

intercultural - Google News

Atkins - Addressing International Development - Environmental Data Interactive

Environmental Data Interactive Atkins - Addressing International Development Environmental Data Interactive, UK - 3 hours ago As a multi-national organisation, diversity and intercultural adaptability form integral parts of our business approach. We are therefore able to offer ...

http://news.google.co.uk/news/url?sa=T&ct=uk/6-0&fd=R&url=http://www.edie.net/news/news_story.asp%3Fid%3D12720%26channel%3D0&cid=0&ei=_D_sRabiC6r2sQGI4a3hBQ

MECC Intercultural Youth Dialogue & Understanding - Worldwide Faith News (press release)

MECC Intercultural Youth Dialogue & Understanding Worldwide Faith News (press release), NY - 3 hours ago East-West Intercultural Youth Dialogue and Mutual Understanding This workshop held from January 28-February 3, 2007 in Saydnaya, Syria, was announced in ...

http://news.google.co.uk/news/url?sa=T&ct=uk/0-0&fd=R&url=http://www.wfn.org/2007/03/msg00061.html&cid=0&ei=_D_sRabiC6r2sQGI4a3hBQ

Hiram professor loves education Rea named teacher of the year - Ravenna Record Courier

Hiram professor loves education Rea named teacher of the year Ravenna Record Courier, OH - 6 hours ago "I teach intercultural communications, how people meet across cultural boundaries. What better way to do that than to go to another country?" she said. ...

http://news.google.co.uk/news/url?sa=T&ct=uk/3-0&fd=R&url=http://www.recordpub.com/news/article/1682451&cid=0&ei=_D_sRabiC6r2sQGI4a3hBQ

Kidd Selected to Women's All-Conference Team - Rocklin and Roseville Today

Kidd Selected to Women's All-Conference Team Rocklin and Roseville Today, CA - 10 hours ago... Christian Education, Intercultural Studies, Liberal Studies (Teacher Education), Music, Pastoral Ministry, Psychology, Public Policy and Youth Ministry. ...

http://news.google.co.uk/news/url?sa=T&ct=uk/7-0&fd=R&url=http://www.rocklintoday.com/news/anmviewer.asp%3Fa%3D4840%26z%3D4&cid=1114170894&ei=_D_sRabiC6r2sQGI4a3hBQ

CIS IPA Council to hold session in St. Petersburg - Today.Az

CIS IPA Council to hold session in St. Petersburg Today.Az, Azerbaijan - 11 hours ago... on preparation for the international conference on Intercultural and interfaith dialogue which will take place on June 1, 2007, at the Taurida Palace. ...

http://news.google.co.uk/news/url?sa=T&ct=uk/8-0&fd=R&url=http://www.today.az/news/politics/37376.html&cid=0&ei=_D_sRabiC6r2sQGI4a3hBQ

The New Berlin Wall - The New Berlin Wall

The New Berlin Wall The New Berlin Wall, South Korea - 11 hours ago In this context it is worth mentioning Berlin's first step to a successful approach to more understanding by means of an interreligious and intercultural ...

http://news.google.co.uk/news/url?sa=T&ct=uk/2-0&fd=R&url=http://www.ohmynews.com/articleview/article_view.asp%3Fat_code%3D395310&cid=0&ei=_D_sRabiC6r2sQGI4a3hBQ

British Official Underlines Intercultural Dialogue Importance - SANA - Syrian Arab News Agency

British Official Underlines Intercultural Dialogue Importance SANA - Syrian Arab News Agency, Syria - 3 Mar 2007... of the Middle East Department at the British Foreign Office underlined on Saturday the importance of boosting communication and intercultural dialogue. ...

http://news.google.co.uk/news/url?sa=T&ct=uk/1-0&fd=R&url=http://www.sana.org/eng/21/2007/03/03/105820.htm&cid=0&ei=_D_sRabiC6r2sQGI4a3hBQ

Kazakhstan should strengthen intercultural dialog: a roundtable - Kazinform

Kazakhstan should strengthen intercultural dialog: a roundtable Kazinform, Kazakhstan - 2 Mar 2007 The

principles of the development of intercultural dialogue and priorities of the strengthening of stability, civil world and consent in the society were ...

http://news.google.co.uk/news/url?sa=T&ct=uk/4-0&fd=R&url=http://www.inform.kz/showarticle.php%3Flang%3Deng%26id%3D149009&cid=0&ei=_D_sRabiC6r2sQGI4a3hBQ

A Musical Mideast 'Intercultural Journey' - Jewish Exponent

Jewish ExponentA Musical Mideast 'Intercultural Journey' Jewish Exponent, PA - 1 Mar 2007The Philadelphia Orchestra has traveled the world, but this month, it is engaging in a unique set of intercultural journeys. Not coincidentally, that is the ...

http://news.google.co.uk/news/url?sa=T&ct=uk/5-0&fd=R&url=http://www.jewishexponent.com/article/12315/&cid=0&ei=_D_sRabiC6r2sQGI4a3hBQ

Prince, princess lend support to intercultural dialogue - Today's Zaman

Prince, princess lend support to intercultural dialogueToday's Zaman, Turkey - 28 Feb 2007Crown Prince Willem-Alexander and Princess Maxima of the Netherlands attended a conference Wednesday in Ankara on "intercultural dialogue and media," in ...

http://news.google.co.uk/news/url?sa=T&ct=uk/9-0&fd=R&url=http://www.todayszaman.com/tz-web/detaylar.do%3Fload%3Ddetay%26link%3D104181%26bolum%3D102&cid=0&ei=_D_sRabiC6r2sQGI4a3hBQ

Google Blog Search: intercultural

MECC Intercultural Youth Dialogue + Understanding (mecc@cyberia ...

