
 4. La nécessité que le dialogue entre les peuples advienne à travers un nouvel équilibre qui ne peut pas être seulement politique, mais qui autour de la politique puisse faire croître, tout en l'alimentant, une nouvelle culture, capable d'assumer le rôle de « Force » en mesure d'avoir une importance dans les processus de l'histoire, aujourd'hui dominés uniquement par l'économie et par la politique.
 5. La nécessité que on trouve un équilibre économique dans la méditerranée ou il y a une différence énorme de PIL: \$ 1500 par an au Sud, \$ 21.000 par an au Nord.
 6. La nécessité de donner une information détaillée sur le Processus de Barcelone.
- L'extraordinaire quantité d'adhésions qui sont parvenues à l'Académie de la Méditerranée et Maison de la Méditerranée (AdM et Mdm), son articulation ancrée dans les différents pays à travers les plus de 80 sièges détachés et les reconnaissances officielles reçues, les délibérations votées et adoptées par des États, Régions, Villes, Universités et organismes de 33 Pays représentant officiellement plus de 150 millions de citoyens – montrent qu'elle a touché une sensibilité existante et

désireuse d'être rendue opérationnelle.

Opérationnelle même sur le terrain où le projet culturel devient précurseur d'économie et de développement: L'AdM et MdM – avec les organismes qui lui sont rattachés: Euromedcity, association de villes guidée par la Ville de Séville; Isolamed, association d'îles et Almamed, association d'universités – s'est appliquée à devenir un instrument économique pour les pays de la rive Sud à travers la définition de projets « méditerranéens » en mesure d'accéder à des Fonds européens prévus dans l'Agenda 2001 dans le cadre des politiques d'internationalisation culturelle et économique.

L'Académie de la Méditerranée et Maison de la Méditerranée va ouvrir son siège centrale à Naples le prochain 22 juin 2002 : cette institution, soutenue

adéquatement, constitue une ressource pour l'Europe (voir : www.medlab.org).

Tout ce travail, rendu possible grâce à l'engagement de nous tous, vu en grand, est d'une importance décisive pour l'Europe qui s'élargit au-delà de ses frontières traditionnelles. Elle a, et veut avoir une politique méditerranéenne qui est une politique qui regarde elle-même et au-delà d'elle-même. La confrontation entre les cultures rendra plus facile cette politique, elle fera croître la force des interlocuteurs possibles. L'Europe comme sujet politique dans un monde qui devient global doit absolument regarder la Méditerranée comme étant la mer d'un grand développement, de paix, de civilisation.

L'AdM et MdM peut, avec une dot unique

constituée par la « summa » des dots de toutes les institutions prestigieuses et antiques qui la composent, être le pivot de cette possibilité qui voit la culture au cœur de ce processus.

Hegel disait que la liberté se développe et croît sur la mer. Sa prophétie peut devenir vérité historique justement quand la globalisation en cours demande à chacun de se souvenir de ses propres racines, et de les affirmer dans la reconnaissance réciproque. L'11.9.2001 a une influence décisive: la dimension culturelle est fondamentale pour la promotion du dialogue et du développement.

Je profite de cette occasion pour rendre hommage à mon cher ami SAR le Prince Hassan bin Talal de Jordanie



CULTURE & HERITAGE

HRH Prince El Hassan Message to the Roundtable - Religion, Culture, Nation and Constitution: Multiple Identities in Modern Societies

Religion, culture, nation and constitution: multiple identities in modern societies.

I regret that I could not be here in person today to talk with you; but I welcome this opportunity to share some of my thoughts with this distinguished gathering at a time when we all wish to construct a safe House of World Cultures. May I say that I greatly admire the projects and activities undertaken by the House in Berlin and I hope that this forum may prove a model for imitation elsewhere in the world.

There is much one could say today about definitions of 'religion', 'culture', 'nation' and 'constitution', not to mention 'identity', 'modern' and 'society'. However, my task, as I see it, is not to limit definitions but to speak about the broader meaning of the title given to this meeting.

Globalisation is a fact: it is a fact we must face squarely. Yet facing facts should not, as we know, mean that we may become resigned to the idea of one blandly homogenous world dominated by one cultural outlook. A major challenge in the last few years has been to bring together the centrist voices in every culture and society - not only against the extremism which we see threatening all civilisation, but also for a viable future in - as I often say - 'one world of ten thousand cultures'.

Some have striven for many years to meet this challenge, seeing that Samuel Huntington's proposed 'clash of civilisations', if it becomes a reality, threatens the survival of us all. But while success and modernity continue to be measured in secular material terms, the majority of the global population continues to be left out in the cold. At the last meeting of the Club of Rome, over which I have the honour to preside, it was agreed to produce a publication entitled *The Limits to Poverty*. Poverty now is not only about hunger and low income but also about lack of information, lack of training and expertise, and lack of opportunity and say in one's own future.

Addressing poverty effectively means information-gathering and concrete proposals to address the needs and wants of the people on the ground.

Aid is therefore not the complete answer to the problems we face today. Aid given only in the interests of political expediency does not provide help where it is most needed. Aid given without requirements for transparency and accountability in its implementation all too often has very little of the desired effect. We hear a lot about the democratic deficit. What about the credibility deficit?

Globalisation carries with it the suggestion that one culture is coming inevitably to dominate all others: and the culture in question is seen to be a Western secular materialism alien to many peoples. Humanitarian objectives can only succeed by engaging with the values of people, who are not unchanging abstracts, and who rely on a sense of cultural and traditional security, including religious culture, for their identity - their 'soft security'. Economics are necessary; but economics are subject to political whim, and politics are driven by expediency. For some time I have spoken in terms of moving away from econopolitics or petropolitics to seek anthropopolitics: politics as it relates to the welfare of the individual human being. The Israeli

advisor to governments, Yehezkel Dror, writes similarly of a necessary move from 'statecraft' to 'humankindcraft', from 'raison d'état' to 'raison d'humanité'.

In the Middle East at the moment there are terrible grievances and urgent needs. Israel's need for security has to be recognised at the same time as Palestine's need for justice; and security and justice must be reconciled with an eye to the situation on the ground as it will be in ten and twenty years' time. There is a very urgent need now to work for that future, to visualise a successful and prosperous Middle East and work towards it. After all, there is vast potential in Western Asia for peace, productivity, stability, trade and investment - to the good of all world communities.

A necessary condition for regional cooperation in Western Asia is surely the resolution of the Israel/Palestine situation, which, like a black hole, is presently sucking all other considerations into its horizon and prevents forward movement. But compliance with international norms means that all nations and actors comply at all times with those norms, not just when and as they feel it is useful to their own political agenda. If any worldwide code of conduct is to be implemented and if poverty is to be abolished, an international culture of compliance is a prerequisite.

At the same time, it has to be recognised that the Israeli/Palestinian conflict is one element in the wider region of the 'arc of crisis', stretching from the north-west of the African continent across Western Asia and into Central Asia, where 40% and 70% respectively of the world's reserves of oil and natural gas occur. It cannot be emphasised too strongly that we need to promote greater understanding of the shared values between peoples in order to create a culture of peace instead of mere survival in the 'arc of crisis'. I spoke to the Bundestag a few weeks ago and I said then that intercultural dialogue, interfaith dialogue, international dialogue are incomplete without intracultural, intrafaith and intranational dialogue. This means a return to the idea of the common good in policymaking: ethical leadership working alongside ethical media and educational programmes to enhance commonalities and respect differences.

On the subject of the media influence today, let me say that building confidence between adherents of faiths and cultures requires some trust based on personal experience. Education and media provide information but no personal contact. The Gallup poll in the Arab countries indicated that all is not well with the US image in the Arab world; and what about the Arab image in America, or the US image in Europe? Creative exchange between people as exemplified by the House of Culture example is one way to promote better images: but it has to be more widespread. The media are voracious and they require scriptwriters.

It was distressing to read in the New York Times a few days ago of the destruction of archives and machinery at the offices of a Ramallah broadcasting station located in the al-Quds university Institute of Modern Media. The al-Quds Educational Television, as it was called, broadcast information for public education, better understanding of health issues and environmental awareness.

In 1997 it embarked on a joint project with Israeli educational television to produce a Palestinian-Israeli version of 'Sesame Street'. The building and equipment of this organisation have now been destroyed by Israeli soldiers by throwing them out

of the four-storey building.

Any global proposal, to be globally legitimate, must be related to the religious, cultural and legal traditions of our many diverse peoples. Such globalisation would then not be perceived as a western or American imposition on the rest of humankind but as 'universalisation' - a way to acknowledge the sharing of values while remaining faithful to a community's roots. By the same token, each tradition will discover that the challenges which human beings have faced for centuries, and continue to face today, have been tackled in more or less similar ways.

The realisation of our similarities is important: in doing so, civil societies might be inclined to accept the other as a brother sharing the same human destiny and not as a potential enemy or barbarian. Hence I would stress the importance to our common future of the House of World Cultures dialogues and similar endeavours.

I suggest that when we talk about global values, we are talking about redefining many concepts in more humanitarian terms, including the concepts of poverty and wealth. To provide that redefinition there is a clear and central role for increased and sustained dialogue between and within cultures. My hope for the countries of the developing world is that all countries of the world may finally realise the importance of engagement so that they may become involved in interactive and contributive conversations which relate to the building of their own futures.

In this context it is a pleasure for me to be able to announce the recent institution of a long-held dream of mine - a Parliament of Cultures in Istanbul, with a secretariat in Bilkent University. The Parliament is to provide a forum for international dialogue at a cultural level rather than only in an economic or political context. It is intended to help build the bridges of understanding in terms of cultural values which are so sadly lacking in today's international relations. It will provide a space in which disagreements and agreements alike can be aired concerning the attitudes and desires of populations and groups around the globe.

