

# **DIALOGUES FOR KNOWLEDGE AND DEVELOPMENT:**

The Case of International Development Cooperation in the Middle East and North Africa  
(MENA)

## **PhD Thesis**

by

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Learning to listen has been my starting inquiry about knowledge and development in the field of international development cooperation in the Middle East and North Africa (MENA). This where I have had innumerable encounters with a great variety of experienced and skilled people, with the most knowledgeable experts from the region, and with people and colleagues from Europe and the US who can be considered MENA experts. I was one of them. So I took the courage to reflect our performance and our terms of reference, our interlocutors and our counterparts in and with MENA. It is with great appreciation that my thoughts go to those who shared their doubts and their feelings, their experiences and their wisdom with me.

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# PART I

## 1. Background, Purpose and Outline of this Study

### 1.1 Background

My assumption for key priorities of the IDC consulting industry in the Middle East and North Africa (MENA) is challenged by the limits of a *bold vision*. I asked myself how to effectively engage in appreciation of opportunities to instill change in favour of equal opportunities for the people in the region. The MENA communities in the IDC context I am targeting remain insufficiently heard to look at the *how* of development work. Instead *more of the same* type of IDC projects and programmes receive funding for their conventional practices. My contribution at the German Orientalist Conference Marburg (DOT: 2010) complemented the flow of reflection. I synthesized the issue of transformation as a Western construction of modernity towards MENA, presenting my doubts as to the theoretical framing of Western Societal and Economic Sciences and their projects and programmes. As for myself, I decided to conduct analysis and empirical research in a multi-disciplinary approach in MENA.

### 1.2 Purpose of this Study

As an introductory note, my belief in what is *good* and *real* is to trust the sense of meaning, value and action through the co-creation of relational practices. Only when conducting this research, I started to understand that the concept of dialogue carries two fundamentally different meanings to be distinguished: first of all, dialogue in international development cooperation (IDC) refers to organisational formats of conferences, workshops or research events that aim to expand knowledge by dialoguing on thematic topics. The starting point for basically each IDC project is the problem to be identified. Dialogue is therefore used as an instrumental tool to addressing problems and finding solutions by means of conducting dialogue from an operational perspective, often in high-level fora. For my research on IDC in MENA, I will call this type *IDC dialogue*.

Secondly, dialogue in conducting appreciative inquiry (AI) for relational practices is meant to sharing working practices with the aim to creating meaning together. Here, the process of involving individuals, groups or entire communities is to bring about change. In conjunction with AI, the community of practice (CoP) approach allows to share the *what* and the *why* in the context of consultancy limits, borders and opportunities in MENA. I will therefore introduce AI as the language that has the potential to let people express their situation and their ideas for the future in their own words, and explain the AI methodology together with the approach of communities of practice (CoP). I will call this type *AI dialogue*.

In distinguishing between these two meanings for dialogue, the first emphasis of my study is to clarify this differentiation to be made. This will enable me to analysing the different forms of dialogue in the MENA context where these two types of meanings are of relevance. In a second emphasis, based on my professional experience as an AI practitioner who mainly works in IDC, I had entered the AI-based dialogic approach applied for the MENA context. So my urge for attention implies both the theoretical sources of IDC dialogues and AI dialogues conducted in the MENA region. Technically, the purpose of my research is beyond the duration of programmes and projects. It encompasses the trends for dialogue and reform in MENA in its current potential to merge tradition and modernity in contemporanean practice. Religion is considered of less relevance to conducting this research, because Islamic studies or religious aspects are not in the focus of my study. Instead, I have chosen an interdisciplinary methodology that enables me to discuss the conceptual importance of

dialogue in the MENA region in IDC as well as in AI-based formats. Using the mix of qualitative content analysis and research bodies spelled out above, I follow the academic concepts of area studies as one focus, and behavioural and societal studies as the other focus. I will therefore treat my research body along two schools of thought for the methodological approach, as indicated herewith:

- the **Tilburg University (NL)**, Oldendorff Research Institute, Faculty of Social and Behavioural Sciences in cooperation with the US-based Taos Institute. The theme of social sciences constitutes the overall umbrella of its research units and their approach to social and behavioural sciences. The innovative approach of the virtual community, in its organizational framework as a comprehensive dissertation body, is open to junior and senior professionals at all stages and phases of their individual stakes. The strength of the Taos/Tilburg approach is to allow for a comprehensive methodological design that nurtures and accompanies the researchers along their academic interests and their courage for innovation. With regards to PhD students, the programme is “...*designed for mature professionals who wish to pursue a line of inquiry that will enrich their endeavors and speak to the concerns of a broader audience of scholars and practitioners...*”.

Partnering with the **Taos Institute** whose primary focus is on social construction, I developed and carried forward my research idea in conducive partnership with both Tilburg and Taos. Interdisciplinary competences and sectoral technical expertise bring together a rich agenda of studies and research that encompass such different topics as language, literature, history, religion, ethnology, archeology, geography, political science, social science and economics. Grasping the complexity of these aspects towards a deeper understanding therefore calls for an overall depth of these particular implications for many countries and regions within MENA.

This is the moment when I decided to discuss „**dialogue in IDC**“ used as an instrumental tool to addressing problems and finding solutions from an operational perspective which I then coined „**IDC dialogues**“.

Through my research exchange with the Taos Institute, I was able to coin „**AI dialogues**“ that describes the process of involving individuals, groups or entire communities in future-oriented collaborative practices to instill change. It was through a continuous flow of virtual research exchange with Prof.Dr.John Rijsman that I was able to ‚deconstruct‘ the differentiation between ‚AI dialogue‘ and ‚IDC dialogue‘ that has become the substance of my research on AI and IDC in the MENA setting. Tilburg integrates various fields of relevance for my reflection that encompass development and IDC as much as knowledge and modernity aspects of sociology, organizational sciences and methodology. Dialogic references are of particular concern for IDC in an interdisciplinary fashion. Organized as a joint program together with the Taos Institute (USA), the Taos/Tilburg program is designed for ‘...*seasoned professionals who...continue to carry on full-time employment ...*’ while completing their writing (within a two- to three year period).

The **Center for Near and Middle Eastern Studies** (CNMS, University Marburg, Germany) founded in 2006 has a total of seven professorships by 2012. As a young research hub for interdisciplinary excellence, CNMS aims at qualifying students in a regional perspective (MENA; Iran; Turkey), to broaden the classic orientation of the hitherto language-dominated focus towards a wider spectrum of area studies that include social sciences and interdisciplinary academic exchange. Its vision is to enter professional careers including political, economic and historical fields. The CNMS’ goal is to creating synergies and enriching the basic qualification of oriental languages in its drive to foster intercultural competencies for more practical-oriented Middle Eastern studies. Against these lines of

process development, CNMS staff carries a view to achieve future-oriented international networking capacities in line with broad-based career development for scientific cross-regional potential beyond Germany and Europe. In an encompassing advisory opinion by the German Council of Sciences and Humanities, the CNMS is described as becoming an „...internationally visible competence centre for cultural, scientific and social research and teaching of the Near and Middle East...“ (Wissenschaftsrat (WR): 2010, 18).

In this combination of CNMS and TAOS, I developed a simple comparative research formula in an open attitude that addresses aspects of heterogeneity in the sense of chrySTALLISING the concept of ‚MENA modernities‘. I have drafted my own coining of the research topic in applying an evaluative approach to study the societal processes and dynamics in the MENA region. My research focus encompasses historical references and their aspects of modernity, modernisation and historical knowledge as described above. The 20<sup>th</sup> and 21<sup>st</sup> century brings me to conducting open-ended interviews in an AI approach to increase clarity among both sides of MENA and European interview partners. My professional background and experience gave me the courage to sharpen the two sides of modernity and modernization in a way to tackle development work and governance issues that intrigued my long-term wish for deeper reflection on the case of MENA.

The technical focal area for ‚IDC dialogue‘ chosen for my research is sustainable economic development (SED) in German technical cooperation. SED is considered a key area of IDC’s private sector development agenda for the MENA region. Funded largely by the Ministry for Economic Cooperation and Development (BMZ), IDC projects are run by people who act as stakeholders of development, knowledge and modernity concepts. SED trends in the development context are often described with a clear bias on ‚success‘ and a future orientation in the sense of ‚economically viable‘ communities and/or business entities. Here, the role of the actor is often described indirectly only. Emphasis is put on economically healthy businesses and industries with minimal environmental impact on communities. This is where ‚IDC dialogue‘ comes in to put ‚SED‘ into concrete steps of action.

### 1.3 Rationale and Research Goal

The rationale of my study is to deconstruct the ‘constructed reality’ (Kruse 2011: 50) of MENA’s image in the West, and the Western image in the Middle East and North Africa, short the MENA region. The principle of the ‘lowest common denominator’ in qualitative research (Kruse: 2011) determines qualitative research as a reconstruction, and not a review of concepts. Attitude is further translated as a process of understanding ‘the other’. This attitude is seen as a precondition for conducting qualitative interviews in a narrative capacity. Applied to the MENA region, the goal of my research is to understand whether there was, there is, or there will be sufficient ‘dialogue capacity’ to transfer and share knowledge in MENA. Understood as skills capacities, organisational capacities and financial capacities, ‘IDC dialogue’ aims to stir dialogue for building exactly this type of capacities. Yet the validation of capacity-building in the IDC context remains critical, and does not wait for an answer to the bold statement that ‘...no one can (or should) help a MENA state that cannot help itself’. This type of statements and surveys was a reaction to the emergence of the Arab „Spring“ in MENA, coming-up from the West in numerous debates to understand the sudden situation of unrest and revolt in the region. The implications for international development cooperation and political partners can continuously being traced in online discussions outside the official media channels.

I see the people in the region as actors who start moving for change. My research goal explores the relevance of inquiry drawn from both formats of ‚IDC dialogue‘ and ‚AI dialogue‘



in development work over a given duration and time frame. The analysis of efforts needed to building effective dialogue capacity in MENA are undertaken in ‘...*reflective interaction*...’ (Shotter: 2010). Yet the understanding of dialogue puts into question whether dialogically-structured activities imply sufficiently non-hierarchical interventions of actors in communication with each other. My own development consultancy experience draws on developmental aspects that I was able to trace along their causes of action in a cross-sectoral responsiveness to various themes of priorities in MENA (SED, PSD, TVET, all to be discussed in detail in part II and part III of this research). My research goal further queries the level of capacity and knowledge in MENA along a set of variables. I will analyse IDC’s categories used to generalize the status of the region as less developed than the West. Modernity variables that help to describe the different approaches for modernization concepts include the following elements for comparability:

#### MODERNITY

#### MODERNIZATION

achievement (McLelland: 1973)	- access to finance, information, resources
development	- progress, advancement
economic development	- bureaucracy
ethics	- public/private sector ethics
education	- capacity development
emancipation	- decentralisation
enlightenment	
evolution	- dissemination of wealth (secular) laws
learning	- gender
knowledge	- industrialization
progress	- innovation
secularity	- networking
social practice	
(universal) standards	- rationalization (positivistic rationality) - sustainability (scenarios)
technology	- urbanization

Furthermore, the notion of failure in development work is explored against the background of social change in the MENA region. My research questions therefore ask what to deduct from the concept of ‘*development*’ and its ‘*success stories*’ when there is the risk of failure, at the same time. I am aware that the concept of ‘*knowledge*’ is largely pursued by development practitioners with different means and results. The same applies to the concept of failure from a Western point of view. However, social practice in the Muslim-Arab MENA region indirectly puts into question to what extent knowledge increases are effectively generated through ‘*IDC dialogue*’. Said this, the politeness of MENA actors and so-called recipients or ‘*target groups*’ of development aid does not easily make Western actors admit failures of official international aid instrumentalized by them.

The following research questions are therefore meant to address the cultural encounters in MENA of ‘*being modern*’ and accepting knowledge transfer still dominated by the West:

what is the leverage for building knowledge-based societies with well-trained local/national experts from MENA and international advisors in MENA?

How do development partners and development agents transfer knowledge when working for sustainable change and transformation in the MENA region?

How does 'development work' target 'knowledge' aspects in MENA in particular?  
 How does the concept of 'transfer of knowledge' contribute to the development and/or strengthening of knowledge-based economies in MENA?  
 Who are the main 'development protagonists' in MENA, and what is their particular focus to stir change towards a 'sensible and forward-looking transformation'?

#### 1.4 Working Hypothesis

IDC research acts as a hands-on practice of social construction. We as development practitioners from outside the MENA region discuss the Mediterranean along a particular object/subject discourse in our development work, because we are in search of knowledge that is constructed as a product of communities over time. Hypotheses generally present blue-print approaches for IDC programs, designed along a set of variants similar to story-based inquiry. Constructed in a world of 'Idealtypus' in analogy to Weber (Shubat: 2011), the aim for truth (in German: 'Erkenntnisziel') in the sense of inquiry does not ask whether something is right or wrong. It rather analyses what deviations are perceivable, and how to describe the ideal type of knowledge for producing a new realization or finding.

When undertaking scientific research in the MENA region, the traditional belief that there is some 'truth' in our findings that need to be dismantled through a 'community of practice' (CoP) approach. MENA actors born in the region often live and work outside their home countries in Europe. They share their ideas and beliefs, their experiences and wisdoms on the constructedness of this type of knowledge. Culture constitutes a driving element for what can be defined as 'knowledgeable'. By building around individual expert experience as an IDC practitioner, I belong to the cultural 'tribe of experts' (Hüsken: 2003) who seeks to transfer 'good' practices for knowledge-building. I understand that it is not always clearly defined how, why and if the practitioner's expertise effectively responds to what is being required by the MENA community as the 'recipient' of development cooperation.

My inquiry of what is 'good', or what could or should be 'knowledgeable' therefore aims to 'deconstruct' the 'constructed reality' (Kruse 2011: 50) through my **working hypothesis** as follows:

#### Working Hypothesis:

*efforts to building capacity through development work translate into increased knowledge and improved performance in the MENA region.*

##### KNOWLEDGE Categories

- |               |                   |
|---------------|-------------------|
| - acquisition | - hubs            |
| - access to   | - information     |
| - application | - instruments     |
| - building    | - sharing         |
| - transfer    | - data            |
| - management  | - human resources |

##### IDC Stakeholders

actor/ beneficiary / partner / recipient /

**Chart 1: Bauer S.L. Working Hypothesis September 2011**

In order to illustrate this working hypothesis, brief IDC cases describe the intended social dimension of economic development through development cooperation. These project and programme cases for '*sustainable economic development*' (SED) pursued by German international development cooperation (IDC) further serve as a roster for the validation of experiences by national and international actors. The '*how*' of these actors' feedback is assessed through a series of appreciative-inquiry (AI) interviews in part III. Human capacities are assumed as essential for building knowledge through learning and innovation. The findings help to understand points of intervention that leverage knowledge and development, and to distill where and how knowledge is being shared by whom, to whom and in what way. In short, I will assess in what way actors foster and use local knowledge for sustaining capacity-building in IDC in MENA.

IDC measures carry an implicit assumption to the making of '*modern societies*' in their concept and normative framework for social and political practice in MENA. The current IDC agenda acts in an interdisciplinary approach for development. The examples studied for this research screen the IDC concepts of development, knowledge and modernity in MENA. These formats appear to be only artificially combined and framed as such by the same IDC actors and stakeholders. Evidence of how IDC concepts create impact is approached in a qualitative interview sequence elaborated in part III by means of appreciative inquiry (AI), individual observation and qualitative content analysis (Mayring: 1983; 2000). In concrete terms for this research, IDC management is analysed along a range of generic concepts, tools and instruments. The subject – object discourse of modernization efforts also looks at selected cultural dimensions validated in the MENA region.

GIZ's recent focus on scaling-up its '*concepts for solutions*' calls for both expertise and experience, and it needs the courage to step-up dialogue inside the company (GIZ: 2010) and '*outside with our partners and clients*'. The ingredients for doing so are done in a multi-level approach, critical for the design of the detailed scaling-up process. By setting-out clear objectives and financing options, effective models such as the British joint information systems committee (JISC: 2007) follow a six-steps approach. Organized in a multi-level approach, the interventions are validated along a detailed project plan with indicators for the stakeholder analysis. This approach helps to focus on the importance of particular stakeholders for the intervening organization on the one hand. It spells out in detail whom to identify as immediate partners, final clients and other actors on the other hand.

Ownership and involvement of key stakeholders are elements steered for implementation at local level, linked with policy advisory services and backed-up by incentive mechanisms in a change process. Results-based monitoring (RBM) provides the additional value generated by this type of innovative approaches. Finally, quality standards and manuals ensure that the tools are effectively used. The above-described scaling-up scenario caters for professional institutions. Communication, awareness programmes and networking are further key ingredients that make the scaling-up scenario realistic (see *denkmodell*). The CW success factors (GIZ) were applied during the present research on '*hiwār*' (Arabic: dialogue) in a combined fashion against selected evidence of monitoring, evaluation and impact measurement documents of international development practice, in order to re-evaluate a set of modernity variables that may be applicable (or not) in the MENA context for dialogues against Western patterns of contemporaneity (*thesis statement*). Research practices applied during my research refer to empirical evidence in IDC of external support to democracy versus effects or impacts on the current trends of revolutions in MENA (Prof.Dr.Rashid Ouaisa, CNMS Marburg, Bauer/Interview 3, 29.7.11).

## 1.5 Outline and Thesis Structure

The outline of my research takes the title of „*dialogues for knowledge and development*“ as the basic theme for analysing the case of international development cooperation (IDC) in its principles and practices in the Middle East and North Africa (MENA). Both concepts of knowledge and development are used throughout the study for critical reflection of the way IDC is practised in dialogue forms and formats in MENA as a region. The thesis structure is divided along four main parts, taking-off with drafting the hypothesis that efforts to building capacity through development work translate into increased knowledge and improved performance in the MENA region. The historical discourse on modernity patterns of Western society today (PART II) reviews the background of the heritage of Muslim modernization in the 19<sup>th</sup> and 20<sup>th</sup> century.

The purpose of the study features scientific progress and technology in their characteristics as '*traditional*', '*transitoria*' and '*modern*' for the concept of Mediterranean modernity. The rationale of the reflection addresses the issue of '*time*', assessed for critical self-reflection against the level of '*self-renewal*' of Muslim society. Applying the '*objective-subjective*' social science approach throughout the research, my aim is to critically share the discourse of '*otherness*' between the European West and the Oriental Middle East from an IDC perspective (PART II).

Here, the dialogic principles and practices are assessed against various formats of dialogue that lead to the possible transformation leverages applied in the MENA context and region. The interview design is tested and implemented for detailed screening and analysis (PART III). A set of reflections on SED and modernity in IDC practice concludes the study with an outlook to SED action. Voicing the stakes by development partners in appreciation and need for capacity-building in the field of small- and medium-sized enterprise (SME) knowledge, capacity building efforts cause only little effective dialogue to performance increases by development partners (PART IV). A possible paradigm shift within MENA's IDC operations remains an open argument for discussion among national (MENA) and international (Western) IDC staff.

## PART II

## 2.Theories, Concepts, Methodologies

### 2.1 Constructs in MENA: Historical Excursus in Modernity

This chapter treats a historical discourse on modernity patterns of Western society today. Taking the times of European Renaissance as predecessors of IDC, the emergence of colonial

'knowledge' in Europe in the 19<sup>th</sup> century involved collecting and analyzing information with the aim to produce knowledge. Attributes along seemingly neutral classifications and textualisations of data were much more aggressive than simple knowledge-building. Instead, the image of the European Western civilization as the owner of power became increasingly organized (Habermas, Rebekka: 2010).

Modernity reflections about aspects of science and reason in MENA's societal discourse were developed in juxtaposition to '*Muslim knowledge*' as against '*European knowledge*'. Framing the concept of Islamic ideas and practices in a historical perspective, the concept of progress and prosperity appears inappropriate or not functioning in Muslim societies. The relevance of Muslim encounters with modernity deserves a simple description for the purpose of this study to satisfy our interest in knowing the concept of Islam and modernity as two terms in their level of compatibility. Be it the '*Western trajectory*' or the relation of '*authenticity*' and '*modernity*' with regard to Islam, the dichotomies of the '*leading West*' versus the '*stagnating East*' use these patterns in their perceived '*otherness*' of Islam such as:

#### Comparison: Modernity Patterns of the West and the MENA Region

<b>Western Modernity Patterns</b>	<b>MENA Modernity Patterns</b>
Reason	Authority
Science	Revelation
Secularism	Religion
Materialism	Spiritualism
Humanism	Religiosity
Immanence	Transcendentalism
Market capitalism	Totalitarianism

Source: Masud/Salvatore: 2009/2010: 37

Muslim modernization in the 19<sup>th</sup> and 20<sup>th</sup> century has gone through massive efforts of integrating and modernizing scientific progress and technology. This meant to live with the challenges of moral values, belief and intellectual fundamentals between the (Middle) East and the (Occidental) West. Contemporary Islamic and Western studies on the future carry a great deal of reflection as to the divergences and resemblances of the eternal conception of time. In a process of critical self-reflection towards a '*self-renewal process*' for Muslim society, the disinction between selfness and otherness implies adaptation, integration or assimilation in favour of living a common future. Means to accept emerging uncertainties and conflicts with Islam call for legitimacy and specific rights (Abdelwahab Al-Effendi: 2010). Adaptation implies to give up societal bonds in favour of a stronger national affiliation (Arabic: *asabiyya*). Integration and assimilation imply to abiding to the mainstream of cultural attitudinal patterns of Western society in Europe. Challenges remain with regards to Muslim societies that sustain their religious values within the Western societies. Language, knowledge and communication constitute the main ingredients of Arab civilization, attitudes and beliefs (in German: '*Geisteshaltung*') that can be sustained in peace, tolerance and mutual respect in today's continuously changing world.

A brief comparison between European and Arab modernities and modernization illustrates connotations in an overview herewith:

**European&Arab Modernities and Modernization: Connotations over Time**

<b>Century</b>	<b>EUROPE</b>	<b>ARAB – African-Indian Ocean</b>
10 – 13 <sup>th</sup> Pre-Colonial &	Post-Middle Ages	Arab expansion to African Indian Ocean (example: Comores Islands)
14 <sup>th</sup> – 16 <sup>th</sup> Renaissance Early Modernities	Renaissance as ‘... <i>the bridge between the Middle Ages and the modern era...</i> ’ (Wallerstein: 1976)	10 <sup>th</sup> Century Africa discovered by Arab traders in the Indian Ocean.
17 <sup>th</sup> Colonialism  Galileo Galilei... Modernization	Modernization: technology, bureaucracy, new knowledge  ‘ <i>eppur, si muove</i> ’... ‘ <i>and yet it moves</i> ’ Dialogue on the Two Great World systems (1632)	1517 – 1798 Egypt & Osmanic Empire  Greek ‘Mégiston, the Greatest, Arabic: Ptomelaic system of astronomy
18 <sup>th</sup> - Golden Age of Science Rationalism	Bacon: Nova Atlantis Rationalism: Habermas/Thyen, Erkenntnis & Interesse 2008: 369)	Enlightenment / ‘tanwir’ Renaissance: ‘nahda’ Reform: ‘islah’ ‘tanzimat’: Ottoman period
19 <sup>th</sup> Colonial Knowledge and Western Anti-Islamism Modernity Discourse	‘colonial knowledge’ (R.Habermas: 2010)  ‘ <i>Beginnings of Modernity</i> ’ discourse (Wagner: 1995); classic modernists go for rationality, late modernists refer to ‘ <i>contingency</i> ’ where the individual decides the social group they belong-to.	Tanwir – enlightenment Nahda – renaissance Islah - Tanzimat reforms Ottoman Empire 1839 – 1876 al-Afghani, Jamal al-Din (1838 – 97, ‘father of Islamic modernism’) “modernity”, “modernism” and the Arab term ‘ <i>asriya</i> ’ commonly used for both terms including “modernization”.
20 <sup>th</sup> Myth of Modernity  Multiple Modernities	‘ <i>Century of Progress</i> ’ 1933: Chicago World Congress (USA)  Second Modernity; Liquid Modernity Post-Modernity; Reflexive modernities; urbanmodernity.org; re-thinking modernity	Arab Modernities: Arab Philosophers, see Prof.Taha Abdurrahman (Morocco) “ <i>The Postmodern Turn</i> ”: Ihab Hassan ‘Is there an “ <i>Islamic</i> ” way to <i>Modernity</i> ?’ (Rosiny, S.: 1996, 317); Muslim Modernities, Sajoo: 2008
Critique of Modernity Constructions	Reconciliation of Modernity/enlightenment of Modernity Habermas, Jürgen/ Thyen, Anke: 2008, Knowledge and Human Interests (G.Herman: Erkenntnis und Interesse)	<i>al-Ma’rifa wa-,l-muṣliḥa</i> . transl.by Ğūrğ Kittūra, Beirut 1998;  new as <i>Al-Ma’rifa wa-,l-maṣlaḥa</i> , transl.by Ḥasan Ṣaqr, Köln 2001
21 <sup>th</sup> Self-Otherness  ‘ <i>glocalisation</i> ’	Bureaucracy becomes obsolete; reality in the self-other nexus becomes complex; Arab/ Muslims are mentioned J.Habermas: 2008 “ <i>Ach, Europa</i> ”, ref. to mutual integration of the ‘ <i>Muslim next door</i> ’ versus secularized societies in Western&Northern Europe (pg. 94/95)	Contemporary Arab Thought: E.S. Kassab: 2009 Arab sociology: A.H.Shubat: 2011 ‘ <i>Otherness</i> ’: Abaza: 2007

**Chart 2: Bauer, Modernity&Modernization\_overview (own compilation)**

A modernized Islam in the West and its integration depend on two lines of progress. One line is the capacity of integration of the Muslim society in its structuration and institutionalization in an alien environment. The other line of progress presents the capacity of Islam the way it is being

categorized without its negative features carried today. Instead, Islam refers to accepting the Muslim variety by increasing the level of tolerance to Muslim values and laws. This can only happen by accepting the Other and correcting the living-together by necessity. Identity and integration between traditional communities and modern society are factors recurred-to in Rosiny's analysis of the Shi'ite movement in the Lebanon conflict in the 1980s.

Quoting Weber's lack of a structurally embedded modernisation in MENA societies that only occurred on a selective basis, Rosiny refers to the superficial level only of Western concepts that are little adapted to current trends in MENA. Whether there is an Islamic way to modernity has been largely discussed and continues to be researched by various scholars who look at the global dimensions of change in MENA, and the multi-dimensional interdependence of social systems with its underlying processes of economic, cultural and foreign policy layers (Rosiny: 1996, 317). Identity and integration between traditional communities and modern society is recurred-to in Rosiny's analysis of the Shi'ite movement in the Lebanon conflict in the 1980s. Quoting Weber's lack of a structurally embedded modernisation in MENA societies that only occurred on a selective basis, Rosiny refers to the superficial level that asks for different leverages, such as:

what is the leverage for building knowledge-based societies with well-trained local/ national experts from MENA and international advisors in MENA?

How do development partners and development agents transfer knowledge when working for sustainable change and transformation in the MENA region?

How does '*development work*' target '*knowledge*' aspects in MENA in particular?

How does the concept of '*transfer of knowledge*' contribute to the development and/or strengthening of knowledge-based economies in MENA?

Who are the main '*development protagonists*' in MENA, and what is their particular focus to stir change towards a '*sensible and forward-looking transformation*'?

Western concepts are little adapted to current trends in MENA, as researched by Rosiny for the case of Lebanon such as democracy, socialism or 'Republic' (Rosiny: 1996, 10). His highly useful presentation of the three characteristics '*traditional*', '*transitorial*' and '*modern*' are simply translated herewith for the concept of Mediterranean modernity:

<b>Traditional</b>		<b>Transitorial</b>		<b>Modern</b>	
Traditional	Charismatic	Value-rational	Calculated (in German: ' <i>zweckrational</i> ')		
Community/collectivization		Society/socialization			
Political, economical and cultural spheres are closer entangled/interweaved		Politics, economics and culture are functionally differentiated			
Stability as the Ideal		Mobility as the Ideal			
Principle of heredity; descent/lineage more important than achievement/accomplishment; inherent attributes		Official duty and education are judged higher than blood relationship/community; formal, external attitudes			
Seniority principle		Equality principle, collegial management			
Assignment of roles other-directed (tendency)		Finding of roles self-determined (tendency)			

Chart 3: Tradition&Modernity Characteristics in MENA.

Source: Dr. Stephan Rosiny, Bauer, Interview 24, 08.10.2011 at DAVO Congress Berlin.

If the terms of '*revelation and modernity*' do not fully correspond in the sense of '*essential ingredients of modernity*', rationality and Islam do. The sense of '*acid of criticism*' acts as an essential ingredient of modernity (Wild: 2006). So if criticism can be considered a core concept for constructing knowledge in a community, the theoretical framework of communities may bring the reader closer to grasping the different interaction processes that shape development practices. Here, Afzal Waseem quotes Kaufman (Kaufman: 1959), explaining that '*situated rationality*' gives meaning to any action for the actors of a given community. In her understanding, the features of knowledge construction, structure and hierarchy are assessed by the relationships within a community, the self and the knowledge that is formed along traditions and values of that community (quoting Kaufman: 1959; Wasseem: 2008, 6).

Principles of rationality can in particular be discussed against characteristics of traditionality, transition and modernity, as summarized for the Lebanese example of Islamism. In his theoretical understanding of identity and integration in traditional community and modern society, Rosiny focuses on the social aspects of modernization, and the process of modernisation where self-owned life-styles (in German '*Lebensentwürfe*') replace former coordinates of descent (German terms: '*Herkunft*', '*Abstammung*'). The Islamic way is further described as a phase of '*self-identification*' (in German '*Selbstfindung*') that not only allows for an "*Islamic*" way towards progress. Even more so, it claims to critically assess the concept of modernity as a phenomenon. In its dichotomic split between a positive concept of scientific-technical progress, modernity is strictly opposed in its "*secularization*", understood as the absence of spirituality (Rosiny: 1996, 325).

With reference to the institutional culture in early modernities, institutions became increasingly relevant due to their impact on social life, including the change processes that people became involved in. Early modern communities offer some basic description of how institutions functioned, valid also for the context of our MENA research. The consequences along Weber's idea make societies progress with the division of labour and the advanced concept of knowledge as an alternative to the one-dimensional world of enlightenment. The industrial revolution paved the way to the multidimensional aspects of modernity, placed at the level of institutions. Here, Giddens's holistic view of modern societies validates the '*impact of modernity on social and personal life and self-identity*' (Giddens: 1991). According to him, identity of an individual is largely dependent on the capacity of '*interaction*'. His position on '*self-identity*' is therefore understood as a reflexive approach to '*being modern*' which clarifies the pattern of defining knowledge in time and space. The progressive separation of space and time meant the disembedding of social relationships and the increasing reliance on expert systems and scientific knowledge in post-feudal Europe. Governmentality, organization and urbanization became distinct entities (Foucault: 1991) that replaced the boundaries or '*membranes*' of households.

This is the case for MENA: rich in people and petrol, the MENA region is said to lack creativity and innovation, often classified as '*stagnating*' despite, or sometimes due to the respective economic system that is coined as '*Islamic*' (Leipold: 2009; Nienhaus: 2006). Independently of its religious nature, a stagnating situation can be overcome and progress will emerge because of political changes that allow for shifts in the economic behavior. Taking a bank loan that is facilitated when name lendings in MENA are lifted may be one such example for changing the economic setting. So-called '*modern*' approaches to lending enable small-scale business owners to proceed in their eagerness to endebt themselves. Not adopting the same system is opposing money-lending due to industrial capitalism that one would like to reject for its exploiting labour. Here, actors like the World Bank see progress hampering in MENA because of insufficient private sector growth. Others see ordinary dialogue and communication dwindle due to superficial exchange and irrelevance of information because it is seen suspect to actual life. The term '*development*' in MENA is therefore perceived as something '*not yet ready*', '*in development*' or '*under construction*'. The term '*progress*' in analogy refers to something '*in motion*', '*achievable*' or '*possible*'.



Progress in MENA can therefore only be achieved by overcoming the intellectual solidification of 'stable' systems. This is what has been happening since Egypt's revolution in early 2011, after a long time of regime-like domination of people. The fact that revolutions in the MENA region occur not only with but due to the full participation of the people is culturally, politically and socially accepted today. The emergence of transformation through interventions by development practitioners working in so-called priority countries reflects the "*Arab mind*", picturing the conception of modernity and modernization as a project (Aksikas: 2009, 61). The beginning of the early modern era depicts modernity as a social system that is coherent and superior. The claim by Marx and Engels that '*...all that is solid melts into the air...*' relates to the experience of modernization in the industrializing mid-19<sup>th</sup> century. The flow of information in MENA today illustrates the basic connotations for modernity concepts that include the relevance of gender, among others. Allusions to '*modernity*' both in the European as well as in the Arab setting refer to the 20<sup>th</sup> century development discourse in overall terms. Connotations to the '*modern and the everyday*' in the 21<sup>st</sup> century presume a possible shift of the old paradigm of modernity between Europe and MENA.

This shift accentuates that '*different societies have different values*', a highly constructive approach that predicts the emergence of a new paradigm among IDC practitioners and scientists confirming '*intra-societal value differences ... as great as inter-societal value differences*' (Hertz: 2011). In my understanding, the same cultural trap needs to be overcome when replacing old paradigms with new concepts of social constructionist thinking. I am quoting this typology due to the fact that I was present when it was tested during a short-term assignment in the context of developing a '*social profit-and-loss account*' scenario for private sector actors in a developed country. This new paradigm of so-called '*World Knowledge Dialogue*' however, does not ease '*... power relations and differing interest sets make communication difficult, not culture...*' ([www.wkdialogue.ch](http://www.wkdialogue.ch)).

Societal responsibility of universities is promoted as of urgency and importance, where world researchers like Nobel laureate Richard Ernst (Ernst: 1991) and others elucidate both '*knowledge*' and '*wisdom*' as two major concepts and their origins. They refer to knowledge as a piece of information gained through various forms that a person or an institution may be aware of or learn about. This type of indepth understanding of a subject is meant to enable the person to fully perceive knowledge by way of experience or learning. Associating with new elements of learning, or gaining a clear understanding of the scope of knowledge for the future will also increase the certainty of what Ernst call '*known information*'. He also confirms the scope of new knowledge through epistemology, a term used to classify the nature of knowledge in its potential to which a subject becomes a solid acquaintance. Wisdom is yet another feature referred-to for '*good judgement*' in the sense of its utilitarian sense of lifelong experience (Ernst: 2008). The distinction between cultures that share '*the greater part of culture*' relate to interaction in institutional, gender-based, class-based, professional or sub-cultural terms discussed during an expert meeting of the Fair Labour Association (FLA) and PUMA at Global Retail, Lausanne, CH (Herz: 2011).

These types of cultures are negotiated in social interaction and learned in contexts, being contextualized and used by social actors to gain power. Culture can also be negotiated if and when underlying differences are aligned. The fact that Western firms/societies do not have different values as much as they are differently positioned in supply chain needs '*healthy scepticism, tact and empirical inquiry*' along case-studies also discussed during the same expert meeting. There are manifold traces and commonalities that recall the fluidity of cultural values identified as early as the times of Ibn Khaldun (1332 – 1406) with his sociological historiography *al-Muqaddima*. Ibn Khaldun's understanding of Muslim thought versus the West has become subject of debate again during the September 2001 attacks with the "*dialogue of civilizations*" that became crucial for the Muslim perception in the West. If we want to make a comparison between West and East for their cultural '*otherness*', we can refer to the illustration of aspects of

*'otherness with self'*. Here, the concept of continental philosophy refers to a person other than oneself and clearly identified as *'different'*. A person who may belong to different and fragmented empires is classified as *'weak'* in analogy to Edward Said's emphasis on the *'...alleged strength of those in positions of power...'*.

MENA's flourishing development in information, communication and technology (ICT) sees people moving around the globe, be they in Europe or the Middle East, be they Arab or non-Arab. At the same time, they seem to follow similar principles adopted by the West, also when considering societal norms or normative patterns that offer orientation to the communities living in this shared reality. This extensive reflection on modernization in MENA, living MENA modernity constructs confirm massive efforts of integrating and modernizing scientific progress and technology. This development and progress is met with challenges of moral values, beliefs and intellectual fundamentals between the Middle East and the Occidental West. Contemporary Islamic and Western studies have brought about a great deal of reflection about the divergences and resemblances of the conception of *'time'* as a distinct category in its own right.

The issue of *'time'* has called for a process of critical self-reflection and *'self-renewal process'* for Muslim society. The classical Western description of characteristics of modern societies features *'capitalistic economies and democratic political structures'* that are highly industrialized and divided into social classes based on economic status. The description of modernity as per definition by the International Business Dictionary (USA) highlights *'regular patterns of everyday life, urbanization, influx of women at all levels of employment and business, secular outlook, sexual freedom, sharp reduction in birth rate and death rate, centralized bureaucratic government, standardized education system, and pervasive use of technology specially in communications'*. Reliance on expert systems in modern society is to pursue the duality of structure and institutions in their limitations. The idea of *'making it possible'* (in German: *'Ermöglichung'*) is to steer in uncertainty without being managed. Having studied Giddens for the theoretical introduction of this research, one of my key interview partners commented my empirical research project on *'MENA modernities'* by saying *'...this sounds 'Bourdieu-like'* (Prof.Dr.R.Ouaissa, September 2011).

So I became even more curious to learn about the taste of sociological *'habitus'* and the *'objective-subjective'* social science approach. I started to asking myself in what way it may be relevant for the discourse of *'otherness'* between the European West and the Oriental Middle East. In my understanding, talents and human resources represent the key ingredients to overcoming class-based inequality in societies of transition. Bourdieu's key example of educational success is certainly of high value for an Arab community when analysing economics by terms of social and cultural reproduction. Research among Emirati students refers to Bourdieu's concept of *'habitus'* as *'...the continued acceptance of culture as a systemic social construction...'*. Understanding Bourdieu in his philosophical Arab understanding, key terms of *'social field, capital and habitus'* are considered central for upbringing and education, originating among the Kabyle Berbers of northern Algeria. In overall terms, Bourdieu's *'participative objectivation'* (German: *'teilnehmende Objektivierung'*) refers to Habermas' *'Project of Modernity'*.

Yet another source quotes Jacques Derrida's thoughts about Islam and the West, grasping the *'different Other'* (the *Maghreb*, and in particular Algeria) as an opportunity for the West to go through a moment of reflection, or simply to gain respect. Derrida's respect for multiplicity and plurality sees *'progress'* as *'absolute'*, considered a most sincere call for the *'universal'* cause with high stakes. Derrida's earlier *'deconstruction'* of the textual *'il n'y a pas hors-texte'* (Derrida: 1978) arouses a long dispute arouse between him and Foucault. His pursuit of knowledge and *'being-in-the-world'* underlines his argument in favour of a *'...conversational discursive progress...'*. References to Islam and the Arab world for him as a French intellectual of Algerian Jewish background focus on the question of ethnocentrism and interculturality in a multicultural positioning. He validates Islam as an *'understandable case'* except for its religious references. I consider this reference sufficient for further analysis of my research case on IDC and dialogue

formats in MENA. Social sciences form the basis for the *'future of modernization'* (Berger: 1996).

Modernization theories with regards to the *'Non-Western World'* of MENA apply elements of contemporary sociology. By screening the IDC concepts along the philosophy of knowledge, social constructionism takes the *'everyday'* as part of reality for the social stock of knowledge. This approach would apply to each and every society, and to all people and organizations, any day. The total sum of *'what everybody knows'* relates to values and beliefs, myths and realities that a given community lives, no matter how much stagnating the particular society appears. The case of MENA shows how unpredictable changes in development work rely on *'knowledgeable'* individuals. As for these individuals, groups or *'stakeholders'* of a given community, social orders refer to human production.

With the flux of the social stock of knowledge, the *'good and the real'* of science and technology can be understood in a much more expanded form of engaging in dialogue in MENA. Continuously *'under construction'* for its own *'good and real'*, no outside *'experts'* claim their *'expertise'* on MENA as being *'right'* or *'wrong'*. Against this knowledge of the *'social construction of reality'*, four characteristics of modernization used earlier in development work are referred-to in comparison, listing modernization ingredients briefly to encompass the deterioration of small, close-knit communities rooted in tradition; the self-empowerment brought about by the proliferation of personal choice; the ever broadening of social and cultural diversity, and a society oriented towards the future of possibilities, versus the past of tradition (Macionis, 2005).