=B3East-West Intercultural Youth Dialogue and Mutual Understanding=B2 This workshop held from January 28-February 3, 2007 in Saydnaya, Syria, was announced in our previous issue of the NewsBrief. It aimed at exploring ways and means of ...

<http://www.wfn.org/2007/03/msg00061.html>

Ethical and Intercultural Challenges for Technical Communicators ...

In today's shrinking global marketplace, many technical communicators face challenges related to intercultural communication. Voss, Dan and Madelyn Flammia.

<http://tc.eserver.org/28555.html>

CFP: Journal of International and Intercultural Communication

to focus on international, intercultural, as well as indigenous communication issues. It invites manuscripts that not only address pressing issues in multiple regions, multilingual communities, social, political, and cultural practices ...

<http://attic-museumstudies.blogspot.com/2007/03/cfp-journal-of-international-and.html>

Intercultural Dialogue: Reflections inspired by disappointment in ...

If we approach intercultural dialogue from a similar perspective to how we approach interfaith dialogue, we can start to make real progress towards true dialogue. Until then, we're just talking past each other.

http://gayspirituality.typepad.com/blog/2007/03/intercultural_d.html

Ten Commandments of Intercultural Communication

This article discusses the issues related to intercultural communication. Ten commandments of intercultural communication and some tips are presented.

<http://cross-cultural-management.bestmanagementarticles.com/Article.aspx?id=2428>

Intercultural Exchanges

4 Generations. My colleague and I are working fairly furiously to focus and structure our presentation for NAIS later this week. The name of the session is "Simple Online Tools for Local, National and International Community Building," ...

<http://www.k12converge.com/?p=166>

Minor incident in the history of intercultural exchange

I slept fitfully as the vacuum cleaner went back and forth above my head. Doors slammed, feet pounded down the stairs, furniture slid and rumbled on the hardwood floor. The same dream over and over like a skip in a record: me alone on ...

<http://www.vianegativa.us/2007/02/27/minor-incident-in-the-history-of-intercultural-exchange/>

Intercultural: Crossing cultures - The Business Spotlight podcast ...

An interview with American management coach Karim Akbar.

<http://www.business-spotlight.de/cast/2/5540.mp3>

Italian Workshop: Intercultural production; issues of voice authorship

Last updated: 17:25, Mon 26 Feb 2007 by Julia Pidgeon.

http://www2.warwick.ac.uk/insite/newsandevents/events/italian_workshop_intercultural/

Intercultural Friends

For internationals at University of Pennsylvania, Drexel University, and other schools in Philadelphia
FEBRUARY ACTIVITIES. (click "activities" on sidebar to right) And ENGLISH CONVERSATION. FOR

STUDENTS, RESEARCHERS, SPOUSES AND ...

<http://interculturalfriends.blogspot.com/2007/02/intercultural-friends.html>

search

nature of communication process

hundreds of links to resources on intercultural communication multicultural Provides the Bennett developmental model of intercultural sensitivity

<http://www.effectivecommunication.94hours.org/communication-process-diagram/nature-of-communication-process.html>

communication types

Bibliography. Bibliography. Culture intercultural communication and education. Abe H. amp Wiseman R.L. . A cross-cultural confirmation of the dimensions of intercultural effectiveness. Intercultural Communication Intercultural Communication Institute Portland OR. Bennett M.J. . Towards ethnorelativism A developmental model of intercultural

<http://www.effectivecommunication.click5.org/transactional-model-of-communication/communication-types.html>

[Admin] Heidegger's gypsies

On 02/03/2007, at 6:42 AM, Tympan Segment wrote:

>We can look forward to Australia becoming the first homogenous continent
>in the future. One big beach to play in thanks to global warming. How many
>years of drought now?

Well it's all relative I guess. Perth on the west coast started drying up in the mid 70's and that trend accelerated in the late 90's. Rainfall has dropped off a cliff since and we're down two thirds on the 70's levels, with water restrictions since 2001 which is when this climatic drought spread across the entire southern half of the continent to the east coast.

My aunty lives on the farm my dad was born on in Western Victoria, across from the farm my great grandfather built where I was born. 2004 was the first time they had to truck water out to fill the tanks and they've done it each year since. That's just for two very frugal elderly people.

Tympan: Perhaps there will be more rain clouds in the future. Whatever happens throwing a technological fix at the problem is not effective enough without an education of the will. If we don't change our habits of consumption I can't see significant change. And this may mean first of all learning how to listen to the "voice" of the earth which is what being-in-the-world allows us to do. Then we change too developing a sense of wonder and therefore respect for the intrinsic value of the things themselves and respect for the diversity of a global mosaic whose traditional intercultural patterns may be helpful in developing a felt sense of our surrounding world that gives meaning to the ecological crisis and ways of responding.