It is now my hope to establish a European Parliament with an Asian contingent to balance the Asian Parliament in Istanbul with its European contingent. Surely Berlin is an ideal location for such an institution.

I would ask too why in today's world we cannot form a non-denominational International Peace Corps with the task of peacebuilding rather than merely peace-keeping? Why can the defences of peace not be built in peacetime? Islam is a religion which emphasises the importance of looking ahead. Indeed, the idea of a Muslim Peace Corps has been mooted before. The emphasis has to be upon workable actions, not just words.

Here and now, perhaps, values of justice and restraint are what we most need to promote in our efforts to stave off disaster. Yet, to avoid future conflicts, governments and individuals should be preparing at the same time with great creativity and determination for medium term cooperative building programmes, increased communications and raising of credibility between cultures, and a tight focus on human concerns and lacks, towards the final goal of long-term peace and prosperity.

The recent remarks by UN Secretary General Kofi Annan and others, at the ongoing UN Summit For Children, concerning the dramatic lack of attention to the cause of children, resonate particularly strongly with the present authors, who spent much

time for several years recommending appropriate government measures on precisely the topics of children, the vulnerable and the dispossessed.

The report, entitled *Winning the Human Race?*, was welcomed by the UN itself in the 1980s, and produced by the Independent Commission on International Humanitarian Issues.

It was formally presented to the World Body at the 42nd Session of the General Assembly in December 1987, and was unanimously accepted, a resolution being passed calling for the establishment of a New International Humanitarian Order.

The report was published the following year. It includes sections on 'The Protection of Children', 'The Urban Young', 'Street Children', 'Refugees and Displaced Persons' and 'The Disappeared'.

Members of the 27-strong Commission included Susanna Agnelli, Talal bin Abdul Aziz al Saud, Robert McNamara, David Owen, Sadako Ogata, Léopold Sédar Senghor, Desmond Tutu, Simone Veil and

Gough Whitlam; and it was chaired by ourselves while we held the positions, respectively, of Crown Prince of Jordan and UN High Commissioner for Refugees.

Despite the international background of the Commission, its cooperation with the UN and its Agencies, and, indeed, the high individual status of its members, the recommendations simply were not taken up. Children continued to suffer.

In 1998, the Convention on the Rights of the Child was adopted by 191 state parties, rendering the rights of children legally binding, but their rights are still not upheld.

Yet one cannot blame this on the world's ignorance when the specific research and recommendations dating back to the eighties are still not put into practice.

Children need more than paperwork. Our research indicated that innovative means are required to safeguard their future. Reporting, monitoring and

enforcement procedures require international participation. States must be obliged to comply with the instruments of the Convention. Otherwise, as we have always warned in our recommendations, timidity and ineffectiveness will continue to prompt justified criticisms.

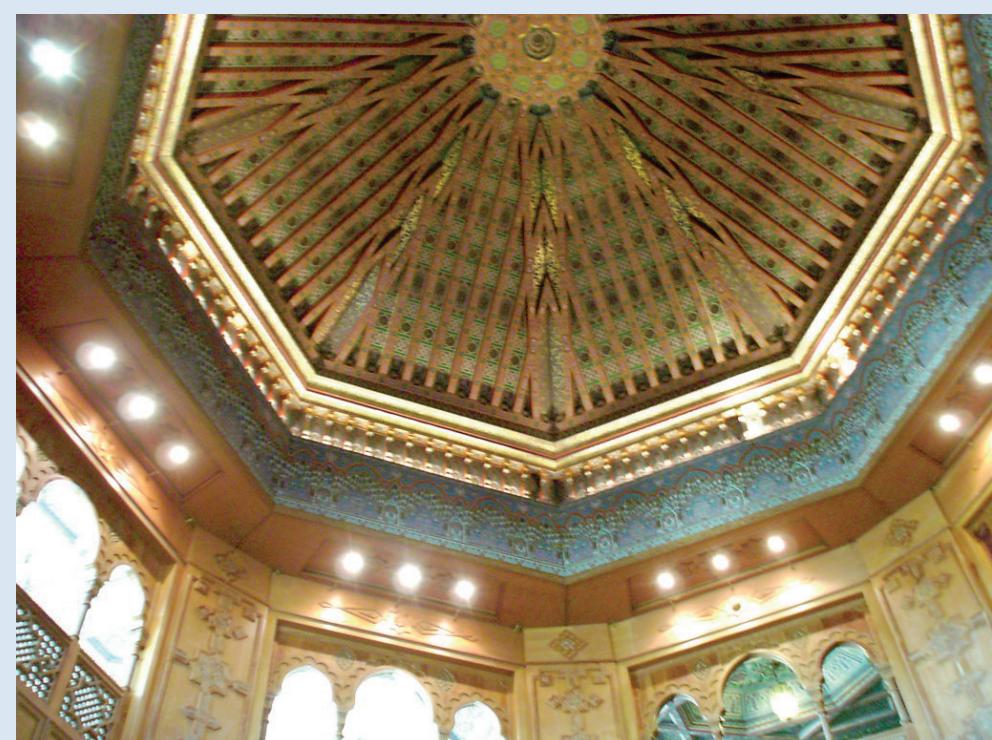
Our report opened by citing H. G. Wells: 'If the universe is non-ethical by our present standards, we must reconsider those standards and reconstruct our ethics.' The eminent theologian Hans Küng recently suggested that it is time for the Universal Declaration of Human Responsibilities.

As has been repeatedly emphasised, until we act for an international culture of compliance with human rights legislation – without reinventing the wheel each time – all our good intentions towards children and other vulnerable groups will remain no more than just unconnected slogans.

Tanks my friend Michele Capasso.



L'intervento del Principe Hassan bin Talal



Multiculturalism and Trust.

Local and global Interaction in the creation of our Mediterranean Future.

Caterina Arcidiacono

V. President of the Fondazione Laboratorio Mediterraneo - Prof. of Social and Community Psychology, Naples University "Federico II".

The theme of personal identity and sense of community has a multicultural perspective. Hence the need to build both a concrete and a conceptual universe, so that the individual may be true to the roots of his own identity and may become capable of respecting differences in others. It is also crucial to establish links with ethic values at both local and global levels. Confidence in one's community and in the potential of the human being is the patrimony we should be most intent on safeguarding today.

I am very happy to have been invited to participate in this stimulating session of the seminar. As Vice President of the Fondazione Laboratorio Mediterraneo, and also as a social and community psychologist, I am convinced of the importance of reflecting together on the resources available to us, and others which we should identify, in order to set up a fruitful dialogue between the various shores of the Mediterranean.

History, culture, ethics and sense of community give an insight into the ties between subjects and the community they belong to. Similarity, interdependence, mutual trust in the satisfaction of needs, and sense of social responsibility are all elements of social cohesion and promotion. Nevertheless, in relations between wealthy, highly industrialised nations and countries with agricultural or pastoral economies, or indeed with reference to degraded areas inhabited by deprived social groupings, the sense of community represents an element of isolation and cultural stagnation.

Following Sarason (1974), sense of community is what makes possible mutual relationships in a grouping of human subjects who share the same territory and living spaces, so as to overcome reciprocal indifference, with or without reference to social rules and sanctions.

In the Euromediterranean area there is a dual problem. At the local level, how to foster communities involving ethnic groupings, nations and cultures in which the elements of difference do not give rise to mutual diffidence and conflict. In this respect, as we shall see, social psychology (Haslam 2002) has various leads to give us. Secondly, how to favour the interaction of communities which are well rooted at the local level with the wider processes of globalization. Again we shall see that this is fertile terrain for many of the fundamentalisms currently threatening the world . This is what Manuel Castells, in his groundbreaking book "The Network Society", calls the challenge of glocalisation.

1.New technologies and sense of community

If we agree with Rappaport that the sense of community, identity and belonging derives from shared histories, symbols and values, and not merely from territorial divisions, the question is: what is the role, potential and sense of the new communication technologies?

The aim, in my opinion, must be to take part in globalization without succumbing to the homogenization of technology. As Jacques Cauvin stated, human settlement began in the Neolithic age

in order to meet humans' needs for culture and relationships. It was stone – in the form of dolmens, menhirs, caves, and later columns and palaces – which stood as both sign and symbol of humanity, the indicator of cultural and creative progress, interpersonal relationships and human interaction with the environment. The interactive function of stone in the distant past finds an echo in the perspectives that communication and know how take on in the era of the new technologies.

Taking our cue from Calvino in *Le città invisibili* (1972), we can affirm that "the future that becomes reality is the freshest branch of memory". In order to be alive, a branch has to be part of the same tree year in year out; yet it will always be new compared to what it was before, different and yet the same in the continuity of the tree. While in the past stone, and then paper, had constantly renewed functions of relating and communicating, today technologies have largely taken over these functions, becoming instruments of connection, communication and symbolization. By engraving and sculpting stone, humanity created the first interactive gate which, among other things, made it possible to communicate human relationships from one generation to another.

The stockpiling of munitions on the Parthenon by the Turks or the grazing of sheep in the Colosseum stand as lessons passed down from centuries which had lost their historical memory. If we are to be able to live in the future, stone is still the lynchpin of our memory, but it no longer represents the totality. Multimediality and community in an undefined space are the new scenario, bringing new problems and different strategies.

The reconciliation of memory and the future obliges individuals, cities and local communities to update the traditional components of the quality of life. Those who are able to come up with new ideas for living comfortably in their own mental dimension and in shared social spaces will emerge as the strongest and most successful individuals: the key is to discover how to put the new technologies to good use.

Today's megalopolises are the containers for dynamic communities, in which people's aspirations for a good life are invested. Here the local sense of belonging, whether neglected or exaggerated, comes up against the processes of globalization and social transformation.

If, thanks to the new communications systems, our cities constitute the most important stock of ancient values, and represent a catalyst for change, what are the forms and effects of the new mésalliances? What are the tasks, resources and prospects for the new communication technologies? Which instruments are available to give back a sense of community and solidarity to our universe of rootless, immaterial citizens?

