



اللجنة القطرية للتآلف الحضاريات
Qatar Committee for Alliance of Civilizations

Journal of Alliance of Civilizations

A specialized annual scientific periodical issued by the Qatari Committee of the Alliance of Civilizations
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of transcultural values**

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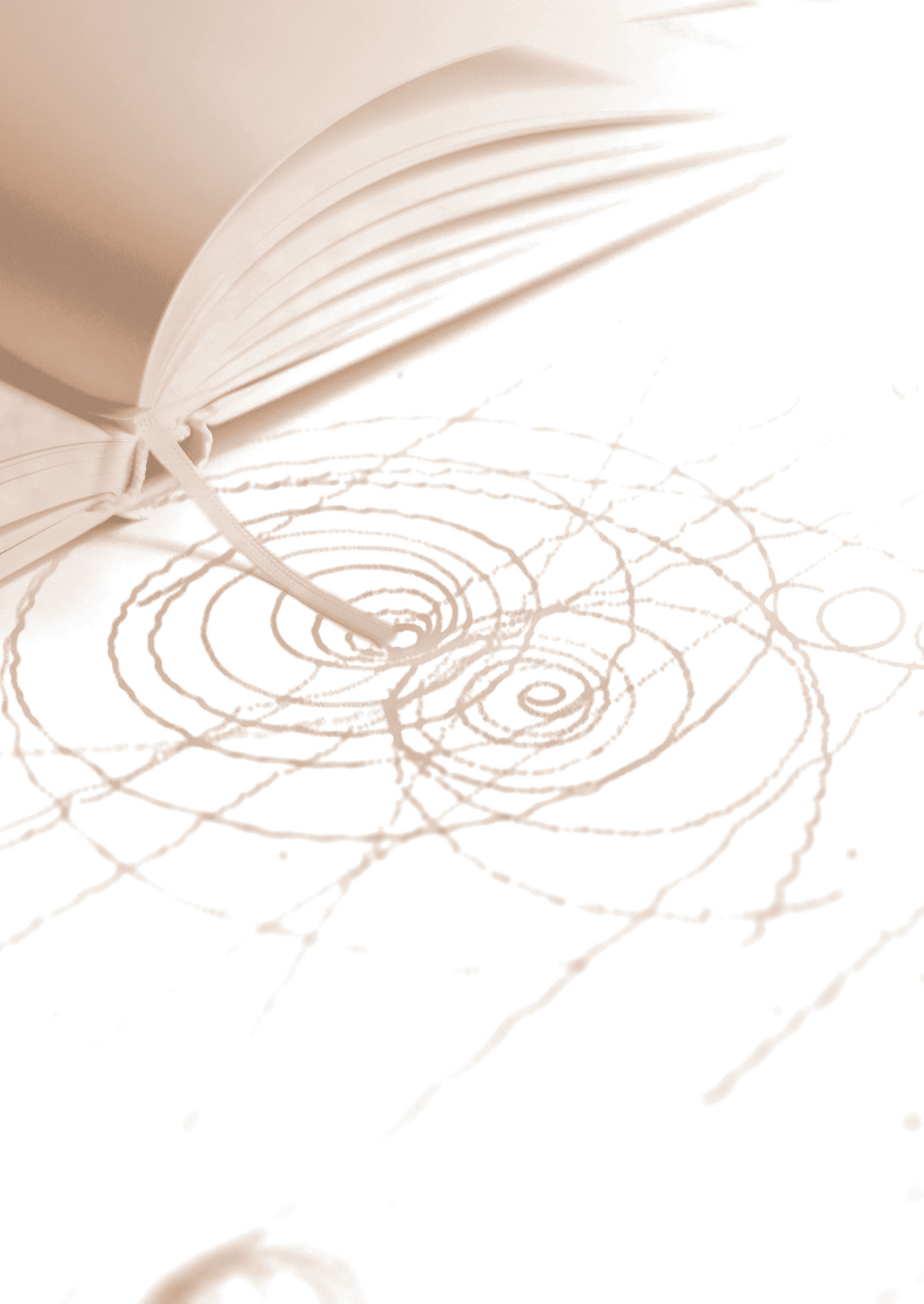


اللجنة القطرية لتكاتف الحضارات
Qatar Committee for Alliance of Civilizations

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the Qatari Committee of the Alliance of Civilizations