If sustained rains fail this coming winter there are a number of large regional towns that could be in serious trouble, and marginal farming lands affected by desertification may be permanently abandoned. Last years wheat crop was cut in half, we're one of the major breadbaskets for the world.

Perth has built a major desalination plant, and a new power station to run it, but the scientists are saying it's entirely possible by 2030 we'll have climatic conditions not seen in 30 million years, and that Perth may become the 20th century's first ghost metropolis.

Short answer, far too many years of drought, but this just looks like the beginning of a rather serious climatic trend.

Regards,
Malcolm

<http://heidegger.an-archos.com/archive/admin-heideggers-gypsies-9>

Cis Ipa Council to hold session in St. Petersburg

â€ (World) will be considered there. Besides, the commission members will discuss development of law On intellectual property and questions on preparation for the international conference on Intercultural and interfaith dialogue which will take place â€

Original post by Today.Az and software by Elliott Back

<http://rightsdb.com/2007/03/04/cis-ipa-council-to-hold-session-in-st-petersburg/>

Cis Ipa Council to hold session in Saint Petersburg

â€ (World) will be considered there. Besides, the commission members will discuss development of law On intellectual property and questions on preparation for the international conference Intercultural and interfaith dialogue which will take place on â€

Original post by Kazinform and software by Elliott Back

<http://rightsdb.com/2007/03/04/cis-ipa-council-to-hold-session-in-saint-petersburg/>

Common Ground News Service- February 21 - 27 2007

Common Ground News Service

Partners in Humanity (CGNews-PiH)

for constructive & vibrant Muslim-Western relations

21 - 27 February 2007

The Common Ground News Service " Partners in Humanity (CGNews-PiH) aims to promote constructive perspectives and dialogue about Muslim"Western relations. CGNews-PiH is available in Arabic, English, French and Indonesian.

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Inside this edition

1) Living with humanity in Jordan by Jenny Ernst

In this third article in our series on diaspora communities and Muslim-Western relations, Jenny Ernst, who works with Habitat for Humanity-Jordan, asks what has hardened hearts to the joys and sorrows of people in other parts of the world. She describes her expectations when moving to the Middle East compared with her actual experience living there, concluding that "the road leading us to reconciliation and mutual respect is filled with people who are willing to step onto the other side and see what others see."

(Source: Common Ground News Service (CGNews), 20 February 2007)

2) ~Youth Views~ Removing the "cloak" of religious extremism by Laura McAleer & Hala Ali

Laura McAleer, a student at Georgetown University, and Hala Ali, a student at South Valley University of Cairo, consider how religion has been used as a "cloak" by some to commit acts of violence that are not sanctioned by their religion. Dispelling the myth of "jihad" as "holy war", they argue that the perpetrators of 9/11 and other acts of violence committed in the name of religion have "misunderstood, misinterpreted, and grown accustomed to distortions of [their religion], and they have used these misrepresentations as a basis for action."

(Source: Common Ground News Service (CGNews), 20 February 2007)

3) Tracing Abraham's path to Mideast peace by Ilene R. Prusher

Ilene R. Prusher, staff writer for the Christian Science Monitor, describes an initiative to trace the Abraham Path, a route that will initially start in Turkey and continue into Syria, through Jordan, across the river into the West Bank, through both Israeli and Palestine, and possibly into Egypt and Iraq as well. The project initiators hope, through their work, "that people today will rediscover the common roots of many generations past" and inspire coexistence and understanding in the present.

(Source: Christian Science Monitor, 13 February 2007)

4) Following the Djerba model by Hayat Alvi Aziz

Hayat Alvi Aziz, director of International Studies at Arcadia University in Pennsylvania, outlines two examples of interfaith harmony and coexistence " 1) on the Tunisian island of Djerba where Jews and Muslims have lived peacefully for generations; and 2) Hindu-Muslim cooperation in Gandhi's non-violent campaign to expel the British colonial power from the Indian subcontinent. She considers what can be learnt from these examples to promote coexistence and combat extremism in other parts of the world.

(Source: Middle East Times, 13 February 2007)

5) Making Shakespeare work in an Arab context by Olivia Snaije

Olivia Snaije, a regular European contributor to the Daily Star, describes how British-Kuwaiti director Sulayman al-Bassam is using his dual nationality to create a bicultural approach to adapting Shakespeare to the Arab world. "In a sense, part of Bassam's "mission" is to help the West better understand the Gulf and the Arab world in general. At the same time he wants to bring to light the inadequacy of democracy, the abuse of power and the various examples of "how not to rule" in the Middle East.

(Source: Daily Star, 19 February 2007)

1) Living with humanity in Jordan

Jenny Ernst

Amman - We count the number of American soldiers lost in Iraq and shudder, but the number of Iraqi soldiers and citizens who have given their lives is often lost in translation. That country's sorrow does not fully register with us, but the sting of unnecessary loss is felt across the Middle East as strongly as it is in the West. Death knows no national boundaries. Why does our ability to empathise vanish when it comes to feeling compassion for those different from ourselves?