Our various affiliations, seen as resources and roots, reconcile territorial identity with our memory of differences. They allow us not to lose ourselves in the byways of a society whose territorial boundaries have disappeared.

If for Kavafis Ithaca was the place which granted Ulysses the dimension of the voyage, the places of everyday life are the basic connective dimension which makes possible virtual explorations and globalization of the production processes without anomalies.

In this scenario, the question is: how can the new technologies become an instrument of connection, an active and interactive gate, a service of active mediation? In what way can they favour rapid links

for common projects, exchanges of know how and reciprocal implementation of techniques and knowledge? Or indeed for other initiatives?

2.Roots,memories and sense of belonging

A superficial observer might think that local cultures, religions and traditions which are rooted in territory lose their relevance in the face of the intensifying globalization of cultures and markets. Yet the rhythm and intensity of the relations and communications to which we are constantly subjected requires a strong grounding in which identification processes can still be established.

At stake is the possibility of maintaining one's roots and sense of belonging without going back to the fundamental origins. Perverse processes of identification derive from a strong sense of tradition combined with a lack of confidence in the self, the world and in one's own potential. A static adhesion to the past and to memory while refusing to look ahead are the hallmarks of someone who is too firmly rooted in tradition. Disaggregation, social uncertainty and malaise find in the appeal to the past a protective shell against social disturbances. Such a person will champion the homeland and local interests, and this will become a basic component in identification processes, acting as a collective point of reference.

This is the seedbed in which all the various forms of religious and ethnic fundamentalism proliferate. We can recognise the defence of particularism as a defence against the malaise of change that is impervious to the policy of recognising differences. Our hypothesis is that in order to reduce the effects of disorientation and loss of identity, the defence of values and the memory of local community traditions must accompany the processes of global interaction.

People must be encouraged to consider identity through a non-homogenizing dialogue and the recognition of differences (regarding spaces, rites, customs). It is not enough to be tolerant while remaining fundamentally indifferent, and there must be a reciprocal contamination of boundaries and bonds. In this sense we propose linking the localistic community with the globalized dimension; the local dimension will become a powerful tool for living in a cosmopolitan community. The homeland (Heimat) will itself sustain the exchanges and globalization rather than serving as a defence of petty identities and consequent xenophobia. The challenge is to succeed in getting differences to interact but avoiding the personal liberty of one subject violating that of their neighbour.

The war in the Balkans has been described as a "war between memories", but this does not mean that we must dismiss the ties generated by the history of peoples. The Turkish writer Gürsel has described how, having been invited to Serbia a few years ago to participate in a commemoration of the "glorious" defeat of the Serbs in the battle of Kosovo Polje in 1389, he failed to see how the event could possibly provide political and ideological support for waging a new war.

Pedrag Matvejević, a cosmopolitan intellectual with all too many roots – Croatian, Russian, Slovenian and Bosnian – has given this interpretation of the relationship between belonging, identity and fundamentalism:

"The alternative between traditional "rootedness" and a modern (or post-modern, if you will) sense of severance from one's origins – in Heidegger's terms, Heimatlosigkeit as "world destiny" – haunts a large

part of culture worldwide and manifests itself in various forms in the quest for new identities. On the contrary, the concept of planetary culture carries with it the risk of uniformity and often makes identification an arduous task, above all for emerging nations. When set against the legitimate resistance towards the cultural domination and assimilation of the stronger over the weaker, or the more over the less developed, the ethos of our world has come up with the right to difference. Reflecting on the possibility of genuine collaboration between cultures and an alternative to cultural syntheses, Claude Lévi Strauss remarked that "a world civilization could be none other than a worldwide coalition of cultures, each conserving its own peculiarity".

I have quoted this passage of Matvejević at length because it shows how we have to contemplate multiple social identities which interact together, overcoming the limits of tolerance and the damage of reciprocal imposition. If memories and roots are extirpated, life itself will be suppressed. A virtual society, lacking roots and boundaries, is an infinite space in which the absence of a limit or difference causes the absence of social identities, producing a planet of uprooted individuals. This is the new threat, whose consequences are no less serious than those linked to constructing an absolute identity through adopting identities by exclusion. The depersonalizing effect of virtual relationships may find an antidote in what is known as "globalization from below". This promotes interaction and social activity on a planetary scale in which communications technology is used to further the globalization of rights: it is a genuine interconnection which provides new solutions for the basic needs of identity, belonging and change (Brecher,Costello 1995).

It is common knowledge that uprootedness and depersonalization are the prime constituents of the negative and dangerous aspect of totalitarian institutions – prisons, asylums, authoritarian regimes – against which libertarians have to fight. Thus the globalization of cultures cannot be accompanied by a culture of uprootedness, nor can "globalization from below" be substituted by local connective systems. In complex societies, individual identities take on multiple dimensions, rooting themselves in partialities which are differentiated and mutually dissimilar: memory for food, traditions of taste, rules of clothing. Customs and habits emerge as privileged during our existence and accompany our socialization, as does the pleasure of discovering new tastes or sharing with significant others what we have identified as pleasurable. This is not an intimistic dimension, but rather the recognition that our identities comprise many little segments of greater or lesser significance.

Thus the global melting pot does not tend to homologize: inside it mediation and intercommunication proceed undisturbed. An individual will not learn self-control in a condition of uprootedness. On the contrary, individual identity is grounded in the multiple coexistence of various belongings and identifications. In this sense the absence of identity is not a cure for problems deriving from its excess (fundamentalism and particularism).

Similarly, the retrograde dimension of laudator temporis actis [everything was better in the good old days], together with failure to look to the future with confidence in one's self, the world and one's own capabilities, go to make up the social framework in which perverse processes of

identification can originate. Prof Rejai (2001) from Iran, an expert in globalization processes who for four years has been at the University of Carleton, Canada, emphasises the necessity of both the globalization of local cultures and the localization of global processes. This is reassuring for those who see in global processes the risk of cultural domination. "The globalization of the world – he states - creates shared images at the trans-national level, but with meanings which differ in the various local contexts, creating new interrelations and exchanges".

3. An intriguing issue: Women and multiculturalism

"The promotion of women and respect for differences are two topics which are intrinsically bound up together, if we assume that feminism can contribute to a process of globalization able to maintain diversity and promote mobility and inclusiveness. The presence of both women and men in decisional processes in society's institutions, and the social modalities that inform families, relationships and childcare, are key areas for evaluating the contribution of women to the life of a community and the role they play. The differences of sex and gender are rooted in the individual's cultural, religious, economic and social background. The women's empowerment proposed at the Peking conference thus acquires specific goals which differ from one cultural and social reality to another. Looking at the theme of this congress, one question that immediately comes to mind is: what are the objectives for the liberation and promotion of women in an era of cultural globalization? How are we to affirm the individual rights of women? The hypothesis presented here is that the individual cannot exist if she has no roots and relationships. Hence the need to build both a concrete and conceptual universe, so that individuals may be true to the roots of their own identity and become capable of respecting differences in others."

If in a global society the safeguarding of cultural diversity is one of the most important challenges, when it comes to differences, integration in the sense of "hybridization" and promotion of rights of citizenship are the new emergencies for successful cohabitation. The role of women in the promotion of their rights, as of their states, is crucial.

For women who have always had their place in the management of the private sphere, a question that needs to be answered is whether multiculturalism means safeguarding traditions with respect to the individual's liberty. This thesis, sustained by Susan Moller Okin in Is multiculturalism bad for women? (1997) has caused great debate in recent years. This is not the place to consider all the aspects of the question. However, perhaps one can affirm that the value of differences must respect the ethical principle of a social justice and recognition in which the criticism of the patriarchy and gender domination cannot be shirked. They must become concrete strategies against the perpetuation of violence. Thus equal opportunities is the necessary condition for women's empowerment.

In the illuminating expression of Marina Calloni, a feminist and sociologist at the London School of Economics (2000, p.58), we must hold fast to a new idea of citizenship which

- a) has an ethical basis including a critique of violence (taken to mean the will to impose control over the body and hence affirmation of a subject which is integral and non-humiliated).
- b) affirms a conception of equality which is

"complex" and distributive, and not merely in formal terms.

- c) conceives of politics as a public domain, not limitable to "ties of blood".

Going back to women's empowerment, we see that feminist research is working within the wider framework of the debate on "differences". What I am proposing is to empower the presence of women in the various sectors of society, favouring their promotion in the decision-making instances of all institutions; to combine the traditions of culture and religion in the respect of the rights of women as citizens; this will probably mean revising, on the time-scale imposed by history, the roles and functions which religion and the law attribute to women in the private sphere, concerning ties, sentiments and children; to institutionalise women's studies in universities and promote work opportunities by setting up firms run by women.

4. Sense of ties (solidarity) and the pursuit of communitas

The Neapolitan philosopher Esposito (1998), who has devoted much study to the concept of community, believes that social ties do not need common roots and identities: the Latin word munus means the debt that is shared by the "community", a voluntary reciprocal debt which underwrites relationships and increases reciprocal wellbeing. The originality and indeed fascination of this perspective, for us who view difference as a precious asset, lies in thinking of community as a value and a limit to be accepted, but not an end in itself. Thus his belief, which does indeed evoke the necessity of community processes, does not advocate a return to the values of one's origins, nor view communitas as a venue for collective processes of identification. It is not a proposal of the myth of "all things in common", but a safeguarding of the scope for difference in the construction of the common good. His stance turns on its head the myth of common values as the grounding for a community and gives value and meaning to the encounter of differences. He advocates the construction of non obligatory ties which entail bonds and reciprocity. Being in relation to is thus the additional value in the social system which determines its viability and wellbeing. What emerges is a critique of the possibility in absolute terms of disengaging from the social debt, and at the same time a society of bonds, where a tie is a guarantee of wellbeing and not a risk of invasiveness and transgression.