Summarizing the above, the push for knowledge highlights diversity of opinion, scientific pluralism and intellectual dynamism as trends being blocked for political authoritarianism and state-dominated civil society in past and current MENA settings in their diverse degrees of evidence. The concept of knowledge in MENA therefore encompasses historical Muslim thinking of progress, while fighting for contemporary approaches of full freedom and liberty. Courage and innovation for development require capacity development that is free to test, to practice and to *'fail'* in order to learn. Learning from personal experience, the concept of failure in itself stands for a Western belief or tradition in the *'good'* and the *'bad'*, as opposed to modern thinking of the *'good'* and the *'real'*. International development cases describe the case of MENA throughout this research project. The possibility of misunderstanding the other is described as a dialogic process of meaningful dialogue. Here, the different ways of sharing distinguish themselves in a dialogue between two people in the sense of how far they reach a common understanding, an exchange of knowledge or not. Accordingly, the underlying research question tries to capture the entire range of cultural diversity and freedom that would allow for *'people-centered development policies'* in the sense of *'good governance'* (Arab Human Development Reports). The human resource aspects imply the question of knowledge as a reform driver needed for effective change in the political and economic arena in MENA. The focus towards a new *'inclusion-exclusion paradigm'* undergoes a process of constructive change and inner-Arab dialogue that help to expand the conventional framework of *'transitions'* or *'democratization'* (Schumacher T.: 2011).

Patterns of change from a Western perception also depend on *'...overcoming the ditches in the analysis and validation/judgment of the phenomena treated between the European and the Arab literature/academia...'* (Irabi: 1996, own translation: Bauer). Irabi's earlier analysis on *'modernisation and traditionalisation'* in his sociological analysis of four exemplary grasping processes (in German: *'Bewusstwerdungsprozesse'*), we feel invited to take stock of this reform process by asking ourselves if and how far the below-mentioned processes have matured. Be it Islamic movements in the Arab world, Arab women between tradition and modernity, the crisis of Arab intellectuals or Arab sociology, the year 1989 became the indicator for shifting confrontations also for an *'Arab Perestroika'* between the dissolving Eastern Bloc and the new challenges in the MENA region as predicted at the time. Similar questions arise with the raise of inner-societal conflicts in MENA, the loss of legitimacy of power after the dismantling of Zionist and colonial concepts of the enemy, or emerging claims for liberty, democracy, governance and shaping of civil society in the Arab world (Irabi: 1996, 116). Obviously, the bottlenecks of

economic growth in MENA remain, to some extent, in terms of creating and sustaining knowledge (Nour, Samia Satti Osman Mohamed/UNU: 2011). The challenges are equally listed among the institutional factors that need to be addressed. These can either relate to the redistribution of resources that are deemed necessary towards fostering knowledge institutions that make sense to 'boost knowledge transfer in the region' (op.cit.).

The challenges are to developing a set of working hypotheses around the central research question of (*progress for*) talent development in the MENA region, as development projects and programmes apply, implicitly or explicitly, concepts of modernity in the MENA region:

the „*how*“ of applying modernity patterns can be either evaluated in terms of „*progress*“ along given development indicators (e.g. re. '*better knowledge*', '*increased awareness*', '*sustained change effects*' etc., see e.g. <http://www.giz.de/en/press/6394.html>).

The „*why*“ may be observed in terms of research variables that include '*Western values*' embedded in the progress scenario (ref: BMZ Afghanistan 2007: '*Western Value-Index*', p.23).

An underlying hypothesis may also refer to development programmes that work in favour of regional practices. The status of modernity in different world perspectives of development lacks a clear convergence of patterns or systems of order. The challenges therefore consist in rethinking the status of modernity, and developing a '*self*' of modernity (*...die Fähigkeit der anderen Kulturen, eine eigene Modernität zu entwickeln...*', German) (Schwinn, Buruma, Margalit (eds.): 2006). Science and technology finally became a combined ratio for progress in the Muslim world and Europe. This may relate to the thirst for knowledge and the eagerness to learn, or it can entail the acquisition of foreign terminologies or teacher-student relationships uncommon in the Occident (Sezgin, Fuat: 2003). The classical heritage of the Arab genius of natural science and culture completes Greek tradition, and sustains the common good of knowledge in its collaborative spirit. Buettner reiterated the challenges of the early 19th century for Muslims more than thirty years ago as an '*...expression of a general superiority of Europe...*', realizing that the '*...role of Islam in the world became a problem for the Muslims...*' (Buettner, 1979, 2). The power gaps of competitiveness, democracy and modernity concepts in the MENA region continue to be reiterated by Western development agencies. Reciprocally, defenders of Islamic principles and practices in MENA criticise Western materialism and globalisation. Today's explanations for the lack of future-oriented societal models continue to fall short of practical or empirical evidence by Western development agencies. MENA's revolting society, in continuous motion towards change since early 2011 throughout the Mediterranean and the MENA region, only partly explains the exodus of skilled personnel from the Arab-Muslim world.

Arab-Islamic modernity concepts in Western academic reflection mainly refer to technological and scientific advancement that emerged with the historic fall of Granada towards the early 16th century. Built into the production of knowledge, development results are fostered through sciences and technologies over time. At the same time, modernity and development indicators are being categorized critically, viewed by either '*the West*' or '*Others*' in self-images of both interviewers and interviewees in development projects (Bygnes 2009: 100). The current urge for change in IDC practice recalls the necessity to changing attitudes towards MENA as a region. The notion of enhancing '*dialogue*' as a '*...process ... to raise consciousness...*' (AHRD: 2011) supports this dialogic research in its dimensions of modernity.

IDC agencies consider the concepts of time and space a constituent part of the human condition, and IDC as part of a global community in interaction with NGOs and their stakeholders. Success factors at the level of practical solutions for SED in the MENA context are analysed along the cultural-societal values in the sense of '*talent development*', a term used to indicate the potential for solution-focused strategies in response to the actual development in the MENA context (GIGA 2009, quotation in German). Empirical research in Muslim societies in a globalised setting of different countries and regions in MENA may help to capture the multiple claims between Middle Eastern and Western modernities along the horizons on "*East is East and West is West*" (Tramontini (ed.): 2006) as knowledge centres in joint cooperation. Arab-Islamic modernity concepts in Western academic reflection mainly refer to technological and

scientific advancement of the West that emerged as late as towards the early 16th century.

The power gaps of competitiveness, democracy and modernity concepts in the MENA region today are often reiterated by Western development agencies. Defenders of Islamic principles and practices in MENA criticise Westernisation, materialism and globalisation for the prevailing classical divide of the relative status of power by the West towards the East. The history of Islam and Muslim values is built into the production of knowledge, having generated, fostered and sustained development results through sciences and technologies over time. The historic storyline between Islam and the West recalls the so-called touchstone with the fall of the Muslim city of Granada and the final decline of Muslim political sovereignty in Spain. Today, modernity and development indicators, independently of Islam or Arab connotations, are being categorized critically as being viewed by either *'the West'* or *'Others'* in self-images of both interviewers and interviewees in development projects (Bygnes 2009: 100). The knowledge-update about the MENA region continues to nurture Western Universities in their claim to support *talent for development* in the region. The current urge for change in IDC practice in the region stems from the necessity to changing the attitudes towards MENA.

The social stock of knowledge includes general knowledge as a social term. The steps of primary socialization with childhood, and secondary socialization prepare for the acquisition of specific knowledge enhanced by the division of labour and the performance of roles. Learning and innovation (Capacity WORKS, GIZ 2009) is approached in this reflection by applying AI as a tool that offers a practical methodological approach to systemic OD. Furthermore, the use of a *'mixed-methods approach'* is to cross-checking the interview results in full appreciation of both development- and OD-related work. The concepts of development, progress, modernity and participation in MENA therefore offer enabling ways to building knowledge towards progress that make *'talent for development'* apparent for the people in the region. Talents refer to people's capacities, and encompass their intellectual ability and mental endowment. MENA themes for dialogue and transformation enclose a multifaceted pattern of learning processes for innovation and change (Arabic: „*taghrir*“) in a future-oriented way. IDC applies the term *technology transfer* often for the recruitment of experts in their technical capacities.

Global knowledge sharing spreads with new technologies, unleashing creative new ways of reaching out to Arabic-speaking audiences with a social connectivity dimension and growing degrees of connectivity to enhance learning. The idea of knowledge and technology intertwined becomes a continuous toolbox for advanced searchability, so that language is no longer a barrier, also in Arabic. Organized domains of knowledge allow for a living, vibrant and interconnected knowledge base that favour a multilevel approach method for impact assessments of projects and programmes such as the participatory method for impact assessment (MAPP: Neubert, 2009). The target dimensions are based on rapid sectoral appraisal, phone interviews, synthesis tables and a multi-dimensional understanding of target concepts (*'Zielkonzepte'*, German).

Key issues for both state and non-state actors are formulated for governance reform and anti-corruption measures. The level of effectiveness in broad reform areas is spelled-out along operational areas like procurement, customs, health, social security and other basic public services. Stirring governance in MENA in a pro-active manner needs the role of Parliament as much as the educational system and administrative and financial inspection bodies. Given the fact that many Arab countries have signed the UN principles against corruption (UNCAC) in their contribution to achieving the MDGs, the factor of knowledge has increasingly come into practice for building a sense of community to sharing knowledge and expertise among stakeholders involved in governance reform in MENA. The participation of relevant actors includes multi-disciplinary working groups between public and private sector as well as civil society agents for governance. Numerous entries of UNCAC/UNDP reports of the UN's programme on governance in the Arab region (POGAR) are listed since early 2000. However, resolutions and constitutive documents do not refer to impact-related data, neither do they indicate to what extent nationally-led initiatives have effectively enlarged their scopes for more transparency in the region.

ICT-based intelligence requires both analogue and digital systems as well as human consciousness to lead out of the massive, complex and chaotic systems. Language remains an obstacle, with Arabic situated on position ten out of ten top Internet languages when validating their occurrence as against English. The UNL Arabic UNL Language Server comprises Arabic as part of world class entries, whereas the Arabic language is comprised of 60 million words as against 100 mio words in English as a language. Evaluation references use professional reference translations mainly in summarized Arabic text form, with the original Arabic text largely applied for virtual translation communities. The need for long-term involvement and engagement imply a push- and a pull-factor. Both factors combined create a container for change that requires an AI-facilitated way of communication, enabling different layers of development to effectively happen. To this end, it needs several sectors, individuals and capacities to foster the process of engagement, with and without external funding and knowledge inputs. The visualization of web-based science confirms trans-disciplinary transformation in its cumulative effect as a way to stir the conceptual construct. Dissolving boundaries between disciplines also relate to heuristic reasoning. Machines support but limit by complexity, searching within the boundaries of known paradigms that become obsolete when compared to breaking-out beyond the known. Evolutionary programming and the role of innovation are meant to stir curiosity-driven research outside the 'box' of conventional human reflection (Serageldin: 2010). Basic and applied research is highlighted by opposing patterns of human desire to know, or not to know.

Experiences and perspectives of fifty years of development cooperation call for a '*...fundamental paradigm change in the collective conscience...*' (Weiss, Dieter: 2011, 3). Knowledge concepts refer to a stronger conceptual reorientation in support of demand-led technical-scientific and cultural-political fields in development cooperation. The intercultural aspects of development cooperation include programmes and training measures to unlock the human potentials of creativity and self-organisation. Fields of cooperation are closely being redesigned together with those development partners who want to contribute to overcoming the IDC paradigm challenges. Together with academic bodies from political and research foundations, the reorientation process is to give IDC a new social construction of '*knowledge, reality and truth*'. The key concept of the '*knowledge of being*' is to design new ways for transformation leverages in co-construction in MENA.

## 2.2 Social Constructionist Theory in Qualitative Research on International Development Cooperation in MENA

The paradigm of social constructionism takes social interaction of a particular group as the cornerstone for its social theory of knowledge. Based on contingent variables of a given social context, a social construction is formed by the sources of reality, knowledge and learning that make the plurality of knowledge emerging beyond disciplinary borders and limits. The challenges that this research discusses along the methodological concept of social constructionism take IDC dialogue formats as a construct for development practices in the MENA region. International development partnerships look at knowledge transfer in a *co-constructionist perspective*.

The aim of my work therefore is to validate the impact of IDC in MENA along social, cultural and political evaluation practice of modernity constructs between the West and MENA. My reference to modernity relates to the goal of IDC in its project work that typically targets improvements of situations such as '*better education, equal opportunities, access to finance, clean water*' and so on. 20th century tradition and modernity are generally described in juxtaposition. IDC efforts in integrating these two trends are therefore meant to merge both in search of contemporaneous identity where each culture can improve its situation for a better life. The possibility of change offers societal improvements as the social construct of IDC dialogue formats is contingent on the social and historical processes of its people. The narrative turn of social constructionist theory emerged with the sociology of science and technology in the 1980s and 1990s, criticised for its general judgements in epistemic knowledge and its relative construction. Similar to social epistemology, social constructionist research in IDC therefore embraces relativism and



scepticism in its efforts to trace a coherent definition of reality for a given case.

The theory of social constructionism helps me to validate my findings. I have therefore used an approach to cross-check the preliminary findings against my own personal professional development experience in MENA. The value of embedding individual reflections into data produced by IDC practitioners has allowed me to widen the scope of my own interview analysis through an open-ended **narrative research questionnaire** (Webster/Mertova: 2007) as my methodological construction. The coining of possible MENA transformation leverages became narrow which confirmed my assumption that interview partners felt little entrusted when telling their stories of deception in *‘IDC dialogue’* practices. One interviewee even preferred to keep identity anonymous. This heterogeneous approach of narrative inquiry helped to crystallizing the self-coined concept of *‘MENA modernities’* as a research topic for ample analysis that I will reflect in part III. I consider the questions and categories identified a social construct that validates my findings.

Methodologies for quantitative research take a systematic approach to defining research questions, hypotheses and sampling techniques for the collection and analysis of data with a considerable scope of population. Qualitative research puts a more distinctive focus on in depth interview and continuous or repeated observation, emphasizing the *‘why’* and the *‘how’* of causes with regards to social behaviour. Qualitative analysis is therefore put in a reflective focus against quantitative data that take time to do testing and defining the *‘right’* sample size. Based on my experience with participatory methods and action research in development work, I have chosen this mix in analogy to the sociological approach with reference to *‘grounded theory’*. Understood as a concept and meta-theory of systemic inquiry to overcome the gap between theory and empirical research, the style of techniques to compile data and conceptualize their results is also applied in IDC. Empirical data collection to assess the level of conducive leadership and work style in urban Cairo has been applied as a basis for identifying cultural and social characteristics of relevance to job creation and employment in Egypt, according to the GIZ’s MKI-TVET project case. Local structures for open multi-stakeholder dialogue would supposedly grasp the socio-cultural context and develop a constructive learning culture, thus seeking ways culturally and socially accepted to achieve *‘gainful employment’* in the medium- to long-term.

## **2.2 Social Constructionist Theory in Qualitative Research on International Development Cooperati**

The paradigm of social constructionism takes social interaction of a particular group as the cornerstone for its social theory of knowledge. Based on contingent variables of a given social context, social construction is formed by the sources of reality, knowledge and learning that make the plurality of knowledge emerging beyond disciplinary borders and limits. The challenges that this research discusses along the methodological concept of social constructionism take IDC dialogue formats as a construct for development practices in the MENA region. International development partnerships look at knowledge transfer in a *co-constructionist perspective*. The aim of my work therefore is to validate the impact of IDC in MENA along social, cultural and political evaluation practice of *‘modernity’* constructs between the West and MENA. My reference to modernity relates to the goal of IDC in its project work that typically targets societal improvements of situations such as better education, equal opportunities, access to finance, clean water and so on. Integrating these into contemporaneous identity where each culture can improve its situation for a better life would provide possibilities for change as the social construct of IDC dialogue formats, contingent on the social and historical processes of its people.

The narrative turn of social constructionist theory emerged with the sociology of science and technology in the 1980s and 1990s, criticised for its general judgements in epistemic knowledge and its relative construction. Similar to social epistemology, social constructionist research in IDC therefore embraces relativism and scepticism in its efforts to trace a coherent definition of reality for a given case. Based on this social constructionist methodology, I have developed the interview sequence entitled *‘MENA modernities’*, cross-checking the preliminary findings against

my own personal professional development experience in MENA. The value of embedding individual reflections has allowed me to widen the scope of my interview analysis in an open and heterogeneous approach. Interestingly enough, the theory of social construction as spelled out in my methodological hypothesis let possible MENA transformation leverages become narrow, as the interviewees told me their stories of deception in *'IDC dialogue'* practices.

The Berlin-Brandenburg Academy of Sciences (BBAW) is another reference of interest for my MENA research. The topics covered in its extra-university and future-oriented research hub follow a bridge-building approach between Europe and MENA in their differences as well as in their commonalities about Koranic text analysis in history and tradition. Another topic treats cosmopolitanism in the Mediterranean region and civil society with a focus on urban cohabitation between different socio-cultural, ethnic and religious groups. *'Modernity and Islam'* has been an earlier reference with tangible research results on the *"Circulation of Knowledge"* as a transcultural, transregional and inter-institutional research unit with multilateral funding. The modernity reflection of these research initiatives is of high relevance for my own research idea on IDC and *'MENA modernities'*, because they include question areas around European Enlightenment and its reception in the Middle/Near East. This helped to develop a better understanding of Islamic cultures, their histories and societal conditions in an expanded reference framework. In a summarized example, the German science agenda of modernities in MENA looked at topics like *'processes and anti-processes of modernization'*, *'the local production of science'* or the *'Martyrdom in Modernity'*. The development and modernity discourse offered by Hofstede's *'Culture's Consequences'* (Hofstede: 2001) has shown a way to overcome the *'world as divided between a developed and a modern side and a traditional and backwards side...'* that *'...allowed for breaking the self-reinforcing circuit...to open up for an alternative knowledge production which includes rather than excludes...'* (Fougère/Moulettes (eds.: 2006, 7).

The dispute over methods (Leipold: 2009) compares Christian and Muslim business ethics in a broader historical retrospective that highlights a range of basic common principles as an intrinsic part of a divine order in both religions. However, when contributing *zaqat* as an indicator for the postulate of justice for all, rich and poor alike, this economic understanding does not imply equality of the social and economic conditions for all, according to Leipold. He rather distinguishes mankind according to Islam as granted with God-given skills and talents that need to be pleasing God in modesty when considering economic behaviour as having to deal with limited resources. This type of reference has not sufficiently well filtered into the IDC formulation of projects and programmes in MENA, in my understanding. It appears that academia and operational project management do not always communicate in an equilibrated process of sharing their knowledge on the theoretical background on development and modernity.

On a more operational IDC level, the concept of dialogic relevance of IDC in MENA is driven by a multiple agenda of Western-based initiatives, NGOs, intercultural and transcultural initiatives. These projects and formats aim to provide rooms for exchange between people from and in the MENA region. The German example of *'EURIENT'* Leipzig represents a club of German, Arab, Turkish and Persian academics who engage in *'fostering cross-boarder contacts'* with countries from the MENA region. Eurient's open and honest commitment to allow controversial debate and insights along *'the balancing act between factual analysis and promoting stereotypes'* shows how open dialogue platforms can contribute to bringing together a multitude of actors and donors, critical voices and political foundations, parties and independent University scholars. Dialogue, if not only presented in academic fashion but lived as a voluntary initiative, can effectively contribute to making voices heard and opinions overcome towards a better understanding and increased dialogue.



## 2.3 Methodological Approach: Dialogic Principles, Practices and Tools

### 2.3.1 Dialogic Principles

The ancient concept of Greek dialogue matured in modern times over Platonic dialogue and Martin Buber's *I and Thou* of genuine and authentic relationship. The principles of dialogue are best framed in David Bohm's introduction to dialogue in an open flow of communication in suspense of belief, opinion, or judgement (Bohm: 1996). The *'logos principle'* of discourse rules brings the respect for truth and argument in the center of attention. Hans-Georg Gadamer's (Gadamer: 1900 – 2002, Germany) concept of dialogue built on an interpretative method of linguistic tradition. Gadamer's hermeneutical philosophy served as a basic concept for the openness of inquiry through appreciative conversation (Gadamer: 1960, *Truth and Method*). The mutual interpretation of texts or things lets the object and the interpreter both come together towards a process of *'relational empathy'* to reaching a full understanding of each other's being. This can happen in a practical situation of conflict resolution, engaging in dialogue for a purpose. The appreciative thinking of learning to understand (in German *'verstehen'*) translates into „...*dialogue is what we are...*“ (Gadamer: 1996, 166).

Engaging in dialogue calls for a way to communicate with each other in a process-oriented manner. Listening to oneself is a basic feature of engaging, paying attention to the thoughts and reflections, observations and reactions that the individual carries with herself/himself in an effort to expand one's own particular *“Weltbild”* for further perspectives and possibilities (Latt: 2011). Dialogue is used as a term that carries a range of possible meanings and realities, interlinked between what we refer to as *'everyday conversation'* to *'structured negotiations'* to *'philosophical exchanges'* among scholars and moral/religious authorities. The concept of dialogic practice is about collective engagement in listening, respecting, suspending and voicing. In analogy to the dialogic inquiry approach, the educational source of meaning relates to the practice of reaching consensus in argument. Collaboration in generative conversation is meant to overcome stuck moments of communication where oneself and the other are not in the capacity to reshape existing self-reflection. This type of non-effective dialogue is current practice, and has become the center of activities of public action at policy level, including the world of development work. At the same time, the divide between the predominantly Arab and Muslim World with the MENA region, and the Western world with Europe and the US dominate the dialogic discourse in an instrumentalised fashion. According to a German Federal Foreign Office publication on *„Dialogue with the Islamic World“* (AA: 2006), dialogue has not becoming easier.

Instrumentalizing dialogues into economic, educational or consulting contexts in IDC can effectively undermine the intention of searching for the *'truth'* in an unbiased way, instead of tracing measurable indicators and results in a responsible manner of critical thinking. Dialogic collaboration in MENA makes language and its narrative discourse essential for understanding the processes of possible meanings in this act of cooperation. It is not about semantics of dialogic practice in the Arab-Muslim context that I will study the application of dialogic principles. My attempt rather is an observation of being aware of the particular MENA context where I am *'seeing'* and grasping possible situations of time, experience and relevance of our doings as *'experts'* from the West. Our biased position of having expertise, funding and resources available means to running the risk of predetermining our observations with regards to *'the other'* in MENA. It is them who stir things in our direction. It is them with whom we would like to talk and relate through language and stories, constructed as a binary world between *'us'* (the West) and *'them'* (MENA). Let us see how this type of dialogic collaboration effectively works.

### 2.3.2 Dialogic Practices

The paradigm of social constructionism takes social interaction of a particular group as the cornerstone for its social theory of knowledge. Based on contingent variables of a given social context, a social construction is formed by the sources of reality, knowledge and learning that make the plurality of knowledge emerging beyond disciplinary borders and limits. The challenges that this research discusses along the methodological concept of social constructionism take IDC dialogue formats as a construct for development practices in the MENA region. International development partnerships look at knowledge transfer in a *co-constructionist perspective*.

In dialogic practice, anthropologists know about '*dysfunctioning*' organizations (Hertz: 2011), meeting in large and powerful groups along agendas for communication and innovation that hardly work. If collective action translates into '*Fall Street*' scenarios in 2011, new paradigms of intra-societal and inter-societal value-making may emerge. As a consequence, we now understand that it is not '*culture*' per se but power relations and differing interests that make communication difficult. It is the many cultures that the many societies contain, based on conceptual, class, gender, professional or societal variations. The important societal practice is that these differences in cultures are shared and learned in social interaction, and that they must be demonstrated and cannot be assumed but instead negotiated to align their underlying interests. To quote the wisdom of Western firms and societies as having no different values '*...as much as they are differently positioned in supply chains...*', what remains to be pursued is empirical enquiry. Using such inquiry for labour disputes or issues of labour rights, social corporate responsibility and/or CSR practices, it is the case-studies about such practices that confirms their poor reliability as analytical categories. To conclude, the above summary of dialogue formats with reference to MENA as well as Arab-Muslim modernities and dialogue practices show a highly varied picture of knowledge that is filled with lifelong personal experience of inter-human relations between non-Muslim and Muslim populations and behaviours, beliefs and practices.

The aim of my work therefore is to validate the impact of IDC in MENA along social, cultural and political evaluation practice of 'modernity' constructs between the West and MENA. My reference to modernity relates to the goal of IDC in its project work that typically targets improvements of situations such as '*better education, equal opportunities, access to finance, clean water*' and so on. 20th century tradition and modernity are generally described in juxtaposition. IDC efforts in integrating these two trends are therefore meant to merge both in search of contemporaneous identity where each culture can improve its situation for a better life. The possibility of change offers societal improvements as the social construct of IDC dialogue formats is contingent on the social and historical processes of its people. The narrative turn of social constructionist theory emerged with the sociology of science and technology in the 1980s and 1990s, criticised for its general judgements in epistemic knowledge and its relative construction. Similar to social epistemology, social constructionist research in IDC therefore embraces relativism and scepticism in its efforts to trace a coherent definition of reality for a given case.

### 2.3.3 Dialogic Tools: Appreciative Inquiry, Communities of Practice, Capacity WORKS

#### 2.3.3.1 Appreciative Inquiry and Communities of Practice in MENA

The concept of Appreciative Inquiry (AI) builds on a socially constructed concept of moderation and negotiation processes. Based on a selection of methods for empirical social research in my MENA research, I have compiled a mix of appreciative inquiry, observation and qualitative content analysis (Mayring: 1983; 2000). AI processes explore narratives that describe patterns of '*socially acceptable norms*' that have an impact on the way the research is conducted. In relation to similar practices in society such as work ethics and employment issues promoted by projects, the AI methodology has provided me as an external narrator with the skill to validate the project

descriptions as a practice of appreciative evaluation. AI formats applied in my consultancy work in systemic OD have strengthened my belief to putting into question the conventional attitude of „*modernity and development*“ in its ‘*top-down*’ sequence (Bygnes 2009). As Western development practitioners, we tend to be treated by ‘*less developed*’ partners of development projects in a privileged fashion, as if we were those who “*know*” (better). At the same time, communities of practice (CoP) are known for their shared goals, milestones and results which bring them closer to IDC. I will therefore elaborate on CoP below, after illustrating the AI approach.

The AI methodology uses four dimensions in a so-called “**4D**” cycle of steps of inquiry. These steps involve the power of questions along a sequence of ‘*systematic discovery*’ in favour of exploring untapped resources for positive change. Here, this is not to belief there are no problems but rather to find out how to address these in a resourceful manner. Interview partners discover, if and when receiving meaningful and at the same time open questions, their own arena of possibilities to address change. The 4D cycle, addressing social, economic and environmental demands in creative ways of story-telling, provides a fast-forward agenda of new elements pouring into an organisation’s mechanism of sometimes less interesting routine. By asking surprising questions, the AI cycle allows for surprise and innovation, nurtured along a systematic agenda about the following elements:

**discovery** – what gives life? (appreciating the world of small things).

In this starting phase of the AI cycle, ‘*the best of what is*’ is illustrated to carve out what gives life and energy to a given system, or to their people and the way they work in that structure of system. Establishing a convergence zone is meant for people who act best if they are not alone.

**dream** – what might be? (envisioning results that can be nurtured through inquiry).

In this second AI phase, an anticipated future is created to wake-up the potential of an organization and its people who, very often, are little aware of their own strengths to making something happen that they would actually really like to see mature.

**design** - ‘what should be’? (co-constructing and valuing the ‘best of what should be’).

Complementarily designed to action research in a fully collaborative and participative approach, AI in this third phase helps to create or design organizational structures, processes and relationships built in the earlier AI phases.

**destiny** – how to empower, learn and improvise? (*sustaining towards longterm vision*):

AI during this last phase nurtures a collective sense of common destiny, aiming to sustain what may lead to new ventures or discoveries that build on community strengths.

AI principles originate at the beginning of the 1990s with Suresh Srivastava (India) and David Cooperrider (US) who feature the ‘*good*’ and the ‘*real*’ as a category of trust in a set of principles. Furthermore, a set of five AI principles has been developed in complementary action, complementing the process of change-making by letting the understanding of the AI cycle grow:

**the constructionist principle** – reality and identity are co-created; truth is local; we are all human beings and deeply inter-connected – reality is constructed through language.

**The poetic principle** – life experience is rich – we have habits of seeing – find what we want more of, not less of – develop an appreciative eye.

**The simultaneity principle** – we live in the world our questions create – change begins the moment we question – the unconditional positive question is transformational – develop Your sense of wonder.

**The anticipatory principle** – positive images create positive futures – vision is fateful – create vision before decisions - what we believe, we conceive – big change begins small.

**The positive principle** – positive emotions broaden thinking and build – the positive core expands as it is affirmed and appreciated – identify and leverage strengths.

Adding to these AI principles a decade later, Diana Whitney and Amanda Trosten-Bloom went on to analyse and enact a set of principles to complementing their own work (Whithney/Trosten-Bloom: 2003) as follows:

***the wholeness principle*** – providing more expansive thinking than reductionism.

***The enactment principle*** – embodying what You want by just trying something.

***The free choice principle*** – enacting freedom from internal and external forces as one type of freedom.

***The awareness principle*** – understanding and integrating awareness in the AI principles by surfacing assumptions as of importance for good relationships. This principle also includes practice cycles of action and reflection to act, reflect and act with awareness.

***The narrative principle*** – constructing stories about our lives in order to making such stories transformative.

These core principles complement the 4D-cycle of AI practice, and are meant to postulate social knowledge as interwoven principles of processes for new discoveries of meaning. The rich global resource pool of organizational development practitioners applying AI cycles have accumulated a vast set of questions in the fields of IDC. AI builds on a socially constructed concept of knowledge that explores narratives, and describes patterns of socially acceptable norms. Through conducting evidence-based interviews along AI principles, social functions and motivations of people are in the focus of my research. The methodological approaches and evaluation techniques are based on empirical social research methods that carry a wider scope of analysis (Schnell/Hill/Esser (eds.): 1999; Holstein, James A./Gubrium, Jaber F.: 2008).

AI applied from a cultural perspective follows the AI methodology for development practice to address low employee morale. The example of a pilot looked at stress and resentment by sharing stories in collegial trust. As a result, this pilot tested in a large oil refinery in MENA encourages more such processes in dialogic steering. Meant to initiate, nurture and sustain common ground in order to achieve impact, a knowledgeable and yet self-critical fashion is developed that seeks the *best of* people in their otherwise strong family and hierarchy orientation. Instead of claiming neutrality, the following categories are offering themselves for validation here.

Taking into account the above briefly presented principles, the applicability of AI to the MENA context have been tested (Bechtold: 2011) by comparing the AI definitions applied from a cultural perspective. Following the AI methodology for development practice as AI practitioners in interventions of development work, the dialogic steering of CoP is meant to initiate, nurture and sustain in order to achieve impact in a knowledgeable and yet self-critical fashion. Instead of claiming neutrality, the following categories are offering themselves for validation here, based on my consultancy work experience in MENA (Bauer: 1990 – 2012):

### *AI Categories and Regional Differences between Asia, Western and Islamic Principles*

Asian (Buddhist) & Western (Christian) Region	MENA & Islamic-Coined Region
<b>AI principles</b> are building on a positive, <b>strength-based approach to change</b>	Rooted in <b>collective community spirit</b> , AI principles build on communal action or continuity
AI principles are used by finding the <b>best in people</b> and the world around them	'Fate' and 'destiny' constitute collective Muslim features that disfavour the individualistic concept of 'the best' in one single personality
<b>Co-creating</b> inspiring future <b>images</b>	(Ongoing) change scenarios towards MENA's future in the context of 2012 elections in Egypt and Tunisia put the co-constructive spirit of 2011 revolutions currently into a state of uncertainty.
Focusing on what we want <b>more</b> of	Focusing on what we want less of (evidence of Arab spring phenomena, evident thru the above-cited ongoing change scenarios).
Finding and unleashing the <b>positive core</b>	Overcoming stereotypes, and tapping strength-based practices towards social awareness for interfaith dialogue between Muslims and non-Muslims.

**Chart 3: Bauer, A Selection of AI Categories in Asia, the West and MENA**

With reference to my work experiences during both short- and long-term IDC consultancies as an agent of participatory change scenario development, I have come across various sets of affirmative categories and dialogic principles for the '*good and the real*' in MENA. The case of the business start-up programme in the Palestinian Territories highlights private sector promotion as an approach to address the poor business environment and limited mobility in a region affected by political conflicts and systemic weaknesses of the institutional framework (GTZ long-term assignment, Bauer: 1997 – 2000; GIZ Private Sector Promotion programme, 2007 - 2013). The same work experience is deepened through my manifold short-term assignments on an international level (Bauer short-term assignments between 2001 – 2012, CV Bauer, see Annex).

Communities of Practice (CoP) are used in this process of reflection as a methodological approach to rethinking development in MENA as a hands-on tool for putting theory into practice. While the AI approach earmarks a relational practice based on trust-making and co-creating principles in collaborative perspective, the CoP takes a clear stance to learning practice among peers. Both tools work hand in hand, yet the CoP identified through IDC certainly has a strong technical or sectoral focus while AI is more pronounced with regards to language and the social discourse of constructing our reality. CoP situates learning in project teams or development programs to share and exchange information. The dialogic capacity of CoP is enabled when change-making practices are pursued by the drivers of development. In my CoP practitioner experience to co-initiate '*good*' and '*real*' development paths in MENA, the strength-based capacities of local, regional, national and international experts and practitioners vary along their level of engagement and interest in development work. IDC participation is only effective and in demand in MENA if and when the paradigm of top-down recipients fades away in favour of a respective voice to draft possibilities and perspectives for change. It becomes both a political and a societal process for co-creating reality and identity of MENA communities in their own constructionist principles for dialogue in the true sense of change.

A CoP is an interest group that operates along non-hierarchical forms of learning to exchange knowledge and experience in communities with a common goal. This can be a neighbourhood, a community, a research team, a learning network or an expert group that meets to develop a shared practice. The CoP group jointly brings together information, experience or assets that build on earlier product development. By reusing, coordinating and discussing these pieces of knowledge, the members of the group document their ideas for next possible steps. The same applies to development practitioners who operate from outside or within the MENA region. They may discuss the Mediterranean along a particular object/ subject discourse in their development programme in search of knowledge that is constructed as a product of communities over time.

### 2.3.3.2 Capacity WORKS in MENA

*A note of attention:* due to the *‘Orientalist’* history of dominance and advanced technology, Eastern academics tend to give *‘Westerners’* the attribute of importance. *‘Orientalizing’* the *‘othering’* refers to the role of German orientalism in imperialism that “...has furnished at least some of the tools necessary for constructing the post-imperialist worldviews we cultivate today” (Marchand 2009: xix - xx). Accordingly, also with reference to Edward Said’s *‘Orientalism’*, the cultures of the East and their relationships to the *‘European mind’* showed an impact on “...the practice of oriental studies in Germany, referring to “...people who chose *‘knowing the Orient’* as a career...” (Marchand 2009: xix; xxiii).

Against these schools of behavioural and societal studies, part of my reflection draws on my work experience in MENA with regards to GIZ’s Capacity WORKS (CW) methodology. In analogy to this construct, I am using the CW toolbox developed by GIZ for the interview series. The CW toolbox and manual proposes a set of five so-called *‘success factors’* (SF) that contribute to making development results sustainable. These five building blocks replace the former goal-oriented project planning (in German: ZOPP) methodology. The CW manual offers a total of approx. 40 instruments that originate in either classical tools of cooperation practice, or represent innovative compilations of new arrangements for development practice. Both former ZOPP and current CW are introduced on a compulsory basis for GIZ staff as well as for development cooperation advisors and consultants, meant to *‘handle management challenges well’* (GTZ 2009).

CW as a management model refers to people, organisations and society that carry forward the logical dimension of sustainable development results. Impact creation is applied as a scheme for operationalizing and measuring results to feature success stories of projects and programmes within the multi-organisational and multi-institutional framework of IDC. A comprehensive set of instruments accompanies the success factors of strategy (SF1), cooperation (SF2), steering and structure (SF3), processes (SF4) and learning and innovation (SF5) as the five building blocks that replace the former goal-oriented project planning (in German: ZOPP) methodology. The use of CW success factors during evaluations is to meet management challenges in a way that managers can fulfil their mandate and their terms of reference. GIZ’s CW manual describes the focus on scaling-up its *‘concepts and solutions’* in development cooperation by stepping-up dialogue inside the company as well as *‘outside with our partners and clients’*. CW is used by GIZ staff as well as by IDC advisors and consultants, meant for use during evaluations and project progress reviews (PPR).

The focus on scaling-up of GIZ projects and programmes calls for both expertise and experience of *‘concepts and solutions’*. This needs the courage to step-up dialogue inside the company (GIZ: 2010), and *‘outside with our partners and clients’*. The ingredients for IDC agencies are done in a multi-level approach that is critical for evaluation. Processes for developing clear objectives and financing options are handled by IDC providers such as the British joint information systems committee (JISC) that has developed a six-steps approach. The levels of intervention as well as their effective factors and correlations are validated along a detailed

project plan with indicators and stakeholder analysis. This approach helps to focus and to clarify the importance of particular stakeholders for the intervening organizations, on the one hand, and immediate partners, final clients and other actors on the other hand. Ownership and involvement of stakeholders is steered for implementation at local level, linked with policy advisory services. Evidence is generated through results-based monitoring (RBM) to provide additional value generated by innovative approaches.

Quality standards and manuals that ensure the tools are further provided so as to root the various scenarios in change processes embedded in professional institutions and backed-up by incentive mechanisms. Communication, awareness programmes and networking are further key ingredients that make the scaling-up scenario realistic. A generous time-scale and budget finally allow for tangible impact based on systematic project/programme management, if development effectiveness is to overcome its unsatisfactory results (Picciotto (DIE): 2006). Picciotto's query whether *'aid makes a difference'* will most likely continue to be questioned across the entire aid industry at country-level, even if success at project level matters. Picciotto's urge to see *'development operations...selected to fit within coherent country assistance strategies, and ...aligned with the priorities of the country...'* would need, in my understanding, a lot of continued evaluation consultancy to make them work. The evaluation of MENA case-studies for development experience was developed by the author in a synthesized structure, encompassing the concepts of *'authenticity'* and *'identity'*. Modernity and knowledge transfer in Arab society were further assessed against current development practice in its wide conceptual reference framework. The research framework implies an evaluation of the *'state-of-the-art'* of intercultural relations and international dialogues in the Arab Maghreb and Mashreq (selected country findings).

The ingredients for engaging in dialogue are seen in a so-called *'multi-level'* approach that is critical for evaluation. Objectives and financing options, time-scales and budgets allow for tangible impacts, based on systematic project- or program management. The unsatisfactory results of IDC in terms of development effectiveness query whether *'aid makes a difference'* (Picciotto (DIE): 2006). This type of criticism will most likely continue to accompany the entire aid industry, even if success at project level may occur at country level. The urge to align development work in coherence with country assistance strategies and the respective priorities of the country will result in further evaluation results for the proof of concept for IDC, in my understanding.

For the case of MENA, I apply the theory of social constructionism along the normative framework of *'IDC dialogue'* in its claim to accelerate the paths of modernity for development. I have described this reflection during a workshop when I was still struggling with the idea of *'IDC Dialogue'* as a non-functioning approach. The academic support (CNMS; Tilburg University) allowed me to develop my own academic research for conducting this study in and about MENA. I gave space to my interview partners both from the MENA region as well as from Europe, following the principles of conducting *'AI Dialogue'* interviews. This when I started to see *'MENA modernities'* as part of my second construct. So I targeted IDC in its instrumentalized form of dialogue, and AI in its form and function of running a dialogue in its transformative practice and potential.

Drawing on an arbitrary selection for random sampling, I have collected a total of fifty-one interviews within a period of six months during my freelance consultancy work (September 2011 – March 2012). This interview series started with a pilot of five key interviews that enabled me to identify a set of five categories validated throughout all interviews. My individual networking from among my professional contacts over the past twenty years let me compile the majority of interviewees (75%) whom I had met during the years 1990 – 2010 through contacts and networking with various institutions (DAAD, GDI/DIE, GIZ, KfW, ILO et.al.). I contacted the remaining 25% of my interview partners were through academic platforms or recommendations (FU Berlin; *'evolutionen'* consultancy Berlin; GWS-Netzwerk Germany et.al.). The results and analysis of these open-ended interviews in AI format can be found in part III of this research.