I first stepped into the Middle East during the summer of 2004, and was immediately faced with a society, culture and religion that were inconsistent with my expectations. Everything I had heard or thought about the region was overwhelmingly negative " I anticipated that the people would be cold and the culture harsh. They would not welcome me as an American or as a Christian. It was a dangerous place and a region to be avoided.

But my actual experience has been remarkably positive. Initially, I was stunned by the generosity and hospitality; instead of judging me as a foreigner, people welcomed me into their homes and into their lives. Two and a half years have passed, but my first impressions have stood the test of time. As I dive deeper into what it means to be Arab, Muslim and Jordanian, I find the same benevolence, tenderness and warmth. One person in particular has had a strong impact on shrinking my negative perceptions. Fatima is a lovely woman I am privileged to call teacher and friend. Every week, she sits with me for an hour and teaches me Arabic, but she has taught me far more than a language. She has taken me to her home and prepared feasts for my friends. Her family has next to nothing, yet they offer it all without reservation. She possesses the most alive, deep and pure faith of anyone I know " Muslim or Christian. She has explained that she, as a Muslim, must respect all faiths and love all people. That was a new perspective for me. As a Christian, I have constantly been taught about the fallacies of other faiths. As an American, I have been taught that all Muslims think of us as unworthy infidels. We are unable to separate Muslim extremists from the Fatimas of the Arab world.

I was drawn to the Middle East by a desire to serve those living in poor housing conditions through Habitat for Humanity-Jordan. Habitat has served as a gateway to the heart of Arab society. Its unique role in the Middle East reaches far beyond providing families in need with adequate housing to actively bringing people from around the country and around the world together through volunteer programmes. The gap between East and West lessens as volunteers from the West work alongside Arabs to build homes.

To Westerners who participate in the programme, the Middle East is no longer simply a troubled spot on a map, but a place with people who have names, stories, families and dreams. To Jordanians, the West is now

more than a President's international policy. It is the home of their new friends " who travelled from afar to work with them to develop their community.

Like any society, Jordan has its problems. Many women are not allowed to work outside of the home. If caught in an inappropriate situation with a man, they are always to blame and are severely punished. Honour killings do exist. The driving is crazy. The pollution suffocates. Though these things are frustrating and disappointing, they are no more unacceptable than stories of domestic abuse, gang violence and political corruption that are covered on local news in the United States. We all have room to grow.

Yet despite Jordan's challenges, it is a peaceful country surrounded by continual regional unrest. Its population is varied and diverse. As in the West, some hearts have been broken by violence or tragedy, and some have grown numb, yet others still hold hope for a better future. People dream of a day when progress and mutual respect make the news more often than body counts. It's a universal dream, but how do we realise that dream together?

The misunderstandings and lack of communication between our two worlds have resulted in hardened hearts. Can we forgive and forget, recognising the immense prosperity that would result? We can and we must. The road leading us to reconciliation and mutual respect is filled with people who are willing to step onto the other side and see what others see: that those we often fight against are actually fighting for the same things we are. Joy is joy, mourning is mourning, and living in peace is a desired end regardless of race, religion or nationality.

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* Jenny Ernst works with Habitat for Humanity-Jordan's national office in Amman. This article is part of a series on diaspora communities and Muslim-Western relations distributed by the Common Ground News Service (CGNews). It can be accessed at www.commongroundnews.org.

Source: Common Ground News Service (CGNews), 20 February 2007, www.commongroundnews.org

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2)~Youth Views~ Removing the "cloak" of religious extremism

Laura McAleer & Hala Ali

Washington, D.C./Cairo Egypt - In the wake of September 11th, many in the Western world have struggled to correctly identify acts of terrorism and their perpetrators. Often, people reading newspapers and watching television news reach the conclusion that such acts were committed in the name of jihad, the Islamic concept commonly, and incorrectly, defined as "holy war." Many Westerners (and others around the world) equate the two, developing misconceptions about Islam and the Muslim community. This misunderstanding is detrimental to relations between the U.S. and the Arab world, and it can only be mitigated by recognising the distinct definitions of both terrorism and jihad.

The U.S. State Department, according to the official National Strategy for Combating Terrorism policy document, defines terrorism as "premeditated, politically motivated violence perpetrated against non-combatant targets by sub-national groups or clandestine agents," usually intended to influence an audience. It is an act condemned by all religions that aims to shake the stability of major world powers and seeks to undermine their capabilities and threaten their futures.

The events of September 11th clearly fit this description. However, the fact that the attacks on the World Trade Center and the Pentagon were committed by a group of people acting in the name of Islam has led to a great deal of prejudice toward the Muslim community in the United States and around the world. This is evidenced by a March 2006 Washington Post-ABC News Poll, which reported that 33% of Americans believe Islam condones violence against non-Muslims (up from 14% in 2002). Even Americans who said they understood Islam and were more likely to see the religion overall as peaceful and respectful were no less likely to say it harbours harmful extremists, and they were also no less likely to have prejudiced feelings against Muslims.