My background as analyst and psychologist interested in the interactive processes between the individual and the social led me to focus on the need to go beyond the contrast between identity of being and identity of doing. If common memories define belongings and common matrixes of belonging define identity[5], it should also be possible to accommodate desires and hopes, the ingredients for the confidence that can open up the future. Thus it is necessary to learn to combine memory and belonging with the ability to make plans and hope. Our aim must be to build a universe, both real and conceptual, in order to affirm rooted identities, projected into the future and able to interact through reciprocal relationships and communal participation.

I wish to finish by recalling that today the patrimony of a community is to be found not only in its distinctive past but also in its ability to look to the future with hope. This approach presupposes respect

for cultural and linguistic diversity, and favours a genuine dialogue between cultures. Far from being a utopia, this is, in the words of Boutros Ghali, "un enjeu politique, économique, social et culturel pour tous... Scientific and technical progress, economic and financial globalization, the instant circulation of information have revealed the commonality of humankind. Does this mean a common destiny? Perhaps so, but it is undoubtedly still some way off. One only has to think of the exacerbation of the instances of inequality and poverty in the world! The numerical segregation coming between those who possess information and those who don't! Or again in the risk of hegemonisation of some powers in the drawing up of norms and decisions in which the future of the planet is at stake!" (2001).

5. Some suggestions from the "Identity approach"

In order to promote peace-making strategies in conflicts of interests between different groups, the phenomenon must be analysed in terms of its objective features and the respective perception of the two contending parties. Taking my lead from the theory of social identity, I shall outline the factors most commonly at play and some possible responses.

An initial factor is the competition between the different groups: how does it act and how can it be handled? The stereotype of "us against them" produces behaviour which damages the outgroup, with phenomena of favouritism towards one's own group and discrimination of the outgroup.

Lack of knowledge or familiarity with the outgroup is clearly harmful; research work describes prejudices, inter-group stereotypes and linguistic bias which serve to keep a distance and ensure non communication.

There seem to be two ways of reacting to negative inter-group relations. When there is a high level of awareness of conflict[6] the level of aggressivity is correspondingly high; while when the social norm does not justify inter-group prejudice, this is masked by such apparently tolerant remarks as: "I have nothing against blacks, but I wouldn't want my daughter to marry a coloured man!"

Thus we can point to the importance of:

1. recognising different social identities and fostering contact between different groups;
2. promoting prolonged contact between groups of similar status and power. Ever since the experiments of Allport (1954) the importance of contacts between groups with similar characteristics has been evident. This applies to the organization of student exchanges, university campuses, promotion of inter-cultural communication, etc. It is essential that differences of religion or nationality, for example, are not exacerbated by differences of social status or political orientation, thereby avoiding the so-called "lone or illusory correlation effect" [8] which is produced when a member of a category finds themselves alone with others who all belong to a different category. In these cases behaviour is interpreted according to the stereotypes assigned to the category, with distinctive traits serving to account for this. The data collected through the identity approach of social psychology can help to set up good inter-ethnic behaviour, for they show that the initial process of integration of the immigrants in the majority groups can have as an immediate consequence a reinforcement of the stereotypes. At the same time they suggest that

experiences of inter-group interaction should take place with groupings that are more or less the same size numerically;

3. opportunities for contact between the different groups must not be "blind". Information must be provided concerning the outgroup[9], and it is important to foster the diversity of the groups and not merely the similarities (Brown 2000). This goes against common sense, for in general anything that creates differences tends to be suppressed.

If a good project of interaction favours awareness of differences, and also of the possible unifying factors between groups, it is helpful to plan initiatives and specific occasions in which differences can be expressed: dramatisations and songs narrating the historical roots of each group, the presentation of individual stories, role playing. In order to ensure the success of the initiatives, thought must be given as to the most appropriate situations.

It is my hope that these stimuli and suggestions may help the associations and experts gathered here in setting up good practices.

Etre musulman européen.

Les sources islamiques à la lumière du contexte européen.

Tariq Ramadan

Forte est la pression exercée de nos jours sur les musulmans vivant dans les pays européens. La vague d'immigration qui a commencé après la Seconde Guerre mondiale a d'abord amené en Europe des hommes musulmans, puis des femmes et des familles entières.

Cinquante ans plus tard, le nombre de musulmans vivant dans les pays d'Europe occidentale avoisine les 15 millions, si ce n'est davantage. La seule mention de ce chiffre devrait nous satisfaire : la présence musulmane en Europe est importante et l'on peut trouver dans chaque pays une "communauté" plus ou moins structurée. C'est là un fait particulièrement nouveau et dont les musulmans n'ont pas toujours conscience. Ils tournent naturellement les yeux vers une autre réalité, plus proche de leur vie quotidienne, dans laquelle ils rencontrent des difficultés relatives à la pratique régulière de leur religion, au respect véritable des règles islamiques et d'autres difficultés encore liées à leur appartenance à une communauté souvent ressentie comme « étrangère », « différente » ..., quand celle-ci n'est pas évoquée comme étant tout simplement « barbare », « intégriste » ou « fanatique ». Même si, en dépit de cette pression constante, ils s'efforcent de continuer à aller de l'avant, cette situation n'en influence pas moins leurs pensées et leurs actions : une posture réactive à raison de leurs sentiments et, pour se protéger contre un environnement « non islamique », ils finissent par définir leur propre identité par opposition à ce qu'elle n'est pas.

Parfois, au contraire, ils oublient leur origine et leur religion, ou bien encore ils s'efforcent de gommer leur spécificité pour se « fondre » dans la société et devenir ainsi le moins visible possible, pour être des leurs, pour devenir d'autentiques Européens.

Dans un cas comme dans l'autre, on remarque que les musulmans ne définissent pas leur identité islamique par elle-même, de l'intérieur, selon son caractère intrinsèque. Cela est vrai non seulement des attitudes extrémistes, mais aussi de l'attitude d'une grande majorité de musulmans ordinaires, lesquels ont du mal à simplement dire ce qu'ils sont. Pourquoi en est-il ainsi ? Existe-t-il une difficulté

inhérente à définir ce qu'est un musulman par rapport à la civilisation occidentale ? Est-ce en raison du contexte européen ? L'expérience d'être, et de vivre, en minorité a-t-elle suscité, dans l'« esprit musulman européen », une sorte de syndrome empêchant les musulmans de se considérer autrement qu'à travers le miroir d'un monde rejeté parce qu'il les rejette ?

Même si chacune de ces hypothèses contient une part de vérité, il semble que l'on puisse, en amont de ces considérations, trouver une cause plus générale à ce type d'attitude. Ne négligeons pas la nouveauté, dans l'histoire islamique, de la nature de notre présence en Occident. Nous avons certes connu l'expérience du fait d'être une minorité tout au long de notre histoire, en Afrique ou en Asie, mais cela n'avait rien de commun avec la présence à laquelle nous assistons aujourd'hui. Cela est dû, bien sûr, à la nature de cette présence, mais aussi, plus particulièrement, à ce que le contexte européen contemporain brouille les données. De nos jours, le mode de vie occidental n'est pas seulement une « façon d'être » spécifique que l'on pourrait observer ou identifier chez un homme ou une femme comme un trait caractéristique de son comportement. Les choses sont manifestement plus compliquées et plus subtiles que cela : la civilisation occidentale - avec son appareil de valeurs - est armée de puissants moyens de diffusion qui rendent difficile, pour quiconque vit en Europe, de définir ce qu'il ou elle est ou n'est pas. Les médias, la culture populaire, la musique, le cinéma et la publicité véhiculent une conception diffuse, quoique très caractéristique, de l'individu et de la société, de la liberté et de la morale, du divertissement et du devoir.

Cette conception s'implante sans crier gare dans le cœur et l'esprit de l'individu - quand elle ne le subjugue pas complètement - au point qu'il lui devient difficile de faire la part entre ce qui vient réellement de lui-même, de par sa propre volonté, et ce qui est dû à une influence ou à un apport extérieur. Les musulmans ne sont pas à l'abri de pareilles tensions.

En outre, leur situation est rendue plus difficile par la présence de deux tendances contradictoires, où une culture initiale et intime du devoir et de la communauté.

À l'exception de quelques tribus ou groupes ethniques très traditionnels, c'est aussi le cas des habitants du tiers-monde en raison de l'importante diffusion de la culture occidentale dans le monde entier. Voir l'analyse de ce processus dans L'Occidentalisation du monde, de Serge Latouche, Paris, La Découverte, 1990. contraste avec un environnement donnant la priorité à la liberté et à l'autonomie, valeurs qui exercent, de fait, une attraction naturelle sur les êtres humains. Qui sommes-nous donc ?

Pour ceux qui ont été élevés en Europe, la question devient plus complexe encore... C'est le cas des jeunes de la deuxième, troisième et quatrième générations. Qui répondra ? Qui leur rendra les éléments constitutifs et le sens de leur identité ? Qui pourrait reconstruire cette identité ou, au moins, leur donner des repères qui leur permettraient de trouver leur voie, consciemment et librement ? On pourrait présenter l'islam - et c'est souvent ce qui se produit dans une majorité de familles musulmanes en Europe - au travers de toute une série de règles, d'interdictions et de prohibitions qui toutes devraient expliquer cette religion dans le cadre d'une relation spécifique de protection face à un environnement perçu comme trop permissif et donc

hostile. Telle était principalement l'attitude de la première génération dont les membres, porteurs d'une connaissance islamique relativement modeste, s'efforcèrent tout d'abord d'éviter de perdre leurs « traditions ». Ce dernier concept représentait, en fait, une idée vague, un mélange indistinct de diverses sortes d'éléments, tels que les traditions locales et familiales, importés du pays d'origine avec leurs règles et leurs principes (et parfois des types de superstitions spécifiques) sans être forcément liés à l'islam (quoique souvent confondus avec lui) ni à une idée claire du contenu de leur identité.