Clarity on both sides of MENA and European interview partners emerged as a result of this interview process that addresses development work and governance issues in their societal processes and dynamics in the MENA region. As a cross-reference for my own learning, I complemented my interview series with exchange on a survey referring to collegial practice along the method of CoP. Without knowing each other, one CoP interviewee explained the concept of his research concept on Western values and international actors in the MENA context that he had developed for analysis on behalf of the Free University Berlin, Germany. As a cross-reference for my own learning, we exchanged his survey in collegial practice along the method of CoP, discussing Western values and international actors in Afghanistan. Here, the distinction between collectivity, collective goods and social interaction is referred to as the process of social organisation in the Afghan- Muslim context (Koehler: 2012).

Another CoP experience with online exchange has been the AI categories tested on their applicability in the MENA context. These case-studies and CoP demonstrate that national *technical experts* largely depend on the role as so-called „*development brokers*“ who know how to extract *best-of* stories from their counterparts. The Arab-speaking audience for appreciative inquiry (AI) is open to participating in research on dialogue-based work in MENA, although evidence remains scarce. One source was identified via the Internet, and the contact person also openly described the use of AI for improving worker morale in MENA (Bechtold, Mark: 2011).

The MENA actors who are born in the region and live and work in their home countries share their ideas and beliefs, their experiences and wisdoms on the constructedness of this type of CoP. Establishing a CoP needs energy, people and time. Resources can be pooled between a key group, an inner group and an outer group of interest that differ in their level of interest and mandate. The orientation of a particular need can be combined with the appreciation of practitioner skills and the communal interest in learning. Future orientation for the tangible use of a given product or idea facilitates the ease of agreeing on joint matters for effectively achieving results. Voluntary participation indicates the level of engagement among group members who can afford their valuable inputs and capacities over a given timeframe. The plurality of knowledge may emerge beyond disciplinary borders and limits, a challenge that the CoP may discuss in its contribution to the concept under development.

Engaging in dialogue formats for development practices in the MENA region, international development partnerships engage in research for keys to dialogue without framing it CoP. They look at knowledge transfer in a *co-constructionist perspective*. The aim of my research work in MENA therefore is to validate the impact of IDC along social, cultural and political evaluation practice in the *modern* sense of modernity between the West and MENA.

Characterized in a holistic view of modernness and self-identity, the interview sequence of owners of knowledge in and/or about MENA became my own academic research, applying a loose CoP format for dialogue. The value of embedding individual reflections into data produced by IDC practitioners allowed me to widen the scope of the interview findings. In-depth analysis on dialogue formats for MENA transformation leverages is based on the two University affiliations at Taos/Tilburg (NL) and Marburg (CNMS Marburg, Germany) with whom I have developed an open-ended **narrative research questionnaire** for my methodological construction. This allowed for an open and heterogeneous approach to crystallizing the concept of ‚MENA modernities‘, a term that I have defined for myself as the research topic (51 interviews conducted between September 2011 – March 2012, see ANNEX).



## 2.4 Mapping Arab and World Dialogue Formats

The international (Western-dominated) community largely refers to '*commonalities between cultures*' when trying to highlight the differences between Islamic and non-Islamic patterns of modern dialogue. A screening of dialogue-related patterns shows the following terms and activities by the international IDC donor community in the MENA region that I will briefly assess for a better understanding in a more detailed analysis below:

- Arab dialogue;
- Beliefindialogue;
- Civilisational dialogue;
- Constructive dialogue;
- Development dialogue;
- Euro-Arab dialogue;
- Fostering dialogue;
- Future dialogue;
- interdisciplinary dialogue;
- Interfaith dialogue;
- Intergenerational dialogue;
- international dialogue;
- interreligious dialogue;
- mapping dialogue;
- multiple dialogue;
- Muslim dialogue;
- world dialogue.

### 2.4.1 Dialogue Formats in Arab Islam

Dialogue Formats for cooperation, development and competitiveness programmes in MENA refer to concepts and programmes such as the German DAAD dialogue concept. The German Academic Exchange Service (DAAD) explicitly says to differ from other approaches such as '*Dialogue with Islam and its representatives*' or '*dialogue about Islam*'. Instead, it nurtures '*dialogue with people from majority Muslim countries*' as a concept where common academic or scientific interests meet in professional exchange for a deepened understanding of another culture. Academic benefits are generated throughout the mutual personal exchange among peers. Similarly, the MENA Development Forum (MDF, World Bank: 1997) relates to a partnership empowering development actors in the MENA region (here: Egypt) through fostering development initiatives that imply dialogue scenarios for specific topics such as the "*Financing Wind Energy in the MENA Region*" (KfW, Thomas Prien: 2010). Admiring the '*excellent conditions in Morocco and Egypt*', the success-story of '*energy from the desert*' is due to more than 15 years of experience. Wind power in this region is becoming increasingly competitive for expansion plans until 2020. It remains to be seen whether and when the promotion of renewable energy with focus on wind energy development will effectively become sustainable (see "*Wind Energy and Development Dialogue*", KfW: 2010, Berlin. Contact Ulrike Lassmann, KfW).

'*Arab dialogue*' stands for a network of 20 human rights organisations, thereof approx. one third from the Arab world, another third from Europe and the remaining members acting in a multilateral capacity. Understanding '*the other*' encompasses the concept of Arab dialogue and contemporary Arab thought as an entry described to act as a process facilitator in a '*process designed to foster and promote understanding between Europe and the Arab world*', an initiative that brings together Arab leaders and decision-makers in their own right. The *Arab-European Human Rights Dialogue* (AEHRD) allocates partners to the AEHRD forum in its attempt to foster European and MENA relations in a so-called '*co-constructive*' attitude between two images,

either the Arab's image of Western civilization, or the Western European image and its response to Arab civilization. Both images reflect the notion of secularization in respect for cultural dialogue between religions (Christianity; Islam). Similar to the German Arab/Iranian Higher Education Dialogue programme implemented by the German Academic Exchange Service (DAAD, 2006 – 2008), the Arab dialogue initiative combines cross-cultural dialogue exchange, academic expertise and cross-boarder cooperation for a '*true exchange*'. Given the AEHRD example, Arab dialogue stands for a range of dialogue themes allocated to access issues such as information, human rights, migration, women's rights and gender equality and the rule of law.

While AEHRD focusses on human rights through an inter-regional platform and network between MENA and Europe, there are various bilateral international initiatives that use similar concepts of '*Arab Dialogue*' for their specific agendas. This format mainly caters for meetings and events i to discuss current policy issues in an '*open dialogue*'. The '*Arab dialogue*' can therefore be synthesized under the **category ,IDC dialogue'**, as it instrumentalizes dialogue-making of the Arab community living in Europe (or the US, see [www.alhewar.com](http://www.alhewar.com)).

The "**Belief in Dialogue**" is a UK-based intercultural programme that emerged over the last decade along topics of diversity and culture in MENA and beyond. Creating dialogue opportunities in favour of trust-building in a new perspective, the '*Belief in Dialogue*' programme works along a series of projects and events. The debates are generally attended by high-level speakers and large groups of attendants on various agendas such as an '*...open and unprejudiced dialogue...*' within Europe. Exploring shared values, perspectives and behaviours of a '*...diverse set of communities and cultures...*' with the idea of a three-year research project, the programme engages with Muslim individuals and communities on a wide range of issues of a total of 35 examples between 2009 – 2011. Derived from the increasing levels of hostility around incidents of Koran-burning, Sharia law applied or 'Jihad' concepts ill-defined, the debate is sought to change misconceptions and polarizations between Muslims and Non-Muslims. Stirring the dialogue with high-level opinion leaders and intellectuals of the Arab community, the British Council understands its role as that of an intermediary with the Muslim community. Almond's paper about Nietzsche, and his desire to spend time in Tunisia or Morocco refers the latter's '*generally sympathetic interest in Islam*' in his non-European fashion of a '*purser*'...*attitude to society...*' (Almond: 2011, 3).

As part of the '*Belief in Dialogue*' initiative, the London-based '*Institute for Strategic Dialogue*' (ISD) operates as an independent think-tank and research organisation on the complexity of media. It conducted an interview series with Muslims and Non-Muslims in France, Germany and the UK (2010 – 2012 with a total of 900 interviews). The institute acted as strategic think tank to partner-up with Vodafone (mobile phones) in Germany and the British Council (UK) to compile secondary research data on the media use of both Muslims and non-Muslims. Preliminary results for the final report's key findings indicated a significant lack of trust among Muslim respondents who indicate '*geographic blind-spots*' in the provision by the mainstream media.

The '*Belief in Dialogue*' falls under the **category ,IDC dialogue'**, as it instrumentalizes dialogue-making for its strategic marketing and leadership development programs.

The engagement on bringing 'Islam and the West' closer is grouped by the World Economic Forum (WEF) in its annual report as a '*...collaborative effort of all stakeholders from government, business, religion, media, academia and civil society...*' in '*...a concerted dialogue and debate of the most important issues...*' (WEF: 2008). The idea of civilisational dialogue in the MENA region hence appears to establishing the benchmark idea of a '*Muslim-West Dialogue Index*' for international politics, analysed over twenty-four countries. So-called dialogue efforts are described as being able to '*...demystify, enlighten and build knowledge of the unfamiliar...*'. The terms 'Islam' and 'the West' are presented as intersecting and overlapping, thus presenting an opportunity rather than a threat to the world.

As ‘...dialogue can increase knowledge and trust...’, the operationalisation of civilisational dialogue in MENA is explicitly referred-to as an affirmation of constructive dialogue for universal human principles beyond Muslim-West relations that encompass the situation of the world (WEF: 2008, 8).

Samuel P. Huntington’s provocative argument of the ‘*clash of civilisations*’ (Huntington: 1996), coined six years after Bernhard Lewis’ ‘*Roots of the Muslim Rage*’ (Lewis: 1990), did not really help to overcome what Edward Said later criticized so eloquently as ‘*The Clash of Ignorance*’ (Said: 2004). To the contrary, the ‘*dialogue among civilizations*’ was proposed by former Iranian president Mohamed Khatami in the year 2001 as a response to Huntington. It was only until the year 2009 that the same politician Khatami, by then two times president, was awarded the *Global Dialogue Prize*. The present research does not claim depth for analysis to screen efforts of the Organization of Islamic Cooperation (OIC), yet the possibility of genuine dialogue about Islam is understood in cohesion with modern international human rights calling for the Cairo Declaration to deliver an Islamic Declaration on Human Rights. Said this, the question of civilisational dialogue remains also when coss-cutting the above analysis against earlier works. Dallmayr’s brief analysis of Western modernity, validated against the concept of Gadamer’s ‘*Truth and Method*’ as an open dialogue, brings him to appreciate the dialogue of civilisations as non-instrumental because ‘...the openness of dialogue means precisely the readiness of participants to allow themselves to be “adressed” and challenged by the other, particularly the stranger, the different, the exile...’ (Dallmayer: 2001). Hence dialogue is “the true locus of hermeneutics” quoted anonymously as an ‘...exercise of construction or deconstruction...’ (Dallmayr, op.cit.). In conclusion, the above referred-to WEF report on the state of dialogue between Islam and the West places the initiative under the **category ,IDC dialogue’** for its instrumentalization of media analysis (coding pilots et.al) with Islam that claims to raise the visibility of a ,map of diversity’ (WEF: 2008, 122).

‘*Constructive dialogue*’ refers to different core values, worldviews and identities compiled by a public US-based non-profit online organization founded in 1998. The Internet is used as a public space to connect Americans in ‘*public conversations*’ ([www.constructivedialogue.org](http://www.constructivedialogue.org)). Combining dialogue with games, social networking and similar activities, the ‘*RedBlue*’ site has been on testing since 2006 with the aim to reflect how to build a ‘*sense of connection*’ in a ‘*genuine inquiry*’ format. The website distinguishes dialogue as ‘*having a different purpose than many kinds of regular conversations*’, by interacting on the complexity of age, gender, race, education, geographic area and many other differences. Online participants are matched with contrasting views and a ‘*virtual facilitator*’ who facilitates the communication ground rules to include confidentiality, voluntary participation, personal speaking, sharing airtime and listening for understanding. These discussions are further shared in interactive formats to make ‘...connections among other’s thoughts and feelings and their own’.

The methodology for constructive dialogue in MENA has been used by the Tharwa Foundation in Syria and in the MENA region, a nonprofit organization active since 2003 and registered in the US as [www.tharwafoundation.org](http://www.tharwafoundation.org). With its origin in a 2001 initiative launched in Syria, its expansion to establish offices in Washington, DC in 2006 matured into the so-called Tharwa Manifesto (2008). The Tharwa Institute for Democratic Leadership focuses on training interventions that introduce key concepts of political transition and democratic engagement in a peaceful and nonviolent engagement for non-partisan human rights. The Syrian blogger Ammar Abdulhamid targets the Syrian regime together with other MENA bloggers since the early 2000’s. Then, less than ten percent of Arabs had access to the Internet, today this figure is continuously growing as the “Arab Spring” movement since early 2011 indicates. Based in the US since 2005, the above foundation was founded and currently acts as fellow at the Foundation for Defense of Democracies. The Syrian revolution Digest is read by the international community for jointly planning Syria’s ‘*Opposition Plan*’ and the “*Day After*” to follow developments, blog accounts and hundreds of entries about the violent protests (status: May – March 2013).

'Constructive alignment' in the MENA context refers to major donors in appearance on the Internet, be it the World Bank, the IMF or OECD, see e.g. the OECD MENA initiative on Governance and Investment for Development for the years 2009 - 2012. One example is the 'Global Impact Apprentice Challenge Initiative' by the US State Department's Bureau of Educational & Cultural Affairs. This University initiative has some ten years of experience as a virtual nonprofit organization to try bridging 'cultural and communication divides' in US high schools and MENA day- or high schools (example 2010: Jordan, Israel, Egypt, see [www.epgia.org](http://www.epgia.org)). It seems premature to validate results or impacts of these seemingly challenging initiatives to raising awareness and engaging young people in community projects, clean-up campaigns, combating pollution or waste reduction efforts. Yet it appears evident that these exchanges definitely contribute in a direct way to changing mindsets through institutional involvement and people's engagement in the medium- and long-term. In conclusion, the constructive alignment activities on current dialogue in a Muslim context puts the initiative under the **category ,IDC dialogue'** for its clear target of political change.

Yet another example refers to 'development dialogue' with the MENA-OECD Governance Programme that aims at modernising public governance in MENA through dialogue among policy practitioners from MENA and OECD countries. Acting in OECD/ UNDP partnership under the governance programme in the Arab region, these 'development dialogue' initiatives involve the OECD's 'Women in Government: Engendering Public Policies' (OECD: 2005/ 2011) in cooperation with eighteen participating Arab countries. These initiatives show how diverse their content and focus may be, but they have one goal in common, namely to continue to steer debate on development challenges fifty years after Dag Hammarskjöld. The issue of 'MENA modernities' will have to find its path to stir debate for development practitioners, both on a methodological as well as on a political level in terms of relevance. The nature of information requires a homogenous approach that demonstrates the feasibility of development activities in MENA. In conclusion, the development activities on MENA- OECD dialogue places the initiative under the **category ,IDC dialogue'** for its continuous and multilateral target of development (DAAD; KfW; OECD).

## 2.4.2 Mapping Dialogues in MENA

Fostering dialogue to achieve global business excellence and competitiveness in the MENA region aims at identifying key factors for development in the areas of economy, education, infrastructure and technology as defined in MENA's global competitiveness Index (GCI). Special meetings to discuss Arab world competitiveness and performance focused on the Arab World Competitiveness Report, among others (OECD: 2011). When trying to define relevant indicators for these in MENA, it becomes difficult to capture the strengths and weaknesses of the region in its cultural, economic and historically diverging realities and interests. Screening the Arab World Competitiveness reports in the last decade (2000 – 2010) lets emerge only some of the MENA countries as fully competitive in their business performance. Even less so appears dialogue as an issue fostered to agree on rankings such as the World Bank's annual Doing Business report, or the World Economic Outlook Database. This is not the place here for analytical economics to compare competitiveness and effectiveness indicators. Yet the issues of technological transformation, management and organization behaviour on entrepreneurship and small business reveal that the latter perform much less than in other developing contexts outside MENA (Ahmed, A.: 2008, 15).

Global dialogue, international and world dialogue are obviously used in parallel with 'IDC dialogue' formats that emphasize the belief of open and free discussion of ideas. The example of the Centre for World Dialogue refers to the need and also the possibility for this type of dialogue. The Global Dialogue periodical has issued some 30 volumes between 1999 – 2012, encompassing a wide range of topics to increase a better understanding and a collaborative information environment between global climate change, new technologies and a common trend of sharing information and communicating well. The Global Dialogue platform therefore acts as a

neutral bridge between Europe and the Middle East, with no government affiliation. The multi-stakeholder character of the initiative involves public figures and leading personalities of religion, media, business, academia and civil society. Cross-religious dialogue is practiced in annual conferences in coordination with the UN Alliance of Civilizations. Constructive and positive interaction between people of different religious traditions such as Christianity and Islam is meant to support interfaith initiatives that represent individual parts of world religions towards 'common grounds' (<http://www.iiid.ca/>).

Various dialogue initiatives on interfaith, interreligious, intercultural and intergenerational dialogues operate in MENA. While each of these bodies abide to their own respective rules of law, the encounter between e.g. Christianity and Islam holds the principle of common grounds on a moral and social level. Politically, the UN General Assembly has only recently adopted a so-called 'World Interfaith Harmony Week' early February every year.

Criticism of interfaith dialogue from a MENA perspective rejects the initiative as a Western tool to enforce non-Islamic policies in the Islamic world. Except for one reference, the list of the above-cited Wikipedia entry hardly lists any Muslim or Islamic initiatives. The quoted Center for Muslim-Christian Understanding named after the Saudi Prince Alwaleed Bin Talal (ACMCU Faculty established in 1993) represents the only and yet an internationally recognized leader in the field of Muslim-Christian relations. Intergenerational dialogue refers to "...adult-youth partnerships that need to encompass different modes of attitudes and behaviour ...", according to an UN initiative (UN/DESA: 2011, Doha, Qatar). The lessons learnt from existing approaches to promote dialogue and understanding are meant to facilitate dialogue and mutual understanding. In reality, such well-intended initiatives remain limited in the sense of reaching out to well-informed academia and expert group meetings in preparation for further events (e.g. the International Year of the Family, 2014).

'Cross-cultural encounter and interreligious dialogue in Europe and the Middle East' has '...opened doors of which we did not even know that they existed...' (Kaiser/Moellers (eds): 2009,vii). Expressed by an Egyptian participant engaged in the exchange about the role of Arab 'identity' in a longterm project, youth activists grasp the development of concepts in intercultural and interreligious dialogue through their mutual understanding as youth activists. Another example referred-to is the case of spatial planning (DAAD 2007 – 2010) that demonstrates the 'added value of intercultural dialogue'. The experience between four cities and countries and their respective Universities proved to show lasting improvements of spatial developments and a continuous interrelation of different bases of knowledge between German, Palestinian, Jordanian and Iraqi universities. The joint planning exercises helped to lift cultural barriers and increase the level of interrelation of engaging in joint research and dialogue. So '...indeed, diversity of ideas and methodologies stimulate the improvement of knowledge...beliefs and values...' (Kaiser/Moellers (eds): 2009, 06 - 07).

Dialogue methodologies, approaches, tools and practices have seen increasing patterns of exchange in multi-stakeholder undertakings over the past two decades. Development practitioners as much as civil society and private sector actors act to deepen their understanding of applying dialogue instruments in their given contexts and needs. Here, processes and opportunities emerge for making dialogue happen. So the ingredients for tackling the social problems in the 21<sup>st</sup> century are to believe in the inter-relatedness, despite the complexity of talking and listening to each other. It would hence be a prerequisite to engaging in meaningful conversation and dialogue at '...times of information overload, e-communication.scientific rationality and organizational complexity..' (op.cit., 13).

It obviously needs a navigator to allow practitioners to take action. This is the force behind the toolbox "Mapping Dialogue: Essential Tools for Change" developed in South Africa by Pioneers of Change Associates in collaboration with GTZ (GTZ: 2006). Face-to-face-gatherings address collective social challenges in dialogic conversations to bring-out the original source of the word 'dialogue' as defined by David Bohm and F.David Peat. Thinkers between modern physics and natural sciences, they share the world view of science as a creative challenge. Here, the way



paradigms are developed is often subject to mental solidification. Free creative playing with ideas would help thinking in a fresh and original way of scientific curiosity (Bohm/Peat: 1990, 72). Hence, dialogic obligations imply a moral necessity to engage in dialogue which is not ‘... just a conversation...’. Dialogue rather needs to be traced back to its original combination of the Greek words ‘dia’ (‘between’) and ‘logos’ (‘word’ or ‘knowledge’). Both words together form the meaning of generating knowledge through direct contact with others, not about others. What is important here is the sense of venting as a ‘...form of communication practiced in organizations...’ that also obliges partner organizations to ‘...put an effort in the way they communicate...’ (Haslebo: 2012, 125 - 126).

This type of dialogic conversation in the sense of obligation emphasizes ‘...a particular quality of communication in which a relationship is formed in which each participant remains in the tension between standing your ground and being profoundly open to the others...’ (Pearce: 2007b: 215, quoted after Haslebo: 2012, 126 - 127). This quality aspect of dialogue looks at the transformative power that carries an impact with an open attitude of curiosity and an appreciative manner of inquiry. Finally, the ‘power of collective wisdom and the trap of collective folly’ (Briskin, Erickson, Ott, Callanan: 2009 ) is yet another call for daring to engage in social and lasting change. A different worldview of what ‘wisdom’ actually stands for looks at the functional value of making wisdom ‘developable’. Senge’s book reveals how much sense ‘connecting’ makes if exercised as wisdom of collective undertaking:

*“...the development sector is still engaged in a large-scale mechanistic and hierarchical approach to addressing the challenges of poverty and so-called under-development. In the name of material development, villages and communities have to adopt less communal ways of relating to each other. In the name of development, problems are fixed for a community without recognizing the need for ownership in the development initiative by the community itself...”*

(Peter Senge, Foreword in ‘Power of collective wisdom’: 2009, vii)

### 2.4.3 Multiple Dialogue Formats in MENA

Multiple dialogue formats identified and screened online for the present research focus on art and net-based communication, language, conversation and ontology-driven artifact manipulation (Niekrasz/Gruenstein/Cavedon: 2003; Nam June Paik/ Ik-Joong Kang: 2009). As soon as one adds the world ‘Arab’ or ‘MENA’, the discourse changes towards issues like ‘*multi-stakeholder dialogue*’. Local, regional, national and international initiatives in MENA focus on policy dialogue towards results-oriented networks. They are created for dialogue between policy-makers from MENA and OECD countries. Here, the concept of ‘*IDC dialogue*’ becomes apparent with anti-corruption commitments, initiatives on ‘*investment for development*’, or governance programmes in Morocco or Tunisia. Governance issues are pursued to modernize governance structures and operations for policy reforms, and to facilitate policy dialogue in the region. The Global Partnership for Youth Employment (GPYE) refers to one such example as a facility supported by the World Bank since 2008 in MENA. Its regional experience on aid effectiveness uses research, programming, evaluation and policy dialogue for public-private partnerships to “...*enhancing public and private co-operation for broad-based, inclusive and sustainable growth...*” (OECD: 2011).

Along a set of five shared principles (inclusive dialogue; collective action; sustainability; transparency; accountability for results), the joint statement of representatives from the public and private sectors promises to closely co-operate on improving data collection for an impact on development. Evidence in private aid, remittances and foreign direct investment (FDI) flows (4<sup>th</sup> High-Level Forum on Aid Effectiveness: 2011) shows, however, that infrastructure financing appears at the core of MENA-OECD operations. Phrased as ‘*best practices*’ imported to MENA, the effect of similar operations in the region is continuously being discussed at workshops and conferences. Be it corporate governance, competitiveness, SME policy or women’s business,

these multi-stakeholder dialogue events act on the integrity frameworks that are typically arranged at high-level, with Ministers, chief prosecutors or acting CEO's involved. The outcome of similar events is little reviewed, with apparently only marginal effect (OECD: 2008). The European Aid's initiative '*Structured Dialogue for an Efficient Partnership in Development*' (2010 – 2012) claims to be the EU's response to civil society organizations (CSO) and local Authority (LA) organizations for a '*non-binding and consensus-building process*'.

The goal of the said initiative is to increase the effectiveness of all stakeholders to build mutual understanding, trust and common knowledge in favour of '*...conditions conducive to an enabling environment allowing CSOs and LAs to operate effectively as development actors in their own right in, and as partners of, EU Development Cooperation...*' (Final Statement of the Structured Dialogue, Budapest, May 2011).

The implementation of the recommendations that represent an official endorsement of the multi-stakeholder dialogue were further discussed half a year later (11/2011). In the meantime, the online 'talk' on the "*Structured Dialogue*" has been accessed 366 times, allowing for amendments and modifications. The final outcome of this type of structured dialogue is difficult to validate from an external perspective. It appears likely that eventually the wording as such may have hampered to reach smooth consensus shared by all, e.g. the connotation '*young people*' led to putting into question if a '*...meaningful consultation with young people themselves...*' effectively took place. The formatting of structured dialogue patterns along the EU format has been particularly followed by EU partners such as the East and Central European bilateral exercise by the EU and Bosnia and Herzegovina. Besides the political dialogue platform under the above-cited example of the EU umbrella, structured dialogue processes have been methodologically designed in the area of shaping the cultural agenda of Europe under the entry '*access to culture*'. Launched in 2008 as policy instrument, two methods were introduced for facilitating the ease of access to the EU mechanisms in place, namely the '*Open Method for Coordination*', designed as a '*...flexible soft law mechanism embedded in the EC work plan...*' (2008 – 2010); the '*structured dialogue with civil society*', a '*call for expression of interest*' that invites partners to formulate their SD ideas along the expectations that the EC sets for itself (four expectations are listed along which projects must be designed).

'*Trust deficits*' emerge on place nine while IDC donors range on place six as part of the multiple dialogue formats in the Arab region (GTZ: Cooperation with Arab Donors in the MENA Region, Open Regional Fund, 2009 - 2012). The same indicator appears on place seven for the ILO (ILO: 2011, Challenges in the Arab World: An ILO Response. Creating decent work opportunities in MENA). These searches indicate '*Arab*' or '*MENA*' dialogue settings in their multiplicity as dealing with problem-oriented aspects on Arab countries mainly. Neither product- nor future orientation is provided in these references for the MENA context, to the contrary. Against this problem-targeted MENA focus, the dialogue of bridge-building based on an equal footing makes the dialogue become strong ('*Alles wirkliche Leben ist Begegnung*', Buber: 1920).

Leivrik's assumptions that any '*...power question is probably most acute in state-initiated communication with the minorities...*' (Leirvik: 2002; 2011) confirm Raheb's continued authenticity as "*...someone who believes more in process than in revolution...*" (Raheb: 2011).

Getting acquainted and cooperating with the personality of Rev.Dr.Mitri Raheb made me feel proud and humble during my longterm assignment in the Palestinian Territories (Bauer with GTZ: 1997 – 2000). Raheb's achievements as President of the Synod of the Evangelical Lutheran Church in Jordan and the Holy Land (2011) confirm my belief in the possibility '*...towards a new understanding of the Qur'an...*' in '*...An Arab-Christian Perspective...*' (Raheb: 1994). The issue of process orientation reveals a major cornerstone of development work, in the view of the author. Without the operational pressure of a technical project that is bound to fail in its excessive requirements of achievement and success factors, my conclusion here falls under the **category ,AI dialogue'**.

## 2.4.4 Science, Sustainability and World Dialogue Formats in MENA

Furthermore, the connotations of science, sustainability and world dialogue include the global importance of spatial development and planning around the 21<sup>st</sup> century. With reference to '*... the century of cities...*', the same DAAD project is cited for '*interreligious dialogue*' cases. Here, the perception of *cultural identity* is used with its preoccupation on gender, place, race, history, nationality, religious belief or ethnicity. The concept of cities as the spaces for dialogue (see DUF DK: <http://duf.dk>) also relates to scientific aspects of spatial and urban planning, emphasizing the '*...making use of their expertise in the interests of creating better living conditions of people in the cities...*'. Scientific dialogue and its linkages and perceptions of change are particularly specified in the landscape quality as well as in the perceptions of change in historicity. Here, categories like change in visual quality (scenery), identity of character, or vegetation and wildlife (biodiversity) appear. Landscape issues are used in their scope to increase the awareness as well as the knowledge and understanding of communities that need to grasp the overall changes that continue to occur due to Israeli occupation in the Palestinian landscape, as studied by Kaiser and Moellers (eds): 2009, 42).

Requirements for improved dialogue are highlighted by the authors along the understanding of the nature of knowledge-based projects for their focus on human rights and youth in the MENA context. When science is brought to the people in their basic interest to enjoy decent working and living conditions, this implies making the scientific content-matter fully traceable and comprehensible against the above-cited perceptions of change. Also here, the technical dimensions of this approach merit technical and cultural targets for the **category ,IDC dialogue'**.

Organised as a project site for Arab-American-European dialogue a decade ago, this example of the *International Institute for Sustained Dialogue* (SD) highlights '*today's Islamic world*' in the centre of attention, deliberately targeting '*Western outsiders*' to move '*...towards a reformist and moderate direction*'. With its main activity to stir online dialogue, the IISD originates in the 1970s-peace-negotiation rounds that stem from a war-scenario of human conflict between East and West, be it the MENA region or Central Asia on the one hand, and Europe and the US as conflict parties on the other hand. A multi-level peace dialogue is further described by this SD process, representing a carefully designed concept of relationship (Saunders, H. et al: 1996; 2005) that works along several stages of engaging in dialogue. A change process in a theory of change to generate mindset changes is one such SD. Citizens' organizations organised in small catalyst groups to initiate change processes represent another SD. Exploratory dialogue to diagnose the problem engages in a '*dialogue about dialogue*' within a catalyst organization. This format is not about debate. Here, a formal space is designed for using a particular instrument for change that stimulates engagement of those who aim to broaden and deepen their diagnosis of the problem.

Introspection to reach one's best thinking through dialogue calls for SD in building networks among citizens who expand towards the larger community in continuity. Getting involved in the particular scenario to change the problem for societal change finally is about taking stock of what equally comes out of the political process of interaction and dialogue. When engaging in dialogue, the *issue of trust* becomes most apparent if '*progress*' is at stake in a biased format. The '*seven principles for progress*' between MENA and the US clearly indicate that the over-emphasis on religion, here Islam, can indeed divert towards the opposite of its intention which has been the case (Al-Oraibi/Russel: 2011). The above briefs on the discourse of SD cannot be separated from the Western belief of modern civilization and human values. To the contrary, the comparison between Asian and Arab societies adopted from Slaughter's concepts and ideas shows the choices to be made '*...between transforming nature versus inhabiting it, between being present-oriented versus future-oriented, innovative versus passive, right versus wrong, or good versus evil*' (Slaughter: 1996).

World knowledge dialogue '*towards a modern humanism*' stands for an inter-disciplinary project in the area of SD in global supply chains that practices interdisciplinary dialogue and problem-solving in a series of lectures, workshops and panels ([www.wkdialoque.ch](http://www.wkdialoque.ch): 2006 - 2012). This



Swiss-based initiative brings together several Swiss Universities and private sector stakeholders who act as co-sponsors and exchange their ideas between human/social and natural/technical sciences (series of six newsletters: 2006 - 8). Societal responsibility of universities is promoted as of urgency and importance, at the same time. World researchers like Richard Ernst and others elucidate both '*knowledge*' and '*wisdom*' as two major concepts and their origins. Knowledge is validated as information perceived by an individual or an organisation. Knowledge is also gained by experience, knowledge as well as reflection and reasoning. Learning and epistemology are crucial for a person who is able to understand knowledge for a purpose. Good judgement, common sense and hence knowledge make '*known information*' (Ernst: 2008). Societal practices, and differences in cultures are shared and learned in social interaction, demonstrated and negotiated along values of cultures pursued in empirical enquiry. Using such inquiry for labour disputes or issues of labour rights, social corporate responsibility (CSR) and its practices relate to case-studies and analytical categories.

To conclude, the above summary of dialogue formats with reference to MENA as well as Arab-Muslim modernities and dialogue practices show a highly varied picture of knowledge that is filled with lifelong personal experience of inter-human relations between non-Muslim and Muslim populations and behaviours, beliefs and practices. Identity and self-identity are two terms used by the interview partners during the interviews, with the level of '*tamkeen*' (Arabic: 'capacity') being used at different levels, that of empowerment in the sense of knowledge and skills, and the term of achievement and leadership. In conclusion, the '*Mapping Dialogues*' toolbox for science, SD and World Dialogue is oriented to the collective wisdom of individuals and organisations that use these dialogic instruments under the **category** '*Al dialogue*'.

## 2.4.5 Collective Wisdom for Structured Dialogue Formats in MENA

Structured dialogue formats identified and screened online for the present research focus on art and net-based communication, language, conversation and ontology-driven artifact manipulation (Niekrasz/Gruenstein/Cavedon: 2003; Nam June Paik/ Ik-Joong Kang: 2009). As soon as the meaning '*Arab*' or '*MENA*' appears, the discourse changes towards issues like '*multi-stakeholder dialogue*'. Local, regional, national and international initiatives in MENA focus on policy dialogue towards results-oriented networks. They are created for dialogue between policy-makers from MENA and OECD countries. Here, the concept of '*IDC dialogue*' becomes apparent with anti-corruption commitments, initiatives on '*investment for development*', or governance programmes in Morocco or Tunisia. Governance issues are pursued to modernize governance structures and operations for policy reforms, and to facilitate policy dialogue in the region. The Global Partnership for Youth Employment (GPYE) refers to one such example as a facility supported by the World Bank since 2008 in MENA. Its regional experience on aid effectiveness uses research, programming, evaluation and policy dialogue for public-private partnerships to "...*enhancing public and private co-operation for broad-based, inclusive and sustainable growth*.." (OECD: 2011).

The definition of words used in '*collective wisdom*' helps to differentiate the big words from my own MENA reality which I am trying to exercise herewith:

Meaning/definition/word used in ' <b>Collective Wisdom</b> ' (2009)	' <b>MENA</b> ' connotation interpreted by the author of the present research (Bauer, S.L.: 2012)
<b>Collective:</b> a number of persons or things considered as one group or whole; marked by connection among or with the members of a group.	<i>Collective consciousness of Arab communities, sense of Arab belonging and shared economic interests seems closely related to identity in the sense of feeling alienated/marginalized in the West as against one's own sense of pride to Arab self-identity.</i>

<p><b>Power:</b> the ability, strength, and capacity to do something, including the capacity to bring about change</p>	<p><i>'Tamkeen'</i> in the sense of capacity or ability, the process of becoming 'strong' &amp; independent translates empowerment into community-based strength that contradicts the 'recipient' or charity approach of dependency. The ability to make decisions with a view of different perspectives and long-term consequences is meant by Muslim/Arab communities to act as local support networks to dealing with issues of conflict, stress, pre-migration trauma and cultural differences (source: Muslim Resource Centre for Social Support and Integration, London, UK, <a href="http://mrcssi.com">http://mrcssi.com</a>)</p>
<p><b>Wisdom:</b> exercising sound judgment; reflects great understanding of people and of situations</p>	<p>Ibn Khaldoun's 'Muqaddima' or 'Prolegomena' (14<sup>th</sup> century) has been compared to Western scholars like Montesquieu, Macchiavelli or Herder. From the Arab perspective of political communication, the physical statue of Ibn Khaldoun, Tunis, refers to the Western way to picturize wisdom, according to Ben Achour whom I interviewed. Her work Ben Achour: 2007) relates to the collective cultural image of '<i>Hikma</i>'. The ontological basis for the continuous search for knowledge as 'rational consideration' (<i>nazar</i>) of wisdom. refers to 'knowledge based on reason' (<i>ilm al-'aql</i>).</p>

Chart 4: Bauer S.L.: 2011 - Definition 'Collective wisdom' (interpretation chart)

Along a set of five shared principles (inclusive dialogue; collective action; sustainability; transparency; accountability for results), the joint statement of representatives from the public and private sectors promises to closely co-operate on improving data collection for an impact on development. Evidence in private aid, remittances and foreign direct investment (FDI) flows (4<sup>th</sup> High-Level Forum on Aid Effectiveness: 2011) shows, however, that infrastructure financing appears at the core of MENA-OECD operations. Phrased as '*best practices*' imported to MENA, the effect of similar operations in the region is continuously being discussed at workshops and conferences. Be it corporate governance, competitiveness, SME policy or women's business, these multi-stakeholder dialogue events act on the integrity frameworks that are typically arranged at high-level, with Ministers, chief prosecutors or acting CEO's involved. The outcome of similar events is little reviewed, with apparently only marginal effect (OECD: 2008).

The European Aid's initiative '*Structured Dialogue for an Efficient Partnership in Development*' (2010 – 2012) claims to be the EU's response to civil society organizations (CSO) and local Authority (LA) organizations for a '*non-binding and consensus-building process*'. The goal of the said initiative is to increase the effectiveness of all stakeholders to build mutual understanding, trust and common knowledge in favour of '*...conditions conducive to an enabling environment allowing CSOs and LAs to operate effectively as development actors in their own right in, and as partners of, EU Development Cooperation...*' (Final Statement of the Structured Dialogue, Budapest, May 2011).

The implementation of the recommendations, that represent an official endorsement of the multi-stakeholder dialogue were further discussed half a year later (11/2011). In the meantime, the online 'talk' on the "*Structured Dialogue*" has been accessed 366 times, allowing for amendments and modifications. The final outcome of this type of structured dialogue is difficult

to validate from an external perspective. It appears likely that eventually the wording as such may have hampered to reach smooth consensus shared by all, e.g. the connotation '*young people*' led to putting into question if a '*...meaningful consultation with young people themselves...*' effectively took place. The formatting of structured dialogue patterns along the EU format has been particularly followed by EU partners such as the East and Central European bilateral exercise by the EU and Bosnia and Herzegovina. Besides the political dialogue platform under the above-cited example of the EU umbrella, structured dialogue processes have been methodologically designed in the area of shaping the cultural agenda of Europe under the entry '*access to culture*'. Launched in 2008 as policy instrument, two methods were introduced for facilitating the ease of access to the EU mechanisms in place, namely the '*Open Method for Coordination*', designed as a '*...flexible soft law mechanism embedded in the EC work plan...*' (2008 – 2010); the '*structured dialogue with civil society*', a '*call for expression of interest*' that invites partners to formulate their SD ideas along the expectations that the EC sets for itself (four expectations are listed along which projects must be designed).

'*Trust deficits*' emerge on place nine while IDC donors range on place six (GTZ: Cooperation with Arab Donors in the MENA Region, Open Regional Fund, 2009 - 2012). The same indicator appears on place 7 for the ILO (ILO: 2011, Challenges in the Arab World: An ILO Response. Creating decent work opportunities in MENA). These two searches indicate '*Arab*' or '*MENA*' dialogue settings in their multiplicity as dealing with problem-oriented aspects on Arab countries mainly. Neither product- nor future orientation is provided in these references for the MENA context, to the contrary. Against this problem-targeted MENA focus, the dialogue of bridge-building based on an equal footing makes the dialogue become strong ('*Alles wirkliche Leben ist Begegnung*', Buber: 1920).

Leivrik's assumptions that any '*...power question is probably most acute in state-initiated communication with the minorities...*' (Leirvik: 2002; 2011) confirm Raheb's continued authenticity as "...someone who believes more in process than in revolution..." (Raheb: 2011). The personality of Rev.Dr.Mitri Raheb made me feel proud and humble when we cooperated (Bauer with GTZ: 1997 – 2000). Raheb's achievements as President of the Synod of the Evangelical Lutheran Church in Jordan and the Holy Land (2011) confirm my belief in the possibility '*...towards a new understanding of the Qur'an...*' in '*...An Arab-Christian Perspective...*' (Raheb: 1994). The issue of process orientation reveals a major cornerstone of development work, in the view of the author. Without the operational pressure of a technical project that is bound to fail in its excessive requirements of achievement and success factors, my conclusion here falls under the **category ,AI dialogue'**.

