

Countering Religious Militancy through Interfaith Cooperation: An Islamic Perspective

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ABSTRACT

The last several decades has experienced a rise in religious militancy, which has dominated the global political agendas. Religious militancy has been characterized by the employment of force and coercion that is justified through ideological rhetoric.

However, this is common knowledge that no Religion or Faith expounds violence in any form. But people mostly are wary to express that notion for bridging the knowledge and understanding gap of the basic philosophy of religions that promote peace and love of and for all.

It has been proven that peaceful measures have been successful in attaining goals. Despite the two world wars in the latter century that had killed millions of lives and effected the economic structure of the major nations of the world, it was leaders such as Mahatma Gandhi and Martin Luther King Jr. and their philosophical application of non-violence that had broken through the rigid barriers of their time and achieved radical changes on a political, social, economic and religious constructs

In the modern day context, the approach of non-violent rhetoric can be translated into inter-religious dialogue. With the processes of globalization, inter-religious dialogue has been utilized as the contemporary measure to not only resolve disputes, but more importantly, increase tolerance and prevent conflicts from arising. Given the religious rhetoric often misused in the name of political gain by extremist groups, inter-religious dialogue has been an essential tool to tackle this rise of religious based violence.

Thus to counteract the militancy, nations and governments now need to form a platform of interfaith that speaks a common language and promotes a common cause for betterment of humanity. This is the peace process that requires aggressive commitment and socio-political construct as the path for conflict resolution. In order to counter violence that has been advocated in the name of religion, faith based negotiations and communication is the key word for religious leaders where they diminish the difference which is only a modality and pursue the basic believe in the Creator and love for mankind.

Pluralism is a key conception in Islam. This derives from the essence of Islam; the reality of Allah, the One, the Absolute and the Infinite, the Infinitely Good and All Merciful, the One Who is at once transcendent and immanent, greater than all we can conceive or imagine, yet, as the Holy Quran attests, closer to us than our jugular vein.

In the Islamic perspective, the oneness of Allah has as its consequence not the uniqueness of prophecy, but its multiplicity, since Allah as the Infinite created a world in which there is multiplicity and this includes, of course, the human order. Humanity according to the Holy Quran, was created from a single soul, but then diversified into races and tribes. The Holy Quran states, "He created you [humanity] from a single soul"



(Holy Quran, 39:6). This implies that there is profound unity within diversity and therefore, religion is based on the message of Divine Oneness and so it cannot be for one segment of humanity.

In this regard, this research paper will extensively discuss the role that faith based resolutions and the incorporation of religious leaders can play in constructing a global community and its peace processes. Secondly, it will propose how developed nations can take a more active approach towards constructing a global community of shared moral commitments to constructive conflict resolution by welcoming the inclusion of religious people as equal members of society.

Furthermore, it will exemplify the notion of Oneness as the centrality of the message in the Holy Quran and how this can be used in a world that is divided on the grounds of differences. Finally, this paper will elaborate how the universal and egalitarian essence of all religions and teachings of their respective Holy Prophets (Peace Be Upon Them) should be the foundations of the peace process..

Keywords: Religion, Militancy, Interfaith, Dialogue, Peace.

INTRODUCTION

'There will be no peace among the nations without peace among the religions. There will be no peace among the religions without dialogue among the religions.' Dr Hans Küng.

All of the world's religions have been grappling with conflict, injustice and violence for millennia. Not surprisingly, they have all sought to introduce and sanctify practices and values that can reduce these negative social dynamics. One practice, affirmed in the teachings of many religions, is compassionate engagement with those of other communities. Interfaith dialogue alone will not end conflict and create universal justice. However, as argued in this paper and as witnessed again and again around the world, interfaith dialogue can be a powerful tool for relationship building and for strengthening pro-social norms as a means to amplify advocacy and activism. It can also be a powerful ally for nurturing cultural diversity and pluralism, necessary components for securing minority rights.

Interfaith dialogue is increasingly offered as a concrete means to bridge inter-communal divides, build coalitions, and challenge the social-psychological dynamics that can fuel warfare and injustice. Interfaith dialogue can be a particularly useful tool for building awareness among majority communities about the experiences and needs of minorities, and for bringing simmering tensions to the surface and addressing them in a potentially constructive manner. It can also be useful as a means to prevent conflict by strengthening relationships between communities and thereby decreasing the potential for communal divides to become fault-lines of violence.