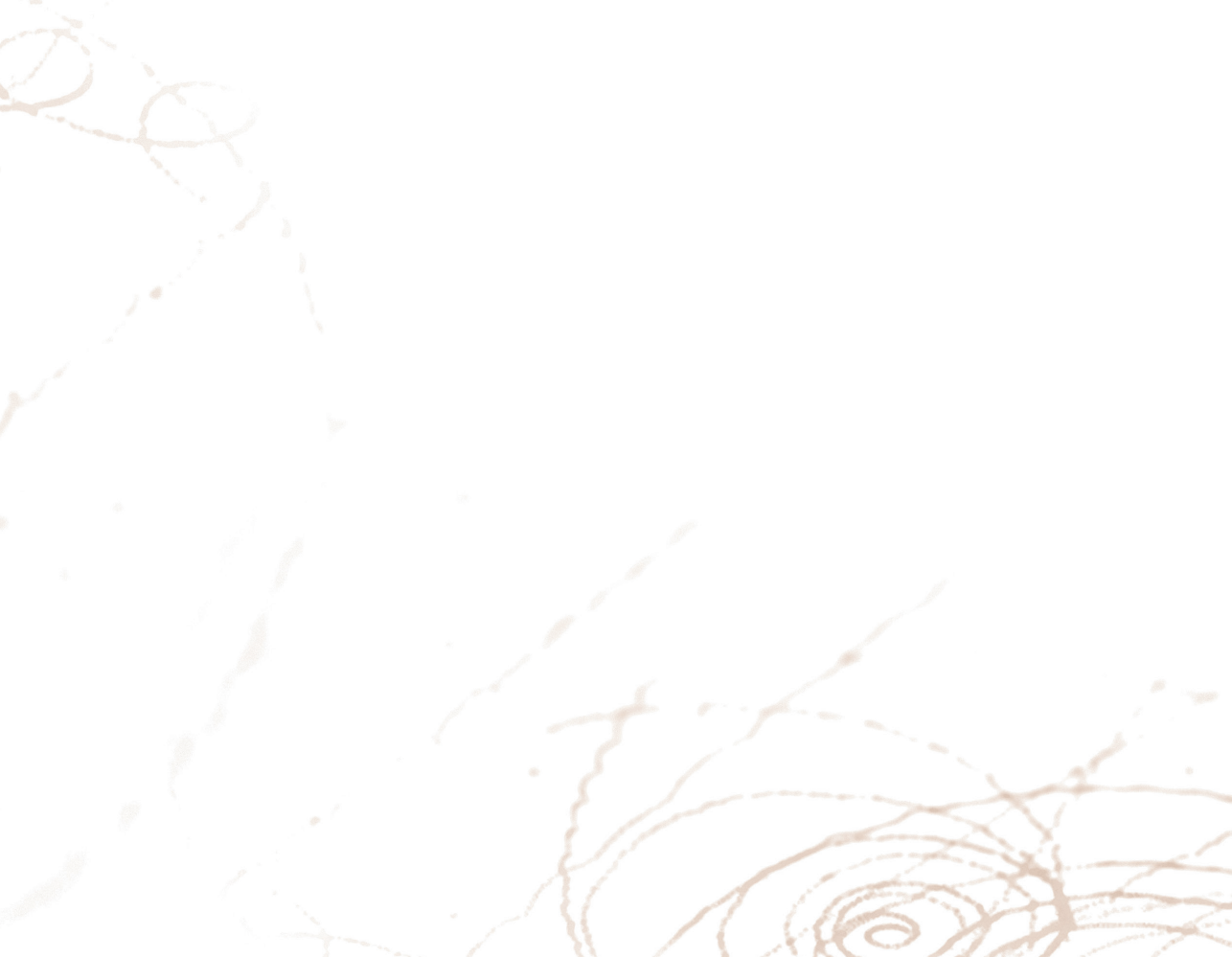
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Alliance of Civilizations..

A specialized annual scientific periodical issued

Message:

A leading journal in the field of scientific research on the alliance and dialogue of civilizations, a distinguished platform for serving the human community by promoting the culture of peaceful coexistence based on highlighting the common grounds between civilizations and cultures, and a real window of research that contributes to the development of open and positive thinking, refining the open-minded human personality, promoting global citizenship, and emphasizing the values of tolerance, peace and solidarity among peoples.

Objectives:

The journal seeks to:

- Contribute to presenting visions and handling of various issues of the dialogue of civilizations and cultural diversity of the human community by focusing the attention of the journal in related fields.
- Spread awareness free from reduction expressions and stereotypical judgments, call for openness, dialogue and convergence, and build bridges of acquaintance between civilizations and cultures.
- Disseminate research and serious studies aimed at analyzing and researching issues related to the contents and applications of the alliance of civilizations and introducing the pioneering experiences in this field.
- Provide a platform for communication with interested parties and establish constructive dialogues that would strengthen intellectual ties that can strengthen intellectual links, spread scientific culture between Arab and foreign researchers, and create a meaningful scientific communication between them.
- Publish reviews of scientific books specializing in the dialogue of civilizations and cultural pluralism issued by renowned research and studies centers and publishing houses.
- Publish the follow-ups of international scientific conferences related to the topics of the alliance of civilizations, civilization dialogues and cultural pluralism, in order to make them known to concerned researchers and relevant circles.