What is the definition of jihad that Muslims feel is accurate and want the Western world to understand? The word "jihad" is derived from an Arabic root (J H D) that means to make good use of your virtues, good nature, and God's gifts to help please yourself and others. More specifically, one could say that to practice jihad is to make every effort to worship and obey God, to gain knowledge, to advise others how to be good and true believers in God, and to work hard to spread peace, freedom, love, and tolerance. Moreover, the word "Islam" is derived from the Arabic word "salam", which means peace.

The events of 9/11 and terrorism acts committed since then cannot, when the true meaning of "jihad"™ is considered, be seen as acts of jihad. Rather, they were planned and executed by those who chose to use their religion as a sort of cloak. A comparison can be made to the Crusades: the Crusaders of Europe acted in the name of Christianity, but the tenets of Christianity (both then and now) do not allow for their horrible, even "terrorist" actions. The Islamic extremists who commit acts of terrorism are somewhat similar to the Crusaders; they have misunderstood, misinterpreted, and grown accustomed to distortions of Islam, and they have used these misrepresentations as a basis for action.

Clearly, those Muslims who have been involved in terrorism have been acting on their own personal beliefs which do not accurately represent the tenets of the faith or the convictions of the world's™ Muslim population. Rather, the Qur'an™ teaches that "anyone who murders any person who had not committed murder or horrendous crimes, it shall be as if he murdered all people. And anyone who spares a life, it shall be as if he spared the lives of all people"!

The basic truths about the concept of jihad have not been widely disseminated in the West. The resulting dearth of information is not only a disappointing disconnect between two cultures, but also a major cause of further terrorist acts. The fact that many Americans and other Westerners fail to make an effort to understand Islam and, as revealed by the polling described above, are suspicious of all Muslims they meet, can only serve to drive more and more Muslims under the "cloak" of Islamic extremism. This cycle of misperception leading to further violence can only be stopped through education. With proper definitions and through mutual understanding, the "cloak" can be removed from those who have engaged in acts of terrorism in the past, and future acts can be prevented.

* Laura McAleer is a student at Georgetown University and Hala Ali attends South Valley University of Cairo. They both participated in the Western-Arab intercultural dialogue program, Soliya. This article is distributed by the Common Ground News Service (CGNews) and can be accessed at www.commongroundnews.org. Source: Common Ground News Service (CGNews), 20 February 2007, www.commongroundnews.org Copyright permission has been obtained for publication.

3) Tracing Abraham's™ path to Mideast peace

Ilene R. Prusher

Ajlun, Jordan - High-tech gadget in hand, a man trudges down from a rural hilltop with the information he was seeking about a journey that took place some 4,000 years ago.

The means are modern: Using a tiny global-positioning device to measure their location via satellite and a map superimposed on topographical images provided by Google Earth, Daniel Adamson and Mahmoud Twaissi are tracking the route that Abraham might have trod.

The ends, however, are as ancient as can be. The two researchers "one British, one Jordanian" are tracing the footsteps of the ancestral patriarch of Judaism, Christianity, and Islam in the hope that people today will rediscover the common roots of many generations past "and inspire coexistence and understanding in the present.

This is the making of the Abraham Path, a route that will start in Harran, Turkey "the place where many sources suggest Abraham heard "the call" from God" and will continue into Syria, down through Jordan, across the river into the West Bank, winding through both Israeli and Palestinian territory before ending in Hebron, or Al Khalil, described in the Book of Genesis as Abraham's™ burial place.

Eventually, the route would go to Egypt, where Abraham was also a sojourner. In the much longer term, the founders hope to have the path go into Iraq "Abraham's™ birthplace was Ur" and possibly to Mecca, the home of the kabbah, the holiest site in Islam, which Muslims believe Abraham helped to build.

To its initiators, the dream of building the path presents an endless array of possibilities: for religious pilgrimages, for developing the region's™ underrealised tourism potential, and, most important, for breaking down barriers of fear and misunderstanding between East and West. To sceptics, however, it sounds like an idealistic peace plan that doesn't™ easily fit into the landscape of a volatile Middle East, where even different sects find themselves embroiled in conflict.

But the project, conceptualised and studied for several years under the auspices of the Global Negotiation Project at Harvard University, doesn't™ intend to ignore or overcome the political realities of the Middle East. Rather, it seeks to increase contact between average people, on a point of reference to which followers of all three major monotheistic religions can relate.

“We’re not creating this path. This path already exists. In some ways, we’re just dusting off the path so you can see the footsteps,” says Harvard’s William Ury, a world-renowned expert on conflict negotiation and a co-author of the bestseller, “Getting to Yes.” The concept of the project dawned on Professor Ury after decades of working to bring warring sides together, from the Middle East to Northern Ireland.

“It occurred to me that Abraham was the single most underutilised resource in the Middle East. He represents faith, hospitality, and kindness towards others. So the question was, could one somehow evoke the ancient stories to be a catalyst for coexistence, as well as understanding and even an economic source for growth.”

Is a Syrian government about to give out visas to Israelis? Would the average American or European feel safe travelling there? Will Israel give out visas to Muslims from around the region to walk through the part of the path that will wind into its territory?

“We have to go slowly,” Ury acknowledges. Parts of the path could take years to establish, and its founders say that they don’t plan to play Pollyannas about some of the harsh realities on the ground. “On the trip, from the point of view of religious, social, and economic relations, we found that the idea had a lot of resonance and despite the difficulties and issues, and we got a green light to really proceed. Now what we’re faced with is how to assist, how to inspire the actual building of the path.”