The global importance of spatial development and planning around the 21<sup>st</sup> century as '*...the century of cities...*' refers to the same DAAD project cited for '*interreligious dialogue*' cases. To this end, the perception of *cultural identity* with its preoccupation on gender, place, race, history, nationality, religious belief or ethnicity is used to define the concept of cities as the spaces for dialogue (see DUF DK: <http://duf.dk>). The same source relates to scientific aspects of spatial and urban planning are further highlighted to emphasize the '*...making use of their expertise in the interests of creating better living conditions of people in the cities...*'. The linkages of scientific dialogue and perceptions of change are further specified in the landscape quality as well as in the perceptions of change in historicity as well in several other categories like change in visual quality (scenery), or identity or character and vegetation and wildlife (biodiversity). Notwithstanding the overall changes that continue to occur due to Israeli occupation in the Palestinian landscape, there is scope to increase the awareness as well as the knowledge and understanding of landscape issues as referred-to above (Kaiser, Moellers (eds): 2009, 42). As far as the requirements for improved dialogue are concerned, the authors highlight the understanding of the nature of knowledge-based projects for their focus on human rights and youth in the MENA context.

When science is brought to the people in their basic interest to enjoy decent working and living conditions, this implies making the scientific content-matter fully traceable and comprehensible

against the above-cited perceptions of change. Also here, the technical dimensions of this approach merit cultural, technical, scientific and structured dialogue targets for the **category ,IDC dialogue'**.

Organised as a project site for Arab-American-European dialogue a decade ago, this example of the *International Institute for Sustained Dialogue* (SD) highlights '*today's Islamic world*' in the centre of attention, deliberately targeting '*Western outsiders*' to move '*...towards a reformist and moderate direction*'. With its main activity to stir online debate, the IISD originates in the 1970s-peace-negotiation rounds that stem from a war-scenario of human conflict between East and West, be it the MENA region or Central Asia on the one hand, and Europe and the US as conflict parties on the other hand. A multi-level peace dialogue is further described by this SD process, representing a carefully designed concept of relationship (Saunders, H. et al: 1996; 2005) that works along several stages of engaging in dialogue. A change process in a theory of change to generate mindset changes is one such SD. Citizens' organizations organised in small catalyst groups to initiate change processes represent another SD. Exploratory dialogue to '*diagnose the problem*' engages in a '*dialogue about dialogue*' within a catalyst organization. Here, a formal space is designed for using a particular instrument for change that stimulates engagement of those who aim to broaden and deepen their diagnosis of the problem. SD is also about building networks among citizens who expand towards the larger community of getting involved in the particular scenario to change the problem for societal change.

It is finally all about taking stock of what equally comes out of the political process of interaction and dialogue. When engaging in dialogue, the *issue of trust* becomes most apparent if '*progress*' is at stake in a biased format. The '*seven principles for progress*' between MENA and the US clearly indicate that the over-emphasis on religion, here Islam, can indeed divert towards the opposite of its intention which has been the case (Al-Oraibi/Russel: 2011). The above briefs on the discourse of SD cannot be separated from the Western belief of modern civilization and human values. To the contrary, the comparison between Asian and Arab societies adopted from Slaughter's concepts and ideas shows the choices to be made '*...between transforming nature versus inhabiting it, between being present-oriented versus future-oriented, innovative versus passive, right versus wrong, or good versus evil*' (Slaughter: 1996).

The world knowledge dialogue '*towards a modern humanism*' stands for an inter-disciplinary project in the area of sustainable development in global supply chains that practices interdisciplinary dialogue and problem-solving in a series of lectures, workshops and panels ([www.wkdialoque.ch](http://www.wkdialoque.ch): 2006 - 2012). This Swiss-based initiative brings together several Swiss Universities and private sector stakeholders who act as co-sponsors and exchange their ideas between human/social and natural/technical sciences (series of six newsletters: 2006 - 8). Societal responsibility of universities is promoted as of urgency and importance, at the same time. World researchers like Richard Ernst and others elucidate both '*knowledge*' and '*wisdom*' as two major concepts and their origins. Knowledge is validated as information perceived by an individual or an organisation. Knowledge is also gained by experience, knowledge as well as reflection and reasoning. Learning and epistemology are crucial for a person who is able to understand knowledge for a purpose. Good judgement, common sense and hence knowledge make '*known information*' (Ernst: 2008). Societal practices, and differences in cultures are shared and learned in social interaction, demonstrated and negotiated along values of cultures pursued in empirical enquiry. Using such inquiry for labour disputes or issues of labour rights, social corporate responsibility (CSR) and its practices relate to case-studies and analytical categories. To conclude, the above summary of dialogue formats with reference to MENA as well as Arab-Muslim modernities and dialogue practices show a highly varied picture of knowledge that is filled with lifelong personal experience of inter-human relations between non-Muslim and Muslim populations and behaviours, beliefs and practices.

In conclusion, the dialogue examples reported in this chapter on mapping dialogues in Arab Islam for the MENA region let the IDC focus emerge as a strong category for the large majority here. Only two of the total of five groupings listed show effective AI dialogue capacity. This contradicts my working hypothesis that efforts to building capacities by means of development

work cater for an „...*increased knowledge and improved performance in the MENA region...*“. Part III of this research validates these preliminary findings through my own interview series.

The BMZ in conjunction with the German AA pursue these various approaches to operationalizing dialogue with the Islamic world, both in policy coordination as well as at operational level. Considering the cultural dimensions in the Islamic world in an unbiased claim that applies to all cultures and regions still carries an instrumental target of the **category ,IDC dialogue’**.

## 2.5 ‘ḥiwār’ Dialogue in MENA

Concepts for dialogue in MENA include an extensive choice of formats. In this chapter, I discuss the formats identified and appropriate for selection. The aim to validate their relevance for IDC conducted in the same region is complemented by different perspectives. In allusion to ‘East’ and ‘West’ as connotations, Prof.Dr.Albert Schweitzer’s German colonial experience is briefly described along ‘otherness’ and ‘self’ as connotations of relevance to MENA.

Furthermore, Prof.Dr.Sadeq el Azm’s (Syria) excursus on secular humanism and Islam validates Muslim and Western values in their historical and contemporanean discourse (part III, Interview sequence). These contributions are meant to deepen our understanding of ḥiwār (dialogue).

### *Dialogue in Arabic*

Arabic:	ḥiwār		muḥāwara	taḥawwur	hawārī
English:	discussion	discussion	discussion	willing pupil/scholar	
hiwār	roots		hiwār talk	follower	

The Arabic term ‘ḥiwār’ for dialogue ranges from leading a discussion to having a talk or engaging in a dispute and, if things go ‘well’ about having an exchange. Idiomatically, dialogue refers to the Arabic source ‘hawara’. The idiomatic terms of ‘*tahwir*’ and ‘*mihwar*’ (Arabic plural: ‘*mahawir*’ translate the English meaning as ‘*change*’, with a focus on ‘*reorientation*’, ‘*modification*’, ‘*achsis*’ or ‘*key area*’ for the German idiom ‘*Kernstück*’, while ‘*hawārī*’ stands for the ‘*willing pupil*’, ‘*scholar*’ or ‘*follower*’ (in German: *gelehriger Schüler; Jünger*). In Arabic, the meaning refers to a ‘*learned person*’ who is admitted to membership in a scholarly field.

An entire range of dialogue-based formats such as the Euro-Arab dialogue are meant to fostering dialogue between people with different religious beliefs and convictions ([www.annalindhreport.org](http://www.annalindhreport.org): 2010, 140). According to the German Foreign Service, ‘...*the Arab world has chosen to ignore the fact that its identity was by no means shaped exclusively by Islam...The notion of “the other” had to be invented; dialogue would no longer be any point at all, if “...the entire region with a Mediterranean influence”... was “...to be viewed as a common cultural space”*’ (Kermani, in Auswärtiges Amt: 2005, 41).

Mutual trust and ‘*real dialogue*’ refer to concepts analysed in this present research for their experiential value. Traces and examples are drawn on their temporary outcome or the state of negotiating an argument that is in the process of a shift of what can be defined as the ‘good and real’. To use Ken Gergen’s argument for the MENA context, his positioning on how ‘*constructionism functions on two levels*’ (Gergen,K.: 2012) clearly takes two interconnected directions of one and the same idea. On the one hand, Gergen defines the ‘*metatheory of knowledge*’ as a ‘*theory of all claims of knowledge*’ and ‘as a kind of umbrella beneath which all accounts of the world can be located’ (Gergen: 2012, 2). On the other hand, Gergen defends constructionism as a ‘*theory in practice*’ that ‘...*opens the door to multiple ways of engaging in knowledge...*’ (Gergen: 2012, 3).

As a new paradigm, constructionism does ask practitioners ‘how and for whom is what you are doing useful, and what are the socio-political implications of taking the proposed reality



seriously?’ (Gergen: 2012, 5). In a dialogic interview with his Chinese colleague Liping Yang, Gergen confirms the social constructionist approach as ‘the most open and flexible paradigm’ and a construction in itself (Liping Yang, in Gergen: 2012, 5 - 6). The interview synthesizes this type of social constructionist exchange of ideas and practices with representatives of organizations, research bodies, politics and development discourses. The example of Liping Yang reminds me very much of my own experience in Egypt when facilitating an OD Change workshop for public and private media operators on behalf of a German political foundation (Bauer, FNSt 2006):

*‘...if you want to change the style of your teaching, then change your position in classroom firstly, change your relationships with students. ...In the last ten years, ...methods are no longer the sole criterion for judging the research...’ (Liping Yang, in Gergen: 2012, 7).*

Yang changed the typical setting of his classroom into triangle seating arrangements and a big circle or fish bones, similar to Gergen’s description of the ‘...world is becoming increasingly aware of multiple perspectives, particularly owing to the technologies of communication ...’ (Gergen: 2012, 9). This reference fits with the current situation in MENA, reflecting my work experience in MENA. Gergen uses the constructionist approach to explore future possibilities as a means to validate the value aspects of knowledge-building, and the level of ‘...something new together...’ (Gergen: 2012, 14).

When engaging in MENA modernity dialogues from a Western perspective, the European Community nurtures a whole range of dialogue agendas, politicized in the sense of seeking efficient development partnerships. My trial effort to screening language references here is to understand in what way language plays a role to mutual understanding. One such example is the Arab-Muslim dialogue concept of ‘*mujadilah*’ (Qur’an: Sura 58). Here, the discussion of a married couple in discussion is a concept that I was myself drawn into when identifying roots and sources of the Quranic gender discourse in its possible historical meaning. Links to modern concepts of gender discourse in Muslim cultures relate to women and men as distinct members of society. The issues of equality, hierarchy or dominance appear in their Quranic hermeneutics as sources of gender justice. The interpretation of injustice to women refers to the restrictive interpretations of individual verses within the overall Quranic text.

Other examples for the truth of language refer to semantics or terms difficult to translate. The German classic ‘*Zeitgeist*’ (the ‘*now-ness*’) is one such term, or the Arab term ‘*mutasha’il*’ is another term when the Israeli Arab Emile Habibi coined his ‘*pess-optimist*’. ‘*Arab identity*’ had entered the stage of *non-dialogue* in a world where it remains difficult to enter or maintain dialogue in the sense of truthful conversation between neighbours. With his defense of “A *dialogue of prizes is better than a dialogue of stones and bullets*”, E.Habibi’s belief in coexistence was counter-acted also for his non-heroeness, as there were no winners or losers in his role of Sa’eed, the protagonist of the ‘*mutasha’il*’. Criticized for ‘... *the amazing similarity between Voltaire’s Candide and E.Habibi’s Saeed*, he simply replied: “*Don’t blame me for that. Blame our way of life that hasn’t changed since Voltaire’s day*” (E.Habibi: 1974).

These dialogic references earmark the type of dialogue translated as *hiwar*, and the European non-dialogue in allusions to ‘*East*’ and ‘*West*’. In conclusion, they only confirm the heterogenous design of dialogue in religion and politics between the West and MENA.

## **2.6 Transformation Leverages in MENA**

The relevance for screening knowledge concepts for transformation in MENA draws on empirical social research. The mix of methods and tools applied includes appreciative inquiry, observation and qualitative content analysis (Mayring: 1983; 2000). According to IDC practitioners, the cultural dimension and the perception of these elements validate the analysis of modernization efforts in the MENA region. This analysis serves as a basis for identifying the cultural and social characteristics of relevance to job creation and employment, leadership and work style practices

in urban Cairo, Egypt. The constructive learning culture nurtured by the MKI-TVET project support is used as a reference in its approach to contributing to *'gainful employment'*, as laid-out in the project description with regards to the issues of work ethics and employment.

Transformational aspects also relate to *'otherness with self'* in continental philosophy. A person other than oneself is clearly identified as *'different'*, and that same person may belong to different and fragmented *'world empires'*, classified as *'weak'* in analogy to Edward Said's emphasis on the *'...alleged strength of those in positions of power...'*.

Those people can be on both ends of the globe at least in the 21<sup>st</sup> century, be they in the West or East, Europe or Middle East, be they Arab or non-Arab - and yet they are *'...expected to be shaped mainly by the commonly shared Western principles, norms, and normative patterns that provide the central objectives and orientations for the individual and collective actors in a society...'* (Woehlert: 2007, 62).

Woehlert concludes in the *'benefits and limits'* of her study that *'...Arabs and Muslims are observed more carefully not only with regard to their opinions on terrorism, Islamic fundamentalism or modernity, but also with regard to the loyalty or attitudes towards the West'* (Woehlert: 2007, 272). The relevance of *'Muslim encounters with modernity'* deserves a simple description, without claiming in-depth analysis here (Masud/Salvatore: 2009, reprint 2010, 36).

It merely satisfies our hunger for knowing the concept of the two terms in their relation. Islam and modernity are said to combine the following: the general level of compatibility refers to the compatibility of modernity, as well as its comparability in terms of religion. Islam is perceived as a Western trajectory that encompasses its own level of *'authenticity'* and modernity.

The challenging questions remain in the sense of the following:

- how can Muslim societies sustain their religious values within the Western societies?
- How to maintain creativity and safeguard the (Arabic) language?
- How to create a new society of knowledge and communication?
- How to live within the manifold civilizations and attitudes/beliefs (*'Geisteshaltung'*, German) in peace, tolerance and mutual respect?
- How can Islam, finally, emerge towards a new spiritual project in today's continuously changing world?

The same source concludes that a modernized Islam in the West and its wanted integration depend on basically two lines of progress, i.e.:

- the capacity of integration of the Muslim society in its structuration and institutionalization in an alien environment, and the capacity to present the way Islam is being presented instead of the negative features of Islam carried today;
- the capacity of the societies of the host countries to accept the Muslim variety by increasing their level of tolerance of their values and laws. This can only happen by accepting the Other and correcting the living-together in its necessity.

The mix of transformation leverages chosen follows an arbitrary selection in a random sampling of my interview partners. I have collected these within a period of approx. six months during my freelance consultancy work. The majority of interviewees (75%) was compiled through individual networking from among my professional contacts over the past twenty years (1990 – 2010, DAAD; GDI/DIE; GIZ; KfW; ILO et.al.). I contacted the remaining 25% of interview partners through academic platforms or recommendations (FU Berlin; *"evolutioner"* consultancy Berlin; GWS-Netzwerk Germany et.al.).

Against these schools of behavioural and societal studies, I have developed my own research questions for crystallising what *'MENA modernities'* may refer to in the view of the interviewees. The open-ended interviews follow the appreciative inquiry (AI) approach that has helped me to

increase clarity. The two sides of modernity and modernisation for development work and governance issues extract the societal processes and dynamics between Europe and the MENA region. As across-reference for learning beyond my own interview series, I exchanged an Afghanistan survey in collegial practice along the method of CoP, discussing Western values and international actors in Afghanistan. Here, the distinction between collectivity, collective goods and social interaction is referred-to as the process of social organisation in the Afghan-Muslim setting since 2007 until present.

**AI** as described earlier for this research builds on a socially constructed concept of knowledge. The narratives explored describe patterns of socially acceptable norms and choices of research topics and their design. In addition, so-called Arab cultural factors (ACF) are compared as closely following the AI principles when designing the analytical framework for evaluation along OD principles, described below as follows:

#### **Arab Cultural Factors (ACF)**

- shura (Arabic, consultation)
- narrative/high-context communication
- (high) collectivism: tribal& familial affiliations among
- subordinate the individual orientation
- homogeneity of Islamic culture
- preference for certainty over uncertainty
- emphasis on relationships over tasks
- tendency to focus on results and intentions
- social equality & justice

#### **AI in analogy to OD principles**

- affirmative
- interactive
- collaborative (approach organisation members)
- positive attitudes&values
- mobilising OD effect
- clear gender roles
- assertiveness & ambition valued
- virtues of aiding others
- modesty and solidarity

Concepts of Arab leadership furthermore refer to building and maintaining multiple, effective relationships to support consensus building among followers. International standards along DAC criteria follow a methodological focus on quality call for increased professional profiles in terms of job specifications on the side of consultancy work. To this end, German social sciences' academics have developed a set of strong and very practical recommendations for an improved evaluation practice that involves development partners in planning and conducting international project evaluations of development projects and programmes.

This voluminous appraisal contracted by the German Ministry for Economic Cooperation and Development (BMZ) offers a comprehensive analysis of the entire set of German development and aid organisations. Composed of twenty-one groups including various line-ministries for technical cooperation, governmental and semi-governmental implementation bodies like the German International Cooperation agency (former GTZ, now GIZ), as well as non-governmental organisations (NGOs), these bodies all conduct development work in the MENA region. A set of improvements for applied evaluation research is further recommended by the same appraisal results, building on „...*quality and standards for evaluation work in developing countries*‘. The BMZ also earmarks ‚*learning*‘ and ‚*accountability*‘ as two quasi opposed factors for evaluation practice that it validates as „*useful for political steering*“ and guidance with a view to „*evaluation of a piece (German: aus einem Guss)*“ (Borrmann/Stockmann (eds.): 2009). A generous time-scale and budget finally allow for tangible impact based on systematic project/programme management, if development effectiveness is to overcome its unsatisfactory results (Picciotto (DIE): 2006). Picciotto's query whether ‚*aid makes a difference*‘ will most likely continue to be questioned across the entire aid industry at country-level, even if ‚*success at project level*‘ matters. Picciotto's urge to see ‚*development operations...selected to fit within coherent country assistance strategies, and ,...aligned with the priorities of the country...*‘ would need, in my understanding, a lot of continued evaluation consultancy to make them work.



Based on this theoretical research framework, I chose to target the current practice of intercultural relations and international dialogues in the Arab Maghreb and Mashreq through selected country findings. Using the CW success factors (GIZ) during the present research on ,*hiwār*' (Arabic: dialogue), selected evidence of monitoring, evaluation and impact measurement documents of international development practice were studied in order to re-evaluate a set of modernity variables that may be applicable (or not) in the MENA context for dialogues against Western patterns of contemporaneity (*thesis statement*).

Expert systems, data banks and documentation include business culture models designed to instill and grow the capacity of knowledge-intensive industries. These systems constitute factors for making knowledge a resource for life-cycle oriented management, and to combine organizational learning with both implicit and explicit knowledge (Dierkes, Child, Nonaka (eds): 2003). Another example relates to anti-corruption measures that allow for external validation and representativity of the given case of ,*MENA modernities*'. The story of consumer roles in Jordan reveals family communication patterns in their multi-dimensionality, describing the '*constructs*' in family communication in MENA along young children perspectives (Al-Zu'bi: 2008).

The participation of development partners in international project evaluation combines explicit structures for knowledge-building. These actors then apply the emerging knowledge elements for defining their respective value system. I sharpened my research questions but did not develop any factorial survey along the ,*power of reciprocity*' (Beck/Opp: 2001). Learning from these observations shared during CNMS colloquium discussions, I decided to choose an empirical entry point for my interview design as laid out in part III of this research.

## PART III

### MENA Focus of Interview Design and Implementation

#### 3.1 Dialogic Approach for Qualitative Research in MENA

Qualitative research about '*dialogues for knowledge and development in the MENA region*' calls for a constructed design to validate this research in both its simplicity and complexity. For the validity of the focus, I will first explain what the research aims at, and for whom its findings can be of interest and relevance. The conceptual IDC design for the context of MENA currently focuses on contemporaneous issues of economic empowerment, youth employment, fair labour, skills development and democratic/constitutional reform (ILO:2011). Access to (micro-)finance, integrated waste management and the protection of natural resources and water provide for an integrated approach to target urban poverty (GIZ: 2011). These examples (ILO; giz) constitute post-2015 targets that need tailor-made research to make the IDC concepts relevant both in focus (programmes) as well as in scale (people).

For the interview design, I follow the two schools of thought for methodology in my MENA research (chapter 2.3, Methodology). Along these two academic concepts of area studies with CNMS Marburg (Germany) and Taos/Tilburg, NL for behavioural and societal studies,

I have developed a simple comparative research design. Crystallising the concept of '*MENA modernities*' as my own coining of the research topic, I pursued an open attitude during the interviews to address aspects of heterogeneity. The evaluative approach to study societal processes and dynamics in the MENA region translates to knowledge and modernity aspects where appropriate. Historically, my research focuses on the 20<sup>th</sup> and 21<sup>st</sup> century (chapter 2.2, MENA modernity constructs). Based on my personal professional background and experience, my individual intention is to sharpen these two sides of modernity and modernization in MENA. To this end, the open-ended AI interview series has helped me to increase clarity among both sides of MENA and European interview partners, and to tackle development work and governance issues that had intrigued my long-term wish for deeper reflection of the case of MENA.

The analytical framework is developed along knowledge variables on the one hand. On the other hand, I have identified the two types of '*AI-dialogue*' and '*IDC-dialogue*' in their differentiation for the cultural and political MENA context. The analysis of knowledge attributes carries modernity definitions in MENA in general terms. More specifically, my analysis looks at the Arabic meaning of '*Hiwar*' concepts for IDC dialogues in the MENA region, so as to fully understand their meaning from their language origin. The methodological framework looks at evaluative approaches for MENA analysis along the methodologies "...*the way we understand and value the human activity called "evaluation"* ..." (Schwandt, Tomas 2009; Latt/ Hofer/Pick/ Schöning 2011). AI is part of this evaluative approach pursued with reference to challenging the PS attitude of the time (Cooperrider, Sorenson, Whitney, Yager (eds): 2000). The AI approach therefore focuses on seeing possibilities in life instead of searching for deficits, failures and problems.

The qualitative analysis for this research takes into account the concepts of development, progress or '*being modern*' in the sense of welfare and modernity from a Western perspective (Schramm: 2002). The combined approach of clustering dialogue as an instrument (IDC) and a methodology (IDC; AI) aims to enlarge the knowledge aspects and developmental targets for the MENA region. The interview design captures the principal messages (in German: '*Kernaussagen*') of my interview partners through dialogue. Dialogue is meant as a tool between these references in a given development community. The rationale of dialoguing means to address the specific research question in enriching ways. This is how I grasped the differentiation to be done between '*IDC dialogue*' as an instrumentalized way of conducting conferences in the development context, and the resource-oriented approach of '*AI dialogue*' that values community-based change processes for social constructionist research with the

inspiration for change. ‚*IDC dialogues*’ continue to follow the problem-solving (PS) approach conventionally applied by development agencies such as GIZ. Development experts have understood that their counterparts in the developing world need to be able to pronounce their ideas for future practices in order to make changes happen. The qualitative research guide developed by Dr. Jan Kruse (University Freiburg, Germany) and his team constitutes a continuous ‚*work-in-progress*’ since 2005. Representativity has been as important for the analysis as were formal procedures of style and timing. Built as a collection of methodological instructions and hints for conducting the qualitative research interviews, the methodological principles on conducting dialogue helped me to grasping their complexity. Both forms of dialogue can interact or spur each other to be able to distill the main course of meaning. At the same time, this differentiation also highlights the contradictory essence of incoherence in these two approaches to dialogue. These principles follow two paths of social construction that I only learned to distinguish towards the end of my research:

1. dialogue nurtured as collaborative and relational processes to grasp causes, issues, matters and things collectively (‚*AI dialogue*’);

2. dialogue applied as an instrumentalised format and approach, to share information, validate progress, review results and envision new steps for projects and programmes in international development cooperation (‚*IDC dialogue*’).

As a consequence, I developed a set of guiding research questions that would allow to guiding the open interviews along the following leverage and transformation aspects:

- what does ‚modernity’ mean for the individual in dialogue in the MENA context today?
- (In what way) is the fact of *being* modern an asset or a bottleneck for dialogue (hiwār) at the MENA workplace?
- (How) can dialogue concepts be operationalised irrespectively of cultural bias for international development work in MENA?
- What future paths do interview partners (East or West) dream, oppose and/or reflect about when being asked in an open approach about their thoughts, attitudes or hopes for MENA?

### 3.2 IDC Project Examples in MENA

A brief summary of four ongoing GIZ project examples demonstrates the scope of development interventions and their methodologies used by German IDC-projects and programmes in the MENA context:

**IDC / GIZ example 1:** the 'Open Regional Fund in the Middle East and North Africa' (ORF MENA, 2009 - 2015) refers to a programme managed by GIZ. The ORF overall project aim claims that '...successfully implemented cooperation measures contribute to an increased cooperation behavioural attitude...'. Future modernity claims for education reform and labour market improvements (1) as well as employment (2) and governance (3) are filtered by project staff interviewed for this research. It highlights in particular the fight against grand corruption, clan-based economies, and large-scale profiteering mechanisms. The high level of diversification of MENA partners and project activities calls for methodology-mix to allow for a continuous workflow among GIZ and the partner organisations involved (AGFUND; CAWTAR; Al-Amal Microfinance Bank Yemen; Arab Democracy Foundation (ADF); Silatech, a service provider based in Qatar runs eight different programs. Youth, women and entrepreneurship figure among the key areas of intervention along a wide range of activities. Silatech partners include organisations like the GIZ and the Worldbank (source: Bauer/Ganter, Interview 27, 2011).

**IDC / GIZ example 2:** the regional network initiative '*Strengthening Municipal Structures in the Maghreb*' (2008 – 2014) is developed and implemented in support of sustainable urban development aspects in Algeria, Morocco and Tunisia (<http://www.co-mun.net>). A sequence of dialogue-events includes the themes of efficient management of urban development, cities, environment and climatic-ecological conditions, infrastructure and habitat, participation and communication, social integration, rehabilitation and income generation for small enterprises and crafts for urban modernity. The CoMun programme cooperates with the communal structures and networks to improve urban mobility, communal planning and regional participation, with waste management and clean cities among the planned results of this 1st phase (source: Bauer/ Spiekermann, Interview 36 , 2011).

**IDC / GIZ example 3:** commissioned by the sector project "*Employment-oriented development strategies and projects*", employment effects in technical cooperation interventions are nurtured in typical TC intervention areas such as vocational education and labor markets as well as private sector development and business support. These interventions are measured for impact along specifically elaborated methodological guidelines in their 2nd revised edition (GIZ 2011). The guidelines include three giz project examples, thereof two case studies by ecbp Ethiopia, and one TVET programme in Vietnam. Prof. Dr. Jochen Kluge, in his capacity as a labour market economist at Humboldt University Berlin, shared his publications between 2010 – 2012 that served as an important inspiration for me to validate the use of this type of methodology. „*Motivation for methodological guidance*“ in conducting an impact evaluation has become central for measuring '*net intervention effects*' to be assessed by '*estimating attributable changes*', and managing the (IDC) system for results measurement.

**IDC / GIZ example 4:** 'Economic Integration of Women (EconoWin)' in MENA in its first phase (2010 – 2013) is a regional programme in Egypt, Jordan, Morocco and Tunisia.

I have been involved in the entire concept design for the first year (2010). After a first orientation year in 2010, the programme had been extended to the entire three-year phase conceptualized along the background of a decade of gender-related activities in the MENA region. One such earlier pilot project had built on organization development (OD), mentorship, training and gender awareness activities in an integrated fashion, enhancing capacities of female professional staff in the banking industry. As for myself, I was asked to conceptualize the OD approach for

dissemination in Arabic. This publication was well received, but the pilot was put on halt after only one phase only (1999 – 2001). The BMZ as the German funding Ministry at the time argued the targeting of '*privileged groups*' mainly as a bias to privileged communities. This pilot reference is mentioned here to highlight the difficulty in allocating resources, staff and political will to making such IDC initiatives work.

These heterogenous GIZ examples listed above are all ongoing projects or programmes at the time of conducting this research (2011 – 2012). None of them is likely to be evaluated in a final or post-evaluation fashion shortly. Due to my research interest, I decided to referring to these for their status of diversity and relevance for the MENA context. The links between growth and poverty reduction inherent in these projects demonstrate that political dialogue for employment is not a clear-cut process for development partners. Operationalization efforts often counteract progress for development in real terms. Donors sometimes act with little strategic vision, are insecure of who their clients or target groups are or should be. They tend to engage in '*dialogue agendas*' loaded with problematic or deficit-oriented themes, less so with opportunities and future-oriented scenarios in a resource-oriented approach. Accordingly, if we were to evaluate the societal and economic processes ongoing at country-level, how to engage in a pro-active dialogue between the multiple stakeholders referred-to? Against what larger normative, social, cultural and political issues would we be able to validate possible impacts of IDC projects and programs in the MENA region in their geographic, historical and political diversity? Concluding from the IDC above experiences and the concept rationale, the analysis of the societal processes underlying MENA's modernity concept is assessed by applying the AI framework used for the following interview sequence.

### 3.3 Empirical Interview Design and Treatment for MENA Cases

	<b>Category</b>	<b>No of Responses</b>
I	Identity	8
II	MENA Modernities	17
III	Attitude	19
IV	Dialogue	5
V	Continuity	2

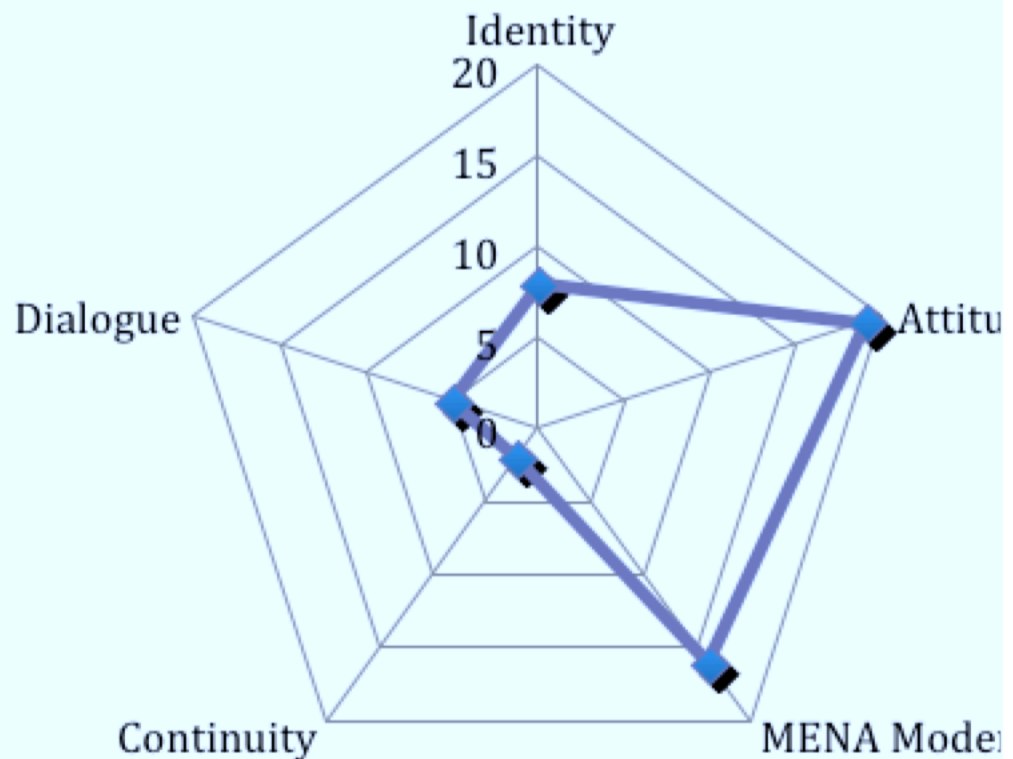
Source: Net Diagramme - Interview Matrix (Bauer, 09/2011 – 03/2012)

Based on three open questions laid-out below, I conducted a total of fifty-one interviews between September 2011 and March 2012. In this process, five categories of relevance emerged throughout these dialogic conversations. The sequence of the features is listed by chronological order, and is distilled in this chapter for interview treatment and validation:

**identity (1), MENA modernities (2), attitude (3), dialogue (4), continuity (5).**

The features *identity* (19), *MENA modernities* (17) and *attitude* (8) appeared most prominent during the interviews. More specifically, identity turned out to show the greatest emphasis, underlining the importance and relevance of this characteristic for either being or working in MENA. At the same time, an almost equally important number of respondents felt that the issue of modern patterns of living and being had sufficient weight to be grouped as ‘*MENA modernities*’ in their value of freedom and individuality. “*MENA modernities*” is an accumulated term clustered as the second important category, provided through a selected number of interviewees in a grouping of answers. *Attitude* was important and emerged as consistent, but not seen as the most crucial feature. *Dialogue* was listed by five respondents only as most relevant reference, while *continuity* as a category was emphasized in ranking by merely two respondents, indicating that this category was not perceived as important.

# MENA Modernities Interviews - Responses



**Source:** Bauer S., Interview Visualisation: Categories and Responses, 09/2011- 03/2012

The interviews were conducted in an open-dialogue format along the following three question groups conducted in an open dialogue:

- I** **'modernity'** – what is its meaning for You (the interviewee) in general in and about MENA?
- II** **'Being modern'** – what does this connotation stand for in Your personal/individual context?

### **III 'Modernity' scenarios for MENA** – what future scenarios would You think of when reflecting on possibilities for 'MENA modernities'?

In addition, the interview sequence was supplemented with a trial web entry established by the author. For the test group, dialogue concepts to engaging in *hiwar* meant to enter into meaningful online conversation via Wikipedia, for a short trial period maintained for documentation, see <https://hiwardialogues.wikispaces.com>. The web entry was for testing purposes only. The result of the testing showed that both the methodology and the content-matter added not sufficiently by online conversation, as compared to the life interviews conducted.

The last interview was conducted in early 2012 with a Palestinian business owner, a long-term acquaintance and dedicated Muslim. The opportunity to engage into an in-depth dialogue with him emerged from Basel's own desire to rectify my 'poor' (because Western) understanding of Islam, in his view. In his conviction, the West does not grant full recognition to the religious cause of Islam in its historical source of origin, judging Islamic religion as the '*last-holy-message*' (in Basel's own words), and therefore superior in maturity over the Jewish Thora or the Christian Bible. Making particular reference to The Qur'anic discourse in its philosophical concept (Sure, 3/64), my interview partner insisted that the West does not perceive the Muslim logic in an appropriate way, poorly acknowledging the historical rightfulness of the Muslim belief that he claims is based on a comprehensive knowledge base, unlike the earlier religions. The main example he refers to is the 'Genesis' concept that he believes is best grasped by Muslim believers.

In order to carve out the interview results, the treatment of the interview series applies a dialogic analysis for all interview scripts. The evaluation and the treatment of each of the five categories identified is done in an accumulative format per category, reflected and synthesized in text form. In individual cases, the clustering of the answers showed statements of undecidedness between two categories. In this case, I listed both, e.g. in interview 35 between MENA modernities and dialogue. Brief summary sheets of the subsequent interview protocols (ANNEX IV) describe the findings on dialogues for MENA with regards to knowledge modernities and IDC cases for development.

## **3.3 Empirical Interview Treatment**

### **3.3.1 Interview FOCUS: ATTITUDE**

#### ***Frustration with MENA attitudes towards environmental degradation (Case 1) Hasni Bouguenoun, Algeria/France, September 2011, Interview 2***

##### ***Individual background:***

Mrs.Hasni used to work as a cleaning lady in Europe, due to the fact that her academic background from Algeria took many years to be accredited in the West. Now, after fifteen years of doing low-paid and low-skilled work, she is finally formally employed at a local library in France. Her family regularly visits their home in Algeria, together with her three kids (Mona Ines, Malak, Lydia) and a husband who most of the time works as a gardener. Frustrated with the **attitudes** of lack of attention, Hasni describes how the garbage is being thrown on the streets instead of people taking care of the environment in the literal sense. „*Why do they not use containers*“ is her query to express anger and frustration with her own community. With reference to the Algerian mentality, Hasni quotes the lack of education, attitudes and respect towards civil society that she observes back home. She says that whenever she tries to clean-up in the neighbourhood in Annaba, people wouldn't even notice her efforts of hygiene and 'civisme' (French for civic-mindedness).



### **Analysis and Evaluation:**

Hasni's explanation that the 'other' is always to be blamed and not oneself makes her feel how detached people present themselves, as if they felt not responsible for their doings. The spirit of waste, in her understanding, is associated with the Algerian wealth of petrol that makes people feel as if they were not to take care of themselves. As a consequence, the well-educated elite escapes when they can, and leave Algeria towards the West, because they cannot stand the situation of stagnation ('on s'est mis d'accord à ne jamais être d'accord' – *ittafaqu an-la yakum mutafiqqun*, Arabic.) Algerian competitiveness versus domestic passivity indicates the belief that Algeria does not need to work because it is rich in natural wealth (petrol). As a consequence, this makes Algerians much less innovative than e.g. the Lebanese who demonstrate a more open attitude towards religion (interfaith), creativity and invention. Identified through the conversation, attitude emerges as central in Hasni's dialogue. Hasni's frustration with the category of **attitude** shows the lack of attention in her community that she describes as careless (reference to Annaba, Algeria).

### **Observation:**

Hasni is well aware of the dichotomy between relative wealth of Algeria's rentier economy and factual indifference to situations and things that she validates as source of carelessness.

The key challenge despite decent levels of education is the general inclination to passively wait. The elite tends to leave abroad whenever the 'everyday' becomes unsupportable. Nobody wants to take risks but young people now start to reflect. Hasni sees the attitude of passivity as the most dangerous threat to the people whose sense of fate and destiny makes them inactive. At the same time, ICT-based connectivity will make changes possible. Time has come to actively use education and hygiene to make society wake-up. The potential is not so much about revolution (although Bouteflika has been reigning in Algeria since Boumedienne times she adds). It is about strengthening a sense of public spirit (in French: *civisme*).

### **Supplementary Interview Analysis (Case 2): MENA ATTITUDES** **Anja Soeger, Germany, 30.9.2011, Interview 19**

### **Individual background:**

Anja Soeger, a German anthropologist, Islamic scientist and business graduate as well as a former GTZ official is a self-employed trainer and OD consultant for public and private organisations. She works both at national and international level in MENA, Africa and Asia.

### **Analysis and Evaluation:**

Anja observes modernity in MENA not to be seen as a secular topic, but closely interrelated with religious notions of Islamic behaviour between women and men, rich and poor, young and old people. IDC acts in this cultural sphere of change in MENA where value transfer is taking place, less so knowledge transfer. All is rooted in our conventions, and religious topics are imposed on sectoral concerns, impeding an effective transfer of knowledge in the true sense.

### **Observation:**

IDC performs with a relatively high level of cultural sensitivity, and appears demand-led to allow for complexity. Anja mentions human rights as an issue of concern in the MENA region that is busily improving on the Arab Charter on Human Rights (2004). The Arab Human Rights Index ([www.arabhumanrights.org](http://www.arabhumanrights.org)) monitors the processes in a reporting

cycle in cooperation with the Office of the Commissioner for Human Rights (OHCHR). The cycle entails, among others, '*constructive dialogue*' as an interactive periodical entity on thematic concerns.

***Supplementary Interview Analysis (Case 3): MENA ATTITUDES***  
***Amira Augustin, Germany, 10.10.2011, Interview 25***

***Individual background:***

Amira Augustin (M.A.), a German-Yemenite researcher employed at Leipzig University, Oriental Studies, is currently expanding her research on Yemen in transition since 2011. The '*Southern issue*' is both an individual concern for Amira whose father stems from former South Yemen. It also constitutes a conceptual challenge for ongoing change and future prospects in a country in motion. Her research on the language and socio-economic barriers of TVET in electrical engineering in Yemen alerted Amira to practical '*everyday*' situations. Communication and the language of instruction for Arab students is crucial. English is a bottleneck for Yemeni students, but all engineering textbooks are in English. So the teacher is trying to '*translate*' English technical terms into Arabic without having the appropriate Arab term for it.

***Analysis and Evaluation:***

Memorizing is as an authority issue and a teaching style ('*Frontalunterricht*') in Yemen. Nobody effectively grasps all the technical concepts, and inventing new terms causes fear of daring to speak in one's own language and understanding. Asking and inquiring is not easily done in a culture of lack of equality. People are heavily involved in regional and class frictions, with Aden in the South, and the North-South conflict is largely considered an economic challenge. Raw materials rely on the South, while the money transfers is oriented towards the capital Sanaa in the North. Amira analyses multiple zones of failure and friction against the pressure of global transformation.