Journal sections

Studies and Researches:

The magazine welcomes the studies and researchers of researchers and experts in both Arabic and English, on the following conditions:

- They are original and objective, and deal with their subject matters relatively in depth and in detail, and not previously published on paper or electronically.
- They address the issues of important dimensions in the efforts made at the global and Arab levels in the fields of the four areas of the civilizations alliance (education, youth, migration, the media), especially the topics with contents that aim to enhance cultural dialogue and cultural diversity.
- They are keen to apply objective and accurate presentation methodologies, supported by accurate data, information, evidence and adequate sources and references.
- They are linguistically accurate, with words ranging between 6000 and 8000, including margins and sources, and are submitted in printed form.

Reports:

The magazine also publishes reports on symposiums, scientific conferences and workshops organized by the National Committee for the Alliance of Civilizations or national, Arab or international institutions. These reports of 1,500 words each explain the objectives and themes of the function and gives brief accounts of the most important scientific papers and recommendations presented in them, alongside with the title, place and date of each function.

Presentation of university theses:

This section provides a brief presentation of one of the distinguished master's degree theses that were discussed within the master's degree program of the dialogue of civilizations and religions, provided that its selection is coordinated with the professor of the Dialogue of Civilizations Chair at Qatar University, and that the theses was

discussed in the last two years. The presentation must deal with the most prominent contents of the thesis and the findings of the researcher, and must not exceed 1500 words.

Book Review:

The magazine gives way to the publication of reviews of recently published books, especially important international ones. The review or presentation should be a comprehensive synopsis of the main ideas of the book in no more than 1,000 words, with a picture of cover and the following basic data of the book:

- The title of the book.
- Date of publication and name of publishers.
- Number of pages.
- International Standard Book Number “ISBN”.

The rules of publication in the Journal of the Alliance of Civilizations:

The journal accepts researches and studies from different schools of thought. Publication criterion is objectivity, adherence to an accurate scientific methodology in preparing and writing researches, and a length of 6000 to 8000 words.

- The journal publishes up to two years old 1500-word reviews and presentations of books and up to three years old summaries of university theses.
- The magazine publishes reports of no more than 1.500 words on conferences, seminars and scientific forums held inside and outside the State of Qatar on topics related to the alliance of civilizations.
- The journal accepts researches in both Arabic and English. In the case of research written in English, an Arabic language abstract of it of up to 600 words must be attached.
- The researcher submits a written declaration that the research has not been published or accepted for publication by another entity.
- Notes (margins), citation sources, and references are referred to by serial numbers written on top of the last letter of the paragraph or

sentence or word (Superscript) at the end of the paper, according to the sequence of numbering. The details of sources and references are given in accordance with the special style of sectioning of Chicago University as shown in the following examples:

- Books: Salah Hashem, Justice and Civil Society, (Cairo: The Egyptian Book Authority, 2006), p.140.
 - Magazines: Noha al Jabali, The Economic Effects of the Kyoto Protocol, Journal of International Politics, Issue 145 (Al Ahram: Center for Political and Strategic Studies, July 2011), p. 200.
 - Reports: Arab Forum for Environment: Development and Green Economy in a Changing World (Beirut: 2020), p. 21.
- The journal is committed to evaluate, through two arbitrators of scientific standing in the field of respective specialization, all contributions, and the researcher shall be notified of the outcome of arbitration within two months from the date of its receipt. Contributions that the journal does not publish shall not be returned to the author.
 - In the event that a research is accepted for publication, the researcher shall be committed to amend it in a manner consistent with the arbitrators' proposals and accept the method of publication in the journal.
 - The journal gives a financial reward decided by the editorial board for researches and published materials.
 - The researcher shall receive two copies of the issue of the journal in which his/her research is published.
 - Researches and studies are sent to the editor-in-chief through the e-mail to the following address:

aalsada@mofa.gov.qa

nalhiti@mofa.gov.qa

Contact:

Amb. Abdullah Ahmed Al Sada: 40111883

Prof. Nozaid Abdulrahman Al Hiti: 40111880

We are pleased to have in your hands the fourth issue of the Alliance of Civilizations Journal. We hope that the research and studies published will have your full satisfaction. In this issue, we have been keen to diversity of areas of dialogue and alliance of civilizations and cultures; to cover most aspects of inter-civilizational dialogue and human solidarity.