They hope to have the path open to visitors by the spring of 2008, the first leg of a path that will open gradually.

Among the goals of the path is that it will lead visitors through rural areas where they can interact with average people. One facet of the route will be a network of families willing to host visitors in their homes. And with an eye towards housing larger groups of visitors, there are several projects under consideration to build travellers hostels and other lodgings ready to receive guests during the journey.

Indeed, for the path to truly take route, the local initiative needs to be as strong as the international. As such, the drive to open the Abraham Path in Jordan has been winning over many important advocates. One of them is Ammar Khammash, one of Jordan’s foremost architects and ecologists. Khammash says that too much of Jordanian life is focused on crowded urban spaces, and the path will help people reconnect with their roots.

But Dr. Hamid Murad, an Islamic leader in Jordan, sees it more as a way to approach Middle East reconciliation in a very different light “one that all three faiths find illuminating.

“We go to conferences all the time with Muslims, Jews, and Christians, and then we agree on all kinds of things, but we never feel the results on the ground,” says Murad, who’s been involved in numerous interfaith efforts.

“It’s as if I’m running my car engine, but I never take it out of the garage,” he says. “So maybe it’s better if I walk with my own feet.”

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* Ilene R. Prusher is a staff writer for the Christian Science Monitor. This abridged article is distributed by the Common Ground News Service (CGNews) and can be accessed at www.commongroundnews.org. The full text can be found at www.csmonitor.com.

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4) Following the Djerba model

Hayat Alvi Aziz

Glenside, Pennsylvania - The Tunisian island of Djerba has a lesson for us all; it offers one of the best examples of interfaith harmony and coexistence. Recently, in one of my classes, I showed a brief video documentary on Djerba’s Jews and Muslims who have lived peacefully together for generations. Later, one student’s reaction was particularly telling, “So, there is hope.”

The situation in the Middle East gets darker by the day, as the region gets more and more enmeshed in conflicts. There are old, perpetual troubles such as the Arab-Israeli conflict, and then there are new ones, rearing their ugly heads. It is a region with a bad reputation, especially when it comes to peaceful coexistence.

Yet, Djerba successfully provides a precedent to rejecting hatred, prejudice, animosities, and distrust in the

Middle East. Unfortunately, given that throughout the post-colonial era, the main preoccupation in the region has been territorial and political control, the greed of the various regimes as well as the anger of the disenfranchised masses has escalated. That is why examining the Djerba model is such an important step: it provides a clear example of healthy Jewish-Muslim relations that needs more publicity and replication throughout the region.

The Djerba model is a microcosm, albeit an extremely important one, within the Middle East and North Africa (MENA). A larger scale example of Djerba's paradigm is India, with there being a strong connection between India and the Tunisian island, as well as, more broadly, the entire MENA region: the common denominator of Islam.

During India's independence struggle, led by the Congress Party, the Indian Muslim population was represented by Maulana Abul Kalam Azad. He clearly endorsed and participated in Mahatma Gandhi's non-violent civil disobedience agenda against the British colonial power, and was also a renowned Islamic jurisprudence scholar. By his example, and by virtue of Azad's status as a religious authority, he was able to attract a substantial following among the vast Indian Muslim population. The end result was joint Hindu-Muslim cooperation in Gandhi's non-violent campaign to expel the British colonial power from the subcontinent, as well as Azad's unequivocal endorsement of Hindu-Muslim peaceful coexistence in an independent India.

Of course, the campaign was not without its problems and outbreaks of violence. Nonetheless, Azad remained steadfast in his principled stance as a non-violent activist working for a democratic, independent, sovereign, pluralistic India. He faced two major obstacles in his mission: the British authority, of course, which imprisoned him, and the opposition of some Muslim ideologues who disagreed with his pro-Gandhi orientation and political objectives. Fortunately, Azad's ideological opponents in the Muslim community were unable to recruit enough supporters to undermine him. Such rivals consisted of either secular, Western-oriented, pro-British apologists, or Orthodox Islamists calling for the creation of an Islamic state ruled by a caliphate.

In the end, neither Maulana Azad nor Mahatma Gandhi was successful in convincing Muhammad Ali Jinnah to cease calling for the creation of Pakistan, partitioned from the right and left flanks of the Indian subcontinent. The creation of Pakistan, in itself, was an extremely violent process, stoking fierce Hindu-Muslim aggression, shattering the non-violent dream of Gandhi and Azad. Such history illustrates how Islam has been used for both non-violent and violent purposes in the past. It also proves that non-violent activism has been deemed consistent with Islamic principles, with no viable reason for rejecting notions of peaceful coexistence with non-Muslims, in this case, Hindus and Sikhs.

Therefore, what the Arab and Islamic world needs today is dynamic leadership - secular and religious - that, in the spirit of Azad, encourages socio-political change through non-violent means, promoting tolerance and acceptance of non-Muslims and diversity.

In that spirit, we find Muslims and Jews living and working side-by-side in the village of Hara Kabira in Djerba.

"It's easy here in Djerba. This has been going on for a long time," says one Jewish resident in the documentary, "this didn't start yesterday."

