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Interreligious Dialogue and Its Contribution to International Security

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Abstract

Over the past two decades, global security has been quite unstable, facing many new challenges. Since 11 September 2011, when hijacked aircrafts hit the towers in New York, the main rising threat of the international security has been terrorism. Deriving mainly from religious radicalism, it has caused many casualties in many countries around the world — without making any exceptions between east, west, south, or north. Many governments and key international organizations, such as the UN, NATO, and EU, have included security countering as a priority for preventing terrorism and violent extremism. These developed strategies can be classified into two categories according to the phase they are implemented: on one hand, there are preventive strategies and, on the other hand, there are countering strategies. Preventive activities such as education, inclusive development, interethnic, and interreligious dialogue can be labeled as a "soft way" and activities of countering terrorism, which mainly use military and policy interventions, can be classified as "hard ways." Preventive strategies, because there are many elements, need lot of time and efforts; in comparison to the "hard ways" of countering terrorism, they are more effective and less costly. These strategies comprise the inclusive development and promotion of tolerance and respect for diversity.

As terrorism during previous decades has been mainly motivated by religious ideologies, this makes the interreligious dialogue a very crucial

action to prevent societies, religious group, and individuals from the manipulation and becoming part of the vicious cycle of terrorist activities. Many governmental and non-governmental organizations have been very active in the areas of promoting interfaith dialogue in different parts of the world. Religious coexistence and peaceful living has always been very important, but, at such a time, this can be considered of a vital significance. This coexistence besides the important role to keep social and political sustainability in the country also has a contribution to international security. This article analyzes the interreligious dialogue and its contribution to international security by giving several examples and especially the case of Albania.

Keywords: international security, religion, interreligious dialogue, terrorism.

7.1 Traditional Meaning vs. the New Environment of International Security

When you look at the meaning of security, the change that it has undergone is obvious. In the past, the answer to "which is the safest country in the world?" was easier to find in comparison with the new environment. When you analyze some other dimensions of the traditional international security and the new environment of it, you realize easily how actors have changed: in a more traditional meaning, governments, militaries, and military alliances were the main actors of security — but now, the number of these actors has increased by also including corporates, media, civil society, terrorist groups, etc. Upon analyzing threats in the past, it becomes clear that this was an external power — but now, you are surrounded everywhere by different risks that can spoil your peace. In this new environment, security has become broader and broader. This transformation is best described as a broadening and a deepening of the security agenda in Paris 2001.[1] "Broadening" the security agenda implies the inclusion of non-military threats such as terrorism, as well as security challenges, such as environmental scarcity, pandemics, or mass refugee movements. "Deepening" the security agenda

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[1] Le Gloannec, Anne-Marie; Irondelle, Bastien, and Cadier, David (Ed): New and Evolving Trends in InternationalSecurity, The Transatlantic Relationship and the future Global Governance, Working Paper 13, April 2013. Available from: https://spire.sciencespo.fr/hdl:/2441/2tb654p5g79rg9aejj1ah6job0/resources/tw-wp-13.pdf (accessed 22 March 2020)

means considering referent-objects other than the state, such as individuals, social groups, or planet Earth. These two dynamics are interlinked since addressing non-military threats and challenges often entails moving beyond states as referent-objects.[2]

7.2 International Security and the Scary Trends of Terrorism

Throughout the last decade, one of the main threats to the new security environment has been terrorism and violent extremism. There are different statistics on terrorism which should be taken very cautiously for conceptual and methodological reasons. In general terms, however, it appears that terrorist violence has been on the rise and has become more dangerous,[3] to the extent that, today, it is commonplace to say that terrorism is a major threat to international security. When speaking in general terms, the causes of terrorism might be many, such as ethno-nationalism, alienation, discrimination, socio-economic status, and political grievance, but the recently risen terrorism reports have derived from religion. Over the 15 years, South Asia, Egypt, Turkey, Germany, France, Spain, and many other countries and regions have been under a high attack of terrorist groups by causing a huge amount of deaths and other costs. According to Global Terrorism Index (GTI; 2017), terrorist attacks against civilians have increased by 17% from 2015 to 2016 at a global level and the primary targets of them have been private citizens and property.[4] The 2019 Global Terrorist Index underlines that although the intensity of terrorism has diminished, its breadth has not;103 countries recorded at least one terrorist incident in 2018, and 71 countries suffered at least one fatality in that same year. This is the second worst year on record for the number of countries suffering at least one death, which highlights the need for continued assertive international action to combat terrorism.[5] The most dangerous terrorist groups, which have been responsible for 59% of all deaths

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[2]Ibid.