The issue included six equitable studies of Arabic and English and researchers from inside and outside Qatar, with three research studies in Arabic, the first entitled: “New Orientalism and Its Impact on Western Countries’ Trends in Inter-Civilizational dialogue”. While the second covered the topic “Trends In Scientific Research and the Requirements of Dialogue Among Civilizations”, and the third highlighted the theme “Cultural Tolerance and the Need for Difference”.

Editor-in-Chief

Dr. Ahmed Bin Hassan Al-Hammadi

Secretary General of Ministry of Foreign Affairs
Chairman of Qatar Committee for the alliance

The Philosophy of the Algerian Muslim Immigration Towards the West: From Dialogue to Alliance of Civilizations

Prof. Abdelmadjid Amrani

Ex: Dean of the Faculty of Arts and Humanities (1999-2010)

Ex: Director of Laboratory Research of Dialogue Between Civilizations
and Globalization (2003-2022) - University of Batna 1

Algeria www.amrani-aocd.org - Email: amrani_abd@yahoo.fr

Abstract:

In this study, I would like to discuss three main points: First, as Algeria at the crossroads of cultures and also coexistence between civilizations. This is the reason why Algerian immigrants can coexist and cope with any movement. And this is mainly due to the geographical situation of Algeria in the Mediterranean Sea, and also between East and West which made of it the important bridge for mankind in the history of different ways of culture in the south of our World (The so-called countries of the south in the hemisphere). Second, I shall concentrate in my paper on the development of the notion of Alliance of Civilizations which has been adopted by the Algerian intellectuals and later influenced on Algerian Muslim immigrations in the West. Third, I shall examine in broad outline the future of the Algerian Muslim immigrations to the West from dialogue to Alliance of Civilizations within globalization, which bear out the "Alliance" rather than "clash" of civilizations.

فلسفة هجرة المسلمين الجزائريين نحو الغرب: من الحوار الى تحالف الحضارات.

أ. د. عبد المجيد عمراني

عميد كلية الآداب والعلوم الإنسانية سابقاً (1999-2010)
مدير مختبر أبحاث الحوار بين الحضارات والعولمة سابقاً (2003-2022) - جامعة باتنة 1، الجزائر
www.amrani-aocd.org
البريد الإلكتروني: amrani_abd@yahoo.fr

الملخص:

في هذه الدراسة، سأناقش ثلاث نقاط أساسية: أولاً، بإعتبار الجزائر تاريخياً ملتقى الثقافات والتعايش بين الحضارات، وهذا هو السبب الرئيسي الذي يجعل المهاجرين الجزائريين قادرين على التعايش والتأقلم مع أي حركة ثقافية دخيلة وقبول الآخر في تاريخهم الحضاري . وهذا يعود أساساً إلى الموقع الجغرافي للجزائر في البحر الأبيض المتوسط وشمال أفريقيا ، وأيضاً بين الشرق والغرب مما جعلها جسراً مهماً للبشرية في تاريخ طرق الثقافات المختلفة في الجنوب (أي ما يسمى بدول الجنوب في نصف الكرة الأرضية). ثانياً، سأركز في ورقتي هذه على تطور وترقية مفهوم تحالف الحضارات الذي تبناه المثقفون الجزائريون وتأثروا به فيما بعد في الهجرة الخاصة والمتواصلة للمسلمين الجزائريين في الغرب. ثالثاً، سأركز بشكل عام على مستقبل هجرة المسلمين الجزائريين إلى الغرب التي أستقبلت ودعمت سياسة: من الحوار إلى تحالف الحضارات في ظل العولمة، والتي تؤكد على "تحالف" الحضارات بدلاً من "صراعها".

Subject:

The Alliance of Civilizations has been the subject of many critical discussions. However, this analysis insists that the Algerian Muslim immigration towards the West plays a great role in promoting a dialogue between civilizations which will be developed later to Alliance of Civilizations. Although, they have been influenced by Islam religion and the western traditional culture, and social and political activities. I shall argue that the Algerian Muslim intellectuals are playing an important role in moving from dialogue to Alliance of Civilizations in the globalized world.

Before discussing the political implication of the Algerian Muslim immigrations in the West, it will be useful to know what the Alliance of Civilizations is and how it is affected by the general development of Algerian philosophical and political activities. Indeed, it seems that the concept of “civilization” has appeared and perceived recently in three stages:

Clash of civilizations which has been created and elaborated by the American thinker, Professor Samuel Huntington, who stated that the conflict between six civilizations would be happened in the nearest future mainly between the West Civilization and the Islamic Civilization.

The idea of the dialogue of civilizations was put forward by Mohammad Khatami, ex-President of Iran in the Fifty-sixth UN General Assembly, His statement has focused on the dialogue of civilizations rather than conflict. This is the way which might be advanced later, Spain and Turkey suggested the notion of Alliance of Civilizations to United Nations in 2004. The ex. UN Secretary General Kofi Annan supported the idea, and in 2005 a high -level groups were set up to prepare an action plan for the Alliance of Civilizations.