Particularly in places where religion is fuelling inter-communal violence and exclusion, interfaith dialogue, when strategically designed and carefully implemented, can be used alongside other peace- and justice-making techniques to challenge and transform dynamics driving injustice and conflict. Interfaith dialogue can strengthen cultural and institutional commitments to religious, ethnic, racial and communal pluralism.

When employed as a tool or strategic practice, interfaith dialogue refers to facilitated discussions on specific topics held between members of different faith communities, with an expressed objective or objectives. These objectives can include building mutual

understanding and acceptance, correcting stereotypes, and building relationships in order to address common problems.

The goal is not to convert, to assert the superiority of one faith or to conflate different religions (diluting them into one common denominator), but to appreciate similarities and differences between religions and for participants to understand how their faith shapes their positions on particular issues. In other words, participants in these dialogues use their religious faith and tradition not only to build relationships, but as doorways into discussions about central social and political concerns driving inter-communal conflict. The purpose is not to debate in the sense that one side seeks to 'win' an argument by aggressively challenging or seeking to delegitimize the viewpoint of another, but rather to interact respectfully with the purpose of hearing and understanding the other's perspective, and so finding ways forward.

EFFECTIVE INTERFAITH DIALOGUE

Effective interfaith dialogue moves participants beyond superficial levels of engagement, namely mere platitudes seeking to avoid offending anyone or a series of speeches offered, between which there is little conversation, and into a more profound interaction in which participants can honestly reflect on and struggle together over potentially sensitive and provocative issues. At this level of discussion, participants tackle not only the common views shared between the traditions of different faith communities, but also the different positions that have been reached through ethical and theological or philosophical discernment.

Beyond the specific expressed goals of individual interfaith dialogues (e.g. environmental care, women's human rights, etc.), wider and more cumulative dialogues are increasingly espoused by governments, international organizations, non-governmental organizations (NGOs), academic institutions and religious communities, as an important means to promote pluralism, and to decrease bias and bigotry that can lead to hate crimes, violence and discrimination.

The governments of Jordan and Saudi Arabia, among other governments in the Arab world, hosted large international interfaith dialogue meetings in 2009. The two countries also have national institutions mandated to promote interfaith dialogue, including Jordan's Royal Institute for Interfaith Studies and Saudi Arabia's Royal Aal al-Bayt Institute for Islamic Thought, which helped facilitate the launch of 'A Common Word' initiative, a global Muslim/Christian dialogue. US President Barack Obama spoke favorably of interfaith dialogue in his 2009 speech in Cairo, addressing the Islamic world.

The UN General Assembly Resolutions 58/128, 59/23, 60/10 and 61/221 all call for inter-religious dialogue and cooperation as a necessary means to promote a global culture of peace. Other UN fora, including the Tripartite Forum on Interfaith Cooperation for Peace and the Alliance of Civilizations, confirm the worth of inter-faith dialogue as a tool for peace building.

Similarly, the Asian-Europe Meeting (ASEM) has incorporated inter-religious dialogue as part of its work and has issued several statements over the past years with recommendations to participant states for actions to promote peaceful religious coexistence. In October 2007, the then Organisation for the Security and Co-operation in Europe (OSCE) Chairman-in-Office, Spanish Foreign Minister Miguel Angel Moratinos, asserted that open dialogue among people of all faiths and cultures is 'necessary to combat intolerance and discrimination against Muslims', an issue of current debate in Europe.

This embrace of interfaith dialogue stems from a collective recognition that ignorance and fear can often stymie healthy inter-communal relationships and undermine policies seeking to promote pluralism. Interfaith dialogue, then, can be a means to bolster policies protecting and promoting minority rights and multiculturalism in diverse societies.

If pluralism is understood to be an environment in which diverse religions live side by side with mutual respect and open engagement (in contrast to mere religious tolerance, in which a religious community 'puts up with' other religions but does not necessarily respect and engage with them, or to strongly secular societies in which religious practice and identity are disrespected or even suppressed), then interfaith dialogue serves to encourage pluralistic environments by facilitating individual contact and relationship-building, allowing participants to transcend doctrinal differences.