[3]Lutz, James; Lutz Brenda Global Terrorism, Third Edition, Routledge, 2013.

[4]Institute for Economics & Peace. Global Terrorism Index 2017: Measuring the Impact of Terrorism, Sydney, November 2017. Available from: http://visionofhumanity.org/reports (accessed 21March 2020).

[5]Institute for Economics & Peace. Global Terrorism Index 2019: Measuring the Impact of Terrorism, Sydney, November 2019. Available from: http://visionofhumanity.org/reports (accessed 21March 2020).

in 2016, are ISIL, Boko Haram, al-Qaida, and the Taliban. By killing 9132 people in 2016 with the majority of these deaths occurring in Iraq, with a 50% increase in deaths from its previous peak in 2015, ISIL has been the deadliest group since 2016.[6] Terrorist attacks in 15 countries have been undertaken by ISIL only in 2016, which have been drastically rising in comparison with previous years. The other three deadliest terrorist groups, Boko Haram, al-Qaida, and the Taliban, have been also responsible for a very high number of deaths in many attacks in different countries. Ending these terrorist groups has been a great challenge for all governments and international organizations through a much-expanded strategy starting with means of prevention and countering in many ways.

When analyzing the above-mentioned terrorist groups, it is obvious that all of them have a common ideological background, which is supported by religious radicalism approaches ideologies. In addition, these groups' leaders or any affiliated individuals to these groups have continuously announced themselves as Muslims believers that aim to reach their objectives through this violent and insane way. According to GTI(2017), the main factor of today's conflict seems to be religion and religious difference, and againthe GTI (2017) further affirms that terrorist acts are committed in 67 countries out of 167 in the world today, and 51% of them is on religious ground.[7]

7.3 Interreligious Dialogue as an Effective Way of Preventing and Countering Terrorism and Violent Extremism

By having a glance at policy papers and strategies dealing with countering terrorism and prevention of violent extremism from different international organizations such UN, OSCE, and NATO, you can easily realize that there are so many approaches integrated into these strategies. They include hard ways, which includes police and military force — and at the other side,

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[6]Institute for Economics & Peace. Global Terrorism Index 2017: Measuring the Impact of Terrorism, Sydney, November 2017. Available from: http://visionofhumanity.org/reports (accessed 21 March 2020).

[7]Institute for Economics & Peace. Global Terrorism Index 2017: Measuring the Impact of Terrorism, Sydney, November 2017. Available from: http://visionofhumanity.org/reports (accessed 21 March 2020).

there are many soft ways indicated such as education, inclusive development, and improving the rule of law and human rights. One of the most critical of this particular category is that of increasing interreligious dialogue.[8]

"There will be no peace between the civilizations without a peace between the religions! And there will be no peace between the religions without a dialogue between the religions."[9]This is one of the main statements of Hans Küng, who claims and expects interreligious dialogue to advance peace and promote security on earth.[10] Countering and preventing religious terrorism is in the center the indoctrinated and sometimes misinformed and misused individuals. These people are almost impossible to have a successful treatment process just with use of hard ways, which may be undertaken by government institutions such as military or police forces. It is very indispensable with a high impact, and the role might have the religious institutions and leader over this indoctrinated/ideologically "infected" group to facilitate the process and speed up the solutions. It is usually easier, more effective, and less costly[11]to prevent such a phenomenon in social, political, and economic dimensions than to counter it after many damages and problems have been risen. When you see the statistics on terror acts, conflicts, and wars, they further prove that the world has to unite to enhance religious tolerance, interfaith dialogues, and mutual understandings. For this reason, there have been many actors — such as governments, intergovernmental organizations, international organizations, civil society, faith-based organizations, and NGOs, engaged in raising the awareness of the importance of religious tolerance and improving the interreligious dialogue. Besides the important actions undertaken by many international actors, a substantial number of states have been active in countering the phenomenon of terrorism, violent extremism, and religious radicalism to ease this serious worldwide problem.