In fact, they have lived together for hundreds of years. Djerba's Jews constitute a tiny minority, reportedly the oldest Jewish settlement in the world, possibly dating as far back as 2,500 years. They live alongside a substantial Muslim majority, yet the village is described as an "ideal model for coexistence."

"Djerbans say they get along because they always have," says the video's narrator, "living together is a part of their heritage." As such, Hara Kabira boasts not merely mosques but also several synagogues and a Jewish cemetery.

Sadly, the calm was shattered in Djerba in April 2002 when Al Qaeda operatives bombed a synagogue, killing 17 people. Nonetheless, the villagers have so far remained steadfast in maintaining their peaceful ties.

Israelis, Arabs, Iranians, and Muslims worldwide can all learn from Djerba's example. And it wouldn't hurt to acquaint themselves with Azad's non-violent activism in India, either. Without taking the lessons of peaceful co-existence between Muslims and non-believers to heart, there can be no hope for a genuine, just peace and security in the MENA. The lessons of Azad and Djerba are also the strongest weapons against extremism. There is hope, yes, but only if people are willing to embrace the basic principles of acceptance

and tolerance.

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Source: Middle East Times, 13 February 2007, www.metimes.com

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5) Making Shakespeare work in an Arab context

Olivia Snaije

London - When British-Kuwaiti director Sulayman al-Bassam's rendition of William Shakespeare's tragedy 'Richard III' premiered last week at the Royal Shakespeare's Swan Theatre, it was snowing in the quaint town of Stratford-upon-Avon, the Bard's birthplace.

Tall, chain-smoking and recovering from a bad cold, Bassam was surrounded by his cast of actors from five Middle Eastern countries. They were busy making final changes to the Arabic script of Bassam's play, which was commissioned by the Royal Shakespeare Company and marks the institution's first Arab production.

Bassam's company, the Sulayman al-Bassam Theatre, is based in Kuwait. He directs work in both Arabic and English. But his 'Richard III: An Arab Tragedy' takes place in the modern-day Arabian Peninsula and is resolutely in Arabic - most of it classical Arabic but tinted with colloquial idioms from the Gulf. For non-Arabic speakers, there are English subtitles throughout.

'With a project like this, Shakespeare is the premise to present our concerns in the Arab world,' says Bassam, 34, who has dealt with political issues in his work for the past few years. The play explores subjects familiar to Shakespeare's creations: tyranny, politics, assassination and crises of succession.

'It's inevitable. You're engaged in a reality that's turbulent and confusing. You're looking for a way to critique real situations. This is food for theatre,' says the director, who has a cameo as an American ambassador in the play.

Bassam studied in Britain but returned to Kuwait four years ago. 'I felt it was important to repatriate the work I was interested in doing,' he says. 'I wanted to make it function within the context of my own people.'

He says his dual nationality is fundamental to his artistic process, allowing him to interpret texts from two different perspectives. The bi-cultural approach undoubtedly frees him of some of the self-censorship with which artists in the Middle East often deal.

'Wherever you are in the Arab world, there are conventions that outline the limits of expressions,' says Bassam.

'There are so few voices in theatre to be heard that you feel a sense of responsibility. But you have to conciliate between freedom of expression and avoiding being misunderstood by either party.'

In a sense, part of Bassam's 'mission' is to help the West better understand the Gulf and the Arab world in general. At the same time he wants to bring to light the inadequacy of democracy, the abuse of power and the various examples of 'how not to rule' in the Middle East. Bassam doesn't hesitate to poke fun at the unnamed Gulf state in which 'Richard III' is set. A narrator in the play announces that 'several leading cabinet members met today to finalise arrangements for the coronation of the crown prince. In an amusing aside, the Emir Gloucester commented on the improved quality of dates in the Royal Palace, saying such a sign boded well for the future of the state.'

The Emir Richard of Gloucester's palace adviser, Buckingham, takes on a role that is an amalgamation of many political figures on the international scene today. He tells the future Richard III: 'I can redraw the map of the globe with my finger; invade foreign lands with a flick of the wrist! I can make a mockery of the judiciary; thread an axis of evil through the eye of the press; I can turn a democracy into a tyranny and keep it all as clean and transparent as a Security Council resolution.'

Ideally, says Bassam, the play will upset certain prejudices people have about the Gulf.

Besides the audience, a few of the cast members who come from Syria and Lebanon have also found the play a regional learning experience. Carole Abboud, who plays Queen Elizabeth, is one of four Lebanese

actors in "Richard III."

"We plunged into this play with so much enthusiasm," she says. "It's the atmosphere of the Gulf, which is new for me. Especially the music."

Bassam uses live musicians during the production, who play a mixture of traditional music from the Arabian Peninsula.

When it comes to using theatre to explore ongoing politics, Abboud is in absolute agreement. "Theatre is a living thing. Sometimes it's hard to keep up, life is faster than what we can create, but we must talk about politics. We must take a position. I'm interested in roles that have something to say."

Bassam is hoping to set in motion a certain evolution in terms of support for theatre in his region. Although the Royal Shakespeare Company funded "Richard III," a substantial donation came from the Kuwaiti National Projects Holding Company.