All may not agree with one another at the conclusion of an interfaith dialogue session, but ideally most participants will understand and appreciate the different viewpoints of others. Most importantly, participants may recognize one another's dignity and so be subsequently committed to finding ways to live peaceably together and to develop rights-respecting policies that do not infringe on the worldview and practices of particular communities (as long as those practices do not cause harm to others).

This can go a long way in challenging negative stereotypes and biases held by the participants themselves, and will also, ideally, grant them the ability to recognize and confront negative stereotypes and biases in their communities. This is important in so far as negative stereotyping and bias can create an environment in which violence and oppression of particular groups can take place.

ENGAGING RELIGIOUS LEADERS AND MEMBERS OF CIVIL SOCIETY

Interfaith dialogue can be used at different levels of society, targeting grassroots communities and local leaders, as well as intermediate or senior-level leadership (clergy, academics, policy-makers, etc.). It can be a one-off event but is best done as a sustained series of dialogues. The dialogues can address theological issues (e.g. the after-life, or the nature of God(s) or Truth), general social and political issues (e.g. what religions teach about human rights or governance), and pertinent shared challenges (e.g. climate change, local/national/global conflicts). Interfaith dialogue can be done for dialogue's sake (to build relationships and mutual understanding), or it can lead to collective action taken to rectify a particular social or political problem.

There is a great deal of material within religious traditions that can be drawn upon for conflict prevention, resolution and reconciliation. Religious leaders, teachings, values and institutions can all be marshalled in these efforts. And this is where inter-faith dialogue can be used for peace- and justice- making. Interfaith dialogue is not the only, or even the primary, form of religious peace-making (which encompasses such initiatives as religious leaders serving as local and national mediators, or conflict resolution training in religious schools and institutions), but it is perhaps the most well-known and practiced.

At those times when political, social or economic tensions arise, dialogue mechanisms allow for conflicts to be addressed, misunderstandings corrected and solutions negotiated, before large-scale violence breaks out. Former Norwegian Prime Minister Kjell Bondevik spoke in 2009 at a meeting of the Common Word Initiative, a global Muslim–Christian dialogue project. At this meeting, Bondevik recounted how the cartoons published in Denmark in 2005 that caused outrage amongst Muslim communities were similarly published in Norway.

In Norway, however, there had been sustained interfaith dialogue in the years preceding. Bondevik noted that, when the cartoons were published, Christian, Muslim, and other religious and political leaders immediately came together, and responded to the emerging crisis constructively. This may have been part of the reason why the controversy did not erupt into the level of crisis witnessed in Denmark, argued Bondevik, where there was less history of interfaith dialogue and therefore fewer avenues for, and less trust between, leaders from the

two communities to address the crisis expeditiously before it escalated. Similarly, when the Christian community in Kirkuk, Iraq was attacked in April 2009, participants from an interfaith dialogue session held the previous month led a delegation of Sunni and Shia religious figures, who visited local Christian leaders to express remorse, and to ascertain how to reduce violence in the region and promote religious coexistence. They subsequently brought this experience and the ideas generated back to their own communities to encourage restraint and peaceful relations with Kirkuk's minority Christian community.

Interfaith dialogue must engage religious leadership at the top, middle and grass roots levels, and must target participants other than clergy or traditional religious leaders. Senior religious leadership plays an important role in shaping the religious institutions and predominant religious narratives in a conflict zone (particularly in conservative religious environments), and so they are important to target for greater religious institutional change. In addition, the senior leadership often has greater access to political decision makers, and so can leverage their influence to exert pressure on political leaders to formulate just policies which contribute to peace.

PROPHET MOHAMMAD (SAW) AND THE UNIVERSAL TEACHINGS OF ISLAM

Islam as a religion began by preaching the basic doctrine of the right of the individual to choose his religion freely. Significantly, the Covenant of the State of Madina drawn up by Prophet Mohammad (SAW) provided for a confederation of Jewish, pagan and Muslim tribes, who were guaranteed complete autonomy in their religious affairs. It was one of the refrains of Prophet Mohammad (SAW)'s message that it was not the fact of belonging to any particular religious fold that would guarantee salvation. Instead, the emphasis was shifted to dependency on sincerity of belief in our Creator, human fraternity, and righteous conduct based on the core values of justice and compassion.