Thus, the Alliance of Civilizations was established in 2005 by the initiative of the governments of Spain and Turkey under the auspices of the United Nations. Though, the Alliance of Civilizations is an important approach of the future of political philosophy between the West and the Islamic World. Beyond all these, the notion should be “bridge a divide” and build a new political, economic cultural relations between civilizations at the governmental and grassroots levels. As

the ex: Spanish Prime Minister José Louis Rodriguez Zapatero stated: “the Alliance of Civilizations aspires to build bridges that can help to managing the differences in the world, particularly those linked to religious or cultural issues”. In his address, the Turkish Prime Minister Recep Tayyip Erdogan pointed out that Turkey was itself “an answer to the clashes of civilizations”. (From UNAOC View/224).

It should be noted that many analyses supported the notion of the Alliance of Civilizations, mainly politicians, philosophers, and academics like former president of Portugal, Sampaio, and high representative for the Alliance of Civilizations affirmed that: “so many responsibilities ahead of us show that the Alliance is the right initiative at the right moment. Urgent action is needed to stop further degradation of human atmosphere. Let’s keep united and firm in our certainty that we can change the world”. (From View /224). Furthermore, , ex: UN Secretary - General Ban Kimoon stated that: “the Alliance of Civilizations is an important way to counter extremism and heal the divisions that threaten the world”. (From View /224).

Above all these definitions, I strongly argue that the Alliance of Civilizations is not only a term of political activities but also is a philosophical perspective towards a new future within a globalized world. Although, the declaration of the notion has brought out the cartoon about our Prophet Mohamed in the West, I think that Jean - Paul Sartre, the French philosopher, is right when he said that “the essential is not what others have made of man , but what one has made from what others made of him”(1). It could be right when I say according to others , my freedom is the freedom of others . If I believe in them, we have to think deeply in order to change ourselves towards a new life and new history. From this standpoint, we proposed the call for One Civilization for One World (Open Space Program) for the Third Global Forum for the Alliance of Civilizations that was held under the auspices of United Nations (UNAOC) in Rio de Janeiro, 2010.

Indeed, geographically, historically, and politically, Algeria is at the

1. Jean-Paul Sartre, *Being and Nothingness*. Translated by Hazel Barnes (London : Methuen, 1943), p.231.

crossroads of cultures and civilizations in North Africa. Today, Algeria enjoys an important strategic location in the Mediterranean basin. With liberty and democracy, secular, freedom of speech, and constitutional republic with a Muslim majority population that makes Algeria to be seen as an enlightened Muslim country and to lead the Islamic World in the nearest future. Algeria is Africa's largest country by area. Not only in taking political role during African immigrants' movement to France but also it has been influenced by western cultural aspects. Certainly, Algeria is a diverse country, a land of Man, free Man. A possible answer might be found in our history and our cultural civilizations. Further, Algeria is the land of Saint Augustine (354-430), who was born in Thagaste (Souk-Arasse), Algeria. As he stated, man was attracted in this life by two loves - the love of God and the love of self- and history results from their tension⁽²⁾.

From this view, it could be a starting point of dialogue among civilizations and cultural diversity for co-existence in the world, despite the impact of Western colonialism later in North Africa. Intercultural dialogue was one of the most important ancient forms of cultural exchange between Muslims. To ensure a better promotion of this dialogue. Algeria had organized an International Conference about Saint Augustine on North -South Mediterranean Dialogue, under the high patronage of his Excellency the Algerian ex: President Mr Abdelaziz Bouteflika in 2003.

Algeria is always present in the political area, later in 2005 at UNESCO, Paris, the Algeriane ex: President attended the open dialogue among civilizations as a prerequisite to improve international relations and development. He asserted: "no civilization, the Western no more than any other, holds the key to universality. Each takes part, at its own speed and in its own way, in the varied process of universalizing humanity; a process that is never finished". Also, he said that: "The building of a pluralistic world ...a world in which all

2. William L. Reese, Dictionary of Philosophy and Religion : Eastern and Western Thought. (Sussex: Harvester Press, 1980), p. 40.

human beings would feel at home despite diversity without exception. This world, geared to happiness, cannot be created by uniformizing and standardizing the habits, behaviours, thinking and values of peoples. The happiness of which we all dream depends on our ability to understand and accept others despite diversity, diversity that is not a handicap but, if intelligently drawn upon, can serve as a source of progress for humanity". Later, concerning the Alliance of Civilizations during the visit of King of Spain to Algeria, March 13, 2007 ex: President proclaimed that : "the Spanish initiative as the Alliance of Civilizations, offers this view, a coherent framework approximation and approved to establish an effective dialogue that Algeria aims to be optimized for realizing the acceptance of differences and recognition of others"⁽³⁾.