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[8]Preventing Violent Extremism through promoting inclusive development, tolerance, and respect for diversity(UNDP) Available from: https://www.undp.org/content/undp/en/home/librarypage/democratic-governance/conflictprevention/discussion-paper---preventing-violent-extremism-through-inclusiv.html

[9]Küng, Hans: A Global Ethic for Global Politics and Economics. Trans. John Bowden. p.92, New York: Oxford University Press, 1998.

[10]Ibid.

[11]Many analyses argue the high economical losses caused by terrorist attacks but and also the high cost of countering it by hard ways, i.e., military or police interventions.

7.4 Examples of International Initiatives in Promoting the Interreligious Dialogue

As the concept and the dynamics of international security drastically changes, preserving global security and peace building is one very important issue of the agenda of all political actors such as states, international organization, NGOs, civil society, media, and even corporates. Over the last two decades, all these actors have been in action to contribute to a more secure world. Organizations like the UN, OSCE, NATO, and many others have integrated in their strategic planning many parts related with new era security challenges. The same has occurred with several governments in different parts of the world or NGOs and other international institutions. The majority of these activities have also included many initiatives in the field of interfaith dialogue by emphasizing that this can have a critical role in preserving security and promoting peace.

7.5 Active Role of UN in Interreligious and Intercultural Dialogue

The UN has been playing a very active and important role to promote interreligious dialogue by preparing and adapting many resolutions.[12] The UN has played a very active role by stressing continuously that interfaith initiatives can ensure rich cultural diversity to make the world more secure and to increase the culture of peace.[13] One important initiative of the UN is the adaptation by the General Assembly of draft resolution A/61/L.60 entitled "High-Level Dialogue on Interreligious and Intercultural Understanding and Cooperation for Peace," on 25 May 2007.[14] In this resolution, the UN has considered as a great need the Interreligious and Intercultural Understanding and Cooperation for Peace and this has attracted increased attention amongst governments, UN agencies, religious communities, spiritual movements, civil society, and humanists at the beginning of the 21st century. The objectives of

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[12] Available from: https://www.un.org/press/en/2019/ga12226.doc.htm (accessed 21 March 2020).

[13] Available from: https://www.un.org/press/en/2008/ga10782.doc.htm (accessed 21 March 2020).

[14] Concept Note Informal Interactive Hearing with Civil Society 2007 High-Level Dialogue of the General Assembly on Interreligious and Intercultural Understanding and Cooperation for Peace, Available from: https://www.un.org/press/en/2007/ga10630.doc.htm (accessed 22 March 2020).

the "High-Level Dialogue" have been to strengthen efforts of interreligious and intercultural understanding and cooperation by engaging a variety of actors and constituencies, especially in government, civil society, and the United Nations system.[15] These three parties have also been at the core of the Tripartite Forum on Interfaith Cooperation for Peace formed after the 2005 Conference on Interfaith Cooperation for Peace. The High-Level Dialogue further has been continuously seeking to promote a culture of peace and dialogue among civilizations; advance multi-stakeholder coalitions, including the private sector on related issues, further strengthen the Alliance of Civilizations initiative and translate shared values into action in order to achieve sustainable peace in the 21st century.[16]

7.6 The Active Role of Vatican in Interreligious Dialogue

The Second Vatican Council was the first ecumenical council in the history of the Church to give serious consideration to the Church's relationship to the followers of other religions and to advocate interreligious dialogue as an integral dimension of her mission. As is generally recognized, the Declaration Nostra Aetate, although one of the shortest of all the documents of the Second Vatican Council, is one which has had a considerable impact on the life of the Church. This document has served to open the door for Catholics into the world of interreligious dialogue and since then had gone through several drafts and its relationship with other documents of the Council had varied.[17] The leadership of Vatican has been engaged with the interreligious dialogue according to the level of necessity they have considered to be in different periods. Some Popes have been obviously much more active in interreligious initiatives and activities than others. Pope Francis can be clearly observed to have taken the issue of dialogue as one of the top priorities during his leadership.[18] Almost in every trip, Pope Francis seems to have had an interreligious or ecumenical moment. One very important meeting in this

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[15]Concept Note Informal Interactive Hearing with Civil Society 2007 High-Level Dialogue of the General Assembly on Interreligious and Intercultural Understanding and Cooperation for Peace, Available from: https://www.un.org/press/en/2007/ga10630.doc.htm (accessed 22 March 2020).

[16]Ibid.