Says Bassam: "It's important to mention that in terms of production it's not easy to stage something like this in the Arab world. In the Gulf there's no encouragement to invest in culture.

"Culture and the state of the nation are very much interlinked," he argues. "It's not possible to make great art without public funds, so I'm very happy that private companies are starting to invest, but it shouldn't relieve the state from its responsibilities."

Bassam is currently working on a more personal project called "The Petrol Station," which deals with issues of national identity and belonging. "It's set in a petrol station on a border somewhere in the Arab world," he says with a wry smile.

"Richard III" will be presented in Abu Dhabi this spring. For more information, please see www.rsc.org.uk or www.zaoum.com

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* Olivia Snaije, based in Europe, is a regular contributor to the Daily Star. This abridged article is distributed by the Common Ground News Service (CGNews) and can be accessed at www.commongroundnews.org. The full text can be found at www.dailystar.com.lb

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Youth Views

CGNews-PiH also regularly publishes the work of student leaders and journalists whose articles strengthen intercultural understanding and promote constructive perspectives and dialogue in their own communities.

Student journalists and writers under the age of 27 are encouraged to write to Chris Binkley (cbinkley@sfcg.org) for more information on contributing.

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intercultural communication in the workplace

this perspective is the Shannon and Weaver model. This model emphasizes the message that was meant to be was impressed with the Osgood and Schramm model that focuses on the

<http://www.effectivecommunication.94hours.org/transactional-communication/intercultural-communication-in-the-workplace.html>

An Instructor Toolkit for Teaching Intercultural Communication

was created as a result of a study of collaboration styles of African American, Asian American, Native American, Hispanic American, and Anglo American communities. While some similarities in styles were found across communities, a great chasm separated each minority community from the European American Communities. The chasm was created by differences in expectations, styles, assumptions, values, body language, and privilege. Each minority community understands that great differences separate them from the European American mainstream cultures. In contrast, European American communities do not have much awareness of the magnitude of differences.

Occasional events open a small portal to this awareness, but European Americans do not

<http://www.businesscommunicationblog.com/2007/03/04/an-instructor-toolkit-for-teaching-intercultural-communication/>

written communication proficiency

This Third Edition of Intercultural Communication A Contextual Approach is a his contextual model of intercultural communication to examine communication within cultural micro

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best communication model

the major theories in intercultural and cross-cultural communication research. Abstract and BAMA Intercultural Communication. General Information. General Information about the MA and

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Intercultural & Cross Cultural News

Commission for Equality and Human Rights to increase fairness in UK

A new approach is needed to tackle discrimination and disadvantage in the UK, the final Equalities Review report has recommended. ...

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Vatican Website to go Chinese

The Vatican web site will soon make some Church documents available in Chinese. Archbishop Claudio Celli-- the secretary of the ...

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Word of the Day: surreptitious

surreptitious \suhr-uhp-TISH-uhs; suh-rep-, adjective: 1. Done, made, or gotten by stealth. 2. Acting with or marked by stealth. The monitoring ...

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Burger King getting to grips with Intercultural Differences

With annual revenues of over \$2 billion, Burger King is the world's second largest fast food hamburger chain. The Miami-based ...

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"We'll become Lost in Translation"

The recent debate about language learning has discussed at length the implications for science, for trade, and for international research. ...

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Word of the Day: ambit

ambit \AM-bit, noun: 1. Circuit or compass. 2. The boundaries or limits of a district or place. 3. An area ...

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"Cultural understanding is a weapon"

A former Marine captain tells departing troops it's OK to talk to an Iraqi girl, but not a woman. Never ...

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Cultural Diversity Training for Bailiffs

Bailiffs and enforcement agents throughout the UK will receive training in diversity before they are allowed to operate under new ...

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67% Internet Penetration in Taiwan

Taiwan had 15.23 million users of Internet services during December 2006 to January 2007, representing 66.91% of Taiwan's total population, ...

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Word of the Day: sycophant

sycophant \SIK-uh-fuhnt, noun: A person who seeks favor by flattering people of wealth or influence; a

parasite; a toady. The ...

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Lack of Cultural Competency Increases Disparities in Cancer Care

At a time when changing demographics requires clinicians to speak in a new language when interacting with patients and family ...

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Cultural Awareness and Creating a Good Workplace Environment

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England's nursing officer for diversity appointed

Dawn Atkinson has been appointed in a new role as England's nursing officer for diversity. A nurse for 22 years, ...

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Briabe Media Offers Multicultural Marketing Assessments

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Flickr to launch Chinese-language version

Flickr, the Web 2.0-based photo/image community website acquired by Yahoo! in March 2005, will launch a traditional Chinese version by ...

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Break down language barriers, form a bond

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New research could lower language barriers

The Statistical Multilingual Analysis for Retrieval and Translation (SMART) project funded by the European Union (EU) and led by Xerox's ...

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Word of the Day: profligate

profligate \PROF-luh-guht; -gayt\, adjective: 1. Openly and shamelessly immoral; dissipated; dissolute. 2. Recklessly wasteful. noun: 1. A profligate person. Both ...

http://www.kwintessential.co.uk/crossculturalnews/archives/02-28-2007_03-01-2007.html#4020