These advantages would be the most important in the political aspect of Algerian Muslim immigrations toward the meaningful of positive ways in the successful of the Alliance of Civilizations. I hope this study, as a political perspective, will be translated into reality in the nearest future. Certainly, anxiety and fear have influenced the European peoples about Muslim immigrants. These perceptions and awareness had been created in the West manly France anti-immigrant.

According to the present situation, Algerian population is approximately 42 million. This study could be examined in broad outline, when the notion of Alliance of Civilizations would be a philosophy of life in the West. Historically, I believe that the social and political philosophies of Algerian Muslim immigrations bear out the West's economic and political activities.

Actually, in the history of the French colonialism on Africa, Algeria has always been an immigration country to France mainly from 1830 to 1971. However, Algerian government has encouraged its population to stop immigration to France in 1971.

Indeed, the Algerians were aware and conscious about racism and discrimination of others. However, an increasing number of immigrants

3. Document : Algerie : Plan National Pour L'Alliance des Civilizations, Ministère des Affaires Etrangères, Mars 2009. See more information, Web : www.mae.dz

is taking part in political activities in the West and some of them is getting elected to local as well as national parliaments. That is to make the door open to the most Algerian Muslim who feel to integrate, like political history of the Turkish immigration to Germany.

Although, anti-immigrant sentiments have been developed recently in the West. This attitude may be taken as a positive way towards the dialogue of the Alliance of Civilizations. From this point of view, the immigration in the western countries mainly in USA has a great role in building a new state and also they have participated in many aspects of the development of political activities as a starting point towards a dialogue between civilizations to the Alliance of Civilizations. But the question which arises here is: how and why does the Algerian immigrants become involved in the political philosophy of the Alliance of Civilizations?

Up to this point, one may ask: are Algerian Muslim immigrants the enemy of the West as right-wing extremists in the heart of France described them? Certainly not.

Firstly; Algerian Muslim immigrants have surely the answer is “no”. The reasons are: committed themselves to their freedom of choice and responsibilities, which are fundamental to their thoughts in order to become immigrants and to leave rural areas in Algeria, to struggle for better life in urban centre of the West, particularly in France. As Jean-Paul Sartre asserted earlier in his book *Existentialism and Humanism*:

“When we say that man is responsible for himself, we do not mean that he is responsible only for his own individuality, but he is responsible for all men... (and) when we say that man chooses himself, we do mean that everyone of us must choose himself ;but by that we also mean that in choosing for himself, he chooses for all men... what we choose is always the better; and nothing can be better for us unless it is better for all”⁽⁴⁾.

Indeed, if France chooses to be free from the political activities of a few right-wing extremists, it must recognize the choice of the Muslim immigration in order to be free and to participate in different activities mainly social, political, economic, education, cultural, and religion

4. Jean-Paul Sartre, *Existentialism and Humanism*. Trans : Philip Mariat. (London : Mathuen, 1946), p.29.

activities. Secondly: Algerian Muslim immigrations described the extremists in a manner which clearly illustrates this way of thinking and reminded the French people who were in the same situation as theirs, during the occupation of the German on 1939-1945.

It should be pointed out that Algerian immigrants started to enter France in 1830 under a policy of integration; French - Algeria (L'Algerie -Française) until 1962, then a guest worker program. Most of them were from rural area, and brought Islam religion with them. These communities of immigrants have got different cultures and ideas as a way of life.

Today, France are home to 1.6 million Algerians, who face challenges of integrating with the hosting society. Now, historically and politically, France is home to 4.2 million Muslim including Algerians who are becoming more visible and vocal. The strength and influence of Algerian Muslim immigrants in France has been the subject of many critical discussions. However, these Muslim immigrants must have chances and opportunities to coexist with a new culture in the urban centers. They should have at least Mosques in every city since the Christians have built many churches in Islamic World. These Mosques have not been only a place for worship and explaining the Islamic religion but also institutions of real freedom of human rights and democracy of different doctrines. That is the reason why Islam has become more widespread in the West recently. Perhaps, the Muslim intellectuals are acting in a good faith towards a Dialogue Among Civilizations within globalization.

It should be noted that, the Algerian Muslim immigrants have had a great role in building institutions like schools, universities, and strategic centers of cultural studies and researches. This might be the important advantages of promoting the dialogue objectively and sincerely toward the real issue of the Alliance of Civilizations. Indeed, all these structures would play a great role beside academic researchers and social associations with civil service in order to achieve the goal of the dialogue which is the Alliance of Civilizations.