***Observation:***

The issues of attitude and identity become apparent when the people from the South fight for their independence. People do not reject reconciliation, but are opposed to a forthcoming National Dialogue Conference that would not improve their living and working conditions.

The Southern movement in Yemen for self-rule and pro-secession has become a highly politicised event still in process, since former president Ali Abdullah Saleh stepped down early 2012. Disputes over land, retrenchment of civil servants and security personnel and many more issues are in the open now. To be continued.

***Supplementary Interview Analysis (Case 4): MENA ATTITUDES***  
***Jutta Werner (PhD), Germany/Switzerland, 10.10.2011, Interview 38***

***Individual background:***

Jutta Werner is an agrarian graduating from Humboldt University Berlin. As senior

scientist at the Swiss Federal Institute of Technology (ETH Zurich, CH), she is employed in her capacity as trainer and lecturer for applied research for postgraduates who seek further qualification in development and cooperation. Qualified in managing bi- and multilateral IDC programmes, Jutta works on governance of natural resources, decentralisation and rural development with a focus on MENA where she has lived and worked for several years.

As a mother of two, Jutta's Moroccan husband returned home to the Maghreb, and left Switzerland that psychologically remained a tremendous challenge for him.

### ***Analysis and Evaluation:***

For Jutta Werner, modernity is about the young generation of ICT-conscious people who communicate openly, and in full respect of personal and individual privacy. She describes the picture of a Rabat-based Internet coffeeshop in Morocco where people interact in freedom, but she also sees her MENA colleagues commute via phone and SMS while their parents are hardly literate. Jutta does not see an intellectual strength in *,being modern'* in MENA or in Europe. Religion in MENA puts people under pressure, in particular in the rural areas. The failure to accommodate tradition and modernity creates dichotomies and depression, also at an individual level.

### ***Observation:***

Coming as close as possible between the cold West and warm MENA is possible while in the region. It is more difficult in Europe where people are drawn into 'elite capture' phenomena. Western experts in MENA are often indifferent, and sometimes too far away in their minds and hearts to make things move. We (the West, representing knowledge and capacity) are often needed in the rural areas, but the lack of abstract thinking and reflection makes people prefer transfer at a superficial level mainly. Regional 'warmth' can also be translated in personal proximity, attitudes that the West only may acknowledge in a distance. There have been numerous research projects and studies conducted to assess, analyze and validate this intercultural type of differences that both sides acknowledge, in principle: East (MENA) and West (Europe; US).

### ***Supplementary Interview Analysis (Case 5): MENA ATTITUDES***

*Isabel Mattes-Kuecuekali, Germany/Turkey, 22.12.2011, Interview 48*

### ***Individual background:***

Isabel Mattes-Kuecuekali heads the Centre for International Migration and Development (CIM) in Frankfurt that operates as a joint facility between the Agency of Employment (in German: Bundesagentur für Arbeit, BA) and GIZ. Married to a Turk, she has made her entire career in IDC. Before accepting her position with CIM, she headed GIZ's operative division of the Mediterranean and the Middle East. In her individual capacity as a bridge-builder between cultures and languages, Mattes-Kuecuekali opposes the self-image of Germany that she phrases as arrogant. The inferiority complex of MENA people contradicts the high level of skilled labour and the open attitude to work below their capacities. Status is a major concern, yet MENA knows about the discrepancies between *,real modernity'* and the way the Western world considers the region as *,down-under'*.

### ***Analysis and Evaluation:***

The critical view of Germany's deteriorating reputation in the world contradicts the country's self-image of at the '*top-of-the-world*'. MENA's demographic change towards global mobility becomes evident when comparing Turkish fashion that she considers two years in advance of Europe. Expanding participation (in German: '*Teilhabe*') reflects the hunger for freedom and innovation in an accelerated speed of grasping potentials. Mattes-Kuecukali validates the MENA region to move forward in quantum leaps, indicated by qualitative progress in creativity. The fight for workers protection and CSR makes IDC work an attractive employment channel for an ever increasing and well qualified international community.

### ***Observation:***

Frictions between urban-rural structures make the sense of modernity a matter of courage and pride. Start-ups and dialogic exchange formats can become process-oriented rooms of '*being modern*' at different speeds that is slower in Europe than in the MENA region.

Investment partnerships call for labour market reform with sufficient flexibility to let diversity flourish. Muslim tradition sustains generally speaking, yet peer groups of new generations will help to operationalize modernization for longterm working structures in MENA. People are fully aware of current trends (ICT; gender; political reform), and seek new ways of employment generation.

## **3.3.2 Interview Focus: MENA IDENTITY (Case 1)**

### ***MENA disillusionment of the West***

*Ebba Augustin, Jordan, October 2011, Interview 1:*

### ***Individual background:***

Mrs. Ebba Augustin has twenty-five years of experience living with and in the MENA region. Married with a Palestinian intellectual and development practitioner in Jordan, Ebba continues to be fascinated by Palestinian identity as a mother of two male Arab-German adults. In her capacity as a German sociologist, Ebba's earlier research on *Arab identity* (Amin Maalouf: 1998) has made her self-assured and yet bitter as a MENA expert in developmental and gender issues. Today, given the lack of academic supervision (her PhD father had passed away), her work at grassroots level and political organizations made Ebba a convicted critic of the status of women in MENA. Instead of pursuing her doctoral reflection, Ebba trained herself in gender and development issues at international level, being confronted with the local patriarchal culture that she continues to meet locally. German development cooperation in the 1990s appeared not yet fully aware of gender issues, a topic now well understood and pursued with great empathy and innovation.

### ***Analysis and Evaluation:***

A decade later, between the year 2000 - 2010, Ebba felt the colossal waste of development funding and the periodic '*reinvention of the wheel*', with lots of tools and instruments that she observed. According to her, MENA's disillusionment with itself

contradicted the high acceptance of useful approaches introduced with '*success factors*' and strategic planning tools. Today, Ebba is almost certain that real application of these tools remains marginal. Although younger field staff in the MENA region is excited about these learnings, the educational system at national/local level remains stuck to the traditional memorizing and people feel not encouraged to think and reflect openly.

***Observation:***

To sum-up her experience, society in the MENA region does not take the courage to act in its own right. To the contrary, discussions on MENA modernity and development at times of the Arab spring since early 2011 made Ebba realize how '*off guard*' Western development-thinking effectively is: despite her numerous and continuous working relations with GIZ, nobody came to ask her about the tremendous changes ongoing in the MENA region. For the future, Ebba's advice is to focus on the young generation that is about to take its own development on. The face book generation confirms the rich dynamics of the current flow of change, showing a strong female presence among the young and well qualified talents who now take the courage to enter the labour market as well as political positions. Identity makes the sense of belonging in shared history and language a positive strength for local communities, on the one hand. The images and experiences of an Arab sense of collective tension make the same identity that of fatalist despair.

***Supplementary Interview Analysis: MENA IDENTITY (Case 2)***

***Dr. Jan Koehler, Free University Berlin, September 2011, Interview 10***

***MENA attitudes: About Bourdieu, Modernity and the Western Value Index in Afghanistan***

***Individual background:***

Dr. Jan Koehler works as political scientist at the East Europe Institute, Free University Berlin, Germany. In his academic research with Prof. Dr. Christoph Zürcher on governance and empirical conflict research, Koehler focuses on German and international engagement process and state-building in Afghanistan. His Caucasian expertise builds on qualitative research and transnational cooperation partnerships.

***Analysis and Evaluation:***

Koehler describes conflict development and state-building as a Bourdieu-type question scenario for the modernity discourse on traditional values. The four criteria of Daxner's cultural capital, social capital, economic capital and symbolic capital constitute a multiple narrative category that define modernness, or '*being modern*' as a social structure. For the MENA context, he sees progress as the enhancement of the '*colonial project*' in its de-humanizing and exploitative mechanisms of production. The value bias of the West is met critically and perceived as an intervention. Following a 12-year longterm University research at FU Berlin, Koehler pursues an inductive approach at impact level with 120 villages in the Northeast Afghanistan context. The analysis of

traditional values makes the value index a Western question of expectations, fostering interventions that nobody wants to implement.

***Observation:***

Modernisation in Afghanistan comes across by Koehler as a mechanism to make Western values appear wanted, while the current village profiles, village histories and sub-district community cluster profiles cannot simply confirm or contradict such allusions. Causality changes to be monitored over time require a sound research strategy that ensures factors to be more or less attributable to the expected change(s). Triangulation of qualitative and quantitative data are triple-checked with tools for so-called regression analysis, to ensure a final validation of results. According to Koehler, measuring and operationalising interventions of having received or not having received food aid will certainly explain why or why not aid inputs come through. Schooling and irrigation, roads and bridges, or infrastructure with electricity can be explained in simple words, while conceptional challenges are mainly sourced in a Western modernist bias to the definition of *'local knowledge'*. Here, sustained cooperation between research institutions and aid agencies becomes crucial to make data assessment and analysis meaningful.

***Supplementary Interview Analysis: MENA IDENTITY (Case 3)***

*Bijan Kafi, Berlin, September 2011, Interview 13*

***Individual background:***

Bijan is an independent journalist and media expert from Berlin, Germany, who intervenes at international level in network building for media conferences, development programmes and youths training ([www.bijankafi.de](http://www.bijankafi.de)). Effective communication strategies with ICT and social networks make Bijan's expertise valuable for project development and managing these.

***Analysis and Evaluation:***

Bijan's knowledge and experience with young cosmopolitan secular society in the MENA region let him perceive *'IDC dialogue'* as a contradiction in itself. Global trends to be able to act in favour of local communities need to receive an injection of empathy. According to him, the IDC machinery in general terms has a problem with modernity, as its arrogance is inherent in the lack of concrete action and doing of things together with the communities. „*We do not take enough time for empathy*“ says Bijan whose academic background on value-driven civil society development (1st thesis). Knowledge generation through new media in MENA is his 2nd thesis (M.A.) that make him a great interlocutor for different development partners in the MENA context. Here, his professional experience let Bijan act in full cohesiveness with those whom he is supposed to train. It is them in MENA who have perfect knowledge of the state-of-the-art of development issues, and who know best how to talk with whom in what language, in the sense of communicating.



**Observation:**

Modernity in the conservative spirit of MENA's middle class society has limits and borders, yet it maintains a culture of dialogue that is compatible with the 'facebook' generation in terms of mobility and international spirit. It is all about meeting face-to-face and talk things through, it is not about developing indicators and conducting planning sequences that are boring. This is how I listened to Kafi when he told me about his 'being modern' in MENA.

**Supplementary Interview Analysis: MENA IDENTITY (Case 4)**

Ahmed A.W.Khammas, Berlin, September 2011, Interview 14

**Individual background:**

Ahmed Khammas, born with a German mother and a Syrian father, grew up and learned his bilingual and bicultural traits in Berlin and Damascus. He considers Syria his second home while he completed his studies at the technical university (TU) Berlin. Having graduated as a systems engineer, Ahmed's lifework (in German: *Lebenswerk*) is his 'book of synergy' ([www.buch-der-synergie.de](http://www.buch-der-synergie.de), Khammas: 2007). In his conviction, people are knowledgeable about everything, and know about one particular thing in detail. This is what 'being modern' is all about. Technological superiority is why the West is the 'boss'. He periodically comments his life in Berlin as 'data sheikh' on the German daily *taz* (<http://blogs.taz.de/datenscheich>).

**Analysis and Evaluation:**

Representativity in the context of MENA for Ahmed is about drawing borders in the human sense of taking responsibility. If Europe in classical times was 'Avrupa', the Mediterranean represents the middle of the sea (in German das 'Mittelmeer'). Here, Ahmed calls for a new emphasis on knowledge of the 'other' to validate experience. Given Ahmed's experience with political agendas and efforts to Mediterranean 'region-building', the emphasis on new times and new issues also implies new research that he translated in his individual capacity with his book on 'synergy'.

**Observation:**

There is no „modernity“ yet, according to Ahmed who refers to his technical university background, saying that we still live in stone age times, comparatively speaking. Renewable energies, green economies and 'micro energy harvesting' are systems that he analyses in his book 'synergy' to stress the need for fundamental rethinking towards open energy systems. Modernity and modernisation therefore represent merely partial aspects of development aid that Ahmed does not further comment.

**Supplementary Interview Analysis: MENA IDENTITY (Case 5)**

Issa Mousa, Berlin, September 2011, Interview 15

**Individual background:**

Issa Moussa is a Lebanese Palestinian from Sour who took refuge in Berlin, Germany in the 1980s. He works in a small recycling company in Berlin where his German boss is female. Active in local area management and an acquaintance of one of my brothers,

Issa first was hesitant to meet with me alone. We did not know each other, and my brother had told him about my research. So it was on his initiative that we met. He told me about his wife and children, his annual visit to Lebanon where he was forced to facilitate border arrangements with *‘bakshish’*, and his worries that I wanted more than just talk about *‘modernity’*. We quickly came to talk about MENA which quickly made him feel at ease with me.

### ***Analysis and Evaluation:***

Progress is about external features that can be learned, while Islam is not to be modernised. *‘Know-how’* is about qualification that everybody can practise to become qualified and hence have success. This is not the case for MENA where people focus on their individual interests and live next to each other but not with one another side by side. The dishuman attitude of the Lebanese police when entering the border reflect Issa’s refugee identity. He is considered a refugee, not an Arab citizen of his home in Sour where he was born. So he cannot come back in this unresolved status of identity. Issa makes a difference between what he calls fictitious modernity that he sees in MENA in public life, and true modernity in the West. Here, people are concerned in modesty about preservation rather than modernising for the sake of urbanity and landscape. This is why he and his family will remain in Europe, even if they do not feel fully at home here, either. Islam remains a conviction and a religion in *‘bilad ush-sham’*, *‘the country of Syria’*.

### ***Observation:***

Modernity for Moussa represents the possibility to live one day without religion, and accepting the tradition at the same time. He is the only Arab active in the local Berlin community of his neighbourhood (in German *‘Quartiersmanagement’*). Lack of initiative and fear of the *‘other’* contradict the feature of *‘being modern’*. Sustainability is another important aspect for Moussa who considers waste an unnecessary commodity. He knows what he is talking about because he works in the recycling industry. Reducing waste is a personal matter for everybody when buying only as much (or as little) as one needs, and buying reusable products. Packaging is another element that can be reduced considerably.

## **3.3.3 Interview FOCUS: MENA Modernities - Confronting Modernities and Knowledge Transfer in MENA**

***Kerstin Fritzsche, CNMS, Marburg University/Berlin, Germany, 23.9.2011 (Case 1)***

Implicitly targeting modernity issues, Kerstin Fritzsche refers to her work both as an independent researcher and CNMS staff member. She says to have been in reflection lately when *“rethinking the Mediterranean”* in favour of new perspectives on interaction between *‘us’* and *‘them’* (Fritzsche: 2010). In her view, when trying to compare MENA features of daily practice (*‘Alltag’*, German) with Western concepts of competitiveness that the Muslim world knows too well, ***timing*** appears increasingly one such factor for the lack of interaction, in the view of the Western world. Arab cultural factors (ACF) are



consciously distinguished according to her own point of view when conducting research. She acknowledges the level of in-depth knowledge that the Muslim world is familiar with when entering into debate more than **dialogue** with the West. ACF constitute a solid root for conservative Muslim values that interview partners in the Islamic setting like to frame openly and positively, with a self-image full of conviction. Fritzsche's work on globalization, population increase and climate change in MENA and OPEC includes aspects of corporate social responsibility on financial markets as much as it analyses the ethical sources for sustainable investment (Fritzsche, Kahlenborn (eds.): 2008).

Here, the issue of networking appears crucial for successful interaction when she stresses the point that '*those who are well connected know more*'. Insufficient Arabic language proficiency on the side of German development partners and their structures constitute bottlenecks, in her experience. In addition, she criticizes the ignorance of hierarchy that weakens those same DC structures, operated with distance to their target. Education, resource governance as well as economic behaviour and anti-corruption are areas of DC for improvement, in the view of the respondent. Democracy support and net transfer effects in MENA are in the process of being validated by ongoing research as much as the linkages between renewable energies and energy efficiency with political liberalization, to quote from Fritzsche's list of publications.

According to the CNMS focal areas since its beginning in 2006/2007, the three terms of societal **modernity in MENA** can be used against developmental work and its focus, i.e.:

- |                        |                   |
|------------------------|-------------------|
| - societal development | - gender          |
| - political level      | - governance      |
| - economic level       | - competitiveness |

Fritzsche's ongoing research project for a forthcoming PhD carries the title "Developmental and Economic Policy Positions of Moderate-Islamist Actors" (working title, see <http://www.uni-marburg.de/cnms/politik/team/doktoranden/dissfritzsche>).

## **Supplementary Interview Analysis: MENA Modernities**

***Eberhard Kienle (Prof.Dr.), France/Germany, 28.9.2011, Interview 18 (Case 2)***

### ***Individual background:***

having graduated in Berlin as a political scientist on the MENA region, Eberhard and I met when studying Arabic together in Damascus in the mid-eighties. He made an academic career on his multiple journey to various countries and contexts in MENA. His own IDC experience with the Ford Foundation in Egypt, and his book on Egypt's „*Grand Delusion, Democracy and Economic Reform*“ (Kienle: 2000) with Mubarak on the frontpage let Eberhard become a thorough critique of MENA. Acting today as head of research at two French research centres (CNRS Paris; Grenoble, France), Eberhard analyses the failures and delusions of political participation, civil liberties and ‚*infatah*‘ (liberal opening) in great detail towards a ‚*potential future*‘.

### ***Analysis and Evaluation:***

The concept of modernity needs a definition and a concrete case for analysis to make it tangible. According to Eberhard, it will be difficult otherwise to assess the orientation of the need for analysis (in German (*Bedarfsorientierung*)). Efficiency in IDC is a clear target that evaluation agenda and training programmes fill, but the novelty of this particular research needs to open a particular concern or dimension on “*knowledge and development*“. Both concepts of knowledge and development are epistemic in nature, because they describe methods and tools for measurement. The level of tacit knowledge observed through experts and staff decides about the capacity to act, clearly distinguishing between knowledge and behaviour. The more concrete the question is formulated to acquire, expand or specify the particular type of education or knowledge, the easier one can fill indicators for application in the MENA context.

### ***Observation:***

With social sciences *en voyage*’ (Kienle (ed.): 2010), *sciences*’ are analysed as a concept for *modernisation*’ that applies normative frameworks to lift-up the state-of-the-art of development. If this approach validates particular instruments to assess their feasibility in the MENA context, it would be interesting to define in what way *modernity*’ is operationalisable. The research question therefore will have to discuss the image of both modernisation and modernity from a Western IDC perspective that comes to MENA with its images to the region. Kienle’s findings encourage to undertake this journey of knowledge transfer or modernity as social constructions of learning and unlearning that my research project is to address.

### **Supplementary Interview Analysis (Case 3): MENA Modernities Markus Loewe (PhD), DIE-GDI Bonn, Germany, 12.9.2011, Interview 7**

#### ***Individual background:***

Markus Loewe (PhD), senior economist and longterm researcher of the German Development Institute (GDI Bonn, Germany) since 1999, currently works with the department for competitiveness and social development where he focuses on the MENA region with a particular emphasis on IDC in the region. Informal sector and social security are topics of relevance as much as Millennium Development Goals (MDG), pro-poor growth and labour market issues. Corruption and favouritism and its impact on the business climate in Jordan are research areas that Markus has intensively studied for (Loewe (ed.): 2007).

### ***Analysis and Evaluation:***

Asking about the point of departure for my research challenge, Markus ends our dialogic conversation with a critical conclusion on education. It is not only about accumulating knowledge but rather to learn how and what type of development challenges exist, or persist in the MENA context. Then, definitions and variables can determine the level of quality development that is taking place, or that is stagnating in the region.

**Observation:**

‚Pess-optimistic‘ about MENA’s further development in the near future, Markus sees German politics play a continuous role in technical progress, be it regenerative energies, ethical values or structural change. The dialogic capacity in MENA is, however, risk averse to economic regression and lack of ideas, and is too much busy with introspection (in German: ‚Nabelschau‘). MENA investments are mainly geared to non-productive capital, stagnation is persistent due to insufficient competition. Social cash transfer and remittances are high, while dimensions of religion and finance are low. Human capital is the key to change in MENA, despite a decent level of education in the region.

**Supplementary Interview Analysis (Case 4): MENA Modernities**

***Tina Zintl (PhD), University Tuebingen, Germany, 13.10.2011, Interview 26 (Case 4)***

**Individual background:**

Academic coordinator at Tuebingen University for one of the M.A. programs at the Comparative&Middle East Politics and Society (CMEPS) for Tina means to take another important step in her young career. Conducting her PhD under the auspices of the Centre for Syrian Studies at the UK-based St.Andrews college, her Syria research on the political role of foreign-educated (short: ‚FE‘) Syrian returnees (year 2000 until today) describes the co-optation of young Syrian graduates. She conducted some 75 interviews in a period of two years.

**Analysis and Evaluation:**

Modernity is determined by each and everybody at an individual level, in Tina’s view. The ‚FE‘ Syrian returnees present themselves as the most modern or contemporanean professionals who then risk xenophobic reactions back home. Personal fears and labour market competition complete this picture of friction and tension on the grounds of their elite status that gives them informal power. Clan-based economies that undertake large-scale profiteering are evident in the Syrian context. Their arrogance becomes apparent when working with Western development partners. The ‚*Syria Trust for Development*‘, an NGO established in 2007, is one such hub for ‚FE‘ (currently silent for the political uprootings ongoing). It is important to differentiate the technocratic view of modernity claims that can include education and labour market reform, but also governance issues to fight grand corruption.

**Observation:**

Modernity in the course of development is a critical issue with regards to ‚being modern‘ in the discourse of Western individualism. Due to lack of alternatives (in German: ‚Gegenentwürfe‘), progress and development stand for Western terms. These concepts are being taken for granted. The concept of modernity, in Tina’s conclusion, is appropriate in the sense of knowledge transfer that mainly targets technical areas.

### 3.3.4 Interview FOCUS: DIALOGUE in MENA for Trans-Regional Development

#### Cooperation with Arab Donors towards Trans-Regional Development

##### **ORFMENA (giz) – Interview 27, Elvira Ganter) (Case 1)**

Elvira Ganter is a longterm staff member of GIZ, having acted in an instrumental claim to pursue cooperation with Arab donors in the MENA region. The Open Regional Fund (ORF) constitutes a trans-regional initiative to enhance cooperation of Arab and OECD-DAC donors involved in dialogue and coordination processes. Conceptualized through a range of individual projects in Egypt, Morocco, Tunisia and Yemen, cooperation with Arab Donors (CAD) in MENA is sought from a list of distinguished Arab donors. The main Arab donor group AGFUND (Arab Gulf Programme for Development) is listed as a *significant member* headed by Prince Talal Bin Abdul Aziz, Saudi Arabia. AGFUND cooperates with the GIZ-run ORF series of activities in its donor capacity, and is listed as such on the GIZ website. The Arab Fund itself does not prominently refer to the German side on its own website, but comes forward at workshops and conferences that treat the role of donors *...in accommodating the basic needs of poor people through microfinance...* (OFID/AGFUND, June 2012). The funding mechanism is called *procedure* between GIZ and AGFUND. At the level of implementation, CAD lists pilot projects funded by AGFUND as a multilateral organisation of the six member states that constitute the Gulf Cooperation Council (GCC). More examples of the type of *IDC dialogue* are all run through the above-cited CAD mechanism operated by GIZ. Actors and implementation partners include the Tunisian Centre for Arab Women for Training and Research (CAWTAR), the Islamic Development Bank (IsDB), the Regional Youth Savings Initiative (RYSI), and Silatech, a Qatary private sector stakeholder working with Arab youth in twelve MENA countries.

Elvira opens her dialogic observations by describing a *polyglot and healthy middle class society of surprisingly tolerant Yemenite women of young age* with whom she goes swimming and hiking ... Future modernity claims call for education reform and labour market as well as the need for realistic employment targets. Governance issues to fight against grand corruption, the persistence of clan-based economies as well as large-scale profiteering in the MENA region can best be targeted by institutionalizing dialogue efforts at a systemic level of IDC interventions. Elvira confirms the existence of Islamic modernity and the progressive attitude of Saudi rulers who favour women's empowerment (referring to prince Talal who is a half-brother of the Saudi king). The progressive Saudi attitude is best visualised in the fight against female genital mutilation that ORF supports with funding from AGFUND. In her view, Qatar is seeking closer cooperation with the West, evident also in the Gulf country's favourable support to youth entrepreneurship and modern foundations of micro-finance in analogy with Western standards.

This is best described with UAE-based *Dubai Cares*, a philanthropic organisation that aims at improving access to quality primary education for children. In dialogic conversation, Elvira praises the progressive trends she observes MENA whose population she sees almost 'ahead of their time' in professional performance. She also confirms that men in MENA grant women more rights and prefer to working in mixed teams. Knowledge transfer and ICT-based social media are improving slowly but they do. Future modernity claims target 1. education reform and labour market; 2. employment and 3. governance and the fight against grand corruption are crucial and longterm issues, because clan-based economies and large-scale profiteering persist.

### **Supplementary Interview Analysis (Case 2): MENA Dialogue** **Heidi Wedel (PhD), BBAW Germany, 11.11.2011, Interview 31**

#### ***Individual background:***

Heidi Wedel (PhD) is the Global Young Academy's (GYA) first managing director at the Berlin-Brandenburg Academy for Sciences (BBAW) in Berlin. Previously acting as section head at the German Academic Exchange Service (DAAD), the Higher Education dialogue with the Islamic World enabled her to run a number of projects and programs in MENA. Her academic background in turkology made her postgraduate DIE-GDI alumni experience in Syria relevant until today.

#### ***Analysis and Evaluation:***

Heidi sees rationality at the core of modernity, with argumentation and structure to achieve rational findings. Cultural dialogue is the key, and has to happen at eye level for in demand for mutual partnership, not IDC dialogue from West to East. Transfer of knowledge is not the concern but change that has to happen on both sides, MENA and the West. It is for us in the West to learn from MENA, and the approach is beyond taking into consideration socio-cultural factors. For MENA, this is not in hope for adaptation to Western norms although global business factors are dominantly Western.

#### ***Observation:***

Using the full potential of science and development (in German: *Forschung und Entwicklung*, F&E) in MENA implies a reduction of age hierarchies in the sense of generation hierarchies. These are still imbalanced in human resource management for leadership.

### **Supplementary Interview Analysis: MENA Dialogue (Case 3)** **Burkhard Vielhaber, Independent Consultant, Germany, 13.9.2011, Interview 6**

#### ***Individual background:***

Burkhard Vielhaber, political scientist and longterm IDC service provider for IDC in Bonn, Germany, runs a consulting company to provide technical assistance at the interface of economic promotion and ICT-based knowledge management (Vielhaber&Geilen, Partnership: 1999). Information and knowledge management are at the core of this small-scale business that interacts mainly on behalf of BMZ and GIZ at international level.

### ***Analysis and Evaluation:***

Cultural knowledge and learning need an economic basis according to Burkhard, whose longstanding experience is founded in GIZ's sectoral network for SED in MENA. Influence by donors on this and other sectoral networks for him show the West's strong networking community built around these knowledge hubs since a decade (2003 – 2012). Largely institutionalized by GIZ, the sectoral basis builds on TVET, private sector development and a growing list of online documents and websites available to the GIZ-community as an open contact site for practitioners, counterparts, research institutions and donors.

### ***Observation:***

Today's trends are growing rejuvenation and a strong nationalization of GIZ staff that participates in modernizing its societies towards a new self-confidence. The '2020' agenda is reality for this generation that benefits through competent alumni structures and innovative diversity. Petrol is a curse for the MENA region, little dynamic to steer the process of change.

### **Supplementary Interview Analysis: MENA Dialogue (Case 4) *Edith Kuerzinger (PhD), Germany, 15.11.2011, Interview 35***

### ***Individual background:***

Edith is by conviction and longterm experience a dedicated senior coach and trainer for capacity building, environmental policy and international development. Having steered a series of responsible positions in IDC (thereof research fellow with DIE-GDI; strategic planning for GIZ programmes), her dedication to development is described best by her conceptual and hands-on practical capacity. Committed to people as human resources in their professional development, Edith never lets questions unresolved. She would always ask twice, and answer in detail to get the bottom of the issue. In MENA, Edith's profitable environmental management (PREMA) experience has a continuous impact on sustainable management of industrial areas (SMIA) in both a pragmatic and systemic approach.

### ***Analysis and Evaluation:***

'External' and 'internal' modernities make small steps of progress that let MENA pursue its knowledge paths in the hands of the people. Edith sees 'lots of space' and fancy furniture in wasteful middle-class surroundings, traditionalisation forces women to come 'back home'. 'Modernising' obsolete modernisation efforts in Algeria, Egypt, Morocco and Tunisia force communities now to effectively validate their needs. To this end, mentoring and value chain analysis reinforce empowerment strategies for women in the region who busily work-out their creative competencies. Local manufacturing ideas need innovation and new technologies that will form new economic systems. Here, Edith perceives Islam and religious fundamentalism to replace former state and totalitarian systems that she knows too well from her Latin American experience. Prospects are challenging, the outcome is open.

**Observation:**

Modernity emerges with urbanisation and mobility that takes resource efficiency serious at all levels. Edith's assessment of MENA's labour market and business potentials recalls Tunisian colleagues in ecologically built houses. The future scenario is pluralistic, not too pessimistic, despite TV media verdicts that show a French-Iranian feature (,Persepolis': 2011) as a blasphemous act.

**Supplementary Interview Analysis: MENA Dialogue (Case 5)**  
*Ouasima Chami, Morocco/Germany, 26.10.2011, Interview 29***Individual background:**

Ouasima is German-Moroccan economist who grew-up in Germany and made her young career with GIZ. At the same time, she is politically active with the Green Party at local level. Her MENA background stems from the Oriental region, Northeast Maroc. Having assumed a position ,without-limit-of-time' makes Ouasima feel proud in her first IDC position in Africa (Ghana) now.

**Analysis and Evaluation:**

Ouasima's surprise about my question of ,what does modernity mean to You in MENA?' lets her answer as quickly as she pronounces her first opposition. Contemporaneous mutuality of tradition and modernity go hand in hand, in her view, and are compatible in value concepts and belief. The transfer of knowledge and science are not in contradiction as she considers know-how crucial and in demand by the development partners. Our deal is that ,we', the West, have money and ,they' in MENA have the needs.

**Observation:**

The political dimension makes IDC operate in its capacity to instill change in favour of development in an affirmative sense. As for the MENA region, peoples' scope of developing perspectives is a continuous challenge that requires creative ideas to improving production processes. People trust GIZ as an intermediary of change, and they have a different mood of accelerating their procedures on time. Time has become an increasing factor, and should be handled with patience according to Ouasima. In the MENA region, people have plenty of time due to unemployment and attitude but they have only few ideas how to using valuable resources such as time in the positive sense of appreciation.

**Supplementary Interview Analysis: MENA Dialogue (Case 6)**  
*Aida Ben Al-Achour, Tunisia/Germany, 30.9.2011, Interview 20***Individual background:**

Aida Ben Al-Achour acts as an independent senior communications specialist and sales person between Germany and Tunisia. Her academic background in sociology and communications (Achour: 2007) reflects the history of Ibn Khaldoun's Muqaddima and the pillar of memory (in German: ,Denkmal'), erected in Tunis in 2006 at the occasion of his birthday 600 years ago.

***Analysis and Evaluation:***

Aida addresses the difficult concept of modernity in the German/European context. She does not feel at home in Germany although the Tunisian-German community more or less openly interacts via Facebook and similar ICT channels. Her reconstruction of this type of political communication recalls the issues of different forms of memory and (German: ‚*Gedächtnis*‘). Narrative communication represents a strong Islamic connotation, given that the Prophet Muhammed was illiterate and hence very expressive the way he communicated. Today’s digital natives implement dialogue in opposition to conservative values that remain.

Homosexuality in MENA is an issue of concern for the newly won liberation movement that Aida later describes on zenithonline (May 2012). My efforts to level the categories of Arab Cultural Factors (ACF) introduced during the interview emerged as forceful and meaningful (German: ‚*aussagekräftig*‘).

***Observation:***

Contact emerges between Aida and myself via Internet research on MENA modernities at the very beginning of my interview series. We did not know each other, but were both located on Frankfurt. The flow of communication coincided with the Tunisian revolution and the modernity concept diametrically opposed to Tunisian conservatism. So dialogic conversation emerged, without phrasing it as a methodology. Mutual trust overcame this first meeting between a German ‚orientalist‘ and a Tunisian MENA expert who first critically opposed the dichotomy between Western and Eastern ideas of modernity.



### 3.3.5 CONTINUITY

**Urban Modernities towards Increased Cooperation in Development Work: Co-Mun**  
([www.co-mun.net](http://www.co-mun.net). Source: GIZ/Spiekermann/Communal Structures/Maghreb: CoMun, 2008 - 2014). **Interview 4 (Case 1)**

The concepts of urbanisation and modernity consider local urban development in MENA to be based on the characteristics of **continuity** in favour of modern societies that have capitalistic economies matured in post-World War political structures. Modeled along highly industrialized nations with prosperous urbanities, and divided into social classes along their economic status of wealth, the development characteristics are drawn along the regular pattern of everyday life in the West: urbanization, influx of women at all levels of employment and business, secular outlook, sexual freedom, sharp reduction in birth rate and death rate, centralized bureaucratic government, standardized education system, and pervasive use of technology specially in communications.

In project reality, the concepts of modernity appear to clash with opposing patterns of tradition (Arabic: *turāth*) and contemporaneity as a product of modernity. Urban development provides one such example of contradicting values if evaluating social practices at municipal level in the case of the CoMun development project referred-to here (<http://co-mun.net/programme-comun.html?&L=0>): according to my interview partner, the attitude of modernity does not easily apply to the CoMun project approach. This learning network for communal structures aims rather at improving urbanization through regional exchange between communal structures on a regional MENA level in the Maghreb (three countries: Algeria, Morocco, Tunisia). The regional project concept of CoMun looks at dissolving the discrepancy between IDC experts who act as experts on the one hand. On the other hand, these same experts facilitate the exchange of experiences through conferencing and study tours among their different project sites (CoMun project sites in Marseilles, France and Rabat, Morocco as well as Tunis, Tunisia. The project is steered by GIZ Germany in Eschborn near Frankfurt, Germany, for more information, see <http://www.co-mun.net>).

By improving the knowledge base among MENA practitioners in the field of urbanization, so-called '*Leuchtturm*' (German for: beacon) solutions are further sought along a benchmarking methodology that stirs IDC beyond conventional development practice. Here, five thematic areas are offered along a range of technical support activities (energy efficiency, waste reduction; mobility and traffic; old city sanitation; communal democracy, the latter with financial support for Tunisia from the German Federal Foreign Service: Auswärtiges Amt, 2012 - 2013).

**Supplementary Interview Analysis (Case 2): MENA CONTINUITY**  
**Prof.Dr.Heiko Roehl, Germany, 01.12.2011, Interview 41**

#### **Individual background:**

Prof.Dr.Heiko Roehl is senior staff member in charge of business communication at the GIZ's corporate development section. With 'minds for change' at the BMZ Forum on the future of global dialogue (BMZ: 2011), Roehl proudly reiterates his dedicated exposure

to radical change. His earlier academic research deals with instruments of knowledge organisation, handling the resource of knowledge and know-how as key factors for global competitiveness (Roehl: 1999, see also [www.heikoroehl.de](http://www.heikoroehl.de)).

### ***Analysis and Evaluation:***

Knowledge is contextual, and not *'dead wood'*. At the beginning of IDC's development work in the 1960s, transferability of simple concepts like drilling wells or planting apples was handled in well determined knowledge domains and structures. Reality structures were construed (German: *'kontextuiert'*). People as beneficiaries or target groups knew how to handle those small and well-defined domains. Today, IDC behaves asymmetrical in relation to knowledge. Domains of knowledge have become indefinite, and it is no longer about repairing deficiencies and problems. It is to grasping new knowledge generation that is limited at both ends of the sustainability corridor. Generative forms of inquiry and dialogue reframe the concept of change towards open learning. David Bohm phrased this type of conversations a collective thinking process without judgements (Bohm, David: 1996). Today's rethinking processes happen in groups that redesign and recondition the poor state-of-the-art of IDC the way it was handled before. Today's challenges are the reinvention in a new practice of generative dialogue where trust is not a commodity but a resource in itself.

### ***Observations:***

Global dialogue in leadership is a concept developed on behalf of BMZ in celebration of its 50th birthday (2011). With a large World Café concept and an impressive group of former and present GIZ high-level staff, the so-called Future Conference (*'Zukunftskonferenz'* Berlin, giz:2011) worked without a fixed agenda or publication. Instead, the event brought together in-house capacities who wanted to stay to being part in designing a shift of concept in IDC. As a result, building leadership in MENA eventually became one such outcome with the GIZ conference series 2012 – 2013. Under the theme *'future developers'* (in German: *'Zukunftsentwickler'*), synergies will further be explored during the next *'Eschborn dialogue'* (*#gizdialogue*) at GIZ main offices near Frankfurt, Germany. The topics merged under *'raw materials and resources: growth, values, competition'* will review the scope of international cooperation issues in their dimensions of business and trade, competition and synergies for IDC.

All regional departments at giz are currently participating in this mode of transition to make GIZ the world leader of development work. The pains of the merger between former DED, GTZ and InWent (2010 – 2011) are currently digested in a systematic process to review the past and current mission statements, upgrade efficiency at inhouse level, and make all three perform under one umbrella that is GIZ. Eight GIZ mission statements speak for themselves, as they suggest to „... 1.offer know-how, 2.develop solutions, 3.act as intermediaries, 4.shape values and principles in societal order, 5.nurture political advisory competency 6.ensure results orientation and impact in a partner oriented, transparent, efficient and business-like scrutiny (in German: *'Sorgfalt'*).“

### 3.4 Indepth Interview: Sadeq el Azm on Secular Humanism and Islam

*"...the West is still indispensable for the Arab world!"*

*(Prof.Dr.Sadeq el Azm in conversation with S.Bauer, 09.2011, Germany)*

The interview series conducted by the author constructed universalizing notions from a particular tradition of modern European origin that Prof.Dr.Sadeq el Azm calls '**the secular humanist paradigm**' principles. These include human rights, freedom of conscience, religious toleration, civil liberties, citizen's rights, democracy, freedom of expression, civil society, separation of state and religion, the idea of an independent judiciary as well as recognized universal principles of human rights. El Azm further emphasizes education as part of modernity. By taking note of the Western attitude as too much 'instrumentalizing', he observes the West as being wrapped-up in a mechanistic approach to '*developmentalism*'. For el Azm, education is part of human rights as much as the right to live as a free civil society. In his own words, "*...empirical work needs to be done... because it is forbidden. When You try to do it, You run into trouble*" (transcript Bauer/el Azm, ANNEX, .p.6).

At the same time, el Azm questions *"...whether society, made up of Muslims like Indonesia or Egypt, can accept certain modern values that are regarded as secular."* (el Azm, transcript., op.cit.). Recalling his time as a student in the 50s and 60s, el Azm reiterates the coining of the so-called 'underdeveloped world', and continues to explain:

*"...certainly when I was doing my graduate work, this was the standard name or designation, even in Arabic: ...we basically spoke about the 'takhalluf', which is the equivalent of 'underdeveloped', another word is 'backward', and then, as the colonization proceeded, I think, in the West they came up with the 'developing countries or nations', instead of 'underdeveloped', ok, which was more optimistic. How accurate I don't know. We started calling them the developing countries...."* (el Azm laughing, for more information, reference is made to the original voice of the interview, available on demand only: Bauer, S.L.: 12/2012).

*"...In Arabic we started using the term 'dual an-namyee' – the growing ones...and then of course very often the term '3rd world' became almost equivalent to some of these. Of course, You know, the term emerged out of the 3rd world politics, especially during the Bandung Conference 1954. But coming myself from a 3rd World society, I know that the deep desire is to be developed. For example in the Arab world, there is a very strong subterranean current... at least to check if Israel is expanding...and being impatient with development..."*

*"...It is going to be a big question now in Egypt. Even in Tunisia and so on. You know, the Catholic Church took a very strong position in the 19th century on this. They called it 'the fallacy or the error of indifferentism'. Indifferentism for them is, like in Catholic Spain where they regard protestantism just as valid as catholicism, for the purpose of the state..."* (transcript p.4, selected paragraphs of Interview excerpt No.44, el Azm/Bauer, 07DEC 2011, Prof.Dr.Sadik Jalal Al-Azm, University Damascus em., Syria (interview conducted when he was fellow at the Käte Homburger College for Advanced Study, Bonn, Germany, 2011 – 2012).