Mais l'islam, avant d'être un moyen de protection, est une foi affirmative, porteuse d'une compréhension globale de la création, de la vie, de la mort et de l'humanité. Cette compréhension est - ou devrait être la source des règles islamiques de pensée et de comportement. Elle est, dans le même temps, modelée par un type de culte particulier qui englobe tout à la fois, à partir des mêmes sources, la sphère du culte ('ibâdât) et, plus largement, le domaine général des affaires sociales (mu 'âmalât). On trouvera, exprimé tout au long du Coran, un perpétuel mouvement de va-et-vient entre la vision globale de l'univers et de l'humanité - qui émane de l'essence même de la foi - et ses implications en pratique avec les cinq prières quotidiennes, le paiement annuel de la zakât, le jeûne du Ramadan et le devoir d'engagement social permanent. Ces derniers éléments sont tous des actes d'adoration et, en retour, ils renforcent, fortifient et modèlent la foi elle-même. La compréhension de l'identité islamique impose d'appréhender et d'expliquer cette vision globale de ce qu'est véritablement la foi islamique, avec son horizon spécifique, et de ce que sont ses conséquences immédiates dans les divers domaines de la vie humaine. En outre, il nous est demandé de rappeler et d'expliquer les principes fondamentaux tels qu'ils sont, en leur essence, mais avant tout de les rendre compréhensibles à la lumière de notre nouvel environnement au sein de la société européenne.

Selon nous, cette approche nous permettrait de demeurer fidèles à l'enseignement coranique du lien existant entre la foi et les règles de comportement et, dans le même temps, de mieux identifier les instruments propres à résoudre les problèmes spécifiques des musulmans en Europe. Appréhender ces derniers implique donc qu'il nous faille présenter notre religion à travers notre conviction de son universalité, mais d'une façon qui soit adaptée à notre contexte relatif : telle serait, pensons-nous, l'approche qui permettrait aux musulmans de comprendre positivement leur présence en Europe. Un manque de connaissance islamique, s'ajoutant à des circonstances particulières comme un exil souvent déchirant, le sentiment d'être des étrangers, des difficultés économiques, etc., tout cela conduit à l'apparition de l'attitude réactive constatée aujourd'hui. Cette attitude était naturellement répandue parmi la première génération, mais on en remarque les séquelles évidentes parmi les générations plus jeunes: l'affirmation de soi passe très souvent par un oubli total de son origine, tandis que la tentative de demeurer fidèle aux références islamiques se traduit, dans la manière de penser et d'agir, par la réaction, le rejet, le refus et parfois l'agressivité.

Nous tenterons dans la première partie de cet ouvrage de tracer le cadre global de la conception islamique de Dieu, de la création, du culte, de la moralité et des affaires sociales. Cette réflexion devrait nous aider à comprendre les sources

islamiques d'où proviennent, en aval, les principes généraux des fondements du droit islamique (usûl al-fiqh).

La deuxième section de la première partie traitera de certains aspects essentiels des règles du droit islamique ; il s'agira de clarifier un 1. L'agressivité ressentie à l'encontre de l'Occident constitue parfois l'échelle à laquelle certains musulmans mesurent leur propre « appartenance authentique au véritable islam », et celle des autres musulmans. Comme s'il était suffisant de définir l'islam par ce qu'il n'est pas et, avant tout, par une attitude conflictuelle. Voir plus loin notre discussion. certain nombre de concepts - souvent mal compris - et d'offrir un cadre qui pourrait aider les musulmans dans leurs tentatives de traiter et de résoudre les questions sensibles auxquelles ils sont confrontés aujourd'hui, en particulier dans les pays occidentaux.

Dans notre deuxième partie, nous étudierons plusieurs questions importantes concernant notre situation en Europe (où sommes-nous, qui sommes-nous ?).

Il s'agira ici d'apporter des éléments de réponse à certaines questions épineuses - telles que la définition de notions comme dâr al-islâm, dâr al-harb ou dâr al- `ahd.

Dans notre troisième partie, nous donnerons une définition claire de ce qu'est l' " identité musulmane" en présentant ses fondements, pour aborder ensuite la question de la culture islamique européenne. Une telle étude est nécessaire pour poser les premiers jalons d'une véritable coexistence. Garder à l'esprit la nature même des sources islamiques - et par conséquent comprendre leurs implications pratiques - est l'approche requise pour faire face à nos problèmes en Europe. Cet état d'esprit est possible dès lors que nous sommes convaincus que notre religion contient bien les principes généraux à partir desquels avec le soutien permanent de notre intelligence - nous pouvons faire face aux problèmes contemporains et trouver une solution appropriée. Nous devons poursuivre notre recherche armés d'au moins trois exigences: développer, une compréhension claire des références islamiques ; ensuite, être profondément conscients qu'elles doivent être considérées comme universelles par le croyant; enfin, savoir que l'incapacité à fournir des réponses appropriées est due à la négligence des musulmans et n'a absolument rien à voir avec l'islam, dont les enseignements, au contraire, encouragent constamment les recherches et les découvertes aussi bien scientifiques que juridiques.



L'intervento della v. presidente Caterina Arcidiacono



LA RISOLUZIONE DELL'ONU

United Nations

A/RES/56/6

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Fifty-sixth session
Agenda item 25**Resolution adopted by the General Assembly***[without reference to a Main Committee (A/56/L.3 and Add.1)]***56/6. Global Agenda for Dialogue among Civilizations***The General Assembly,*

Recalling its resolutions 53/22 of 4 November 1998, 54/113 of 10 December 1999 and 55/23 of 13 November 2000 entitled “United Nations Year of Dialogue among Civilizations”,

Reaffirming the purposes and principles embodied in the Charter of the United Nations, which are, *inter alia*, to develop friendly relations among nations based on respect for the principle of equal rights and self-determination of peoples, to take other appropriate measures to strengthen universal peace, and to achieve international cooperation in solving international problems of an economic, social, cultural or humanitarian character, and in promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language or religion,

Underlining that all Members have undertaken to refrain in their international relations from the threat or use of force against the territorial integrity or political independence of any State, or in any other manner inconsistent with the purposes of the United Nations,

Reaffirming their commitment to the fulfilment of the Universal Declaration of Human Rights¹ as a common standard of achievement for all peoples and all nations and as a source of inspiration for the further promotion and protection of all human rights and fundamental freedoms – political, social, economic, civil and cultural – including the right to development,

Underlining that all civilizations celebrate the unity and diversity of humankind and are enriched and have evolved through dialogue with other civilizations and that, despite obstacles of intolerance and aggression, there has been constructive interaction throughout history among various civilizations,

Emphasizing that a common humanity unites all civilizations and allows for the celebration of the variegated splendour of the highest attainments of this civilizational diversity, and reaffirming that the civilizational achievements constitute the collective heritage of humankind,

¹ Resolution 217 A (III).

A/RES/56/6

Recalling the United Nations Millennium Declaration of 8 September 2000,² which considers, *inter alia*, that tolerance is one of the fundamental values essential to international relations in the twenty-first century and should include the active promotion of a culture of peace and dialogue among civilizations, with human beings respecting one another, in all their diversity of belief, culture and language, neither fearing nor repressing differences within and between societies but cherishing them as a precious asset of humanity,

Noting that globalization brings greater interrelatedness among people and increased interaction among cultures and civilizations, and encouraged by the fact that the celebration of the United Nations Year of Dialogue among Civilizations, at the beginning of the twenty-first century, has underscored that globalization is not only an economic, financial and technological process which could offer great benefit but that it also presents the challenge of preserving and celebrating the rich intellectual and cultural diversity of humankind and of civilization,

Bearing in mind the valuable contribution that dialogue among civilizations can make to an improved awareness and understanding of the common values shared by all humankind,

Recognizing that human rights and fundamental freedoms derive from the dignity and worth inherent in the human person and are thus universal, indivisible, interdependent and interrelated, and that the human person is the central subject of human rights and fundamental freedoms and, consequently, should be the principal beneficiary and should participate actively in the realization of these rights and freedoms,

Reaffirming that all peoples have the right of self-determination, by virtue of which they freely determine their political status and freely pursue their economic, social and cultural development,

Emphasizing that promotion and protection of freedom of opinion and expression and a collective commitment to listen to and learn from each other and to respect cultural heritage and diversity are essential for dialogue, progress and human advancement,

Underlining the fact that tolerance and respect for diversity and universal promotion and protection of human rights are mutually supportive, and recognizing that tolerance and respect for diversity effectively promote and are supported by, *inter alia*, the empowerment of women,

Recalling its resolution 55/254 of 31 May 2001, which calls upon all States to exert their utmost efforts to ensure that religious sites are fully respected and protected,

Emphasizing the need to acknowledge and respect the richness of all civilizations and to seek common ground among civilizations in order to address comprehensively common challenges facing humanity,

Welcoming the endeavours of Governments, international organizations, civil society organizations and countless individuals to enhance understanding through constructive dialogue among civilizations,

Welcoming also the efforts of the Personal Representative of the Secretary-General for the United Nations Year of Dialogue among Civilizations and of the Group of Eminent Persons established by the Secretary-General,

² See resolution 55/2.

LA RISOLUZIONE DELL'ONU

A/RES/56/6

Expressing its firm determination to facilitate and promote dialogue among civilizations,

Proclaims the Global Agenda for Dialogue among Civilizations:

A. Objectives, principles and participants**Article 1**

Dialogue among civilizations is a process between and within civilizations, founded on inclusion, and a collective desire to learn, uncover and examine assumptions, unfold shared meaning and core values and integrate multiple perspectives through dialogue.