Most of the Muslim immigrants in Europe were convinced and realized that the dialogue could be a bridge between the East and the West. Also to respect the principal value of human beings and uphold

the attitude oneself towards “otherness” as the holy Quran verse says: “help ye one another in righteousness and piety, but help ye not one another in sin and rancour...” (Surat al-maida. Verse, 2-3.). Also the Quran says: “verily never will Allah change the condition of a people until they change what is in themselves”. (Surat Ar-Ra’d. Verse, 11.)

Later, Queen Elizabeth praised Turkey’s role as a bridge between the West and the Muslim World ... during her first visit to the predominantly Muslim country in 37 years ago. Her Majesty referred to the Alliance of Civilizations initiative, stated : “Turkey is playing a key role in promoting peace, political stability and economic development in some of the world’s most unsettled areas”. (From View / May 13, 2008). It seems that the United Kingdom has become a supporter not only for Turkey’s political development, but also for Turkish Muslim immigrants who believe in coexistence with improving intercultural relations. Most of the Muslim immigrants in Europe were convinced and realized that the dialogue could be a bridge between the East and the West.

It should be noted that, the Algerian Muslim immigration is not only taking home to France but also in most of western countries including the USA. The majority of the immigrants in the West had nearly the same structures and opportunities. They can lead the dialogue towards the Alliance of Civilizations. Up to now the notion is well received by many western countries This is mainly due to the physical appearance and behaviour of the Algerian people who can be hardly distinguished from the rest of Europeans. Perhaps, this is the only reason which has made them acting in political philosophy beside the others. This cooperation among civilizations would bring and establish the development of promoting dialogue towards the Alliance of Civilizations. Our thinking of expanding allows us to consolidate our position with a profound belief that the Quran verse: “o mankind! we created you from a single (pain) of a male and a female, and made you into nations and tribes, that ye may know each other. Verily the most honoured of in the sight of Allah is the most righteous of you. And Allah is full of knowledge and is well acquainted”. (Surat Al-Hujurat, Ayat: 13). Is meant to all mankind not only Muslims and if well-understood this by peoples mainly misunderstanding could be overcome.

Now let us see what it could be useful and meaningful to overcome many factors which are build up by the history of colonialism in pluralities of civilizations, like conflict, clash, violence, terrorism, hate, racism, discrimination, and the wrestling with immigration policy. (This is new factor of policy toward Muslim immigrants in the West). Recently, all these terms have been the subject of many critical discussions by many intellectuals about the Muslim immigrations, particularly after September 11th. Indeed, political situation of these immigrants is gradually going in negative ways, which created a gap later. Though, this gap was emptiness as a lack which is incomplete.

Philosophically and politically, there is a distance between migration from rural areas to urban centre. This is between the consciousness and its objects. In other words, this gap was between Muslim immigrants and their objects. That is, between thought and its objects. We have to fill this gap with thinking, belief, and freedom. Certainly, the gap between thought and its objects is responsible for the power that made the consciousness and the awareness of these immigrants affirmed or denied. That is to accept what is true for the object, and also invent and consider what is false, and should be rejected. Certainly, freedom has consisted in this ability to affirm or deny and to imagine. This point of view, may be lead our recognition to the gap between oneself and the other in order to take the Alliance of Civilizations seriously. Sartre stated that: "the other is the indispensable mediator between myself and me. I am ashamed of myself as I appear to the other...thus, shame is shame of oneself before the other. These two structures are inseparable. But at the same time, I need the other in order to realize fully all the structures of my being"⁽⁵⁾.

From this point of view, it might be understood that other people are free to make their past (facticity) and present with unknown future and search for being, but they find themselves without parents and name in this world. They are victim in a globalized world, which defines being by possessing. Indeed, the otherness want to be, but must possess in order to be. Thus, they decided to pretend being and possessing.

5. A. Madjid, Amrani, the Concept of Bad Faith in Jean-Paul Sartre's Philosophy.(Algiers : OPU, 2004), p.63.

Wishing to be free led them play a role of a terrorist. This should show us that the other people thought that God would replace their absent parents, and terrorism would replace property and conduct at least a politics of silence like most of people in the world. But above all these: “you can take action against what people have made you and transform yourself”⁽⁶⁾. Then, the otherness could have a part in developing the project of the Alliance of Civilization.

Although, the Muslim immigrants in the West have tried several times to establish many academic organization societies, charitable associations, and creating some agencies in order to work at least with civil society and a native people. The goal of these immigrants is to explain the role of Islam in the development of changing human beings toward positive ways throughout history, with which built up a peaceful coexistence with freedom and respect to all religions and recognized its doctrines within its philosophical tendencies. This is the most important role of those elements of Muslim societies to explain the idea of Islamophobia which has largely reflected to the West by some immigrant communities from rural Islamic areas. Because most of them are not educated, they are only peasants, and social workers. Perhaps, the new generations would play a good role and deal in explaining the concept of Islam as a religion which aims to coexist peacefully with others all the time with all mankind as our Quran affirmed.