El Azm, interviewed during my research phase, confirms what he had earlier stated as the '...condescending, static, a-historical and exclusive juxtaposition of a set of reified Western values against another reified set of supposedly incompatible Muslim values ...that he sees as a re-affirmation of the West versus the rest...' (el-Azm: 2004, 18). The same author offers a conceptual analysis on the normative framework of key modernity terms between Islam and Europe that link Arab thought, Muslim and European performance, and the compatibility of Islam and secular humanism along elements of the universalizing notions embedded in a particular tradition of modern European origin, highlighted as the 'secular humanist paradigm'. Principles such as human rights, freedom of conscience, religious toleration, civil liberties, citizen's rights, democracy, freedom of expression, civil society, separation of state and religion are further listed, and independent judiciary and recognized universal principles of human rights are

granted as „...the modest localized origins of this modern paradigm...“ when...both Islam and Christianity evolved in equally modest and localized origins...later paradigmatic universality, hegemony and comprehensiveness...“ (el-Azm: 2004, 12).

The „*secular humanist model*“ conquered over several centuries ‘...deserves to be defended, elaborated and expanded...’ in el-Azm’s conviction, testifying „... the legitimacy, strength and efficacy...that the original secular humanist paradigm has acquired...the dual status of a common human good and for the compelling normative model for passing judgement in all these matters and issues“ (el-Azm: 2004, 14 -16). In his query whether Islam is „compatible with this modern secular paradigm?“, and whether „...Islam and secular humanism..., and Islam and modernity are compatible, el-Azm confirms „...yes they are...“, referring to „...the agenda of modern Arab and Muslim thought and history since the last quarter of the 19<sup>th</sup> century, and the...start of the great movement of liberal reform...in Arab life and thought...towards Muslim modernism...and modern Arab thought...“ (el Azm: 2004, 2 - 24).

El Azm further opposes religious counter-reaction, anti-aggiornamento and counter-reformation with an empathic ‚no, they are not’. His emphasis on the impasse of the ‘no-/yes’ -faction within house of Islam proposes a realistic conceptual scheme for the compatibility with democracy, considering the „...egalitarian and unadorned Islam about 14 centuries ago...as historically compatible...(el-Azm: 2004, 26 -28).

Validating major types of politics and forms of social and economic organisation, El Azm concludes that „...from kingship to republic...from ancient city state to modern nation state... Islam as a world-historical religion...succeeded implanting itself in a whole variety of societies, a whole multiplicity of cultures, a whole diversity of life forms...to the centralized bureaucratic...to the capitalist industrial. ...I ...conclude that there is nothing to prevent historical Islam from coming to terms and making itself compatible with...secular humanism, democracy and modernity“ (el-Azm: 2004, 30-32). In his „Critique of Religious Thought“, el Azm refers to Arkon’s „Towards a Critique of Islamic reason“ (1984), describing the historical stagnation of centuries since the beginning of decadence when the door was shut on *ijtihad* (religious interpretation, see el Azm in a German newspaper Interview „Die Araber könnten bald etwas weniger hamlehaft sein“ (translation by the author, original text in German, FAZ 12.08.2011).

Reading these earlier texts against the concept of intermediation (‚Vermittlung’) between Islam and democracy, al Azm concludes in the be-cited interview (Bauer/al Azm: 2011) with:

“...‘who cares, we want democracy!’ The same would apply to the question of Islam and secularism, tradition and modernity in a Hamlet tragedy. If today’s example of Egypt lets emerge new possibilities, the best would be in al Azm’s view to have the political parties and civil societies to take over. Yet he is not as optimistic as one might believe when reading the Arab Israeli author E.Habibi. His priority concern is more in alignment with the Turkish model of Islam. The democratic path pursued here by a religiously characterized party is validated as contractually compatible (German: „geschäftsfähig“). Given the name of the party (AKP, Erdogan) the creative power does not exceed this formal set-up, however. The Moslem brothers are part of a dynamic process, and they will take advantage of this ‘legally compatible Islam’ as a strongly individualised and personalised Islam that favours modernization and the fruits it bears. To conclude with el Azm during the same interview (Bauer/el Azm: 2012), his impressions with the Egyptian situation in 2011 are telling:

„... I am very impressed by the efforts of the masses that claim and aim to overcome their tribal or confessional origins...The demonstrators come as members of the municipal middle class, not to say that these differences do no longer exist. They demonstrate to show that they overcome these. If only 30% would become daily routine, we would have made a big step forward. The Arab world would be less hamlet-like then.“ (Transcript Bauer/el Azm: 2012, available on demand only).

In el Azm's view, a new self-confidence is emerging to overcome their incapacity to self-criticism, and continues to nurture itself through ongoing reflection for change: „*Yes it already happened. People are much more ready to look at themselves and their own mistakes. It is the regimes now that escape the conventional conspiracy theories...*“ (el Azm, op.cit.).

### 3.5 MENA Interview Findings on Knowledge and Development in Dialogue: Habermas Excursus

Among recent entry points in the timeline of modernity between West and East, the '*hysterical call for the defense of our "values"*' is accurately described as the current struggle for a quality of universal belief that cannot be limited to a Western line of tradition and its respective religions (Habermas 2008: 95). As a highbrow and intellectual of great esteem towards all cultures, Habermas refers to the '*Muslim next door*' (op.cit.: 94). When linking his thoughts to the 'value discussion' in Europe, Habermas' reflection on "empirical evidences" (plural: sic!) might bring us closer to what circulates around '*rationally to decide-upon questions that by themselves carry a potential of seeking and finding reality*' (Habermas 2008: 139).

Those '*empirical evidences*' in the context of normative theories for democracy further relate to the "*liberties of modernities*" (Habermas 2008: 141) that Habermas groups under the rule of law and institutionalization of human rights, or also the so-called '*negative rights for freedom*'.

Here, the individual is at the centre of protection against the dominating state power (*Arabic: sultat-ad-daula*) to pursue his or her most individual careers/life plans (Habermas 2008: 142).

The practice of self ('*Selbstbestimmung*' in German) refers to civil society as a jointly practiced right, and is not conceptualized as an autonomous life style of the 'possibilisation' ('*Ermöglichung*', German) of each and every individual in his or her Self (Habermas 2008: 143). The deliberative model analysed by Habermas highlights the pressure of rationalization towards an increased quality of decisions (Habermas 2008: 144). The cooperative search for joint solutions of problems replaces the aggregated interests of the societal stakeholders ('*Gesellschaftsbürger*', German) or their collective ethos (Habermas 2008: 144). Habermas' early work on '*Knowledge and Human Interests*' ('*Erkenntnis und Interesse*', Habermas: 1968/2008) represents groundbreaking and continuous work on critical theory and pragmatism, again with numerous references to modernity.

The societal communication processes and action in the public sphere analysed by Habermas lay the path for his '*philosophical discourse of modernity*'. The concept of "*Modernity's Consciousness of Time*" and the cultural self-understanding of modernity in historical terms of Europe's Western rationalism in the 18<sup>th</sup> and 19<sup>th</sup> centuries describe modernization seen as social and economic transformation. Explained by Habermas as '*losing sight of the "cultural impulse of modernity"*' as against the project of modernity in its own right, his reflections discuss the '*reproduction of technically applicable knowledge*' free of power (in German: '*herrschaftsfrei*' along Habermas: 2008: Nach dreißig Jahren: Bemerkungen zu *Erkenntnis und Interesse*, 358).

Clearly, this confirmation of having abolished all major historical-philosophical think patterns ('*Denkfiguren*') calls for an argumentative defense of modernity in its normative right ('*das normative Selbstverständnis der Moderne*'). Habermas continues to praise the loosening of political power, constrained by public constraints of legitimization within public discourse. Such discourse, he concludes, needs further institutionalization. The focus of 'Habermas' '*Knowledge and Interests*' is not primarily about 'science in progress' ('*Wissensfortschritt*'), but rather about the loss of naivety (Habermas: 2008, 365).

According to Anke Thyen's interpretation of the Habermas 2008-edition referred-to here, the reconciliation with modernity models '*...a conceptual construction of modernity*' that features the enlightenment as precondition (Thyen, in Habermas: 2008, 369). Her quote of Habermas' description is telling: '*...when I have found an interesting flower or herb, I check how these fit*



together, and if one can produce a bouquet of flowers, or a pattern...' (op.cit.).

Thyen's comparison of this described '*Habermas pattern*' offers the ground for the '*...rescue of resources for the touch-stone of theoretical strategies...*' ('Theoriestrategien', in: Thuyen, in Habermas: 2008, 369).

'KNOWLEDGE and HUMAN INTERESTS' therefore evolve of an orchestra of the late 19<sup>th</sup> century that includes '*...Neukantianism, logical positivism and logic, critical rationalism, historicism, philosophy in life, Nietzsche, hermeneutics, cultural theory, philosophical anthropology and Marxism...*'.

Against this background, uncertainty and stagnation seem to take over in the 2<sup>nd</sup> third of the 20<sup>th</sup> century, due to the historical shock of '*meandering in political abysms...*' (Thuyen, in Habermas: 2008: 370). The reception of Habermas' work on '*knowledge and human interests*' in the Arab world theoretically relates to the philosophical reflection about truth (disambiguation) and reality in the MENA region. The roles of revealed and acquired knowledge, subjective and objective truth, and the '*relative*' versus the '*absolute*' consider in '*truth*' the quality of '*faithfulness, fidelity, loyalty, sincerity, veracity*' as well as '*agreement with fact or reality*'. In Avicenna's definition of '*truth*', it reads: "*What corresponds in the mind to what is outside*" that stands for the thinking during early Islamic philosophy. In a modern translation of the original Arabic text, '*...truth is also said of the veridical belief in the existence (of something)*' (<http://en.wikipedia.org/wiki/Truth>).

In his essay on 'Modernity versus Postmodernity', Habermas explains the term of 'being modern' as the belief " ...inspired by modern science... in the infinite progress of knowledge and in the infinite advance towards social and moral embetterment..." (Habermas: 1981, 3).

Habermas further categorizes the relation between '*modern*' and '*classical*' as having '*... definitely lost a fixed historical reference*'. With more than 30 'major works', Habermas' most recent "*Europe. The Faltering Project*" (Habermas: 2008 – 'Ach, Europa') refers to what it means to be confronted with our '*...ever more complex societies...*', fighting for democracy models in our search for roots of grassroots or basic democracy (Habermas: 2008, 138).

Modern societies, according to Habermas, bear at least three elements of tradition: equal civil rights, democratic participation and government through public opinion, three terms that give justice to one design of liberal tradition for the '*civil society citizen*' ("*Gesellschaftsbürger*" in German). In Habermas' essay on the '*epistemic dimension of modern democracy*', his reference to Lazarsfeld's '*radio research*' (Lazarsfeld, Paul F.: 1942/43) as the '*dominant paradigm*' at the time is most crucial for understanding the weight of empirical research and the question of evidence for decision-making processes in political discourse (Habermas: 2008, 139).

The emphasis on '*liberties of modernities*' (Habermas: 2008, 141) as negative civil rights indicates the private individual in defense of her or his civil right. The second element – constitutional democracy – looks for a 'renewal' of the 'general political "*freedoms of the old*" that translate into a '*telos of enabling*' ("*Ermöglichung*" in German) of a mutual practice of self-determination. The third element finally guarantees the freedom of expression of opinion that functions as '*leverage of transformation*' ("*Transformationsriemen*", German) between civil society, institutionalized advisory and decision-making processes (op.cit.). The paradigm of shifting modernities allows some deeper reflection, if only on a couple of pages (Smith 2006: 3): multiple modernities are screened against their "*capacity of resistance*" that entails a "*...critical realism...*" towards open systems in which "*...multiple and complex real ..causal forces operate interactively to produce distinct outcomes*". Suggesting the way forward to "*...a coherent and well-developed theory of multiple modernities...*", new opportunities emerge "*...for considering ranges of options that modern people and societies might take when it comes to religion, science, and morality*".

Further, the thesis that "*...modernity is believed to engender...*", allocates the reception of Middle Eastern knowledge sources to the methodological field of Islamic sciences. The path towards

the future of „*Modernity and Islam*“ should therefore be seen in the wide spectrum of „...*Themes, disciplines, methods and historical eras*... “. The five levels of economic growth referred-to in their theoretical framework postulate the modernity concept with relevance to the MENA context „...*that modernity produces predictable patterns of uniformity and standardization*...“ (W.W.Rostow, in: Solivetti 2005).

Looking at the 20th century and until present, knowledge aspects focus on the „Information and Communication Technology (ICT)“ as much as they engender knowledge, according to the Arab Knowledge Report:

„*Towards Productive Intercommunication for Knowledge*“ reassesses the premises and principles of the „*knowledge-development-freedom*“ triade, or the relationship between human development and knowledge „...that places knowledge at the service of development“ (UNDP: Arab Knowledge Report (AKR) 2009, chapter 1). The „*Theoretical framework: Concepts and Problematics of the Knowledge Society*“ defines knowledge as a human right that tends to engender social development, in the sense of ... „*economic, social, and cultural efforts to overcome the deficiencies that limit the expansion of human well-being*“ (UNDP: Arab Knowledge Report (AKR) 2009, 27). In the view of IDC practitioners, the challenge for transformation perspectives persists in the ‘...presumed relationships between these five dimensions of development...’: rule of law, state-building, economic growth, social mobilization, democracy (World Bank: 2008, 26).

The United Nations (UN) discourse levels the ‘conditions of knowledge in the Arab region’ not necessarily towards Islam but independent of religion. Scholars and thinkers involved with producing the Arab Human development Report series (AHDR) analyse the operative efforts and possible means to build a knowledge society with regards to the ‘knowledge deficit’ analysed throughout their research (reference: AHDR 2003: „Building a Knowledge Society“). The weight of efforts to overcome these ‘deficits’ of knowledge in the MENA region has been largely ascribed to ‘Arab intellectuals’ who acted as the lead writers at the time of the second report (AHDR: 2003, I). The culture and knowledge, according to their assessment of the state of knowledge, can ‘...*activate a dialogue among Arabs on ways to change the course of Arab history and afford the Arab people the decent lives t which they aspire and to which they entitled*...’ (AHDR: 2003, III).

The AHDR research agenda is as wide as the development partners allocate their support and funding to. Nadir Firgani was not only the lead author of several AHDR reports between 2002 and 2005. As the founder and director of a well-established NGO research body in Egypt, Firgani’s leading work in the Economic Research Forum (ERF) covers the major knowledge-related research agendas, including an issue on „*the economic and non-economic consequences of intra and extra-Arab migration*“ (03/2010 – 09/2011). The Cairo-based ERF draws on facts such as Dixit and Stiglitz’s monopolistic competition model (with 4000 citations). In its training on how to do economic research, the message for economists is rather to work with „*simple models to understand complex processes*“, instead of showing the „*rest of the world how much you know*“, according to ERF (op.cit., slide16). The ERF and other research bodies in MENA therefore share an overall criticism against data cemeteries that do not help to reduce complexity. The critical analysis of the perception of the UN comes to the conclusion that its image is that of a „*...roller-coaster ride of the United Nations*...“ (quote in Völkel: 2008, 20 – whose analysis between 2001 – 2002 looks at the UN news coverage of three leading Arab daily papers: Al-Ahram, An-Nahar, Al-Hayat).

The last AHDR 2009 – the fifth volume in the series of AHDRs sponsored by the UNDP - looks at „*Challenges to Human Security in the Arab Countries*“. Again, ‘Arab thinkers’ were invited to act as the voice of MENA, supplemented by an opinion poll on political and cultural issues in four countries (Kuwait, Lebanon, Morocco Occupied Palestinian Territory). The questions to what in MENA „...*has held back their progress*...“ are systematically answered along „...*its lack of people-centered development policies*...“, among others (AHDR: 2009, Executive Summary, The Report in Brief, p.1). The high unemployment and the economic vulnerability, due to ‘...*nearly*

*two and half decades after 1980...* of *...hardly any economic growth...* (AHDR: 2009, op.cit., 9) make the MENA region persistently vulnerable to the structural fragility of its economies. On the one hand, Arab academics, scientists and UN associates unanimously share *“...the view of knowledge as a primary avenue for renaissance and human development...”*.

On the other hand, the Arab knowledge report's assessment does still not easily explain *“...the gap that divides the region from the advanced world...”*. In its *‘triadic relationship among development, freedom, and knowledge’*, the UNDP's Arab analysis sees *‘...the upgrading of Arab knowledge performance as a gateway to the reform of the Arab development situation...’* (UNDP: Arab Knowledge Report (AKR) 2009; Fergani: 2009).

The reform vision of the AHDR series, in a contribution to the current situation of MENA, has been described appropriately by the above author as *‘...an unfolding process...’* back in 2004. The AHDR series was last published in the year 2009. In the meantime, several regional reports for the Arab States have been issued on specific topics, such as the report on *“Expanding the Capacities of Qatari Youth – Mainstreaming Young People in Development”* (UNDP: 2012, <http://www.gsdp.gov.qa>). Here, building knowledge mainly refers to the education agenda and youth unemployment as a priority in Arab countries at large. Accordingly, if the response to overcome the deficit in knowledge acquisition in Arab countries was by means of *‘...a strategic vision for the establishment of a knowledge-based society...’*, the stimulation of *“Envisioning an Arab Renaissance”* certainly fulfilled this vision at least by *‘...providing the “intellectual ammunition” for an Arab renaissance through instigating... debate on salient issues of the crisis in human development and approaches to overcome them...’* (Fergani: 2004).

Summarizing the *‘Discomfort in Islamic Studies’* (Kermani, in Poya/Reinkowski: 2008) for orientation of scientific challenges between politics and mediatic spotlight, the redundancy of earlier orientalism and philological craftsmanship can be overcome by a common ground for multiple disciplines that unite for cosmopolitan present and future relevance. The climax of institutional stability in the mid-fifties of the last century has seen the most dramatic, velocious and universal social transformation of history of mankind over time. Irrespective of the social problems that continue to exist in free and civil societies, and despite the political heritage of bourgeois-conservative principles, common modernity is open to several social configurations (Hobsbawm: 1999). Yet the crafting of the social world and the *„constructedness“* of knowledge (Latour, B./Woolgar, S.: 1979) continues to urge for clarification and reflection of our social practice (Bourdieu/Chamboredon/Passeron 1991: viii). This is also true for the changes diagnosed in the social structure that imply an attitude versus institutional change: the radical shift of human relationships to these social institutions called for consensus in the type of participation that sees modernisation as a set of rules of these institutions. The break of these rules towards the end of the 1960s, with individualisation instead of further organisation, highlights the shift towards liberalisation in terms of loosing the strict behavioural standards. Accordingly, an *„expanded liberal modernity“* sees the motor for a second crisis in the tension between autonomy and rule that wanted to give modernity an institutional setting.

Today, into the second decade of the 21st century, we experience another shift in revisiting the social practices in their complexity, realizing our own limits in research and scientific *„invention“* that we found so well depicted in the above-cited reflection by Bourdieu and his colleagues. The process of revalidating our human and natural capacities in terms of knowledge resources for a better world let us continuously take stock of the state-of-the-art of human intervention practices in their wealth of instruments of relevance for the MENA context. It is among the *„collaborative practices for changing times’* (Taos tempos Series: 2004 - 2012) that we may decipher those elements of good practice that show *‘...how to have expert knowledge without truth...’* (Cottor, Asher, Levin, Weiser (eds.): 2004).

Experiential learning exercises in social construction offer possible MENA scenarios for a learning lab exercise about *‘truth’* or *‘fact’* as the *‘Field Book for Creating Change’* (op.cit.) implies. The results of knowledge, reality and truth are social constructions that indicate change practices of PSDP II as a development program example with focus on gender. This GIZ



programme based in Palestine screens information generated as 'new' through dialogue-based interviews with high-level national Government officials and NGO managers. With reference to previous PSDP team leaders, the interview with Dr. Samira Barakat (GIZ program leader between 2008 – 2010; Interview 32 held on November 11, 2011 in Berlin) reveals a serious deficit-awareness with regards to the 'other' who is being 'taught' how to perform and deliver certain tasks. During Barakat's position as an Arab German, in no incidence did her German expatriate colleagues make use of her implicit knowledge as being an Arab. To the contrary, according to her, it felt as if the German-European Christian (even in junior positions) was trusted more than she herself as an Arab-German.

## **PART IV**

### **4. Conclusions and Outlook**

#### **4.1 Research Conclusions in MENA: SED Reflections**

The reflection about the construction of knowledge and sustainable economic development (SED) in the MENA region let emerge a strong focus on IDC, analysed in dialogic reflection by means of AI interviews. Effective AI dialogue capacity only emerged in two of a total of six categories that deal with AI performance (see part II, chapter 2). This contradicts my working hypothesis that efforts to building capacities by means of development work cater for an „...increased knowledge and improved performance in the MENA region...“.

Dialogue in the true sense of indepth appreciative inquiry appears instead instrumentalized for the purpose of IDC. The key to understanding the operations and practices of IDC in MENA applies the concept of dialogue in its two conceptually different meanings to expand knowledge and development. IDC dialogue was analysed in its organisational formats (conferences, workshops, research events), and along thematic topics identified as meaningful in the SED context. The problem identification confirmed IDC dialogue as an instrumental tool to adress problems and finding solutions from an operational perspective. AI dialogue was screened as a concept for relational practices in their aim to creating meaning together. Through practicing AI as the language and format used with my interviewees, my conclusions therefore draw on both dialogue formats, but in their conceptual differentiation to be made.

The limits of SED dialogue have become evident in this conversation on knowledge and development in MENA. The simplicity and complexity of this research took off with the concept of modernity, said to instill economic progress at large. The issue of Islam and development stood at the beginning of my reflection on social constructionism. I learned in social interaction with a group of knowledge experts either from the MENA region, or Western scholars about the MENA region. Almost all interview partners had their own bias to modernity. Two thirds of my interlocutors stem from Europe, one third lives in Europe with MENA as the origin of descent. Timing issues therefore emerged as considerations more for those who come from Europe. No inclination whatsoever to timing emerged for people from MENA during the interviews. My starting point therefore was to study the context from both a historical as well as a contemporanean setting. Here, I realized that an Islamic way to modernity mainly looks at the shift from tradition to transition, and then to modern behaviour and thinking of people.

I also learned about the principles of rationality in MENA as embedded in technology and progress. Modern attributes in international development cooperation therefore constitute a common element in IDC programmes in the MENA discourse. ICT emerged as one such issue of speed and timing in MENA's self-renewal where possible, and affordable where appropriate. The issue of urbanisation is yet another test case, also described in one GIZ programme in the MENA setting. The challenges to analyse development work in MENA for future priorities in the

21<sup>st</sup> century have been addressed in this research along a selection of facts and observations, socially constructed in their differentiation of values for good or ill. The asymmetrical knowledge journey of development work in MENA has been pursued by international development cooperation throughout its history.

I do not claim to having conducted another of so many quantitative efforts to validate the trends of reform, or '*mise à niveau*' programmes pursued by development budgets over time. My research rather limited itself to study a selection of individual perceptions and cases, described through a set of interview partners in their heterogeneity. This selection is based on two common grounds, either the interviewee comes from the MENA region by birth, or he or she works in the same region repeatedly or for a long time. The collection of these qualitative cases provides evidence that allows for an overall level of representativity in the development context in the Arab-Muslim MENA region. Concluding from this study, the majority of respondents dreams of a positive future for MENA that requires a conducive paradigm change in IDC to unfold. This paradigm indicates a mutual process to take the courage and undertake further steps to update the concepts, practices and communities. Both IDC operates in MENA, and MENA cooperates in IDC. The knowledge concepts and practices therefore refer to the technical-scientific and cultural-political fields of cooperation. Intercultural cooperation is one such field reiterated during the interviews, concluding that the human potentials of creativity and self-organisation are not fully unlocked through IDC. Openness for change in MENA has become another conducive factor to stimulate the success of transformation leverages in the international playing field. The process-oriented spirit of change to let market opportunities flourish provides the social constructions of knowledge, reality and truth. Key concepts for the '*knowledge of being modern*' in co-construction of both partner sides, East and West, make MENA's rationality to act in its own right, regardless of religion or belief.

My research answers to accepting knowledge transfer and '*being modern*' in MENA continue to be dominated by the West. Leverages for building knowledge-based societies with well-trained local, national and international experts and advisors in MENA cannot be more than possibilities for development partners. For development agents, efforts of transferring knowledge for sustainable change and transformation in the MENA region remain IDC trials only. There is no proof of evidence that development work effectively reaches-out to particular '*knowledge*' aspects in MENA. To the contrary, the concept of '*transfer of knowledge*' contributes to the development of knowledge-based economies in MENA only indirectly, if at all. '*Development protagonists*' in MENA have no particular focus to stir change towards a '*sensible and forward-looking transformation*', because they would still consider transformation part of post-colonial heritage.

Prospects for development in MENA remain hard to substantiate from IDC practices, and continue to be so, even at times of 'Arab spring' trends that erupt and mature since 2010 until present. The '*slow evolution*' has been observed throughout this research by looking at dialogues for knowledge and development in selected IDC examples in MENA. The case of PSDP Palestine is described in this research (GIZ 2010 – 2012), giving evidence of various degrees and tempi of change observed. These have been evaluated as either '*successes*' or '*failures*' by IDC organisations in the context of the regional Arab-Muslim puzzle of growth variations. The multifaceted factors and situation-specific variables for further analysis often remain limited to local realities and people familiar with the real situation over a profound moment of time. Sound and independent judgement appear critical for addressing these factors.

This type of analysis must therefore be pro-actively taken-on by IDC practitioners in their given projects for new research cases in MENA. Irrespectively of their specific outcomes, the dimensions of dialogic change go with the trends for the '*good*' and the '*real*' as summarized in the given examples for IDC at large. At times of continuous globalization and integration into the world economy, the given country, regional setting and situation can use the approach of '*communities of practice*' (CoP) for developing new and require meaningful perspectives for their future. If claims differ from the Western approach of capitalist features, concrete cases need to

be designed to address change of patrimonial patterns persistent with the economic systems in MENA. Constructive MENA ownership in IDC requires a comprehensive conceptual approach that can be developed in meaningful dialogic exchange. The CoP practice has shown to allow for the development of social and economic perspectives in co-constructive dialogue for development in MENA.

#### **4.2 Research Conclusions in MENA's Modernity Reflection**

From a modernity reflection, modernity as a concept for the individual does not easily represent a direct entry point to enter dialogue. An average of 80% of interviewees circulated around the question of modernity in an abstract manner. It became easier when narrowing modernity aspects down to the region or the problem that the individual would like to share in the interview situation. The individual has to find and reframe his and her perceptions about the world. The workplace is a convenient space to organize oneself. Hospitality, outsourcing business operations and tourism represent classical human resource industries where uncertainty of the individual can become a threat. Interviewees with regards to the concept of modern affairs in their given local situation were not always eager to reply. People were generally more inclined to discussing their specific demand or problem, and they were also open to reflect about their past or present bottlenecks in dialogic events. As for the future, modernity in MENA is mainly characterized as a hub, or a provider of human resources, freedom and employability for the global labour market.

*„Being modern“* in in dialogue (*hiwār*) in MENA remains an uncompleted project in sociological terms. My interview partners largely represent middle-class academics who work in relatively modern workplaces. Their style at work can be dealing with openness, cooperation, trust and tolerance. Flexibility represents a workstyle that often contradicts authority. MENA staff in senior management positions in education, healthcare and retail reflect their need to redesign workplaces in a way that staff can update their curricula towards modern skills. These would include creative, competitive, and inclusive knowledge concepts beyond classical education. *„Learning to dream“* can become an asset for dialogue, and an attitude for *„being modern“* in the MENA region.

IDC in MENA operationalises dialogue concepts and events irrespectively of cultural bias or thematic direction. Governments, foundations and NGOs are using dialogues as tools for their cooperation between public parties, private stakeholders and civil society actors. Applied in various processes of planning and implementation, these IDC dialogues represent instrumentalised interaction. Getting different opinions or receiving new information may be sufficient pieces of an argument in favour of conducting an IDC-dialogue. However, if dialogic events become cosmetic procedures of processes in development, genuine dialogue dries out. Concluding from this observation, introducing dialogue needs a common ground to find a balance between different parties involved.

Summarizing dialogue as a concept in social construction beyond IDC, appreciative inquiry as a method has helped to understand what type of information and argument emerged in the heterogenous interview sequence about MENA as the focal area. A possible future path can best emerge when a dream is told, and when an argument about the idea behind this dream is discussed in opposition and reflection. As the interview findings have shown, dialogue as an approach can only occur in an open spirit of exchanging thoughts, attitudes and hopes for broad-based participation in MENA as a region. The hypothesis whether efforts to building capacity through development work translate into increased knowledge and improved performance in the MENA region can be answered both in an affirmative, as well as in a detrimental way. I will explain both arguments with my affirmation in favour of increased

knowledge and performance in MENA. Focusing on SED action in IDC means to clearly voice the stakes by development partners in appreciation and need for capacity-building in the field of small- and medium-sized enterprise (SME) knowledge.

As opposed to this argument, detrimental aspects of capacity building are due to little effective dialogue to design and draft performance increases the way the partners want and need. Economic growth studies in the MENA context typically verify the determinants for economic success. Development challenges are typically met with little creative action to identifying a possible paradigm shift within MENA's IDC operations. My research has acted in a different way by developing an analytical grid applied for a set of criteria verified through fifty-one appreciative inquiry (AI) interviews. My insights provide sufficient possible answers how to overcome MENA's IDC practices.

The findings that emerge as a result of the interviews validate the five categories identified for possible transformation leverages. Attitude, identity, MENA modernities, dialogue and continuity act as the categories filtered during the interviews in their societal meaning of emancipation and secularization. The AI-based interviews therefore provided sufficient evidence towards the paradigm of persisting underdevelopment or stagnation in the MENA context. IDC partners confirm the continuous psychological stress of deficiency orientation rather than a meaningful paradigm shift in favour of self-owned solutions. The piloting of new features for development towards the good and the real needs to mature in favour of the ongoing MDG process. German development cooperation will continue to contribute to their achievement in the next decade towards the year 2020. For an outlook, global trends towards sustainable business practices imply opportunities for progress in socially responsible business practices that embrace both a value-seeking discipline and a positive impetus for change.

The MDG process in MENA is being encouraged by international observers in favour of an active production sector and labour market, such as the case of Tunisia's political restructuring efforts in cooperation with bi- and multilateral donors. The aspect of '*global markets*' for the MENA region represents a continuous process to meeting standards used to rate sustainability aspects of products and their development throughout the value chains. As laid out throughout the research, the focus on sustainable economies looks at the intertwined relationships of cultural and economic performance aspects in the context of '*development*' versus '*modernisation*'. Irrespectively of either Muslim, Christian or any another culture or religion, this dialogic essay concludes an attempt to clarify the notion of knowledge and development in the case of MENA.

I keep the various findings documented in the MENA interviews (Bauer: 2011 – 2012) modest for further debate on a possible IDC paradigm shift. A systemic perspective for profound change in new spaces of thinking and acting together in MENA needs a platform of people and projects, organizations and institutions. What emerges with newly constructed aspects and values of Arab realities can positively link to ideals of education and productivity in day-to-day life in secular rather than religious identities in and beyond MENA. Changes may arise along the systemic process of progress towards social construction as a source of inspiration. A possible paradigm shift may hold true for MENA in IDC in its ambition to foster dialogue towards new possibilities recognized for action of future goals. Equally, leverage points for analysis with regards to local dialogue for knowledge in MENA are based on the existing dialogue capacity to transfer and share knowledge, irrespectively of sectors, regional or clients in MENA. Opportunities have become ripe to no longer refer to "*the Muslim world*" as a regional bias of '*Middle Eastern*' indicators of change. Instead, my validation favours a co-constructed future of all people and nations on a joint path to knowledge sharing and development as close to local realities as possible.

MENA's people and organizations harvest lessons learned on dialogue for knowledge-building exchange along their experiences about the externally steered development machinery of IDC and its consultants and practitioners, as discussed throughout this research. Yet the question arises whether they are able to increasing their knowledge in their own right. Answers lead to the

overall conclusion of the interviewees that their own CoP experiences largely highlight the issue of attitude being the main trigger for engaging in self-sustained dialogue of continuity. Emphasis is made on people's heterogeneous power of MENA modernities. Such modernities are understood as realities in the sense of MENA's contemporaneity towards truly '*good*' and '*real*' development paths. Change-making practices need to be initiated and owned by MENA drivers of development themselves. Western IDC practitioners in MENA confirm throughout their experiences in the region that they can contribute only marginally to the way their counterparts may want to bring their own development paths forward. As for MENA development partners themselves, they openly struggle to co-constructing their future in partnership with Western IDC practitioners. Externally imposed interventions in MENA are not favoured, as their meticulously prepared IDC formats appear mostly mechanistic and little process-oriented to succeed in sustainable development.

#### 4.2 OUTLOOK: Towards a Possible Paradigm Shift in MENA's International Development Cooperation

Condensed knowledge is a highly conducive process to finding joint and better solutions to the situation of conducting IDC. Possible solutions provided by donor-driven development interventions in the MENA context acknowledge the persistent lack of quality data for labour market diagnosis (OECD/Delponte: 2009). The need to concentrate on specific situations to overcoming development challenges is typically met with little creative action to identifying possible changes within MENA's IDC operations. Concluding from the findings of economic growth studies in the MENA context, it would be appropriate to take a new path towards a possible paradigm shift that criticises the conventional determinants for economic success.

The social construction in the MENA context makes ongoing changes arise along systemic progress. The findings distilled from this research are but one source of inspiration towards a possible paradigm shift in MENA. The analytical grid developed and applied for this study is based on a set of criteria verified through an appreciative inquiry (AI) interview series. Summarized as critical in the sense of not providing sufficient possible answers to MENA's IDC practices, my analysis let emerge a set of five categories identified in IDC practice for possible transformation leverages, sometimes also called solutions:

CATEGORY	TRANSFORMATION LEVERAGES/ SOLUTIONS
Attitude	- openness, cooperation, flexibility, trust, tolerance
Identity	- target-group based client focus
MENA modernities	- networking
Dialogue	- communication
Continuity	- research and learning

These categories were filtered during the interviews in their societal meaning of emancipation and secularization. Where feasible, exchange with interviewees on the references let emerge their political relevance in terms of governance, bureaucracy and corruption. The interviewees also used the same categories in their economic importance of competitiveness or '*Mise-à-Niveau*' in MENA's (social) market economy. These clusters were cross-checked against the goal orientation for success used as IDC templates when drawing on my working experience in the MENA region. As a result, the AI interviews provided sufficient evidence towards the paradigm of persisting underdevelopment or stagnation that were phrased as dimensions by some interviewees. IDC partners confirm the continuous psychological stress of deficiency orientation in their own IDC system, and little prospects in favour of a meaningful paradigm shift towards self-owned solutions.

The piloting of new features for development towards the *'good'* and the *'real'* in MENA still needs to mature in order to reach towards MDG targets in a realistic process of possible achievement. For an outlook, and different than purely focusing on economic and largely quantitative claims for success, global trends towards sustainable business practices imply opportunities for progress that embrace both value-seeking discipline and a positive impetus for change.

The MDG process in MENA is being encouraged by international observers in favour of an active production sector and labour market reform such as the case of Tunisia's political restructuring efforts since 2011 confirm. Globally, this applies to the MENA region that acts in a continuous process to meeting standards along which to rate sustainability aspects of products and their development throughout the value chains. Research findings from the interview series focus on sustainable economies that look at the intertwined relationships of cultural and economic performance and development aspects. The disappointing IDC performance shared through the interviews lets *'modernisation'* appear obsolete in its traditional approach, handled by IDC since its inception in the MENA context.

This dialogic essay has attempted to clarify the notion of knowledge and development in the said region. The various examples documented in the MENA interviews carry the potential to further exploring the means for a possible paradigm shift of IDC in the region in a strength-based AI design. These possibilities offer themselves as dispositions to spell out a systemic perspective for profound change in new spaces of thinking and acting together in MENA. What emerges with newly constructed aspects and values of Arab realities can positively link traditional ideals of education and productivity in day-to-day life with secular rather than religious identities in and beyond MENA in development. „*There is no unproductive life in Islam...*“ appears to be the co-constructive reality in MENA as a region, by majority Muslim. As a consequence, the region itself provides the solution to its problems.

IDC carries an ambition that evolves when conducting a basic form of inquiry and dialogue. Formerly unrecognized possibilities for effective action reveal desired visions, goals and outcomes for the future. This has been the central methodological approach for this research. The leverage points for analysis with regards to local dialogue for knowledge have been discussed with a view to validating existing dialogue capacity in MENA. The transfer and sharing of knowledge occurs irrespectively of sectors, regional or clients. Opportunities have become ripe to no longer refer to the Muslim world as a regional bias limited to Middle Eastern indicators of change. Instead, the joint exploration of possibilities for common goals towards a co-constructed future has become the joint path of knowledge sharing in this AI-based interview dialogue. Although MENA's dialogue for knowledge-building is by majority steered from the externally steered development machinery of IDC and its consultants and practitioners from the West, the people and organizations in MENA harvest their lessons learned in exchange of these dialogic experiences. Certainly, the question arises whether knowledge increases occur in their own right. Answers lead to the overall conclusion that the issue of attitude constitutes an important trigger for engaging in self-sustained dialogue. MENA's contemporaneity therefore allows a wide scope towards truly *'good'* and *'real'* development paths, as distilled from the learnings shared by the interviewees.

Practical IDC implementation benefits from change-making practices initiated and owned by MENA drivers of development. Western IDC practitioners in MENA contribute their social construction of MENA experiences only marginally to an AI-constructed discourse that targets an IDC paradigm shift. IDC practices remain instrumentalized operations, yet they leave sufficient room for MENA counterparts to bring their own development paths forward. As development partners, the same MENA stakeholders openly struggle to co-constructing their future in partnership with IDC practitioners from the West. Interventions in MENA are not favoured by MENA if and when externally imposed from the West. These meticulously prepared IDC formats are designed in a mechanistic approach, and are hence little process-oriented to succeed towards effective and mutual sustainable development.

Part II introduced the theories, concepts as well as the methodological approach to be able to grasping the principles and practices of dialogue. Prior to that, a historical excursus let emerge that transformation leverages in MENA are based on modernization and modernity constructs.

Concluding the essence of PART III, the dialogic approach reported in this chapter let the IDC focus emerge as a strong category for the large majority here. Only two of the total of seven groupings listed show the differentiation to AI dialogue capacity. This recalls my starting hypothesis by putting into question that efforts fall short to building capacity through development work for increased knowledge and improved performance in the MENA region.

From a thematic point of view, the research findings developed for SED let emerge the following conclusions:

- A) the knowledge references explored the way SED knowledge is built and created in modern systems in the Arab-Muslim MENA context. To this end, the framing of *'modernity'* was valued as a concept for knowledge capacity through sustainable development practices in an indirect way only, e.g. through project titles and terms for capacity development. Effective linkages between knowledge and power cannot be confirmed as driving progress through IDC programs. Economic growth programs along benchmarks to measuring success in education and development impose time frames for *'progress'* (*'taqaddum'*), but their value for development cannot be confirmed for the case of MENA.
- B) Factors that enclose *'MENA modernities'* in the region were described as a combination of more than one *'modernity'*. There is no single modernity as a unified concept, neither in MENA nor in the *'West'*. Reconstructing an empirical reality to understand the region in its modernity was tested along different categories for developing a modern society. Here, the cultural, economic, political, industrial, intellectual and technological features were validated from a regional perspective. MENA continues to applying all these characteristics, having modernized its features except for political concerns like the current case of Syria. The continuous exchanges with the modernised West provide MENA all modernity aspects for their daily lives. Against the broad dichotomies between tradition and modernity, the ingredients for *'development'* (Arabic: *tatawwur*) in today's context of modernity confirm that knowledge building does contribute to *'modernities'* in the MENA context. The social category of producing knowledge towards transforming the conditions for learning and diffusing knowledge confirm MENA's long process of modernizing its structures and systems in favour of an *'enlightened'* (in Arabic: *mutanawwir*) practice of today's contemporanean intellectual production.
- C) The concept of *'dialogue for development'* in the Muslim setting allowed for a systematic screening of dialogic concepts in MENA's development (dialogue in Arabic: *'hiwar'*). These concepts mainly adress *'challenges'* or *'resolutions of conflict'*. Only very few resource-oriented initiatives were identified that would offer strategies to change for the *'better'* in the sense of creating a positive future. Strength and resilience constitute rare characteristics in the deficit-oriented development discourse. Here, dialogue for development emerged as a help engine for development-rooted people and projects in the MENA context.
- E) Selected examples and experiences for dialogue were analysed in their AI relevance, and for their means of IDC effectiveness. Development targets or indicators for progress in MENA resort as meaningful where reported. In conclusion, results drawn from the examples confirm the use of dialogue under the umbrella of IDC events for capacity-building or water reform. However, these experiences were not externally documented, and it appears that the level of AI-based processes remains marginal here.
- F) Impact on *'science, culture and modernity'*, or *'commitment to modernity'* cannot be confirmed through the examples documented. Commitment was analysed against possible inputs and interventions such as sovereign wealth funds (SWF, reported in 2010 for the case

of Asia and MENA under G). Access to education and financial knowledge can only be assessed against their possible impact on knowledge for modernity in the MENA region. To this end, no government- or bi-/multilateral IDC programmes apply an AI-based dialogue as a concept or approach.