[17]Fitzgerald, Michael L.: Nostra Aetate, a Key to Interreligious Dialogue, Gregorianum, Vol. 87, No. 4 (2006), pp. 699–713, GBPress-Gregorian Biblical Press.

[18]Youth, interfaith dialogue, and peace dominate Pope's foreign trips in 2019, Available from: https://cruxnow.com/vatican/2019/12/youth-interfaith-dialogue-and-peace-dominate-popes-foreign-trips-in-2019/ (accessed 21 March 2020).

context came in February 2019 when he visited the United Arab Emirates and signed a declaration of the Human Fraternity Document for World Peace and Living Together with the Grand Imam of Cairo's Al-Azhar University.[19]

7.7 UAE Initiatives in Promoting Religious Tolerance and Dialogue

During recent years, one very active country in contributing to international security and peace through promoting interreligious dialogue has been the United Arab Emirates. The government of this country has undertaken many steps at the domestic and international levels to support the peace and dialogue culture serving a more secure world. One of the very important initiatives of UAE was proclaiming officially 2019 as the Year of Tolerance,[20] aiming to strengthen the nation's role of encouraging stability and prosperity in the region and the promotion of culture of tolerance, dialogue, and peace. The UAE has hosted many important dialogue summits and events at home and abroad, calling for religious tolerance and a warning that countries must stand up to all forms of extremism.[21] One of the most important activities was in February 2019, the organization of a Global Conference at Abu Dhabi, hosting the Pope Francis and the Grand Imam of Al-Azhar Ahmet el-Tayeb. During this event, Pope Francis and Grand Imam Ahmet el-Tayeb signed the Human Fraternity Document for World Peace and Living Together, which can be considered one of the most important written acts in history which formalizes the dialogue between Christians and Muslims.

7.8 Interfaith Dialogue in Albania: A Multi-Dimensional Example of Coexistence

The concepts of the interfaith dialogue, religious tolerance, and coexistence in Albania are something that everybody is familiar with. During the communist regime, there was no religious freedom in Albania; furthermore, all religious cults were closed, most of them demolished, and clerics were persecuted and imprisoned. With the fall of communism, besides other freedoms, the

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[19] Available from: https://www.vaticannews.va/en/pope/news/2019-02/pope-francis-uae-declaration-with-al-azhar-grand-imam.html (accessed 22 March 2020).

[20] Available from:https://www.theyearoftolerance.ae/en (accessed 21 March 2020).

[21] Available from: https://www.thenational.ae/uae/government/sheikh-abdullah-tells-of-need-for-greater-interfaith-dialogue-1.824123 (accessed 21 March 2020).

freedom of faith came into life and religions started their activities. Actually, there are five officially recognized religious communities in Albania: Muslim Community of Albania, Orthodox Church, Catholic Church, Bektashi Community, and Evangelical Brotherhood. Besides these religious groups, there is freedom for religion that permits also other religions for their activists such as Jehovah's Witness, Baha'i, Shia, etc., but they are very few in society. According the census of 2011, 56.7% of the population was declared to belong to the Muslim faith, 10% Catholics, 6.7% Orthodox, and 2.1% Bektashis.[22]

7.9 Historical and Social Dimensions of Religious Tolerance and Coexistence in Albania

Religious tolerance is not just a recent post-communist phenomenon in Albanian society. When you go through history, there are several good examples that explain this positive atmosphere of living together. This is shown also by the role of the religious leaders in the independence process of Albania, who played a very crucial mission building the newborn state of Albania. The Muslim religious leaders, such as H. Vehbi Dibra, were the figure who approved the flag during the independence. He and many other outstanding personalities played a decisive role in building the national institutions of the independent Albania. Another example mentioned in history is the saving of the Jews from deportation to the concentration camps during World War II. The Albanian rescue is unique because of its scale, including not just Jews within their borders but also every Jew who sought refuge there during the Holocaust. When analyzing the interreligious dialogue in Albania, it is indispensable to talk about its situation in grassroots, in society. After a quick glance, it is easily noticed that all religions live together —no separation of the cities and no division in quartiers or in any other form of the population. There are different regions and cities, which might have a majority of one religion, but all are living together without any exclusion. You can see this social unity of religion in every Albanian family where you can find too many mixed marriages and many relatives having different