Although, some people in the western countries do not want to understand at least a positive belief and the advantages of Islam in the West. For instance, as stated: “most EU member countries lack agencies that fight against discrimination and have power for devising and implementing anti-discrimination measures.

Interaction and coordination must be upholding and reinforced like the Dialogue Among Civilizations and working together for peace. But the Alliance of Civilizations does not intend to create a “third way”. As Hegel, German philosopher put it: what is rational is actual and what is actual is rational”. Accordingly, he philosophically asserted that: “the free will

6. Ibid, p.163.

which wills the free will” (7). On the other hand , the gradual development of Sartre’s political writings on the Algerian war 1954-1962 is totally consistent with his theory of freedom for which he had been fighting since the Second World War 1939-1945 . It seems that he is right when he said :” To tell the truth , it is the dream of every aging writer”⁽⁸⁾.

Furthermore, historically and politically, Arab World was under the Ottoman Empire from 1516 till the First World War. In other words, more than three centuries, the Arab Muslim World was occupied by Turkish rule, from Constantinople to Algiers. This was the reason which might be taken in consideration toward the support and successful of Turkey’s Alliance of Civilizations into the Arab states.

Also, Spain has had a great deal with Islam and along rich and complex history intermixed with the Arab World, particularly North Africa due to its location its position as the centre of Islamic in Europe, in the last years. Spain was a bridge between Arab-Muslim World and the West. Today Spain, is like most of Europe, confronting and struggling with a way to accommodate its fast - growing Muslim immigrants. Historically, the Arab Muslim world has been settled in Spain “Alandalus”, for eight centuries from 711 to 1492, until the fall of Grenada. Some of the Spanish people had been influenced by the Arab Muslim settlement and their cultures, and civilizations. Today, most of the Arab World supports Spain to lead the Alliance of Civilizations.

Beyond all these, the Arabs dream that might be the history repeats itself as it could be, in keeping saying that:” we are people trying to return to our roots.” Therefore, by the end of this study, the question which arises here is, how and why? Would Turkey and Spain influence Muslim World by leading the future of the Alliance of Civilizations.? I am not going to discuss this point in detail as I am only concerned for suggesting this view to Algeria and France to overcome all the political issues in order to uphold the advantages of developing the Alliance of Civilizations.

7. Hegel, F, *Philosophy of Right*. Trans with notes by T.M Knox. (Oxford University Press, 1952. P 10.

8. Sartre, *Situations.5* (Paris : Gallimard, 1972), p. 11.

It is better and understandable for both Algeria and France to conceal a visa for all people, who want to enter either to see the center of “Grand Sahara” or to visit “Paris”. The suggestion of concealing a visa by Algeria and France would be useful in declaring it in the nearest future in order to support the notion of the Alliance of Civilization.

My conclusion, then, is both negative and positive. It is negative in that the philosophical future of the Alliance of Civilizations is simultaneously unstable, similarly, to the Clash of Civilizations and the Dialogue Among Civilizations. Thus, to this extent, I agree with Spain and Turkey, which have established the idea of the Alliance of Civilizations in order to fill that gap which lies in all civilizations with multiculturalism and diversity. However, unlike many of these critics, I have attempted to show that Algerian Muslim immigrants have a great deal in advancing the project from Dialogue to the Alliance of Civilizations in the West particularly in France.

Finally, in this study, I suggest to those interested in the Alliance of Civilizations to continue researching the project of future hope, which is an appeal to one civilization for one world. The beginning of the research and study was launched with the collective research teams at the Laboratory Research of Dialogue Among Civilizations and Globalization in 2003 at University of Batna 1-Algeria. Furthermore, we have conducted scientific research, published books and articles on Dialogue Among Civilization within globalization and the Alliance of Civilizations. Also, participated in the most of the forums of the Alliance of Civilizations (UNAOC) under the auspices of the United Nations from Istanbul 2009 to New York 2018. Thus, prospects which arises here about the subject: what are the future predictions for one civilization for one world in light of artificial intelligence that has contributed to changing humanity towards creative, intellectual and civilizational change? What are the future problems raised in light of the transition to a knowledge society? The doors remain open to several philosophical questions and problems that require research and continuity for the alternative that should be.

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- Surat Almaidah. Verse, 2-3.
- Surat Ar- Raid. Verse, 11.
- Surat Al -Hujurat. Verse, 13.

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