Article 2

Dialogue among civilizations constitutes a process to attain, *inter alia*, the following objectives:

- Promotion of inclusion, equity, equality, justice and tolerance in human interactions;
- Enhancement of mutual understanding and respect through interaction among civilizations;
- Mutual enrichment and advancement of knowledge and appreciation of the richness and wisdom found in all civilizations;
- Identification and promotion of common ground among civilizations in order to address common challenges threatening shared values, universal human rights and achievements of human society in various fields;
- Promotion and protection of all human rights and fundamental freedoms and enrichment of common understanding of human rights;
- Development of a better understanding of common ethical standards and universal human values;
- Enhancement of respect for cultural diversity and cultural heritage.

Article 3

Pursuit of the above-mentioned objectives will be enhanced by collective commitment to the following principles:

- Faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small;
- Fulfilment in good faith of the obligations under the Charter of the United Nations and the Universal Declaration of Human Rights;¹
- Respect for fundamental principles of justice and international law;
- Recognition of diversified sources of knowledge and cultural diversity as fundamental features of human society and as indispensable and cherished assets for the advancement and material and spiritual welfare of humanity at large;
- Recognition of the right of members of all civilizations to preserve and develop their cultural heritage within their own societies;

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- Commitment to inclusion, cooperation and the search for understanding as the mechanisms for the promotion of common values;
- Enhancement of participation by all individuals, peoples and nations in local, national and international decision-making processes.

Article 4

Dialogue among civilizations provides important contributions to progress in the following areas:

- Promotion of confidence-building at local, national, regional and international levels;
- Enhancing mutual understanding and knowledge among different social groups, cultures and civilizations in various areas, including culture, religion, education, information, science and technology;
- Addressing threats to peace and security;
- Promotion and protection of human rights;
- Elaboration of common ethical standards.

Article 5

Participation in dialogue among civilizations shall be global in scope and shall be open to all, including:

- People from all civilizations;
- Scholars, thinkers, intellectuals, writers, scientists, people of arts, culture and media and the youth, who play an instrumental role in initiation and sustainment of dialogue among civilizations;
- Individuals from civil society and representatives of non-governmental organizations, as instrumental partners in promoting dialogue among civilizations.

Article 6

Governments shall promote, encourage and facilitate dialogue among civilizations.

Article 7

Regional and international organizations should take appropriate steps and initiatives to promote, facilitate and sustain dialogue among civilizations.

Article 8

The media has an indispensable and instrumental role in the promotion of dialogue among civilizations and in the fostering of greater understanding among various civilizations and cultures.

Article 9

The United Nations should continue to promote and strengthen the culture of dialogue among civilizations.

LA RISOLUZIONE DELL'ONU

A/RES/56/6**B. Programme of Action**

1. States, the United Nations system and other international and regional organizations and civil society, including non-governmental organizations, are invited to consider the following as a means of promoting dialogue among civilizations in all domains, within existing resources and also drawing upon voluntary contributions:
 - Facilitating and encouraging interaction and exchange among all individuals, *inter alia*, intellectuals, thinkers and artists of various societies and civilizations;
 - Promoting of mutual visits and meetings of experts in various fields from different civilizations, cultures and backgrounds, which provide an opportunity for discovering commonalities among various civilizations and cultures;
 - Exchange of visits among representatives of the arts and culture and the organization of cultural festivals through which people will have a chance of getting acquainted with other cultures;
 - Sponsorship of conferences, symposiums and workshops to enhance mutual understanding, tolerance and dialogue among civilizations;
 - Planning sports competitions, Olympiads and scientific competitions, with a view to encouraging positive interaction among youth from different backgrounds and cultures;
 - Reinvigorating and encouraging translation and dissemination of basic manuscripts and books and studies representing different cultures and civilizations;
 - Promotion of historical and cultural tourism;
 - Incorporation of programmes to study various cultures and civilizations in educational curriculums, including the teaching of languages, history and socio-political thoughts of various civilizations, as well as the exchange of knowledge, information and scholarship among academia;
 - Advancement of research and scholarship to achieve an objective understanding of the characteristics of each civilization and the differences, as well as ways and means to enhance constructive interaction and understanding among them;
 - Utilization of communication technologies, including audio, video, printed press, multimedia and the Internet, to disseminate the message of dialogue and understanding throughout the globe and depict and publicize historical instances of constructive interaction among different civilizations;
 - Provision of equitable opportunities for participation in the dissemination of information, with a view to achieving an objective understanding of all civilizations and enhancing constructive interaction and cooperative engagement among civilizations;
 - Implementation of programmes to enhance the spirit of dialogue, understanding and rejection of intolerance, violence and racism among people, particularly the youth;
 - Utilizing the existence of migrants in various societies in bridging the gap of understanding between cultures;

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- Consultation to articulate effective mechanisms to protect the rights of all people to maintain their cultural identity, while facilitating their integration into their social environment.
- 2. States should encourage and support initiatives taken by civil society and non-governmental organizations for the promotion of dialogue among civilizations.
- 3. States, international and regional organizations and civil society, including non-governmental organizations, are invited to develop appropriate ways and means at the local, national, regional and international levels to further promote dialogue and mutual understanding among civilizations, and to report their activities to the Secretary-General of the United Nations.
- 4. Governments, funding institutions, civil society organizations and the private sector are invited to mobilize the necessary resources to promote dialogue among civilizations, including by contributing to the Trust Fund established by the Secretary-General in 1999 for that purpose.
- 5. The United Nations system, including, in particular, the Personal Representative of the Secretary-General for the United Nations Year of Dialogue among Civilizations and the United Nations Educational, Scientific and Cultural Organization, are invited to continue to encourage and facilitate dialogue among civilizations and formulate ways and means to promote dialogue among civilizations in the activities of the United Nations in various fields.
- 6. The Secretary-General is requested to report to the General Assembly at its sixtieth session on the implementation of this Global Agenda and Programme of Action.

*43rd plenary meeting
9 November 2001*





LA STAMPA

"EL PAÍS"
29 maggio 2002

El choque de civilizaciones' tras el 11-S acapara el diálogo euromediterráneo. El Encuentro entre Culturas denuncia una criminalización del mundo islámico

de Ana Carabajosa

El choque de civilizaciones' tras el 11-S, el conflicto de Oriente Próximo y la inmigración han centrado durante dos días el Encuentro Internacional sobre el Diálogo entre Culturas de Sevilla, presidido por el príncipe Hassan Bin Talal de Jordania y al que asistieron el secretario general de la Liga Árabe, Amr Musa, el secretario de Estado de Exteriores, Miquel Nadal, y decenas de políticos y académicos de una y otra orilla del Mediterráneo. En este diálogo de unos pocos con vocación de propiciar un encuentro global entre judíos, musulmanes y cristianos de los 15 países de la UE y de los 12 del sur y el este del Mediterráneo, los participantes negaron insistentemente que se esté produciendo un 'choque de civilizaciones' tras el 11-S, pero aseguraron que la campaña internacional contra el terrorismo ha provocado una criminalización de los musulmanes por parte de Occidente, de la que se ha beneficiado la extrema derecha en Europa.

Se trata de un choque contra una sola civilización: el islam', aseguró Musa, quien comparó la criminalización de los musulmanes con 'la cruzada contra los comunistas' durante la guerra fría. El príncipe jordano defendió la adopción de un 'código de conducta' que establezca los 'principios, propósitos y medios' que deben cumplir los países de la región para poder dar solución a los conflictos sin recurrir a la fuerza.

Un ar de división

Árabes y europeos coincidieron en que el Mediterráneo es hoy 'un mar más de división que de integración', en palabras de Nadal, quien aseguró que la principal fractura se produce en el terreno económico, donde la renta per cápita del norte del Mediterráneo es 15 veces mayor que la de los vecinos del sur y que por eso 'es necesario que se produzca una apertura de mercados a los productos del sur', indicó el secretario de Estado. Lo que a su juicio además 'retendría a las poblaciones emigrantes en sus países de origen'.

Tanto Nadal como el presidente andaluz, Manuel Chaves, consideraron la llegada de inmigrantes como una necesidad para la economía española, pero defendieron una inmigración 'ordenada' y acompañada de inversiones en los países de origen. El conflicto de Oriente Próximo volvió a estar muy presente en el diálogo euromediterráneo.

La falta de comunicación y diálogo entre israelíes y palestinos fue considerada la principal causa del conflicto por el fundador del Foro para la Paz y la Reconciliación en Oriente Próximo, el israelí Ofer Bronchtein, y por el viceministro de la Autoridad Nacional Palestina, Sufian Abu Zaida quien defendió que el problema no es la religión, sino las distintas interpretaciones religiosas.

'¿Por qué si las tres religiones del libro hablan de paz y amor se interpretan de forma violenta?', se preguntó.

El encuentro de Sevilla, organizado por la Fundación Tres Culturas, la presidencia española de la UE y la Junta de Andalucía, constituyó un intento más de impulsar el diálogo euromediterráneo nacido en Barcelona en 1995 y cuyo estancamiento llevó a los países participantes a aprobar en la cumbre de Valencia del pasado abril un Plan de Acción con una treintena de medidas concretas, entre ellas un programa de cooperación en Justicia e Interior y la coordinación de representantes palamentarios de una y otra orilla.

"ABC"
28 maggio 2002

Chaves lamenta la falta de regulación de la libre circulación de personas

SEVILLA. El presidente de la Junta de Andalucía, Manuel Chaves, consideró ayer una «contradicción» que mientras en la Unión Europea se avanza en la libre circulación de mercancías, de servicios y de capitales, todavía no se haya logrado una regulación adecuada para la libre circulación de personas ante el fenómeno de la inmigración, sobre todo, procedente de los países de la orilla sur del Mediterráneo.

Chaves intervino en Sevilla en la inauguración del Encuentro Internacional sobre el diálogo entre culturas, auspiciado por la Fundación de las Tres Culturas del Mediterráneo, en el que también participan, entre otros, el príncipe El Hassan Bin Talal de Jordania y el secretario de Estado de Asuntos Exteriores, Miguel Nadal.