- H) *'Quality development'* in the sense of social dimensions for economic development carries the potential for modernization and its effects measurable along ODA figures and indicators. Continuous reflection on *'quality progress'* has become an organizational benchmark that caters for managing the MDG achievements in line with the international aid system (see [www.qualitydevelopment.org](http://www.qualitydevelopment.org)). Knowledge transfer is said to carry a dialogic intercultural dimension in an *'enduring mutual learning process'*. These quality-targeting fields operate as external consultancy service providers.
- I) The *'...epistemic formula of continuity...'* implies *'... present and possible threats of failure...'*, assessed against social change needs in the regional perspective of IDC. Through this AI-driven research, quality criteria in the sense of *'being modern'* in MENA can be confirmed along the categories identified during the interviews. The interview results largely confirm dissatisfaction with the conventional IDC approach. Attitude and identity emerged as key factors for an emerging paradigm change aspired for the context of IDC in MENA. Change can only emerge as a result of taking action in full appreciation of MENA as a region, and of its internal and external stakeholders as owners of this process of change. IDC projects in the context of MENA therefore define *'success'* or *'failure'* similar to all IDC interventions along given development indicators and project measures over time. Where feasible, references with interviewees give further insights in their political relevance in terms of governance, bureaucracy and corruption. The economic importance of competitiveness, or *'Mise-à-Niveau'* in MENA's context of a social market economy in development, constitutes a goal orientation for success that continues to being used as IDC templates.

## 5. Outlook

The challenges remain. The *'non-functioning'* approach is the first construct that emerged as part of the normative framework for the case of IDC in MENA. Following social constructionist research along *'IDC dialogue'*, this construct uses the acceleration of modernity for development as the level of reflection. Beyond economic disciplines, there are hardly any studies about the repeated assumption of stagnation in MENA. IDC practitioners often refer to economic hardship, lower remittances and fragile growth that make MENA's stagnation persistent. In reality, the MENA region enjoys positive growth in education and ICT, democratization and institutional reform. The limits of dialogue counteract the dynamics of financial expansion in low-income countries. As part of my second construct, I therefore gave space to the heterogenous interview sequence along the principles of *'AI Dialogue'*. AI-based questioning conversations are meant to distill the unique perspectives of each interview partner in his or her situation in MENA.

With both constructs, the concept of *'MENA modernities'* emerged. Validating and rethinking IDC in its instrumentalized form of dialogue, I see the strength of AI-based dialogues in their practices and potentials for transformation. *'New ways'* and *'new ideas'* are topics of global relevance for building knowledge capacities and development scenarios through well-facilitated dialogue events. Similar to GIZ's workshops, these events are said to help participants derive maximum benefit from them. Certainly, the facilitation of access to information and exposure to training generally can act as a filter to acquiring and managing knowledge. However, the mechanisms applied refer to networking in inter-institutional arrangements, and these networking mechanisms do not always result in high-impact.



I am herewith proposing a set of quality criteria for recommendation that may increase the scope for impact:

**1.action for autonomy:** nurture questioning conversation to listening actively from both ends. Respecting the other without putting demands; encouraging curiosity in practising generative dialogues.

**2.Attention to sustainability:** in order to sustain, we need to give ourselves time to use all energies in a spirit of revisiting cultural norms. Factual time pressure of project timeframes carries the risk of creating failures if not sufficient attention is given to sustain cultural independence.

**3.Focus on impact:** creating impact is not a matter of urgency but of importance for effective resource mobilization. The relevance of development work strongly depends on the way impact emerges through meaningful action. Such action is measured through tacit impacts of 'deeper knowledge'.

**4.Cohesiveness in groups:** developing a sense for common grounds in knowledge dialogues over sufficient time windows can bring about collective goals. At times, knowledge can mature with one individual, one community, one country, one culture. In overall terms, the sense for common grounds is different at times and for different groups of individuals, yet they interact as stakeholders or pressure groups at national or even transnational borders.

**5. Consensus made realistic:** rethinking our common knowledge without claiming any truth. It is about creating joint perspectives of diversity, and about unbreaking the big picture into smaller realities. Consensus is reached when things become digestable and doable for the particular group.

**6. Trust in joint action:** IDC projects need trustworthy partners with whom to implement. At individual level, lack of trust transforms into positive energies only when the right moment has come for the individual members to become part of a group of stakeholders.

These quality criteria are meant to overcome the IDC paradigm shift that largely acts in top-down steering by donors or outside stakeholders. Facilitating stakes through effective interaction in appreciative inquiry can increase the impact for collective action in MENA.

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Appreciate Living: <a href="http://www.appreciativeLiving.com">www.appreciativeLiving.com</a> .
Appreciative Inquiry: <a href="http://www.appreciativeinquiry.cwru.edu">www.appreciativeinquiry.cwru.edu</a> ;
Arab Thought Foundation (since 2000, E/A): <a href="http://www.arabthought.org">http://www.arabthought.org</a>
Arab West Dialogue Forum: <a href="http://www.arabwestforum.org">www.arabwestforum.org</a>
Arab-American Dialogue ('Al-Hewar'): <a href="http://www.alhewar.com">www.alhewar.com</a>
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Between Europe, North Africa&Middle East: <a href="http://www.annalindhreport.org">www.annalindhreport.org</a>
Capacity Works: <a href="http://www.capacity-works-academy.com">http://www.capacity-works-academy.com</a>
Constructive Dialogue: <a href="http://www.constructivedialogue.org">www.constructivedialogue.org</a>
DeveloPPP: <a href="http://www.developpp.de/en/overview.html">http://www.developpp.de/en/overview.html</a>
Dialogue: <a href="http://www.worlddialogue.org/content.php?id=131">http://www.worlddialogue.org/content.php?id=131</a>
Diversity in MENA: <a href="http://www.tharwafoundation.org">www.tharwafoundation.org</a>
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Encyclopedia of Life: <a href="http://www.EOL.org">www.EOL.org</a>
Energy United Arab Emirates: <a href="http://www.masdar.ae">www.masdar.ae</a>
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Internet Center for Management and Business Administration, Inc.: <a href="http://www.NetMBA.com">www.NetMBA.com</a>
Internet Technology site (E/A): <a href="http://www.itp.net">www.itp.net</a>
Islam and modernity: <a href="http://en.wikipedia.org/wiki/Islam_and_modernity">http://en.wikipedia.org/wiki/Islam_and_modernity</a>
Islamic Institute for Interfaith Dialogue: <a href="http://www.iiid.ca">http://www.iiid.ca</a>
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Kommunalentwicklung (CoMun: Coopération des Villes et des Municipalités): <a href="http://www.co-mun.net">http://www.co-mun.net</a>
Modernity: <a href="http://www.businessdictionary.com/definition/modernity.html">http://www.businessdictionary.com/definition/modernity.html</a>
Muslim Resource Centre for Social Support&Integration, London, UK: <a href="http://mrcssi.com">http://mrcssi.com</a>
Science Analysis: <a href="http://www.scimagojr.com">www.scimagojr.com</a>
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World Dialogue: <a href="http://www.worlddialogue.org">www.worlddialogue.org</a>
World Digital Library: <a href="http://www.wdl.org">www.wdl.org</a> )
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## ANNEXES

### ***Annex I – SYNOPSIS***

In order to give a condensation of my view of the whole, my storyline on dialogue in international development cooperation (IDC) in the Middle East and North Africa (MENA) evolves as follows:

1. coming back from the Palestinian Territories towards the end of 2000, I had spent three years of project work in international development cooperation in Jerusalem and Ramallah. This is the climax of my ten years with different development organisations that either wanted me to stay without limit of time (International Labour Organisation: ILO, 1990 – 95), or for limited periods of longterm assignments (German International Cooperation: GIZ, 1995 – 2000). So I am free now.

2. This is how I felt when starting my consultancy career ever since. Between 2001 – 2011, I traveled to some 30 countries and basically all around the world between Africa, Asia, the Middle East/MENA and Europe, with Germany as my home of origin. Having been trained and experienced in IDC approaches to supporting stakeholder communities in various IDC projects and programmes, I consider my professional

expertise still insufficient in practicing systemic organisation development (OD). So I learned.

3.Appreciative Inquiry (AI) is one of my success stories for learning to listen. Trained in systemic organisation development (OD Austria, MCV: 2001 - 3), AI arouse my curiosity: what if I start to reflect about my development experience as a practitioner who wants to take things not the way they are, but dreams of how they could be? Not of teaching others what they should know but instead exchanging in dialogue about what possibilities emerge for the ‚world out there‘ in MENA?

4.Earlier, having graduated in Middle Eastern Studies (M.A. Bonn 1988) and international development (postgraduate: DIE/GDI 1989-90), my urge for reflection had grown with the number of people and projects, and projects and people. Professional indifference appears a somewhat typical reaction of practitioners who become tired of their project work. I sometimes felt little interested in what I was evaluating, but my salary was fine. So I decided to take a step back and reflect.

5.My urge for reflection grew in 2004 when invited to a panel contribution with the Society for Continuous Education and Supervision, a German professional association and network of systemic OD practitioners: „Orientalisms in and around us: Images – Sounds and Smells“ was my „view through the mirror“ to reflect key priorities in change in the consulting industry. In this field, we see borders and limits in regional settings like Islamic space and resentment with modernity versus Muslim self-image and know-how. Passages to future paths of dialogue to overcome the stagnating picture of the Orient paved my way to become ready for indepth reflection.

„Der Orient wurde zu dem, was der Westen in ihm sah“.

(Edward Said: 1978, Orientalism)

6.As a GWS board member (2005 – 2010), the issue of claiming ‚bold thinking‘ versus conceiving ‚grand visions‘ brought me to rethink and consult with myself. How was it that the issue of dialogue became a substitute to reform for building Arab knowledge societies that consider the „Islamic Factor“ as constructed by the West?

„9/11“ ? I felt at unease between tradition and modernity in MENA, sensing the lack of mutual respect and capacity development that we as the ‚tribe of experts‘ continue to nurture with our self-image as the ‚owners of knowledge‘. We lead the trainings and seminars, it is ‚them‘ (MENA people) who passively take part in these events, invited as the ‚target group‘ of all development interventions. „Transformation as Western construction of modernity: the Case of MENA“ was my next big push for indepth reflection when accepted to contribute to a panel at the German Orientalist Congress (DOT 2010, Marburg). Here, it was the first time for me to speak about ‚transformation‘ through IDC in MENA, and the „new social contract“ discussed in the Arab Human Development Reports (AHDR). This became another source of reflection on the relevance or irrelevance of our work in sustainable economic development (SED).

8.My presentation helped me to prepare for a lectureship at the Centre for Near and Middle Eastern Studies (CNMS), Marburg University for the winter term 2010/2011. Prof.Dr.Rashid Ouaisa invited me to lecture. I was proud. On behalf of GIZ, we had met

during an IDC conference in the Maghreb. Later, I chose the issue of „Islam and Development“ as the title of my contribution during that University term as my special focus of research in preparation of this thesis. So this was fun. I had met my partner Judith late 2008 during a project identification mission on behalf of GIZ. We travelled to Jordan and Egypt together, and this was the beginning of our partnership ever since. As of now, back in my home town.

9. Working in my independent capacity for this research idea, I was able to make use of both academic hubs for reflection. I took part in the CNMS PhD colloquium between 2010 – 2011. The comments and reflections were useful for the analysis of my research findings, namely to analyze and describe the relative usefulness of my international consultancy experience in training and organization development in the development context. CNMS allowed me to focus on the MENA region. The CNMS postgraduate studies offer a diverse spectrum of modernity aspects that are further described in the present research in the subject-object discourse of ‘MENA modernities’. In addition, I had the privilege to receive most valuable and continuous commentaries by PD Dr. Salua Nour, Free University Berlin in her capacity as co-reader for Tilburg’s reading committee. Dr. Nour, in close collaboration with Prof. Dr. Rashid Ouaisa (CNMS), granted me the opportunity to fully reconstruct and revise my analytical research body for its examination on the nature of information, the text structure and the analytical content of my research endeavours.

10. So where is the other side at the multitude of international conferences that claim to conducting so-called ‚dialogue‘ events in a two-side listening approach? I hear silence but no equal right to speak, MENA participants act in a talkative yet silent attitude to participating in these events that are explicitly organised ‚for them‘, ‚die da unten in Arabien‘ (‚those down there in Arabia‘, quotation, GIZ Berlin, September 2012). The unspoken (‚unausgesprochene‘) arrogance of the West becomes uncomfortable when acknowledging Islamic know-how and performance. The question of relevance starts to pose itself in my continuous exchange with IDC stakeholders and actors whose platforms of dialogue in MENA serve as a construct of instrumentalized talk shops where solutions are presented to satisfy donors in their hurry to yet identify more obsolete ideas for solutions that will not bring about action in the true sense of change (Arabic: taghayyur). Takhalluf (Rückständigkeit) in MENA as opposed to colonialist tendencies is perceived as persistent in the West. I consider this image part of the unresolved images of either side. While we in the West perceive the Orient as ‚gelassen‘ and ‚bedacht‘ in the ‚everyday‘, the factor of ‚time‘ becomes critical for operationalization of indicators in IDC. In-depth analysis and region specific economic data become obsolete in relative terms.

11. When I first read about ‚dialogue of cultures‘ as relative and mechanistic in exclusion of the ‚Other‘ (Kermani, in: Poya/Reinkowski: 2008), I sympathised with the less developed agent of development. My questions with regards to the MENA context relate to the ‚Systemblockade‘ that reacts to transformation along Western standards. The Western construction speaks the language of deficit orientation. Success becomes ‚progress‘ along the evolution of the less or little developed. Case studies hardly refer to this dichotomy of social construction where the economic development falls short of

innovation in MENA. Competitiveness becomes a word of defeat, and not a dream for the 'best of' ideas for a world to be shared in and with MENA. International dialogue formats identified with reference to MENA basically see 'commonalities between cultures' as dialogue-related patterns for their interaction with MENA (see my final draft, chapter 2.2., p.39 - 53). I decided to describe each of these selected dialogue formats in their relative weight as true dialogic instruments. I did not yet describe this ideological differentiation to be made between instrumentalised dialogue (IDC), true dialogue that gives 'space for multiplicity' (Taha, in Taos: 2009), and the antagonistic unclarity of dialogue aspects addressed in this study.

12. The creation or building of knowledge constitutes a process of applied research where theories of quality research, communities of practice (CoP) and AI can interact to jointly grasping the larger picture of development. This is where I began to feel that these methods would come together to interact and form a puzzle of understanding that I am about to detect for myself. Let me report briefly what came out of the first pilot of AI interviews that I conducted to draft my interview design. I should also mention that the interviewees basically included two types of people: either the person comes from the MENA region and is therefore familiar with the style of living and thinking (17 respondents), or the person is not originally from the MENA region (34 respondents). I knew for myself from Palestine (Bauer: 1997 – 2000) that working and living in MENA does make a difference for the person from the West. It feels different to be able to communicate and enjoy the dialogue that You are sharing. At least this is how I felt and continue to enjoy each time being back in the MENA region. Given the fact that I have conducted most of the interviews here in Germany, Western respondents make the majority of interviewees. These shared their reluctance to openly express their feelings about MENA. This became clearer with not all but many of the interviews: bad conscience, justification and almost 'trial' of what does 'not work over there in MENA', in their Western view.

13. My first open question is designed on „what is modernity for You?“ or: „modernity – what does it mean for You?“ was met with modesty and reluctance on both sides. Neither did my respondents, acquaintances from among people whom I knew through my professional circles, want to engage in dialogue about their 'wisdom' on MENA. Nor did I want to guide the dialogue because I wanted to leave the flow of reflection as open as possible. As for myself, I agree that modernity is contemporaneity the way so meticulously analysed by Tariq Sabry (2010), working on media and culture in MENA.

My second question more specifically addressed „being modern in MENA“, asking what this connotation stands for the interviewee in his/her personal or individual context. Left as an open statement, I thought this would offer the possibility to the interviewee to associate with in his/her own capacity. By asking it as a feature, she or he could think for herself/himself in a rather spontaneous, and not in an academic way. It was also not questioned in a 'yes/no' but in an open format to be answered, and therefore addressed the side of feelings, dreams or associations with the future in or about MENA. My third question related to „modernity scenarios for MENA“, encouraging the interviewee to react to my curiosity about „what future scenarios would You think of when reflecting on possibilities for 'MENA modernities'? Here, I wanted to test the idea of future possibilities

that MENA actors have, or do not have. Again, I should add that the majority of interviewees are people who are at the source of power because they come from the West and largely work in IDC-related institutions. It is them who conduct dialogue platforms and invite partners from the MENA region to participate.

14. The entire interview sequence took approximately six months (September 2011 – March 2012) during which I was able to compile these individual stories. Generally, my notes for the interview protocols are done in summary form. In addition, I recorded several indepth interviews for transcription (see Annex IV of my final draft). Gathering data by conducting the interviews was in parallel complemented by continuing with my literature research (see bibliography of my final draft, February 2013). I felt like a journalist who would try to find out what is wrong with the MENA image in the West. I entered a lot of individual conversations, and sometimes my interview partner would engage in excuses and hidden feelings, apologizing that he or she could not communicate more openly or clearly. The nature of conversation during this process was the sense of reluctance I felt with many of my interlocutors. Why should I ask them? Would others not be more eloquent, 'right' or better informed to justify my inquiry? Did they feel like becoming the object of discussion, or did they feel accused of being the object here? As interview partners, they felt little pride or appreciation with regards to the image of MENA unfolding, on neither side. Was it to discover an unequal reporting here between what is MENA and what is the West?

15. The categories identified during the first five pilot interviews helped me to identify the features that I could compare accordingly for the interview protocols. The five categories of identity (I), attitude (II), MENA modernities (III), dialogue (IV) and continuity (V) then served as a basis of analysis for the subsequent interview series, as these five features emerged as of relevance and importance for the interviewees in their relative weight. I opted for selecting three of the five categories to note down for each interview, clustering these to each of the interview results for the analysis after all interviews were conducted. This would allow me to compare the relative weight of my findings, and get a sense of what my interlocutors had actually shared in summary form. I drafted a spider web to illustrate the overall image I found:

*,attitude'* (19 respondents) turns out to show the greatest emphasis by the interview partners many of whom underlined the importance and relevance of this characteristic for either being or working in MENA. Attitude is perceived as relating to cultural values and social capital as essential ingredients of economic progress.

*,Identity'* (8 respondents) is the second most important category emerging from the interview series. Identity is defined as the numerical identity in terms of continuity of existence of persons through time. The self of Arab-Muslim identity constitutes modernness as much as the Arab diaspora of the twenty-two countries of origin they adhere-to. Sharing of essential elements of common characteristics and orientation of people shapes identity as a common thread of thought, living and being.

*'MENA modernities'* (17 respondents) receive an almost equally important number of

respondents to the issue of attitude, since modern patterns of living and being had sufficient weight to be grouped in their value of freedom and individuality.

*Dialogue* (5 respondents) refers to the respondents who express themselves as concerned when reflecting about their own experiences with institutionalized dialogue efforts of IDC interventions. Dialoguing means to reflect on contemporary key issues as discussed in *Hewar El Arab* by the Arab Thought Foundation.

*Continuity* (2 respondents) receives only little attention, although the concepts of urbanisation and modernity validate local urban development in MENA to be based on the characteristics of continuity.

The interview sequence was supplemented with a trial web entry established by the author, see <https://hiwardialogues.wikispaces.com>. For the test group, dialogue concepts to engaging in hiwar meant to enter into meaningful online conversation via Wikipedia, for a short trial period. The web entry was maintained for documentation purposes only, because the result of the testing showed that neither the methodology nor the content-matter by online conversation added sufficiently as compared to the life interviews conducted. Throughout the interview meetings (of an average of 45 – 90 minutes each), I got more and more convinced that my research target to discover a sense of *modernity* with MENA became a relational process. Constructed as a social constructionist dialogue with *judiciously selected representatives of the social sectors* (Dr.Nour), I had found some significance in creating meaning together.

Through these individually compiled conversations where each and every person acted in his or her own belief in generating pieces of the puzzle together, I was thrilled that this dialogue found a new world of meaning in making sense in modesty. It was not meant to say: *now I know what modernity is, or what the MENA region believes its regional modernity can be*. I only wanted to lift the paralysis of stagnation that both regions, the West and MENA, continuously reconstruct with their world of conflict between each other. I know that alienation and aggression persist, and yet I am convinced that we are able to reduce conflict, and take transformation as more than an anthropologist *true or false* of IDC. It is about approaching meaning and action as entwined to act together.

16. International development cooperation (IDC) for dialogues involves different actors and models, in my understanding. If my mother asks: „what are You doing when travelling to the MENA region for work?“, I know that she recalls her journey to Syria when she visited me in Damascus early 1985. Hafez el-Assad was still in power, and so is one of his sons today. Bashar el-Assad reigns since 2000, about the time when I returned from Palestine. So I tell my mother about olives and flowers, people and music, and the spirit of dialogue I experienced for myself. I do not talk about the fora of the UN or other IDC bodies and institutions that make my financial income as a consultant. I tell her about *Umm Gamal*, the illiterate mother of three in whose house I learned Arabic,



and I mention all the people I know who suffer the war in Syria since more than two years. I find it difficult to think of all the challenges lying ahead in the MENA region. So I talk about my Internet research where my own papers on dialogue in IDC appear among the few references when trying to make sense of current development practices in MENA.

17. '*Communities of practice*' (CoP) became one of my tools for rethinking development in MENA. I wanted to understand what makes sense when addressing the practice of IDC dialogues in their orientation towards knowledge capacities. IDC projects the way I see them throughout the years, and irrespective of the MENA region, talk about the acquisition of knowledge and the regional talents involved in making these projects operational, if not effective. The term 'community of practice' is still fairly recent, and it appears that when focusing on MENA, the issue of cooperation and development is instrumentalized instead of leveraging impact through coming together and exchanging views, data and information. Does the CoP approach take dialogue practices in the MENA region beyond enaging in platforms or conferences, chatting by email or connecting people online and offline? This is sad because I believe it is not the case. At least I have no traces of the idea of sharing good practices in MENA that create and provide space through interaction, or maybe such traces are just not visualized to the outside world of the West. So does it continue to repeating the verdict of IDC without dialogic space? In my feeling, the constant co-construction of realities in MENA is slowly taking shape, yet organisational development (OD) approaches do not effectively take the energy of appreciative inquiry (AI) into full consideration. At least, little reporting takes place.

18. Lip-services will not create impacts. I am personally eager to continuing to trying-out what works, because it appears to me that we are very much at the beginning of a road that needs to pave itself for MENA possibilities and opportunities. There are few trials among individuals and groups to co-creating dialogues with MENA along the path of sustaining beliefs in the real, the rational, and the good. I am saying this by checking online if there are any such AI or CoP stories to tell You. I haven't found a lot. So this is why I want to write this book. I will certainly not change the world, neither will my experience be shared towards a more global level of impact to shifting the paradigm of IDC in MENA. Yet I can see the ocean of opportunities to making dialogic change more than a dream.

Susanne Lucie Bauer, Berlin, 27 February 2012

## **ANNEX II – Arabic/English Transliteration**

### **Transliteration:**

Arabic spelling largely follows the quotation principles of the International Journal of Middle

East Studies, publication of the Middle East Studies Association (MESA) of North America.

For spelling proper Arab or Muslim names on publications or in quotation, nomina loci such as 'Cairo' (instead of 'al-Qahira') are used.

### **Translation:**

Instead of using the authorized translation for quotations from texts written in languages other than English, these have been translated by the author into English for simple reading reference. Specific or crucial terms in Arabic have been referred-to in their original where appropriate, with the German language (when used) being added in brackets.

This note on transliteration and translations follows academic practice at European Universities (Germany; Netherlands).

<b>Selected Arabic terms:</b>	<b>English translation</b>
<i>Asabiya</i>	<i>social cohesion, solidarity</i>
<i>hadatha</i>	<i>contemporaneity</i>
<i>fitna</i>	<i>secession; upheaval; chaos; civil strife</i>
<i>ḥiwār</i>	<i>dialogue</i>
<i>ijtihād</i>	<i>revelation</i>
<i>islah</i>	<i>reform</i>
<i>mulk</i>	<i>sovereignty</i>
<i>sultat ad-daula</i>	<i>rule of law</i>
<i>tanwir</i>	<i>enlightenment</i>
<i>tanzimat</i>	<i>(Ottoman) reforms</i>
<i>taqaddum</i>	<i>progress; development</i>
<i>tatawwur</i>	<i>development</i>
<i>turath</i>	<i>tradition</i>

## **Annex III – Abbreviations (selected terms only)**

AA	Auswärtiges Amt (German Federal Foreign Office)
ACF	Arab Cultural Factors
AHDR	Arab Human Development Report
AI	Appreciative Inquiry
AKR	Arab Knowledge Report (UNDP)
ANDPME	Agence Nationale de la Petite et Moyenne Entreprise (Algeria)
BMZ	Ministry for Economic Cooperation and Development, Germany
CEFE	Competency-based Economies – Formation of Enterprise ( <a href="http://www.cefe.net">www.cefe.net</a> )
CLI	Collective Leadership Institute (e.V. Potsdam, Germany)
CW	Capacity WORKS (GTZ Management model, 2009)
ECOSOC	international NGO (Abbreviation)
ENP	European Neighbourhood Policy
ERF	Egyptian Research Foundation (Cairo)
EU	European Union
GCC	Gulf Cooperation Council
GCI	Growth Competitiveness Index
GES	Gender Equality Strategy
GIZ	German International Cooperation Agency (created in 2011)
GTZ	German Technical Cooperation Agency (replaced by GIZ, 2010)
IDC	International Development Cooperation
IDRC	International Development Research Centre (Canada)
MENA	Middle East and North Africa region
MSME	Micro, Small and Medium-sized Enterprise
NGO	Non-Governmental Organization
NL	Niederlande (Netherlands)
NPWJ	no peace without justice ( <i>international non-profit organisation</i> )
PEC	Personal Entrepreneurial Characteristics
PhD	Philosophiae Doctor (Doctor of Philosophy)
PME	Petite et Moyenne Entreprise (SME)
PPR	Project Progress Review
R&D	Research&Development
Scenario*	likelihood of effect in a given project or programme (term repeatedly used in IDC)
SD	sustained dialogue
SED	sustainable economic development
SME	small And medium-sized enterprise
SROI	social return on investment
SWF	Sovereign Wealth Fund
UAE	United Arab Emirates
UN	United Nations

#### **Annex IV: Matrix MENA Modernities – Interview Protocols (Summary Sheets)**

**(Bauer, 09/2011 – 03/2012)**

N r.	m/w Cluster 1 – 5	Name/ Country/ Profession	Question Group 1 MODERNITY – meaning in general?	Question Group 2 BEING MODERN in MENA?	Question Group 3 FUTURE Scenarios/Ideas MENA Modernities
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1	F	<p>Ebba Augustin (EA), September 2011 (several phone interviews).</p> <p>German/Jordanian M.A. sociology; gender expert, development consultant who lives and works in MENA.</p>	<p>'Modernity' for EA refers to 'identity' that she was able to trace during her early experience in Palestine. Identifying the quality of MENA women at grassroots level entails the notion of modernity as a strength identified in the people themselves.</p> <p>In her conclusion, MENA appears disillusioned of the West.</p>	<p>Her focus led to political organisation of women whose status is intimately linked to modernity; reminds her of „Yes we can“ attitude /Obama, in Palestine: Bayan; ,being modern' led to the 2nd Intifada 1987. GTZ was successful in introducing the GENDER notion in MENA, less so WID</p>	<p>- education (vs.innovation: memorizing only!)</p> <p>- talent for development! Exploit Your own potentials (women, young)</p> <p>- self/ empowerment (women re.CW/gtz: appears a ,colossal waste', national staff is trained but will not apply but young general excited about it. GIZ not well acquainted with overall situation – ,offguard' she says.</p> <p><i>CATEGORY identified: (1) IDENTITY</i></p>
2	F	<p>Hasni Bouguenoun (HB), Algerian/French M.A. media and political sciences. She works as librarian in France and regularly visits Algeria with her family.</p>	<p>HB's idea of ,modernities' stems from her early French experiences when moving there from Algeria some ten years ago. Today, she compares Europe and MENA along the attitude to waste&amp;environment: „à Bellegarde, on utilise les containers, chez nous– c'est loin!".</p>	<p>"Being modern" for HB evokes Arab 'mentality' blocked ("toujours des freins"). Despite high levels of education, people keep „attitudes" and lack the sense of responsibility ("il ya toujours qqn d'autre en charge") and motivation ("on n'a pas besoin"). Example: garbage/ waste/environm.</p>	<p>- education</p> <p>- health/hygiene</p> <p>- civil society/governance</p> <p>Arab saying: ,We agreed never to be in agreement' (,ittafaqou an la yakun muntafiqun')</p> <p><i>CATEGORY identified: (2) ATTITUDES</i></p>

3	M 3	Rashid Ouaisa (RA), Algerian/ German Prof.Dr., Political Sciences, CNMS Marburg University  ( <i>observer status for collegial feedback during PhD research Bauer; referee</i> )	RA questions 'modernity' as a term that refers to competing modalities with Western concepts, opposed by Arab intellectuals in general. His IDC experience as CNMS Expert for public conference discussions includes a regional conference series Maghreb, and a Berlin GIZ Office meeting on „Mythos Arab Spring: a region between Orientalist perception and Democratic Paths“, 16.9.11)	CNMS – interdisciplinary mandate: - Modernity/ development in MENA to be grasped in the complexity in the overall societal context/in- depth - MENA trends/changes: the CNMS' approach implies understanding the MENA world in all its nuances, not teaching lessons about MENA.	Proposal for PhD analysis to use IDC programmes with a focus on: - societal: emancipation/ secularisation - political: governance/ bureaucracy/ corruption - economic: competitiveness/Mise-à- Niveau, (social) market economy  <i>CATEGORY identified: (3) MENA Modernities</i>
<b>N r.</b>	<b>m/w</b>	<b>Name/ Country/ Profession</b>	<b>Question Group 1 MODERNITY – meaning in general?</b>	<b>Question Group 2 BEING MODERN in MENA?</b>	<b>Question Group 3 FUTURE Scenarios/Ideas MENA Modernities</b>
4	F s 4	Katharina Gunselmann (KG), GIZ Tanzania, EAC; M.A. Public Administration Germany; Government official	KG considers technical cooperation and IDC the right leverage for tax reform as promoted by EAC at regional level, in principle.	KG' finance & tax reform experience is however male-dominated. As a modern European, she dislikes the biased 'world of men' in this sector. She fights to gain respect as a technical expert, and often has to be assertive to get issues done.	- corruption - governance - continuity - in defending the 'German' best practice approach to fighting corruption and operationalizing governance.
5	m 1	Johannes Loehr (JL), Germany, PhD in Anthropology, Middle Eastern Studies. Independent Business	JL questions the generalized notion of 'modernity', and is skeptical vis-à-vis the concept as such, understood as 'transformation' with ideological bias. It needs simple patterns	Development Challenges for Transformation – the nature of modernity: walls/borders, and the „ <i>Knowledge about the Other</i> “. JL sees the need for 'scientific deconstruction', to tear	JL's experience is deeply rooted in his Pakistani PhD research on masculinity. His family roots in subsistence economy in rural Bavaria of the 1930s recall his mother's experience when electricity was a
		Coach/ Organisation anthropologist	and criteria to grasp the indicators of modernity, in both societies, Europe and MENA, incl. Islam.	down the opposite terms 'development' and 'modernity'.	novelty at the time. Her catholic belief in amulets is in analogy to people's Islam, and the depreciation of the other.

6	m	Burkhard Vielhaber (BV), Political Sciences M.A., consultant, trainer and development publisher (focus: GIZ MENA newsletter et.al.) <a href="http://www.businessdictionary.com">www.businessdictionary.com</a>	BV sees eurocentric roots of ,modernity', while knowledge transfer for him is based on a common culture and on the basis of trust. Transfer starts when one understands each other. The , <i>White elephant</i> ' phenomenon of development in Africa: lack of self-confidence while Asia highly critical.	Economic basis essential for pursuing ,modernity' in the sense of ,cultural change', yet modernity attributes remain flue. BV refers to IDC today that works with a lot of national staff who play an important role for mutual understanding. GIZ's position in PSD and TVET compete with KfW. The Alumni (InWEnt) great opportunity for a common future.	- Governance key issue but critical (,they don't dare...')... - Dialogue in a long time line to be seen; - 2020? new stars will be born by then. - IDC and cultural change – the key against the curse of petrol, with link TVET&Labour market.
7	m	Markus Loewe (ML), PhD, DIE – GDI regional coordinator Near and Middle East/ North Africa	ML sees ,MENA' as a term today questionable, given structural similarities with other regions (East Africa, Central Asia). The low level of investment in productive sectors, petrol abundance and lack of innovation/ideas makes the question of „MENA Modernities“ an interesting	Looking at the case of Egypt, the economic deformation, Dutch disease and the resilience of the state system give him a feeling of , <i>pessoptimism</i> ' in the sense of persistent stagnation and the lack of entrepreneurial excellence or will for initiative	1.– Governance 2. – Gender 3. – Education ML: despite good educational levels, challenges and opportunities are the lack of human capital, water scarcity and regenerative energies. The technical performance of ,Western' IDC/TC may sustain ,our' values that can support systemic change in the MENA region.
<b>N r.</b>	<b>m/w</b>	<b>Name/ Country/ Profession</b>	<b>Question Group 1 MODERNITY – meaning in general?</b>	<b>Question Group 2 BEING MODERN in MENA?</b>	<b>Question Group 3 FUTURE Scenarios/Ideas MENA Modernities</b>
8	m	Manuel Schiffler (MS), KfW; PhD Economy, Middle Eastern Studies Jordan  KfW focus on	MS sees modernity patterns in ref. to the classical transfer of ,progress', be it rehabilitation of roads, agricultural development or gender. In his assessment, these	Good governance imposed by donors undermines potential domestic accountability (...see Chabal/KfW)	1. – Secularism 2. - Individualism/ Freedom 3. - Participation/ IDC Ref. to KfW Prof. Chabal, UK: need for paradigm shift of foreign aid and
		MENA and water.	patterns favour the forthcoming paradigm change and the aid effectiveness agenda (Paris Declaration).		development, away from Western norms of political accountability that we refuse to acknowledge as patrimonial.

9	m	3	Martin Bostroem (MB), KfW; MA Agrarian, Economist; MENA experiences: Syria; Tunisia.	MB sees 'modernity' not easy to grasp as a concept. KfW applies tools for modernisation and innovation, e.g. energy services for modern agriculture in rural areas.	MB's focal areas relate to small-scale agriculture, irrigation, and household economy beyond farm level. TC tools focus on risk aversion, food security, social status, gender et.al.	Paradigm shift Africa: Patrick Chabal, UK King's College London, Prof. African History, for KfW: Meinungsforum Entwicklungspolitik Nr.4, 4.8.2011 (pdf, 4 S.)
10	m	2	Jan Köhler, PhD 22.9.2011 (Berlin, FU) Institute Eastern European Studies, FU Berlin	Developing the 'Western Values Index', modernity, his research focuses on the analysis of traditional values, while giz promotes Western 'Rule of Law' (Ordnung)!	Move from 'Gemeinschaft' zu 'Gesellschaft' as the social structure - modernisation = big value indicators Ref. Methodenpapier Daxner, Uni Oldenburg 4xKapital: kulturell, sozial, ökonom, symbol.	1. 'Demut' (German) = attitude! 2. Governance 3. Education  MENA experience: Afghanistan
11	F	3	Dr. Salwa Nour 22.9.2011 (Berlin) Egypt/Germany PhD Political Sciences, Assisatnt Prof. FU Berlin Otto-Suhr Institute, Germany	– power discourse is not about Western values but a fundamental humanist concept. DC operates in basic discrepancy between reality and the sources of problems, following a logic steered by power structures.	Modernity refers to technological development in an evolutionary process such as the example of a piece of plastic.	1. 'material conditions produce structures' (in German: 'Materielle Verhältnisse produzieren Strukturen')
<b>N r.</b>	<b>m/w</b>		<b>Name/ Country/ Profession</b>	<b>Question Group 1 MODERNITY – meaning in general?</b>	<b>Question Group 2 BEING MODERN in MENA?</b>	<b>Question Group 3 FUTURE Scenarios/Ideas MENA Modernities</b>
12	F	3	Kerstin Fritzsche, Berlin/Marburg CNMS 23.9.2011 (Berlin)	modernity questions implicitly part of her research, in particular recently but in varying velocities. The Muslim world knows Western concepts and debates very well. At the same	Networking approach is all about <i>the one who is well 'networked' knows more</i> . German DC acts in MENA with insufficient Arab language proficiency and unreflected	1. Education/How to deal with resources 2. Economy/Free Trade 3. Governance/Anti-Corruption
				time, its own conservative values remain strongly embedded in their ACF set-up.	understanding of hierarchy. On the side of MENA, the structures of DC and FC are little known or grasped.	



1 3	m  2	Bijan Kafi, Berlin, Germany 23.9.2011 (Berlin)  Focus: Journalism in and about MENA in / from Germany	– young Arab society trained in engaging with Western society, less so among rural peasants; for both, religious values remain central. Border areas to be found among secular conservative middle class that believes in God. DC in MENA: culture of dialogue where it counts to meet, not to plan and dwell in indicators (!).	Paradoxum DC: neutrality claim on the one hand, but professional indifference on the other hand: there is no time for empathy – “ <i>wir nehmen uns keine Zeit dafür!</i> ” German)	1.more empathy – both a need and an urgency! Empathy, in his understanding, relates to both ,Doing’ and ‘Acting’.  2.neutrality 3.dialogue culture MENA (is about meeting, not planning).
1 4	m  2	Ahmed Khammas, Berlin/Syria 23.9.2011 (Berlin) „Modernity“ as such does not exist! “ <i>We have not yet overcome the stone age</i> ”!	„The modern human being“ is knowledgeable about everything a little bit, and a bit more about something in particular. Only the technological superiority makes the West the boss.	MENA Modernity: is about showing and demarkating borders against the Arab versus the Zionist understanding (in the sense of identity)!	1.Understanding modernity relates to taking responsibility in the human sense 2.Borders in the classical sense of “Avrupa” and the Mediaterranean. 3.Experience and knowledge
1 5	m  1	Issa Moussa, Berlin 24.9.2011 (Berlin)  Lebanon/ Pal.Refugee	the MENA region is a police state; people think in their own advantages mainly; ‘success’ along Western ideas is little relevant to them! Progress and modernity can be acquainted but tradition is central! One cannot modernize Islam because the attitude remains! (see Hadith: ,ana wa-akhui – ,ala ibn	His yearly nightmare when entering his home in Lebanon reminds him of his never-ending refugee status – ,what is the name of Your mother, Your father ...?“ For DC, it would be important not to ignore these structures but deal with them! Focus: human dignity. Modernisation of the Arab world would mean	1.Not modernization only, maintenance (Erhalt) is of importance! 2.Modernity as a concept: one can consider oneself modern only if one has advanced (weiterentwickelt (hat)). 3. Overcoming ,pessoptimism’ and the lack of self-initiative (Potentials are limited for the individual; it needs collective action).
			ammi – ana wa –ibn ,ammi al-gharib!’ – me and my brother against my cousin – me and my cousin against the stranger).	to liberate oneself of all FEAR e.g. when behaving in a wasteful way (with too much salt, e.g.)	His dream: to be able to practice ,Non-religion’! Dealing with ,modernity’ for one’s own personal individual remains difficult.