The Prophet Mohammad (SAW) organized a new community in Medina on the basis of shared goals. Prophet Mohammad (SAW) had become the Head of a collection of tribal groups that were not bound together by blood but by a shared ideology, an astonishing innovation in Arabian society. Nobody was forced to convert to the religion of the Holy Quran, but Muslims, pagans and Jews all belonged to one Ummah, that prohibited them to attack one another, and vowed to give each other protection.

Prophet Mohammad (SAW) never asked Jews or Christians to accept Islam, unless they particularly wished to do so, because they had received perfectly valid revelations of their own. It was the profound patience, endurance and immense faith of Prophet Mohammad (SAW) that allowed Islam to be voluntarily adopted in a process rather than one that was imposed on its subjects. The Holy Quran insists strongly that there shall be no coercion in matters of faith, and commands Muslims to respect the beliefs of Jews and Christians, whom the Holy Quran calls ahl al-kitab, a phrase translated as for our Creator and your Creator is One and the same, and it is unto Him that we all surrender ourselves. People of the Book but which more accurately rendered: people of an earlier revelation.

Acceptance of religious pluralism as part of Our Creator's will has been validated by the Holy Quran, which also authenticates places of worship built by other faith communities as spaces where Our Creator is remembered. The Holy Book and the Prophet Mohammad (SAW)'s traditions do not stand in the way of the enjoyment of freedom of religion by all persons and communities in Muslim countries, as is also required by human rights norms.

In this regard the Holy Quran states:

“The Messenger Mohammad (SAW) believed in what has been sent down to him from his Lord and so do the believers. Each

one believes in; (a) Allah, (b) His angels (c) His Books and (d) His Messenger. They say we make no distinction between one and another of His Messengers. We hear and obey, oh! Lord and seek your forgiveness”

(Surah Baqara: Verse 285)

“Then We revealed to thee (Prophet Mohammad (SAW) Follow the ways of Abraham the True in faith, and he joined not gods with Allah.”

(Surah Nahal: Verse 123)

O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! The noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware.

(Al Hujurat: Verse 13)

These messages are universal in its nature. Since these messages are universal and identical, it is incumbent on all people to believe in all divine messages. This is why Prophet Mohammad (SAW) believed in the Prophethood of Noah, Abraham, Moses, and Jesus, for Our Creator’s religion is indivisible and Prophethood is also indivisible. If prophet Mohammad (SAW) and his followers believe in all prophets, all people must also and equally believe in him. Disbelief in him would be equivalent to disbelief in all, for this would arbitrarily upset the line of prophetic succession.

The Prophet Mohammad (SAW) promulgated the Charter of Madina, which set out the rights and duties of all citizens and the relationship of the Muslim community to other communities. The Holy Quran emphasizes the social dimensions of service to Our Creator, for it is on earth and in society that The Creator’s will is to govern and prevail. Similarly, as The Creator had sent His Prophets and revelation to the Jews and Christians, He declares in the Holy Quran that the Muslims now constitute a new community of believers who are to be an example to other nations.

There is no doubt that a central aim of the Holy Quran is to establish a viable social order on earth that will be just and ethically based. There is no such thing as a society less individual. Therefore, within the diversity of states and cultures, Islamic faith and civilization provided an underlying unity, epitomized by a common profession of faith and acceptance of the Shari’ah, Islamic law: Islam provided the basic ideological framework for political and social life, a source of identity, legitimacy and guidance. A sense of continuity with past history and institutions were maintained.

The message of Islam was evolutionary in the sense that compared to its predecessors; it

was the last and final message to be sent by our Creator. Thus, Prophet Mohammad (SAW)'s message therefore appeals to all of humanity because of the following basic themes laid in the Holy Quran:

1. Islam, the will to freely choosing to obey Our Creator.
2. Iman, seeking the Creator's truth with your mind and intellect.
3. Ihsan, loving our Creator above all else and opening oneself to union with the Almighty through the heart and soul.