Durante su intervención, el presidente puso de manifiesto que en este momento en que las sociedades europeas empiezan a conocer ciertas reacciones de intolerancia hacia el fenómeno de la inmigración, hay que trabajar para ofrecer una respuesta abierta, generosa y democrática que se pueda canalizar a través del diálogo entre culturas. Según Chaves, la inmigración es un fenómeno «necesario y conveniente para Europa, del que hay que sacar efectos positivos». Frenar la pobreza.

Indicó que este fenómeno requiere de una regulación y ordenación adecuada, que puede empezar, según planteó, por que desde la UE se adopten políticas activas de desarrollo sostenible y económico para intentar asentar a las poblaciones en sus territorios de origen, ya que, según dijo, las raíces de la inmigración están en la superpoblación y la pobreza.

Tras indicar que las políticas de cooperación con los países de la orilla sur y este del Mediterráneo son el «instrumento más importante» para avanzar en su desarrollo, Manuel Chaves indicó, de cara a la Cumbre de Jefes de Estado de la UE que se celebra en junio en Sevilla, que si el plan sobre la inmigración que se pretende elaborar no recoge la voluntad política de llevar a cabo una política de cooperación al desarrollo, no se dará una respuesta adecuada.

De igual manera, consideró necesario avanzar en un debate sobre la multiculturalidad porque está calando en sectores de población de países de la UE la idea sobre la «imposibilidad de integrar a una parte importante de la población inmigrante, sobre todo, árabe», alejando «cierta criminalización» de sus prácticas religiosas y culturales. Insistió en la necesidad de profundizar en el conocimiento del otro y en el respeto a las distintas identidades, así como de eliminar prejuicios y estereotipos que perturban la convivencia y el diálogo.

"EL CORREO"
28 maggio 2002

Jordania quiere una conferencia de paz en España

El príncipe El Hassan bin Talal de Jordania, hermano del fallecido rey Husein, pidió ayer apoyo a España para reactivar el proceso de paz en Oriente Próximo. "Sería esencial que se celebrara una conferencia en Barcelona o aquí en Sevilla, en la sede de la Fundación Tres Culturas. Ustedes tienen que ayudarnos para que podamos ayudarnos nosotros", dijo durante la primera sesión del Encuentro Internacional sobre el Diálogo entre Culturas. El Hassan, que criticó con dureza el "totalitarismo y la corrupción" existentes en ciertas áreas islámicas, exigió respeto para todas las culturas y religiones y pidió "una globalización de valores y no sólo de mercancías".

El príncipe hachemí tiñó de pesimismo sus palabras cuando habló de las consecuencias del 11-S: "No se está alentando la tolerancia en Europa", dijo tras constatar cómo se abre paso "la islamofobia o el antisemitismo". El príncipe ilustró su posición de tolerancia con un verso del poeta andalusí Ibn Arabí: "Mi corazón está abierto a todos los vientos".

Jordania quiere impulsar un código de conducta regional que atempere las relaciones entre árabes e israelíes y siente las bases de una vecindad más pacífica.

La iniciativa, defendida por el príncipe jordano, fue saludada por el secretario general de la Liga Árabe, el egipcio Amr Mahmud Musa, que moderó ayer en Sevilla la ponencia Oriente Próximo: entre las identidades excluyentes y la multiculturalidad. Previamente había sido recibido en la Zarzuela por el rey Don Juan Carlos. Amr Mahnud Musa escuchó con interés otra de las más sorprendentes y a la vez aplaudidas propuestas del foro, la del israelí Ofer Bronchtein, que defendió la incorporación de Israel a la Liga Árabe. Bronchtein – cofundador del Foro para la Paz y la Reconciliación en Oriente Próximo y ex asesor de Isaac Rabin – aseguró que el gran problema israelí "es situarse en su medio; conocer su papel en el Oriente Próximo".

El diplomático laborista dijo avergonzarse de la situación que padece Oriente Próximo y de la que culpó a su propio país: niños bombas, de 14 años, que se rodean de dinamita y estallan por los aires ante las alambradas, y tres millones de palestinos "humillados por Israel" y confinados en los territorios ocupados.

Bronchtein, cuya intervención cerró una encendida ovación, se proclamó "judío árabe" y desveló el secreto de la paz: "Educación e comunicación".

El viceministro de la Autoridad Nacional Palestina, Sufian Abu Zaida, achacó parte de los males a tres religiones, "que apoyan la paz y el amor", pero cuyos líderes jalean la violencia. Abu Zaid censuró el apoyo americano a Sharon, a su juicio, sustentado no en el poder político de Israel sino en el común fundamentalismo religioso.

"EL MUNDO"
28 maggio 2002

Las dos orillas del Mediterráneo se acercan sin moverse

de Eduardo del Campo

El Mediterráneo es un abismo socioeconómico entre Gibraltar y Alejandría. Los 20.000 dólares de renta per capita de los países ricos de esta orilla, la europea, multiplican por entre 10 y 15 la de sus vecinos (por decir algo) de la costa del sur y del este, tan asfixiados por la corrupción, la falta de democracia (el presidente vitalicio de Túnez, Ben Alí, el último ejemplo), el analfabetismo, la superpoblación o las limitaciones comerciales que les imponen sus vecinos (por decir algo) del Norte. Y el abismo crece a más velocidad que los mensajes bienintencionados de diálogo y concordia. "Hay que pasar urgentemente del diagnóstico a la acción", pidió tras esbozar ese panorama el secretario de Estado español de Asuntos Exteriores, Miquel Nadal, al auditorio de académicos y políticos de ambas orillas (cristianos, musulmanes, judíos: laicos y creyentes) que ayer se reunieron en Sevilla en el Encuentro internacional sobre el diálogo entre culturas.

A la cita, organizada por la Presidencia española de la UE, la Junta de Andalucía y la Fundación Tres Culturas, asisten, entre otros, el secretario general de la Liga Árabe, el egipcio Amr Mussa (que interviene hoy, a las 11) y el príncipe de Jordania Hassan bin Talal. Nadal pidió "autocrítica" por el lamentable de los proyectos que hace siete años se propusieron los países ribereños al inaugurar el Proceso de Barcelona.

De los 5.000 millones de euros que la UE dispuso para profundizar las relaciones de cooperación en el periodo 1995-1999, "apenas se desembolsó el 26 por ciento: se dispuso de recursos pero no se supo gestionarlos por ambas partes", dijo el secretario de Estado aludiendo a la burocracia y a la falta de transparencia. Pero añadió, optimista, que las cosas cambiarán tras la Conferencia Euromediterránea que congregó en abril en Valencia a 27 países. De la partida de 7.000 millones destinada al sexenio 2000-2006 por el programa MEDA, ya se ha comprometido el destino de entre "el 60 y el 65 por ciento".

Palabras, dinero. Pero el ex secretario general de la Unesco, Federico Mayor Zaragoza, criticó las supuestas "ayudas" que en realidad son préstamos para que los países destinatarios realicen obras encargadas a empresas de los países prestatarios. Otra dependencia.

Puestos a fijar objetivos, Mayor Zaragoza propuso que en dos años se haya puesto en marcha el 50 por ciento de los acuerdos de Valencia. Apertura de mercados.

El Gobierno y la Junta, por boca de Nadal y el presidente Manuel Chaves, estuvieron de acuerdo sobre los mediterráneos pobres: la suya es una inmigración muy enriquecedora, sí, pero hay, dicen, que retenerlos en sus países de origen mediante la cooperación económica.

Nadal apuntó caminos: la deslocalización creciente de empresas europeas que irán al sur en busca de mano de obra más barata "como pasó en España en los 60", y la progresiva apertura de los mercados europeos a los productos del Magreb y Oriente Próximo, desde hortalizas a zapatos y textiles, mercancías que necesitarían miles de trabajadores, suponen que tantos como los que huyen hoy. Qué dirán los agricultores almerienses, en Elche? "En la UE debemos hacer amplia pedagogía de que cuanto más abramos los mercados más fáciles será gestionar la inmigración".

El islamólogo reformista suizo de origen egipcio Tariq Ramadan cargó contra la aparente hipocresía europea. "Hablan de solidaridad y convivencia, y al mismo tiempo lanzan otro discurso mezclado la inmigración con la criminalidad y el islam. Es incoherente", protestó, harto de ser "sospechoso" en todos los aeropuertos. Hablando del traído multiculturalismo, Ramadan, nieto del fundador de los Hermanos Musulmanes de Egipto, Hassan al Banna, dijo, pese a quien no le guste, que también "el islam es una religión de Europa" con entre 12 y 15 millones de fieles, y que esa presencia no es un peligro sino una vía para la aceptación mutua.

Una ciudadanía única para múltiples identidades, convinieron los ponentes. El príncipe jordano Hassan bin Talal contó una buena anécdota en esa línea. "Fui a una sinagoga de Suecia y me encontré con que quien la explicaba era un musulmán. Pero eso cómo es? Pues porque los dos (el rabino y el guía) eran ciudadanos suecos".

"EL MUNDO"
29 maggio 2002

La Junta y la Liga Árabe firman un convenio como gesto contra la tesis del "choque de civilizaciones"

de Eduardo del Campo

El secretario general de la Liga Árabe, el egipcio Amr Mahmud Mussa, y el presidente de la Junta, Manuel Chaves, firmaron ayer en Sevilla una "declaración de intenciones" con el objetivo declarado, según el último, de "abrir un camino de cooperación" socioeconómico y cultural entre las dos instituciones, que apelan a la herencia árabe de Andalucía.