N r.	m/w Cluster 1-5	Name/ Country/ Profession	Question Group 1 MODERNITY – meaning in general?	Question Group 2 BEING MODERN in MENA?	Question Group 3 FUTURE Scenarios/Ideas MENA Modernities
1 6	F  1	Ulrike Roesler, 26.9.2011, Berlin  IDC Consultant Germany	– highlights the intransparent structures, mostly with the public sector. In MENA. Focus is on the family, people appear more happy than here in Europe. <b>'Identity'</b> is a natural focus for the individual.	People are afraid of too much complexity, and worry about ,certain' values (such as freedom of the individual)	1.IDC: ,one could just leave a lot ' – this is maintaining the system, not conducive to change.  MENA experience: Algeria
1 7	F  2	Prof.Dr.Brigitte Witzer, Berlin 27.9.2011, Berlin  <a href="http://www.evolutionen.de">www.evolution en.de</a> Büro für postheroisches Management (German)		The West perceived as the „owner“ of knowledge, ,evolution' as possible driver? A possible 'plus' is the Freud'ian psychologisation of the world – this is our modernity! Our today's <i>Weltbild</i> has changed because of the disconnected sense of what belongs together. We construct our life (inszenieren unser Leben).	1.reducing complexity, while calling for new concepts of authoritative value that foster the sense of personality! 2.moving away from a mechanistic towards a systemic understanding! 3."Risikointelligenz" (Prof .Dr.Witzer): is about building/creating potentials (entfalten), not about exploiting others, and about fostering competencies for action (Handlungs.Komp.) (children grasp immediately what it is all about)

1 8	m  3	Eberhard Kienle, Prof.Dr. 28.9.2011  (total of 2 hours by fon)	confirms my open research on MENA modernities as of interest. Defining my question with regards to IDC, he feels reminded of the Catholic church. It first needs a clear perspective from which I could analyse DC (Ref.Javed Majeed: 2003, Islam/Modernity, Encyclopedia Islam Muslim World, Vol.2, p. 456-458	,Modernity' is not a term sufficiently explicit or well defined to extract a ,case' which shows why DC does not function. My research question needs to make explicit what is the "New" to research? The multitude of possible variables (e.g. insufficient funding; censorship, social organisation etc.) – how to differentiate between independent vs. dependent variables? How successful is transfer of knowledge in DC?	<a href="mailto:eberhard.kienle@iep-grenoble.fr">eberhard.kienle@iep-grenoble.fr</a> <a href="mailto:eberhardkienle@hotmail.com">eberhardkienle@hotmail.com</a> +33 6 71 99 07 78  1.Evaluation hype ('Evaluationswut!') may be an interesting approach to validate!  2.Possibility to link tracing processes of dependent variables along all kinds of possible factors of influence! The basic conditions need to be stated (feststellen) for conducting Interviews with key persons!
1 9	F  2	Anja Soeger, Frankfurt/ Germany 30.9.2011  MENA experience: Egypt	– Modernity is not meant as a secular topic for MENA where religion is the focus! Ex. Egypt where lifes are different between men/ women, rich/poor, young/old	DC takes place in the midst of value transfer, less so knowledge transfer. It all is rooted in our conventions, religious topics are placed on sectoral issues (gestülpt), and impede knowledge transfer in the true sense	1.DC that acts with cultural sensitivity and is demand-led 2. Dealing with complexity 3.Human rights <a href="http://de.wikipedia.org/wiki/Arabische_Charta_der_Menschenrechte">http://de.wikipedia.org/wiki/Arabische_Charta_der_Menschenrechte</a> (2004)
<b>N r.</b>	<b>m/w</b>	<b>Name/ Country/ Profession</b>	<b>Question Group 1 MODERNITY – meaning in general?</b>	<b>Question Group 2 BEING MODERN in MENA?</b>	<b>Question Group 3 FUTURE Scenarios/Ideas MENA Modernities</b>
2 0	F  5	Aida Ben Al-Ashour Frankfurt, Germany 30.9.2011  Tunisian who has studied in	The Western concept of modernity in the MENA setting and context appears difficult for her, as it does not grasp the concept of philosophical and sociological roots in the Arab world, such as	Conservative values place parents and families in the centre of attention! ACF are a reasonable pattern along which to screen MENA, yet she recommends to	DC should get active in MENA for: 1.Tunisia's East-West discrepancies 2.health, medicine, education 3.trust and communication with
		Germany and continues to live in Germany	'asabiyya' defined by Ibn Khaldoun in the ... century.	understand Ibn Khaldoun as puffer between dialogue and mediation that would help to fully understand the concept of Asabiyya.	regards to DC

2 1	F 1	Ursula Sadoon, Lawyer Berlin/ Iraq 06.10.2011, Berlin Ex.DAI Iraq (50%) Koop.DAAD, Goethe Institut Iraq	Modernity is ,everything', it is the way we live in the 21 <sup>st</sup> century, whether ' <i>over there</i> ' in the Arab – Islamic world or here. She became a Muslim herself because of the Islamic inheritance law, but her family lives secular.	People in MENA (the ,Orient') are not prepared to embrace democratic structures, how do they want to live these patterns like Germany as an indirect democracy? The U.S. is surprised these days when it comes to the sudden changes occurring in MENA .	Requirements for the MENA region: 1.overcoming fear and lack of self-confidence (identity) 2.addressing poverty to overcome 3.dealing with Islamist tendencies, and becoming acquainted with Quran exegese
2 2	F 3	Silke Mertins Financial Times D 07.10.2011 FTD Berlin, Middle East Corresp.  Ref. <a href="http://www.irshadmanji.com">www.irshad manji.com</a> : The Trouble with Islam (2003)	,Modernity' MENA does not exist as a term: neither culturally nor politically nor economically: no liberal, only pseudo-democratic structures, no debate free of fear, auch im islam.Kontext keine ,religiöse' Moderne. Bildung wie konfiguriert in der Moderne?	..or ,not being modern'? lack of innovation capacity, Arab community appears paralyzed, leadenly (bleiern) despite mobile fons, sport shoes, unlike Iran (high degree of science & publications!). Ref. Tunisian Internet Blogger & Human Rights activist <a href="http://de.wikipedia.org/wiki/Slim_Amamou">http:// de.wikipedia.org/wiki/ Slim_Amamou</a> (see FES/ pdf) z.Zt. Dubai	Arab world searches for modernity! Open question/summary: 1.the Arab world is looking for modernity in irs own right! 2.Education remains of high value. 3.Networking and exchange is of crucial concern, as the dynamics in the MENA region are ongoing (,Arabellion 2011').
2 3	F 2	nn. (Interview partner wished not to be quoted, for personal reference only).  Transparency International, Berlin 07.10.2011 Transparency Int., Berlin	- ,we' at GIZ believe that OUR standard of progress=success!  In the Anglo-saxon (UK) context, people focus on what developing countries are capable of. They show a higher degree of respect, and listen more intensely! It is not o u r right to transfer values – we dictate what is	IDC appears more advanced e.g. Sweden than GTZ – , <b>ATTITUDE</b> ' ingrained strongly. Knowledge transfer does not alway come across rightfully. Is knowledge shared, or is it not rather ,Wissen ist Macht'?, is not being shared voluntarily; <b>trust</b> issue! Experience GIZ Berlin & German Parliamentarians	Experience Egypt: Transparency& Integrity Committee since 2007, Min. of Admin.Dev. (see TI 2009: Egypt Integrity Study; Doc TIC_2ndReport 2008). Her preferred focus for future IDC: 1.donor coordination 2.ATTITUDE/respect 3.exchange of regional expertise
		„progress“ in IDC (German and internat. discourse: „ <i>will 'they' be(come) like us</i> “?	wrong&right	meeting; conflict with GTZ director who said we would not transfer our values, she said yes).	

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2 4	M  1	Dr.Stephan Rosiny, GIGA Hamburg, Germany / Lebanon (PhD) 08.10.2011 (DAVO Berlin)	Dichotomy traditional society /community – individualisation, self reflection – Development cooperation: in principle positive, in practice negative (DED/ ZFD experience: high claims, in reality arrogant;	Social justice at present in flow – ,mediation' (Shura) oriental term; <b>identity</b> as key term – <i>taqiyya</i> ( <i>concealing</i> ) experience of shiite Muslims in South Lebanon who disguised as Christian Palestinians!	1.Identity helps to strengthen own position/ party/organization. 2.Cultural sensibility/ ATTITUDE 3.Trust. IDC: does MENA still need IDC? Yes but only with responsibility locally! Management level out of touch with real world; identity and integration as socio-economic necessity.
2 5	F  2	Amira Augustin (PhD Candidate, Leipzig) – Jemen/D 10.10.2011 (DAVO Berlin)  Father ex.GDR engineer South Yemen/ Fachsprache arab.-dt.	Research: ,Jemen, Sprachl./ sozio- ökonom.Barrieren Ausbildung Elektrotechniker' /250 questionnaires) re. Education level/ relevance bi-lingual dictionary . She sees language barriers translation+socio- economic level – need to see both. All technical lit. English, people do not speak/ read it well. Communication / technical teaching problematic, students memorize	Her test experience of technical terms (E) vs. Arabic: students translate freely – have no model; rectifier applied, she had little time in classes, did 15 min.interviews and questionnaires. (In the meantime, her courageous <i>Foto essay on South Yemen expresses her critical view on the situation of threat and viloence</i> :  <a href="http://muftah.org/my-journey-to-yemens-southern-frontline/">http://muftah.org/my-journey-to-yemens-southern-frontline/</a> ) Example German GIZ director: no Arabic at all...	Pessimistic view of Yemen, sees needs: 1.environment, water, economy 2. North-South conflict Yemen 3.regional disparities between Northern ,occupiers' vs. Southern ,rebellion' – no equality in Yemen, governors all from the North  Critical view of GTZ: ATTITUDE essential to be able to conduct IDC in a manner compatible with local community, people (50% low literacy) – the entire IDC concept is divorced from reality.
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2 6	F  3	<p>Tina Zintl (PhD Candidate, UK) 13.10.2011 (FON + DAVO Berlin)</p> <p>contact WOCMES 2010 M.A. Political Science</p>	<p>PhD Syria: Foreign-educated (FE) Returnees 2000 – until present: elite interviewing – trust issues – ,snowball’ technique/Wasta: 1.access to respondents 2. Positionality 3.ethical concerns. Co-optation (see her ref: pdf DAVO: researching Syria between authoritarian upgrading &amp; revolution). MODERNITY: defined individually by each person; FE group self-image modern, educated, being modern – returnees feel rejected/ xenophobia, fear at the workplace Western image of backward Muslim women – needs to be altered.</p>	<p>Co-optation = tactic of winning over a minority by assimilating them into the established group/ culture (see wikipedia): ,Authoritarian upgrading mantra, needs further research! Modernization theory replaced by transformation. FE – local elites, West works with them, dev.NGOs e.g. ,Syria Trust’ largely FE-pool, prefers to work with new and modern institutions, opt for higher salaries. ,Being modern’ – individualism seen as Western, no counter-proposal. Modernity for her: biased West, technocratic view of political liberals.</p>	<p>Idea to research facebook/twitter content on Western Value construct of ,modernity’ perception in MENA.</p> <p>Modernity – progress: yes, for a better world; knowledge transfer more in tech fields than at political level. Image of ,agent of change’ naive, Western – MENA system not in favour of change models; modernity concept needs review. Future: 1.poverty reduction/ alleviation 2.secularisation vs.Islamisation 3.knowledge creation</p>
2 7	F  3	<p>Elvira Ganter, GIZ Egypt, 14.10.2011</p> <p>Open Regional Fund: Cooperation with Arab Donors in MENA</p> <p>2009 - 2015</p>	<p>Islamic modernity: yes, exists. AGFUND ex. (prince half-brother of Saudi king), favours women’s empowerment – progressive (ex. against female genital mutilation); ex.Qatar seeks coop. with West; ex. modern foundations e.g. youth entrepreneurship <a href="http://www.silatech.com/">www.silatech.com/</a></p>	<p>Microfinance with Western standards Egypt/Yemen – female No.1; <a href="http://www.dubaicarees.ae">www.dubaicarees.ae</a> - all examples show progressive trends, almost ahead of their time in professional performance; on a personal level, men grant women more rights, prefer mixed teams. Knowledge transfer: see AHDR-identified deficits: ICT/ social media improve now.</p>	<p>Future modernity claims: 1.education reform and labour market 2.employment 3.governance – fight grand corruption, clan-based economies, large-scale profiteering.</p>

28	M 3	Prof.Dr.Günter Meyer (Mainz) DAVO Chairman 14.10.2011	Study re. Organisational Framework Knowledge Transfer MENA Universities Internationalisation. Focus: Institution Landscape Higher Education System in VAE,Egypt, Jordan	AHDR relevance and deficits well-known: „the entire system in the Arab world far behind as compared to what could be expected“. PhD teaching: level of the 1950s: merely rezipieren, learning by heart; update internat. Level is not being acknowledged; brain drain (UK, Canada, esp. doctors who stay overseas, see DAAD 2010 Annual Report: 40% of all Saudis disappear, do not return home).	1.Differentiate MENA re.financial means 2.Gulf States trend-setting; Germany/ DAAD/ AUC flagship (8000 students) 3.internationalisation rec.: - Privatisation and Westernization as benchmarking! - better R&D (F&E) conditions for well-trained PhD candidates in the region
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29	F 3	Ouasima Chami (Germany/ Morocco) 26.10.2011, Eschborn/giz	Modernity = up-to-date, highly developed, contemporanean, highly textual. In the Arab context, tradition and modernity fully compatible, despite differing value models also in science. Religion represents key factor for enlightenment.	Knowledge transfer through IDC: we (giz: ‚klasse Arbeit‘) need intermediaries who interact with end users. Partners want know-how and access to knowledge, instruments	Needed – we (the West) have financial resources, yet the political dimension is why ‚we‘ are there, our role (IDC) ist o build a leverage for change and ‚positive‘ development, to create perspectives for people. 1.2-states-solution Palestine 2.peace for entire MENA region 3.equality, also juridical between women and men



30	F1	<p>Salma Soliman (PhD) Egypt 27.10.2011</p> <p>Lives in London, no veil, appartment looks like in Cairo (!)</p> <p>Latest technology: available/known but not for a representative share of society.</p>	<p>Modernity = „upstate identity“ Intellectual revolution, compared to 100 years ago_ new amount of information, intellectual ability today = change!</p> <p>Educational level – to know what’s going on: human rights, child labour Values – more organised, progressing towards modernity, but superficial level only!</p> <p>Ordinary people: lack of understanding, „they just don’t know“</p> <p>Media/educat.system: West is modernity, people lack understanding – wrong idea of modernity! They don’t go inside, have fear of embracing values – positive – Islamic perspectives</p>	<p>Promotion of modern values: educational system and media!</p> <p>„Being modern’= elegant, well-mannered, able to accept differences. Average Egyptian: modern is how You are dressed, living in a modern way. Being open: personal choice; she has to be able to dress the way she wants; not like in the US province (!); open to all ideas!</p> <p>Egyptians don’t understand, the well-educated yes, but normal people not always knowledgeable. For her, it is to respect other people’s point of view, cultural differences.</p> <p>Knowledge transfer: via product dev. In MENA, e.g. Gulf, latest technology, limited to elite not to all!</p>	<p>1.empowerment of labour/living standards to increase</p> <p>2.intra-regional trade/ Mediterranean</p> <p>3.Civil society –insufficient transfer, ex. MKI/giz Egypt: well developed as a program but lots of challenges in cultural terms. Drop in the ocean (giz programs), inefficient results. MKI started in 1995, last phase 2007 – 2014. Much more could have been achieved, lots of knowledge but little use being made of it! The „HOW“ is the challenge. Difficult change of mindset, see 2011 Egypt revolution, Gov./state and trade unions. All needs a cycle of change, psychologically: security at stake – now it is about how to make revolution possible.</p>
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3 1	F  5	<p>Heidi Wedel, PhD Turkology, DAAD 11 NOV11 Berlin</p> <p>Dialogue concept much more than ,taking into consideration' (giz) socio- cultural factors but rather that Germans learn from the other side!</p>	<p>Modernity= rationality: structures that allow for rational decisions, not descent; dialogue ,auf Augenhöhe'. German partners often feel above the other, it is not about to transport &amp; transfer but change processes in mutual dialogue. DAAD project concept not about knowledge transfer but the aim to UNDERSTAND the other side (e.g. Germans to grasp water use Arab world/Iran. DAAD not understood as classical IKK concept but CULTURAL DIALOGUE in the true sense</p>	<p>,Being modern' – towards European modernity is not about adaptation to standards (for modernization). To the contrary, Wedel sees her own indepth familiarity with MENA as an indispensable requisite to fully understanding the 'other' in his or her identity</p>	<p>1.Education – use of potentials/talents 2. R&amp;D in MENA 3.close generation hierarchy gap for young and mobile people!</p>
3 2	F  2	<p>Samira Barakat (PhD) Berlin 11NOV2011 10:30</p> <p>Palestine/ PSDP/giz experience until 2010</p> <p>BMZ/giz pseudo- discussion about local knowledge</p> <p>,White German Christian' philosophy!</p>	<p>Modernity from a Western perspective caters for Western values in IDC – we teach You how it works. Difficult to arrive at a common understanding of what is ,good ,and ,right'. Little respect for local values, the ,white German man' is more respected than local Arab experience. Explicit disregard or neglect of local language and experience: „<i>Our philosophy of life</i>“ (Weltanschauung) „<i>We, the others</i>“.</p>	<p>Is there a ,good' or a ,bad' being modern she asks?</p> <p>Europe has a problem transporting its values knowledge = ,made in Germany' –</p> <p>no neutral knowledge transfer!</p> <p>Reference is made to longstanding German dev. experts with no Arab experience.</p>	<p>Leverage for the future:</p> <p>1.R&amp;D in need, academia/teaching low 2.local capacity-building 3.productive capacities in MENA, independent of ,abroad'</p>

3 3	M  3/ 5	Stefan Wild, Prof.Dr. Islamic Sciences, Bonn University, Germany 15NOV2011 11:00	Modernity and Islam, ref.Prof.Dr.Dieter Weiss table – ref. To hurdles/ deficits MENA values: family relations	AHDR – describes all deficits; ex. AUB/AUC chaotic situation, large amount of knowledge deficits; University structures slowly improve in Egypt.	1.democratic structures, bottom-up 2.municipal development (Yemen ex.: catastrophic) 3.MENA online survey/ questionnaires – or life/ sur place with ,simple' people
<b>N r.</b>	<b>m/w</b>	<b>Name/ Country/ Profession</b>	<b>Question Group 1 MODERNITY – meaning in general?</b>	<b>Question Group 2 BEING MODERN in MENA?</b>	<b>Question Group 3 FUTURE Scenarios/Ideas MENA Modernities</b>
3 4	M 2	Thomas Boehm/ Bonn (Islam-Ref.) 15NOV 18:00 BONN HRK Germany (University Directorate Conference)	Oman experience: "... <i>some streets represent great path towards modernity! Highly differentiates pictures of modernity</i>	Public-private separation Inside-outside – public space Cultural-religious / ,Being modern' in project work: efficiency, goal orientation. Curiosity – MENA people interested and consumer-oriented (fast food) Good governance, Higher Educ. Reform (in flow); transparency; corruption (systems are not, jobs being shuffled where people can) Generation conflict, age hierarchy	1.Individualisation – end of modernity? 2.IDC – what do people really want? 3.We are not open, transparent, honest or neutral  - background Dr.Boehm: long-term Gulf experience with DAAD. - re. IDC: his perception is critical, judging self- interests as widely apparent in IDC.

3 5	F  ¾	Edith Kuerzinger PhD 15.NOV 15:00 Bonn  Kreuzstr.4, 53639 Oelinghoven/ Koenigswinter	Modernity: „außen“/“innen“ perception – external: lots of space, great furniture, wasteful – internal: tradition, rules, veiled; at present strong traditionalisation; integrated in worklife; women economically ,outdoors‘ now, no longer at home. Religion as a need, absence of ,baba‘  Compensation mechanisms, people start to demonstrate (Tunisia/KfW)	Modernity does not feel like a sense of achievement (,erarbeitet‘), Tunisia until today: impossible to live non-married. Tunisia: modernisation granted by the State, middle class employees: women employees, men in private sector; young: boys like rap girls stay protected at home but are more flexible at the workplace, men rely on their families. Culture- conservatism. Informal sector open to all but women get low/bad treatment	1.resource efficiency at all levels! (energy, solar, water) 2.urbanisation – local environment and mobility 3.sectoral market development - here also local manufacturing & innovation and new technologies  Creativity is needed! Modernisation versus prohibition Islam <a href="http://www.n-tv.de/politik/Tausende-protestieren-article4540551.html">http://www.n-tv.de/ politik/Tausende- protestieren- article4540551.html</a>
3 6	M  3	Meinolf Spiekermann giz Eschborn 17.11.2011 15:00 MENA: municipalities & local development ("les villes du Maghreb"). - Algeria: PWF/ Martina Riedel; Morocco: mainly exchange of exp; Tunisia: process of (ex!)change(20 11).	giz Knowledge and modernity available in MENA, positive image; people want improvements; German support through communal partnerships Tunisian Constitutional Assembly (ANC) in 2012 advancing towards ...	Bilateral development cooperation – now trend towards international IDC to resolve. Orientation towards Western model no longer works, neither as life concept nor economically	1.Youth employment 2. democratic structures 3.IDC – new orientation  link: <a href="http://www.co-mun.net">www.co-mun.net</a> (online since 08/2012)
<b>N r.</b>	<b>m/w</b>	<b>Name/ Country/ Profession</b>	<b>Question Group 1 MODERNITY – meaning in general?</b>	<b>Question Group 2 BEING MODERN in MENA?</b>	<b>Question Group 3 FUTURE Scenarios/Ideas MENA Modernities</b>

3 7	M  <b>1</b>	Ahmad Abdallah (anonym, Libanon) 20.11. 18:00  Zurich, CH Economist, Car sales	Modernity relates to structures, depending on the individual's situation. As for Lebanon, everybody wants at least a good car and some decent housing. Modernity is not about having knowledge but maintaining tradition.	Being modern in MENA for him relates to performing under high pressure, competing financially and allowing oneself and his family to cater for high living standards. Everybody has at least several mobile phones, at the same time, neighbourhood counts. People are geared towards being aware of up-to-date latest technology.	1.peace 2.education 3.cooperation
3 8	F  <b>2</b>	Jutta Werner ETH nadel, CH Zurich 21.11. 16:00  PhD Germany	Education and knowledge in modernity relate to ICT. Modernity in MENA is not intellectual but wanting to compete. Irrespective of 'modernity', people are warmhearted, not like Agadir, not like IDC where foreign (German) experts behave coldblooded.	Rural/urban realities to being modern are full of conflict and failure, people are stressed by the thought of having to change. Low-skilled jobs, badly paid make everybody stressed. 'Elite-capture' phenomenon of project benefits is obvious with IDC but not with Arab-Muslim colleagues. Thinking and reflection are not there, people act rather than wanting to change.	1.peace 2.education 3.cooperation&Exchange  Point 3. is about knowledge at a different level: hardware is there but people need self-respect and no dependency from Western experts who think of 'knowledge transfer' without

3 9	F  3	Annegela Oppermann, Berlin/ Egypt 22.11.11 13:00	Differentiation of societal structures, growing complexity, globalization, ICT represent modernity features without validating these in either way. Knowledge is a matter of access to information, in principle available to all. But HOW to gain information? 'Transfer' issues are often steered by power interests and not neutral, e.g. Western concepts for democracy.	'Being modern' is to show respect towards 'the other' (diversity) and different trades of religion or belief. Sex segregation shows a wide range of potential freedom; judiciary systems and civic rights as well as economic well-being for all would allow for full equality. MENA schooling (Egypt example) is way beyond modern systems and behavioural means of learning.	1.economy is key! Know- how, technology, knowledge transfer 2.education at all levels! ! ! 3.anti-corruption, rule of law  re. Islamic features of dresscode: modern women show how to keep their own fashion in either way (Muslim, non- Muslim). Observation re. Islamistic trends: on the upward, different than in Naguib Mahfouz' times (1960s/70s). Corruption is prominent all over MENA.
<b>N r.</b>	<b>m/w</b>	<b>Name/ Country/ Profession</b>	<b>Question Group 1 MODERNITY – meaning in general?</b>	<b>Question Group 2 BEING MODERN in MENA?</b>	<b>Question Group 3 FUTURE Scenarios/Ideas MENA Modernities</b>
4 0	M  4	Hamad Nasr Kiezoase Schoeneberg ( <a href="http://www.kiezoase.de">www.kiezoase.de</a> )  22.11.11 16:00 Berlin	Universal values of modernity: how to find a common language between Islam and the West? Sarkozy (F) demonstrated European indifference – people feel discriminated (and in fact they are as his own example confirms).	Being part of a "world culture" with universal values, and modernization that favours equal treatment of Germans, international refugees, all ages, sexes, languages and economic strata of the population.	1.education 2.Community development 3."finding a common language"  Ref. S.Zaid: ' <i>...we are not always in conformity with God...</i> '.

4 1	M	Prof.Dr.Heiko Roehl giz, dept. corporate structure 01.12.11 15:00 Eschborn (giz)	<b>Interview TRANSCRIPT</b> (with SB: available on demand only)  Knowledge is contextual Development work: asymmetrical relation to knowledge. These: „ wir können erst neues Wissen erzeugen, wenn wir gemeinsam erkennen, daß der Boden wechselseitig begrenzt ist.“	Roehl describes himself as a ‚learning Interventionist‘ (transcr. S.4), asking the core question: „How can future-oriented change of systems succeed?“ He emphasizes to detach this question from the development context, as our system of development work is too heavily constructed (verbaut) and bureaucratized while it would need trust instead to make development happen.	1.contextualized identity generation 2.rethinking for a new development concept (Neuerfindung der EZ) 3.focus on the 5 most important retentive moments that bring us back into this world (...die uns zurückziehen in diese Welt...)(transcr.S.10) GENERATIVE DIALOGUE Practice! (S.11) „...es braucht einen systemischen anderen Blick in die Zukunft, nicht Szenarioplanung (s.Minx/ Roehl, Text „von Brücken und Inseln“ (transcr.S.7)
4 2	M	Peer Gatter, giz Programmbüro Islam. Kulturen 05DEC 2011 15:00 Eschborn (giz)	„it is ‚modern‘ again to be religious... return to Islam...“; giz oriented towards ‚Arab modernity‘. ‚development‘ synonym for modernity	Ref. „Biodiversität an Koranschulen“ in the framework of SFF- MENA „Ansätze zur Erweiterung des Partnerspektrums in der EPZ im MENA-Raum“ 17.-21.10.11, 6S.) 22:31:53 <a href="http://www.giz.de/Themen/de/35433.htm">http:// www.giz.de/Themen/de/ 35433.htm</a> )	1.environment 2.reproductive health 3.Islam for integration as a cross-cutting topic in IDC
N r.	m/w	Name/ Country/ Profession	Question Group 1 MODERNITY – meaning in general?	Question Group 2 BEING MODERN in MENA?	Question Group 3 FUTURE Scenarios/Ideas MENA Modernities



4 4	M  2/ 3	<p>Prof.Dr.Sadeq el AZM 07 DEC 2011 16:00 BONN</p> <p>See list of references: ,Islam and secularist humanist paradigm'</p> <p>Empirical work in Yemen, Libya suggested by him!</p> <p>Member of the <a href="http://www.syriancouncil.org">www.syriancouncil.org</a></p>	<p><b>Interview TRANSCRIPT</b> (with SB, 50'), available on demand only.</p> <p>Ref. to ,identity and modernization' (in one of his books)</p> <p>„...question ...is whether society, made up of Muslims like Indonesia or Egypt, can accept certain modern values that are regarded as secular.“ (transcrpt., p.</p>	<p>„But coming myself from a 3rd World society, I know that the deep desire is to be developed. For example in the Arab world, there is a very strong subterranean current... at least to check if Israel is expanding...and being impatient with development..“ (transcrpt p.4)</p> <p>„...It is going to be a big question now in Egypt. Even in Tunisia and so on. You know, the Catholic Church took a very strong position in the 19th century on this. They called it ,the fallacy or the error of indifferentism'. Indifferentism for them is, like in catholic Spain, where they regard protestantism just as valid as catholicism, for the purpose of the state.“</p>	<p>1.Education...as part of modernity!</p> <p>2.Attitude – the West instrumentalizes too much! It is like ,developmentalism' For me, education is part of human rights.</p> <p>3.Free civil society ...“Empirical work needs to be done... because it is forbidden. When You try to do it, You run into trouble.“ (transcr.p.6)</p>
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4 5	F  2	Rebekka Habermas, Prof.Dr. 08 DEC 2011 15:00	<b>Interview TRANSCRIPT</b> (with SB, 30'), available on demand only. Western knowledge transfer is obsolete. Colonial legacies are being studied with postcolonial ref.s (s.Büschel: 2009, Entwicklungs-welten).	African and Indian scholars see the West as part of the problem, there is little theoretical grounded theory on the terms 'progress' and 'knowledge' in IDC. Transfer of knowledge is not yet sufficiently well explored, only historically. Holocaust is product of modernity (!), secularism needs to undergo social construction (ref.C.Fetscher: Tropen als Text, 1993)	1.reflection needed on discourse of colonial ,knowledge transfer' (colonial legacy/ post-colonial studies) 2. Historians from India look for new categories 3. „Progress“ – what does it mean?
<b>N r.</b>	<b>m/w</b>	<b>Name/ Country/ Profession</b>	<b>Question Group 1 MODERNITY – meaning in general?</b>	<b>Question Group 2 BEING MODERN in MENA?</b>	<b>Question Group 3 FUTURE Scenarios/Ideas MENA Modernities</b>
4 6	M  2/ 3	Andre Kahlmeyer, Belgium Consultancy Sunday 16:00  PhD King's College UK (ongoing) EU area manager <a href="http://www.channelresearch.com">www.channelresearch.com</a> (social development consultancy)	Modernity issues in IDC relate to skills transfer with multiple stakeholders in development (Africa) and reconstruction (Afghanistan). Partners in good governance, gender or institution- building know what they want and need, it is not 'us' in the West that continues to be driven by unspoken power relations.	Lebanon appears more advanced than Europe. People represent the global elite of highly- trained academics who keep their family traditions, at the same time. Mutual respect and eagerness to interact progressively. Issue of confidence and trust versus Western management styles can help to think out of the box, not mechanistically to be driven by IDC machinery.	1.Private sector development 2.attitude – more TRUST in Arab world partner (who are underestimated) 3.New IDC mechanisms needed: quick- decentralised-local- flexible mechanisms.

4 7	W 3	<p>Sabine Hartig, GIZ (ex- InWEnt) 14.12.2011 19:00</p> <p>Hint ot recent Goethe Forum Cairo: <a href="http://www.goethe.de/prs/mif/m11/dez/de8547392.htm">http://www.goethe.de/prs/mif/m11/dez/de8547392.htm</a></p>	<p>- women without veil in MENA; - who have detached from norms and social pressure - today's well-organised Arab women in ,Arabellion' Comment MENA: 2 female graduates veiled yet highly educated, seek techn. information &amp; behave modern.</p>	<p>- linked to material modernness e.g. ICT, fancy car, being able to study, economically successful. - Being dressed well/up-to-date, modern fashion incl. In Islamic dress. But: this was always like that! Emigration &amp; independence dreams. - Women in technical trades: ex. EE in construction: ex.EE course Mannheim – 15 MENA graduates (11 male/4 fem)</p>	<p>1.NEW MENA STRATEGY (response to current revolutions&amp;changes); 2.Sectoral focus Energy&amp;Water MENA to be continued! 3.Governance &amp; democracy support.</p> <p>Yet the region must find its own solutions to current islamisation trends. See Algeria 1992/ FIS and An-Nahda in Tunisia today...</p>
4 8	F 2	<p>Fr.Mattes- Kueuekali CIM Leitung Frankfurt 22.12.11 10:00</p> <p>Reference to courageous boat people Tunisia</p> <p>M-K mentions Turkish backstreet sweatshop- working conditions ,killer' jeans (sandblasting technique: see <a href="http://www.saubere-kleidung.de">www.saubere-kleidung.de</a>)</p>	<p>„We in Europe still believe we are the ,Centre' “; Germany no longer has the good reputation. ,We are no longer the ,Centre'! ,Those down there' still have an inferiority complex, but topic of skilled labour (,Fachkräfte') shows demograph.change – political statements are lacking, instead arrogance prevails – we accept foreigners as taxi drivers, cleaning and nursing staff, but we fail to recognize the numerous higher education graduates from the MENA region...</p>	<p>Sharing the same status symbols and culture: fon/mobile/belonging tot he global world. But: media present MENA in a large discrepancy between real modernity and the old way the West sees MENA (ex.fashion Turkey: 2 years ahead of Germany, more like Paris!). Civil society has had enough: ,Arab' bellion' emerged out of longterm dissatisfaction and hunger for freedom &amp; participation. exhaustive demographic change and internal rural/urban migration. We do not grasp innovative potentials – in MENA ,Quantum' leaps in creativity that we in the West ignore.</p>	<p>1.ATTITUDE – Europe has to overcome its arrogance 2.MENA peer groups in longterm working structures for cooperation - SME&amp;SME; investors&amp; investors; municipalities&amp; municipalities, German city partnerships with MENA/country partnerships in regional networks similar to CoMun/ Spiekermann. 3.IDENTITY – using the revolt for CSR-like workers protection (ex. Sweathops).</p>
<b>N r.</b>	<b>m/w</b>	<b>Name/ Country/ Profession</b>	<b>Question Group 1 MODERNITY – meaning in general?</b>	<b>Question Group 2 BEING MODERN in MENA?</b>	<b>Question Group 3 FUTURE Scenarios/Ideas MENA Modernities</b>

4 9	F  2	Dr. Annabelle Houdret DIE-GDI Bonn	12.1.2012 12 – 14:00 Emancipation characterizes modernity Sustainability: key concern for future generation – tradition does not contradict modern thought & language. <b>Islam</b> can be contextualized and adapted without losing values – we in the West need to revise our image. E.g. Egyptian on Fellukha with mobile fon = innovation/ Internet compatible. Western concept of individualism vs. MENA family-based modernity.	Lots of changes ongoing, women 30 – 50 yrs of age may live on their own, but men continue to see women the traditional way. There are 2 ways to see the ,modern': inside/ outside! E.g. Islamic architecture, see <b>Masdar.ae</b> – Green City Project Dubai, sustainable technologies industry & renewable energy (2006 – until now to become a leader in ,viable business' & Abu Dhabi global centre of excellence. Attitude: open mind, tolerance; active NGOs engaged in ,help for self-help'; micro-finance et al	1. Capacity development – use local capacities much stronger & invest in continuous education/ training  2. reflection: HOW to plan, develop, transfer – IDC in demand as mediator / broker!  3. Education & Focus on New Generation : u17 – 30 yrs age group, use their large unused potential – there is a huge quantum jump, mental push between 25- and 50 year-old.
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50	M 2	<p>Dr.Frank Renken,Berlin IDC experience (GTZ ca. 2008 – 2011: PhD2006: F / Algerienkrieg <a href="http://hsozkult.geschichte.hu-berlin.de/rezensionen/8635.pdf">http://hsozkult.geschichte.hu-berlin.de/rezensionen/8635.pdf</a> giz Arab Dictionary <a href="http://www.arabterm.org/?id=6">http://www.arabterm.org/?id=6</a> <a href="http://www1.imove-germany.de/cps/rde/xchg/imove_projekt_international/hs.xsl/events.htm?rdeLocaleAttr=en&amp;content-url=/cps/rde/xchg/imove_projekt_international/hs.xsl/6922.htm">http://www1.imove-germany.de/cps/rde/xchg/imove_projekt_international/hs.xsl/events.htm?rdeLocaleAttr=en&amp;content-url=/cps/rde/xchg/imove_projekt_international/hs.xsl/6922.htm</a></p>	<p>29.1. 2012 – 16:00 Modernity = opposite to ‚old‘; post-modernity concept has a negative connotation though. Sectoral: ARABTERM Dictionary supported by BMZ (Matthias Weiter) 2008 – 2014, successor Guido Zebisch, Rabat. Partner: ALECSO Rabat, Dr.Habibi Miloud. GTZ_ PuE did play central role to identify&amp;establish close relationship ALECSO as ‚heavy weight‘ in MENA, central for networking in the region, two MoUs signed: <a href="http://www.gju.edu.jo/">www.gju.edu.jo/</a> IWRM Madaba, Jordan 2005/ BMBF. „Modernity is when You have water“ FrankR. concludes our interview with ref. to the vast rural-urban dichotomy that begins shortly outside the capital(s).</p>	<p>The label „Arabterm“ was coined by the Arab partners of this project, the German side also looked at the „living“ colloquial Arabic: Europeans introduced the local dynamics of the various Maghreb languages. Slowly, even ‚development‘ terms like ‚target group‘ are now also used by Arabterm – mistrust by ALECSO partners faded away with the smooth cooperation approach between both sides. „Being modern“ or future themes depend on so many possible variables. Linked to the project work, the level of TRUST was crucial to demonstrate the great flexibility that he as German teamleader had.</p>	<p>1.IDC&amp;Industrial Development – it needs massive interventions like in Algeria or Ethiopia, otherwise it remains on a ‚homoeopathic‘ level only. 2.attitude – IDC at ‚eye level‘ is a contradiction in itself. We should get prepared for our future and the crisis in international economics&amp;finance, see China&amp;IDC Renken’s starting commentary re. gtz: „Du frisst immer nur die Scheisse...“! (life-story Dr.Renken, Berlin walk along Marx-Engels-Statue, his Arab colleague said: ‚I was a Marxist once‘, so Frank replied with his own political background: ‚I am a Marxist until today‘ – saying that his transparency was greatly appreciated.</p>
N r.	m/w	Name/ Country/ Profession	Question Group 1 MODERNITY – meaning in general?	Question Group 2 BEING MODERN in MENA?	Question Group 3 FUTURE Scenarios/Ideas MENA Modernities

5 1	M  2	<p>Basil al-Amad Jerusalem, Palestine (ifon Interview script 28') suggests to read German transl.Qur'an - I don't have to study 'fiqh'</p>	<p>Dialogue is not working in Europe: 'less it cooks' (Arabic saying)!</p> <p>There are lots of people in Europe who need help – why does the US invest US\$ in MENA (ex. Egypt)? For prestige and power, not for development! Islam was the recepy along the '<i>ijtihad</i>' concept, meant to act in 'fatwa' (door to <i>ijtihad</i> closed now). 'Democracies' in MENA have not worked, because old systems depend(ed) on West. Now there is only one solution to ensure security: creation of an Islamic State. Revolutions in MENA will spread further throughout the region (Jordan, Syria, the Gulf), because all countries are filled with corruption, according to al-Amad.</p>	<p><i>What does the West want to achieve by dialogue? Qur'an as a reference: 'Al-Imran chpt 3, 64</i> <i>"...worship on God, lets reach common grounds - this is what we will have <b>dialogue</b> about! We worship on God, and this is what we may have dialogue about. Today's principles on dialogue are based on Quranic understanding. Qur'an: what is the purpose of life, why are we here &amp; where are we going? what does the West want to achieve? - ex. Education: Islam has a point on view according to Sharia laws. Criticism re. other holy books: Bible is full of scientific errors (ex.Genesis); miracle of Qur'an: people of the book - God tells us: I only told You what You told me to do (e. Sura 4: Al- Ma'ida (table), verse 116 <b>re. Hiwar (dialogue) – 5 Quaranic opening verses: the Qur'an came to challenge to ask other religions (Tora; Bible) to challenge! They had no answers (only lies). Qur'an: - guide us to the correct path.</b></i></p>	<p>1.Natural resources (petrol et.al.) as public property: MENA's wealth contradicts poverty in abundance 2. Political Consequence: Islamic State (to be created according to al- Amad) 3.</p>
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NOTE: Transcript Summaries (fifty-one AI interviews) (Documentation, 10.12.2012/S.Bauer