Muslims see Prophet Mohammad (SAW) as recapitulating the messages of all the previous Prophets. He manifested the absolute submission and monotheism of Abraham, the dream-interpreting ability of Joseph, the spiritual warrior-kingship of David, the wisdom of Solomon, the law of Moses, and the spirituality of Jesus. He was a Prophet and spiritual guide; a head of state and leader of community, a supreme judge and arbitrator of dispute; reformer of society, a family man, loving husband, and father. He was not devoid of any role and task in society. He was a revolutionary whose ideologies of peace and justice through immense patience and perseverance united tribes, people of diverse religions, sects and social classes under one. There was no division and for those who threatened him, once they became captives of war, there was no persecution. If Islam is to be practiced as Prophet Mohammad (SAW) and his followers had done so under such dire circumstances, there would be no division between Muslims and non-Muslims and that of the West. For, there is no East-West and North-South divisions within religion. There is only humanity as a whole; and if there presently does exist some sort of disparity, it not religion that was the divisive tool, but rather they are the invented institutions of Man.

In accordance with the Holy Quran, Prophet Mohammad (SAW) declared "you are all equal. Nobody has superiority over another except by piety and good action". Hence, in the eyes of Islam, there is no distinction to be made between men, in terms of dignity and rights, on the basis of birth, blood, race, sex, or socio-economic status. Justice and Equity are universally applicable; no one is above Divine law or beyond accountability.

The following are some abiding values clearly articulated by Islam:

1. Unity of the Creator
2. Striving hard and to study to understand the laws of the universe and to unveil and disclose all its secrets Holy Quran (III: 190 & III: 196)
3. Freedom and responsibility, sacrifice, compassion and commitment.
4. Unity of Mankind and universal brotherhood and equality of all human beings before the law.
5. Striving for Justice and collective endeavor to establish justice in society.
6. Stressing distributive justice (XVI: 96). Compassion for the deprived as the rights of the poor.
7. The guarantee to basic rights. To fully act on the commitment of the Shariah in order to establish brotherhood and justice, four essential conditions must be

met;

- i. Fulfillment of the basic needs of the individual.
- ii. Ensuring a humane and respectable living for all;
- iii. Equitable distribution of income and wealth; and
- iv. Growth and stability

As summarized, religion and religious practice has never been independent of social consciousness. In fact, the purpose of religion is for humanity as a whole; for a perfect equilibrium upon which society is governed by the universal principles of justice and equality.

All religions of the world reflect upon the framework of Politics, Society, Education, marriage and all other remaining Institutions. Thus, one cannot deny that all religions are striving for the advancement of the legal, social and political equality of Man. By this very logic, one who calls himself of a certain faith cannot be devoid of the all encompassing nature of religion and his/her obligation towards it. As reflected through the example of Prophet Mohammad's life and teachings, religion was utilized as a means to heal, educate, enlighten and transform in the spirit of peace. He nurtured peace and good will amongst everyone and preserved the natural environment of that society in that given time period.

Amongst all of the creation that the Creator has created, the Quran reveals that He has made Man the closest to the attributes He possesses; so the center of Man does not mirror but rather reflect attributes such as compassion, love, knowledge and forgiveness.

People of all faiths submit because we believe that there exists a divine pattern or scheme of things which is both beautiful, and we wish to find this place in this pattern and conform to it; we cannot do so without instructions—which must be followed meticulously in view of their sacred origin. As in fact as all creations of Allah are conditioned to obey him by placing them in this very pattern, only Man has been given the highest authority and the choice of free will. Therefore, we have much more of an obligation to seek the ultimate Truth and Justice.

PLURALISM IN ISLAM

Pluralism was advocated and practiced arduously by Prophet Mohammad (SAW). The most pivotal example of pluralism is reflected in the Charter of Medina whereby, it established: the security of the community, religious freedoms, the role of Medina as a sacred place (barring all violence and weapons), the security of women, stable tribal relations within Medina, a tax system for supporting the community in time of conflict, parameters for exogenous political alliances, a system for granting protection of individuals and a judicial system for resolving disputes. It gave the people of other faiths to live in peaceful co-existence with Muslims.

Essentially, all religions teach these shared principles of love, patience, peace, justice and equality. The Unity of the Creator and mankind are the essence of all religions as sent through the Holy Prophets and messengers of Allah; from the first Man and Prophet, Adam (AH), to successive Prophets such as Prophets Noah (AH), Abraham (AH), David (AH), Moses (AH), Jesus (AH), and Prophet Mohammad (SAW), (Peace Be Upon Them), there has been a call for human understanding and peace. They have all carried the messages

of Allah to bring forth a perfect equilibrium towards our existence on earth. They have shown us the way to achieve this harmony in the institutions of Marriage, Society, Education, Politics, Justice System, Economics/Trade and all the other remaining spheres of our lives.