El convenio (que será seguido por dos miembros de cada parte) no deja de ser, por ahora y hasta que lo llenen de contenido, un papel, un gesto, una foto, pero Mussa lo agradeció consciente de que hacen falta muchos papeles y gestos como éste para recuperar el terreno perdido en las relaciones internacionales a raíz de los atentados del 11 de septiembre, que "han parado el desarrollo de un nuevo orden y reemplazado la agenda anterior con otra con un solo punto: combatir el terrorismo". El líder de la a menudo inoperante Liga Árabe (22 miembros) y antiguo ministro de Exteriores de Egipto de 1991 a 2001 aprovechó su paso por Sevilla para mostrar su oposición a la "viciada teoría del choque de las civilizaciones" entre el occidente cristiano y el mundo islámico que muchos ven probado con el 11-S y que justifican doctrinalmente citando a Samuel Huntington (aun sin haberlo leído). "Ese concepto ha saboteado el normal curso de la cooperación", dijo en su intervención posterior en el cierre del Encuentro sobre el diálogo entre culturas, en el pabellón de Marruecos de Expo.

Lo que hay de choque religioso, "que existe", se la achacó a la "propaganda negra contra el islam" de Israel, que "aprovechó el 11-S para acusar a los palestinos de ser los chicos malos" y redoblar con esa coartada la destrucción de infraestructuras y la asfixia de la ocupación. El veterano diplomático (entró en la carrera en 1958 en plena gloria de Nasser) justificó que los palestinos que los mientras exista la ocupación" al recordar que también la historia europea "está llena de otros ejemplos" de resistencia contra el invasor.

Por su parte, el ex ministro de Educación marroquí Rachid Benmokhtar (1995-1998) advirtió de que "el intento de división dicotómica del mundo tendrá sus consecuencias" si EEUU no refrena el tono de su campaña militar.

Benmokhtar mostró su pesimismo sobre la evolución económica de los países del sur mediterráneo, y de Marruecos en particular. Para él, la integración o convergencia de la orilla sur con Europa es ahora, simplemente, "una utopía". Añadió que el programa de cooperación MEDA de la UE con sus vecinos meridionales no está teniendo resultados y que lo que hace falta es "un plan Marshall país por país para hacer algo en los próximos diez o quince años". Para ello pidió que Europa se libere del "dominio" estadounidense y asuma un liderazgo real en la región "igual que Alemania en la ampliación al Este".

No sólo eso. La población árabe "admira a Occidente por su valores democráticos" y Europa, convertida en faro, no puede, dijo en alusión a los inmigrantes, defraudarles aplicándoles valores de segunda categoría por su origen. El antiguo ministro mostró su contrariedad también por la larga crisis diplomática entre Marruecos y España, "una crisis que no entiende nadie". Tampoco entiende que se haya "excluido" de la historia española los nombres de los sabios musulmanes que nacieron y vivieron aquí en la Edad Media. "España tiene la responsabilidad de corregirlo. Es una manera de ayudar al entendimiento".

"DIARIO DE SEVILLA"
29 maggio 2002

Andalucía y la Liga Árabe lanzan un pacto de cooperación

La cooperación entre árabes y andaluces tiene desde ayer "una nueva dimensión". El presidente andaluz, Manuel Chaves, saludó de esta manera la firma de la Declaración de Intenciones entre la Junta de Andalucía y la Liga Árabe, suscrita ayer en el Palacio de San Telmo junto al secretario general de la organización árabe Amr Mussa.

El documento, considerado "de singular importancia" por el jefe del Gobierno andaluz, "amplía el campo de colaboración en el Mediterráneo" y pretende ser, según sus signatarios, un "instrumento para lograr la paz y la estabilidad" en la región.

De San Telmo sale el encargo de constituir inmediatamente una comisión de seguimiento que coordine este compromiso de cooperación.

Dos representantes de la Junta y dos de la Liga Árabe redactarán un plan anual de intenciones que se plasmarán en acciones concretas para "un mejor entendimiento económico, social y cultural".

Amr Mussa, que abrió largamente con Chaves sobre esta iniciativa durante su estancia en Sevilla la noche del lunes y la mañana del martes, destacó que "vivimos un periodo de choque de civilizaciones y hoy somos testigos de la cooperación y el diálogo entre dos culturas".

Chaves insistió en el simbolismo de esta Declaración, suscrita en el Salón de los Espejos de la sede del Gobierno autonómico, con cuya firma, dijo el presidente andaluz, "iniciamos un camino de colaboración que redundará en beneficio de los ciudadanos de ambas orillas del Mediterráneo, facilitará su entendimiento y contribuirá a recuperar las etapas en que - como en Sevilla - las tres culturas disfrutaron de paz y convivencia".

Chaves trasladó, a través de Mussa, la "satisfacción por este acuerdo a los 22 países miembros de la Liga Árabe".

27 maggio 2002

A Siviglia per il dialogo tra le culture



Da destra: la sessione conclusiva con Michele Capasso, Francis Giles, Amr Mussa e Andreu Claret

La Fondazione Laboratorio Mediterraneo – rete euromediterranea per il dialogo tra le società e le culture – ha collaborato con la Fondazione delle Tre Culture di Siviglia, all’Incontro Internazionale svoltosi nella capitale Andalusa il 27 e 28 maggio 2002. L’incontro è stato voluto dalla Conferenza euromediterranea di Valencia come segnale concreto per il rafforzamento del dialogo nell’area euromediterranea. In questa occasione la Fondazione Laboratorio Mediterraneo ha illustrato le proprie attività e l’importanza dell’apertura della Maison de la Méditerranée (prevista per il 22 giugno 2002), quale “Casa comune euromediterranea per il dialogo tra le società e le culture”.

Nel suo intervento Caterina Arcidiacono ha sottolineato che:

“Troppi spesso le differenze a carattere etnico legate ad appartenenze valoriali e religiose vengono ritenute valichi identitari che impediscono la comunicazione e lo scambio tra diversi gruppi etnici; e, come dice Claudio Magris, la valorizzazione delle identità e della storia non deve portare al particolarismo della piccola patria. Infatti, se la storia, la religione e l’appartenenza etnica agiscono come elementi di identità non per questo devono indurre reciproca diffidenza; necessita individuare insieme quei valori che hanno carattere condiviso insieme alle risorse e alle prospettive condivisibili per costruire un destino comune. Oggi, anzitutto le strategie di sviluppo locale dell’area euromediterranea dovrebbero poter introdurre il concetto di glocalizzazione quale fusione di opportunità globali e interessi locali. Pertanto l’invito è a integrare prospettive globali con le condizioni locali e, allo stesso tempo, dare maggiore forza agli attori locali nell’indirizzare le sfide globali. Si tratta di costruire un nuovo intreccio tra risorse locali e prospettive globale, tra memorie e competenze del passato e risorse del futuro delle comunità. La consapevolezza che la terra è un bene di tutti dovrebbe far promuovere politiche condivise di tutela delle risorse naturali”.

Continua Arcidiacono: “Per capire come promuovere strategie di pacificazione anche quando sembra prevalere un conflitto di interessi tra gruppi e Paesi bisogna riuscire a comprendere quali sono i punti di scontro e di incontro sia nelle loro caratteristiche oggettive sia nelle percezioni reciproche. La ricerca sociale più recente ribadisce che non si può promuovere l’interazione e il dialogo interculturale se non si riconoscono e rispettano le differenze e non si agisce per superare le inegualianze. Infatti per ridurre conflitti tra società e culture è necessario riconoscere e far interagire le differenze riuscendo a costruire scopi comuni sovraordinati. Le nostre considerazioni portano così ad alcune indicazioni conclusive:

- Solidarietà e non individualismo: superando la solitudine delle anonime metropoli attribuendo valore alla comunità
- Prendersi cura del nostro mondo comune: ambiente e genere umano
- Rispetto delle differenze e interazioni multidimensionali
- Interazioni a livello locale e globale tra i gruppi e al loro interno
- Identificazione e promozione di obiettivi comuni attraverso aggregazioni sovraordinate
- Valori comuni di nuova cittadinanza.

In alcuni momenti ciò sembra oggi un’esercitazione utopica. Pur tuttavia la Società civile non può rinunciare ad agire per il regolamento pacifico dei conflitti nell’area Euromediterranea. Gli esperti e le organizzazioni realizzatrici di buone pratiche per le attuali emergenze di guerra nel Mediterraneo non possono desistere.

In questo senso la Maison de la Méditerranée agisce come strumento di informazione e dialogo contro la costruzione e il mantenimento di pregiudizi e stereotipi che sono alla base dello scontro tra civiltà; è mezzo di solidarietà, democrazia e partecipazione per raggiungere pace e sviluppo condiviso”.

interventi:

- Seyed Amir Akrami, scrittore
- Caterina Arcidiacono, Vice-presidente della Fondazione Laboratorio Mediterraneo
- Rachid Benmokhtar, Presidente dell’Università Al Akhawayn
- Ofer Bronchtein, co-fondatore del Forum per la Pace e la Riconciliazione in Medio Oriente
- Michele Capasso, Direttore Generale dell’Accademia del Mediterraneo
- Andreu Claret, Direttore dell’Istituto Europeo per il Mediterraneo - Barcellona
- Mohamed Charfi, Professore Emerito della Facoltà di Scienze Giuridiche, Politiche e Sociali
- Francis Ghiles, giornalista
- Alain Gresh, giornalista
- Amr Musa, Segretario Generale della Lega Araba
- Miquel Nadal, Segretario di Stato degli Affari Esteri
- Jerónimo Páez, Assessore Culturale della Fondazione El Legado Andalusi
- Tariq Ramadan, Islamologo
- Carmen Romero, Parlamentare dell’Andalusia
- Juan Antonio Carrillo Salcedo, Professore di Diritto Pubblico Internazionale
- El Hassan Bin Talal, Principe di Giordania
- Michael Young, giornalista
- Soufien Abu Zaida, Vice Ministro dell’Anp
- Federico Mayor Zaragoza, Presidente della Fondazione Cultura de Paz, ex Segretario Generale dell’UNESCO



Il Principe El Hassan Bin Talal di Giordania e Michele Capasso