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[22]In 2011, the Albanian government conducted the Census process and one of the questions of this census was also that "to what religion you belong?"INSTAT/Census 2011.Available from: http://www.instat.gov.al/al/temat/censet/censusi-i-popullsis%C3%AB-dhe-banesave /#tab1 (accessed 21 March 2020).

religions from each other. According to Emory S. Bogardus, theoretically analyzed, if there are many interreligious marriages, if the interreligious close friendship in schools and working place is widespread, if the people live altogether in a good atmosphere in a city, or if a quartier or an apartment nevertheless has the religion identity, it means that there is no religious social distance in such societies.[23] There may be several reasons for this social reality, but the most important one is of having the same ethnic origin although it is a multi-religious population and this has united Albanians and made them live together and survive, despite different external pressures in history.

7.10 The Role of Religious Institutions and Their Leadership

The role of religious institutions has been one of the most important and influential in cultivating and keeping the interreligious coexistence in Albania. There is high respect and a credibility shown by society to religious institutions and their leadership. During a speech in 1995, the leader of MCA was declaring, "somebody was asking me how many Muslims live in Albania? In addition, my answer was: It does not matter. We are not going to fight with each other".[24] This situation is more critical of all the messages delivered by religious institutions. By analyzing the preaches, sermons, and other activities, you can easily find too many examples of when they have been promoting common values and mutual respect. The language used by all religious leaders and other representatives, predominantly, has been that of love and tolerance. The impact of religious communities on society can be considered to be at a high level and, in many cases, they have been very active in finding solutions to various problems in society. There is also another assumption regarding the influence of the religious representatives in Albanian society saying that they are not so credible — but one thing for certain is that if any religious group or community, even if it is small, causes a very turmoil situation, they behave contrary to the social peace principles. The main reason for this interreligious coexistence in Albania

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[23]Bogardus, Emory S.: "A Social Distance Scale", Sociology and Social Research 17 (1933): 265–271.

[24]The speech of Head of Muslim Community of Albania, H. Sabri Koçi, delivered in a Mosque in the 1990s.

can be encountered to be the moderate teaching approach of the religions followed by their respective representative institutions.

So, it is very important to have religious communities, their leaders, and representatives preach their religion by promoting, first and foremost, love and mutual respect, and especially working to keep their communities away from harmful behaviors and violence. Although Albania has historically been considered a good environment, interreligious relationships should not be taken for granted. For these reasons, with the encouragement of the respective religious institutions, the three theological schools of higher education — which are supposed to prepare the future needed religious human resources — are organizing together in a continuous manner joint program, conferences, symposium, workshops, etc., to get to know each other better and to prevent any potential misunderstandings that might spoil the respectful and lovely atmosphere of society.

7.11 State, Politics, and Religions: A Balanced Equilibrium

The Republic of Albania Constitution starts by saying that, "We, the people of Albania, proud and aware of our history, with responsibility for the future, and with faith in God and/or other universal values, with determination to build a social and democratic state based on the rule of law, and to guarantee the fundamental human rights and freedoms, with a spirit of religious coexistence and tolerance, with a pledge to protect human dignity and personhood, as well as for the prosperity of the whole nation, for peace, well-being, culture and social solidarity, with the centuries-old aspiration of the Albanian people for national identity and unity, with a deep conviction that justice, peace, harmony and cooperation between nations are among the highest values of humanity."[25]

In addition, it continues on by stating that:

1) "In the Republic of Albania there is no official religion."
2) "The state is neutral on questions of belief and conscience and guarantees the freedom of their expression in public life."
3) "The state recognizes the equality of religious communities."

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[25]Constitution of the Republic of Albania, text approved by referendum on 22 November 1998 and amended on 13 January 2007, translated under the auspices of OSCE-Albania.

4) "The state and the religious communities mutually respect the independence of one another and work together for the good of each and all."

5) "Relations between the state and religious communities are regulated based on agreements entered into between their representatives and the Council of Ministers. The Assembly ratifies these agreements."

6) "Religious communities are juridical persons. They have independence in the administration of their properties according to their principles, rules and canons, to the extent that interests of third parties are not infringed."[26]

These articles of the constitution of Albania explain very well the position of state and the religious communities within the society. The state institutions and the religions have been too careful to behave according to the constitution and the results seem too positive enough in having a good equilibrium in this relationship. The state has signed agreements to regulate the terms of the relationship with five religious communities and the assembly has ratified these agreements.[27] The use of religions for different interests by political actors can be very dangerous and is not a healthy approach to be followed in a multi-religious and democratic society. Albanian politics have been careful and sensitive in subjects related to religions and religious communities. Among the main political parties, there is no one putting on the agenda, specifically the religious-oriented subjects or having a closer intention to work with a specific religious group.

