



**2. ULUSLARARASI
DİNİ ARAŞTIRMALAR VE
KÜRESEL BARIŞ SEMPOZYUMU**

**2nd INTERNATIONAL SYMPOSIUM ON
RELIGIOUS STUDIES AND GLOBAL PEACE**

19-21 MAY 2016 / SARAJEVO



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2ND INTERNATIONAL SYMPOSIUM ON RELIGIOUS STUDIES AND GLOBAL PEACE

CONCLUSIONS OF THE SYMPOSIUM

21 May 2016

The 2nd International Symposium on Religious Studies and Global Peace took place in Sarajevo, Bosnia Herzegovina between 19-21 May 2016. Following the opening session, 99 papers were presented in 30 sessions with scholarly attendance from various countries. The symposium included topics like religious research, global peace and religion, and cultural peace themes; while the main theme is the role of NGOs in ensuring global peace.

The following conclusions and recommendations emerged from the symposium:

- 1.** The subject of peace in an age characterized by violence, fear and threats; the historical and current peace experience of Islam and the search for a new perspective determine the purpose of the symposium.
- 2.** While humanity today needs to rethink the world with concepts such as peace, goodness, benevolence, honor, dignity, coexistence, respect, endurance, unfortunately we are witnessing a narrowing of thought and pessimist future preview due to counter-concepts. The contribution of this symposium is to create a multidimensional discussion space for the allocation of a new language of peace. Hopefully this language will be a practical sign of ending all kind of discriminations and ignorance.
- 3.** At the forefront of the problems facing today's societies is the ability to live together on the basis of equality and peace. When we consider that today almost all of the countries are heterogeneous in terms of ethnicity, religion and sect, we will realize that this problem is universal. This situation leads to very unusual problems.
- 4.** The past (nostalgia) holds an important place in a field in which the Islamic world intellectually produces the information and redefines itself in its establishment of a global understanding of peace offered to mankind. Today, different manifestations of transformation into their own roots in the Islamic geography are striking. The understanding that claims to shape the present from the early periods of Islam can be a name of a soft understanding that is not positioned with any ties of belonging as it can produce a strict interpretation of Islam in which specific events are generalized. In this sense, the dependence on the past must be balanced by describing all aspects of the past and subjecting it to a reading that can be the basis for the reconstruction of contemporary social reality.
- 5.** It is one of the main topics of social peace to rethink how Islamic brotherhood is to be established in practice today with a perspective that does not ignore the differences of the modern age, place, cultural forms and social structure. Another important topic is to redesign the social formation of this brotherhood's role and position in the reconstruction of contemporary social reality.

6. Violent groups, that proclaim themselves as “Islamic”, aiming to reach their goals by inflicting the minds with their discourse and allegations and trying to legitimize themselves and their actions through the Qur'an, serve the struggle to show Islam and Muslims as terrorists. This is laying the ground for efforts to equate Islam with terrorism and to normalize or justify Islamophobia, especially in the West but globally throughout the world.

7. NGOs while established to solve cultural and economic problems and to serve various segments of the society, on the other hand, have also been unfortunately also sources of some discrimination in society. NGOs have also revealed many divergences through the search for rights. This reveals that NGOs need a re-construction based on integration, not disintegration.

8. We must shift from an NGO understanding that institutionalizes its own world view to an understanding that is human centered and able to address different social segments in the context of the area of interest.

9. NGOs addressing different geographies should adopt a service understanding that considers the socio-cultural structure of the country and does not impose its own social codes.

10. Instead of adopting the concepts, institutions and practices of the West in the establishment of global peace, a model based on our own civilization history should be developed.

11. There is a need for an Islamic / humanitarian reading that defines women and man in the ontological context by getting rid of approaches that present gender as a separating element with negative or positive conceptualizations.

12. In the present age, we need to learn to live together, instead of intolerance against different identities that we encounter almost every day. Just as discrimination and differentiation is something learned and taught, respect for differences and coexistence can also be learnt and taught.

13. For a peaceful world Divine religions should develop pluralistic designs of universalism and produce a new paradigm in the re-establishment of the theology of multiculturalism while looking at the truths of other religions.

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