Since the messages of Islam and its preceding monotheistic faiths are universal and similar, it is incumbent on all people to believe in all divine messages. This is why Prophet Mohammad (SAW) believed in the Prophethood of Noah, Abraham, Moses, and Jesus (Peace Be Upon Them), for Allah's religion is indivisible and Prophethood is also indivisible. Indeed, the Prophet (SAW) declared that not only does he believe in the Torah and the Gospel but **"I believe in whatever Book Allah may have revealed" (42:15)**. This is because Allah's guidance is universal and not restricted to any nation or nations: **"And there is no nation wherein a warner has not come" (35:24) and for every people a guide has been provided" (13:7)**.

Pluralism is a key conception in Islam. This derives from the essence of Islam; the reality of Allah, the One, the Absolute and the Infinite, the Infinitely Good and All Merciful, the One Who is at once transcendent and immanent, greater than all we can conceive or imagine, yet, as the Holy Quran attests, closer to us than our jugular vein. Allah is the central reality of Islam in all of its facets, and attestations to this oneness, which is called *tawhid*, is the axis around which all that is Islamic revolves. He is the source of all existence and all cosmic and human qualities as well as the End to Whom all things return. As the Holy Quran states, "We have never sent a messenger before thee except that we revealed to him saying, **"There is no Allah but I, so worship Me" (21:25)**

In the Islamic perspective, the oneness of Allah has as its consequence not the uniqueness of prophecy, but its multiplicity, since Allah as the Infinite created a world in which there is multiplicity and this includes, of course, the human order. Humanity according to the Holy Quran, was created from a single soul, but then diversified into races and tribes. The Holy Quran states, **"He created you [humanity] from a single soul" (39:6)**. This implies that there is profound unity within diversity and therefore, religion is based on the message of Divine Oneness and so it cannot be for one segment of humanity.

Islam is a way of life; its practices are not restricted to particular allocated times of worship and nor is its values and teachings constrained to Muslims solely. It is a code of conduct set forth by Allah for humanity. There is no such thing as a societiless individual. Even the idea of being unjust to oneself, so that individuals and particularly societies are eventually destroyed, really means the destruction of the right to exist in a social and historical context. "There is No Allah but Allah" is the declaration of the Oneness of Allah and religion is the path to Allah. The central aim of the Holy Quran is to establish a viable social order on earth that will be just and ethically based. Therefore, that demands that we are responsible for our Allah's creations. Within the doctrines of Islam, social responsibility of the individual towards the collective and vice-versa is one of the focal points of a practicing Muslim.

CONCLUSION

Unfortunately in today's contemporary world, we have seen that there remain sharp contrasts to the practices of Prophet (SAW) and those Muslim minorities whose political ideologies and activities are engrossed in violence. These Islamic groups use their misconstrued understanding of Islam as a means to gain personal, political and economic power. Thus, they resort to violence as a means of attaining these goals. They undermine one of the major focal points of Islam, which repeatedly asks Muslims to bring faith upon all respected Prophets. It is this notion of superiority that these particular groups practice and maintain in an exclusivist manner. It is precisely this approach to religion that has

limited people in their understanding and acceptance of other people and their cultures. In a globalized world, where the way the world is changing in terms of emerging nationalities and boundaries and economic power dictates politics, it is essential for religions to unite and resolve the differences of their past.

In order to do so, Judaism, Christianity, and Islam must face this phenomenon together; but in so doing, they must face it also together with Hinduism, Buddhism and the other religions of the world. Secondly, the West must cease reading history from within its own cultural horizons, as it usually does in tracing the origin and development of modernity and post modernity. This means that the task of religions is a double task; to enter creatively into dialogue of religions and to channel their energies into solving the common human problems that threaten our future on this earth. It means that they must strip away negative limiting attitudes towards other religions. They must avoid both a narrow fundamentalism and a bland universalism. They must be true to their spiritual heritage, for this is the source of their power and their gift to the world. They must make every effort to ground themselves in their own traditions and at the same time to open themselves to other traditions. In concert with the other religions they should commit themselves to creating the new complexified global consciousness. Just to meet, even creatively, on the spiritual level is not enough. They must channel their spiritual resources towards the solution of global problems. In doing so, they will find justice and peace, which are human values that must be cherished and pragmatically cultivated.

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