There have been continuously supportive discourses to religious communities from the state leaders and the outstanding political leaders, keeping in mind the principle of the laicite that the constitution has.

7.12 The Interreligious Coexistence in Albania as Part of Its Public Diplomacy

Albania is a multi-religious society and a Muslim-majority country on the European continent. This fact would be an important characteristic mentioned

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[26]Ibid.

[27]There are agreements of Republic of Albania with the five religious communities: Catholic Church, Muslim Community, Orthodox Autocephalous Church, The Holly Seat of the World Bektashi, and Evangelical Brotherhood. (Law No. 9365, Date 31.3.2005; Law No.10056, Date 22.1.2009; Law No.10057, Date 22.1.2009; Law No.10 058, Date 22.1.2009; Law No.10394, Date 10.3.2011).

by several political and religious world leaders on many occasions. When US President George W. Bush visited Albania in 2007, he, prior to his arrival, declared, "I will visit a Muslim-majority country coexisting in peace with all religious groups."[28] Pope Francis, in 2014, would mention several times prior and after his visit the characteristics of religious tolerance, interreligious coexistence, and dialogue by emphasizing that this should be kept unspoiled because it is a very important value of Albanian society in the age we are living in. Albanian governments, through the years, have tried to promote this valuable asset to the international arena by showing that if there are problems in multi-religious societies deriving from the religion, a solution can be found to overcome it as there is such an example of a country living in peace and mutual respect. The state representatives of high levels[29] have continuously presented and promoted in many international summits and meetings, especially in those dealing with countering religious radicalism and violent extremism, as a good example of interreligious coexistence in Albania. In many international initiatives and projects, although a small country with limited resources and capacities, the Albanian government has tried to play an active and crucial role in finding solutions to the problems deriving from religions around the world. The interreligious coexistence of Albania has been mentioned and pointed out as a positive example to be taken into consideration finding a solution in other countries and societies where needed.

7.13 Conclusion

The threats of international security have changed, and it seems that they will have very different and complex discourse in the future. To maintain a secure world, the tools of countering these threats should be varied and adapted according to the environment and its needs. It is obvious that classical ways of maintaining international security are insufficient toward very intelligent and integrated menaces which always are looking for the weak points to harm the countries, societies, and all humanity. One of these alternative ways to sustain security at all levels is by using increasing interreligious communication and dialogue. Good initiatives in this field have been undertaken by many national

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[28]Available from: https://www.reuters.com/article/amp/idUSTRE7655J520110706 (accessed 21 March 2020).
[29]Presidents, Prime Ministers, Ministers of Foreign Affairs, etc.

and international actors and the results have proven the good efficacy and the high impact of these actions. Although a small country, Albania has tried to show a good example of how interreligious coexistence and dialogue can positively affect society.

By being a tangible case, Albania offers a positive model in interfaith harmony and coexistence to the multi-religious societies and this is, by itself, a significant way to contribute to international security. However, the question is this: can this model be exported and implemented in other countries and societies, Europe, or elsewhere? Apparently, the exportation and implementation of any social model to somewhere is not an easy process and sometimes might be quite impossible. To realize such a project, it is needed to enable all social dynamics and reactivate them in a new society. However, you can try to adapt that social model by splitting it in parts, even if you cannot implement the whole, you can do it partially. Second, according to the dynamics of each country and society, you can use good examples you have acquired to develop strategies and to come up with new models. Of course, such a process is not easy because this is not a corporate structure or an engineering project where there are some mathematical variables, including principles and values, which can be easily transferred. The relocation of the principles and values and their application in different societies requires a huge adaptation to the new social environment. Bearing in mind this information and the fact that the origins of religious radicalism driving into terrorism are very correlated with many social problems, the best way to solve this would be realized through a recipe of social sciences. In addition, within this recipe, the promotion of a model that contains tolerance and interfaith dialogue in the center would act as the main cure. In this way, we would achieve our goal and the solution would be more effective and sustainable.

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