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Index

- Cultural Commonalities; Capacities and Opportunities5
Chinwe. O Anyachebelu
- Tradition and modernity; Iranian and African experiences:
Interest-free banking system as sustainable economic solution
to Nigerian economy7
Dr. Hashim Sabo Bello
- African modernities – navigating through cultural continuity
and change.....9
Olga Bialostocka
- ENVIRONMENTAL TOURISM AND CULTURAL
ECONOMIC DEVELOPMENT: SNAPSHOT ON
NORTHERN NIGERIA.....11
Prof. Sani Jaafar Ibrahim
- MEDIA AND ITS CONTRIBUTION TO THE
DEVELOPMENT OF IRAN - AFRICA CULTURAL
COOPERATION13
Thiong’o Joyce Njeri
- CULTURAL TOLERANCE AND PEACEFUL
COEXISTENCE: SIERRA LEONE A CASE STUDY OF AN
AFRICAN STATE.....16
Dr. Ibrahim Ibrahim Salieu Kamara
- IRAN-AFRICA: UNDERSTANDING THE DEVELOPMENT,
AND DEPLOYMENT OF AL-HAQ i.e. SCIENCE &
TECHNOLOGY.....17
Ahmad Ibrahim Khaliel

Role of Iran-Africa cooperation in the creation of civilization as well as the development of science, historical experiences and future perspectives.....	19
AHMAD IBRAHIM KHALIEL	
Technology Transfer between Nigerian and Iranian Universities.....	20
Fatima Mahmud	
Iran-Africa Historical and Civilizational Relations: The Influence of the Shirazi (Persian) Civilization in East Africa.	21
Dr. Newton Kahumbi Maina	
A DETAIL ELABORATION OF QUR'ANIC CHAPTER 2, VERSE 60; A POINTER TO GROUNDWATER AND PETROLEUM ABSTRACTION TECHNOLOGY.....	23
MININ M. A. , KHALIEL, A. I.	
Peace & Order in the Middle East and North Africa (From Geopolitics of Fear to Geoeconomics of Hope).....	25
Dr. Seyed Masoud Mousavi Shafae	
Position and Prospects of Science and Technology in Nigeria and Iran.....	27
Muhammad Imran Muhammad	
Justice, Equality, and the Nigerian Discourses on the Killing of Shi'ites in Zaria: 2015 Revisited.....	29
Nadir A. Nasidi	
Cultural Tolerance and Peaceful Coexistence.....	31
G. Ojwang' Ochieng	
CULTURAL DIPLOMACY AND SUSTAINABLE DEVELOPMENT BETWEEN NIGERIA AND IRAN: POLICY STRATEGY FOR SYMBIOTIC RELATIONSHIP.....	33
Dr. MUTIULLAH OLASUPO, Dr. MUSA OLAOFE	
CITIZEN DIPLOMACY: A STRATEGY FOR PROMOTING MUTUAL ECONOMIC AND CULTURAL COOPERATION BETWEEN IRAN AND AFRICA.....	35
Muhammad Ghazzali Saidu	
Traditional and Modernity; Iran and African experience.....	37
Prof. Muhammad Tanko	

Democracy and Violent Extremism in Africa: The Quest for Iran-Nigeria Cultural Dialogue.....	38
Dr. Yahaya T. Baba	
L'introduction de l'Enseignement religieux dans le Système éducatif sénégalais et la modernisation des Daaras (Ecoles coraniques): une arme efficace pour la lutte contre le terrorisme.....	40
Dr. El hadji Moussa FALL	
Comparaison du rôle de la femme dans le roman contemporain iranien et sénégalais :l'exemple de Shuvasun (Simin Daneshvar) et Une si longue lettre (Mariama Ba).....	42
LY Souadou Amadou	
LES LANGUES AU SENEGAL.....	43
Dieynaba Ndiath	

Cultural Commonalities; Capacities and Opportunities.

Chinwe. O Anyachebelu

There is a common link between Iran and Africa on the aspects of tradition and Modernity. In the nineteenth century period, leading European countries, with Britain at the Helms, made Colonial expansion their major objective. For example the Anglo-Russians Entente (1907) gave Britain a part of Persia, from a spheres of influence. In fact Britain used Persian, now Iranian territory as a base for military operations against the Othman's during World War 1. Britain assisted Reza Pahlavi to become Shah and Britain moved into all of Persia with the Successful, Socialist Bolshevik Revolution of 1917 in Russia. The Shah propelled Iran into the part of modernization and secularization. Then in 1935, Persians name was changed to Iran.

The Berlin conference of 1884/1885 led to the Scramble for Africa by powerful European countries, notably France, Germany, Belgium, Portugal and Britain. These carved out territories for themselves in the African Continent. These colonial Masters spearheaded cultural commonalities, Capacities and opportunities through Westernization, education, Science and technology. This Westernization of Africa by the European countries was

what obtained in Iran prior to the Iranian Revolution of 1979. Using Nigeria as a case study, Sir Frederick Lugard was brought from India to oversee the conquered territories of Britain at the Gulf of Guinea. Lord Lugard amalgamated the Northern and Southern Protectorates to become one country, which lady Flora Shaw named Nigeria (R. Niger area). So since Iran and Africa passed through a phase of colonialism by European countries, it was the same for African countries, which came about their bond commonalities. This indicates that there is a congruence of cultural opportunities and the capacities for Iran and Africa even now and in the future.

Keyword: Cultural – iran – Africa - World War

Tradition and modernity; Iranian and African experiences: *Interest-free banking system as sustainable economic solution to Nigerian economy*

Dr. Hashim Sabo Bello¹

This review paper re-examined the contemporary banking system derives from the value premise of an Islamic society in nations such as Iran with a strong view to proffer sustainable solutions to economic challenges being experience in some of the African countries. By considering the interconnectivity of the global economies, nowadays, the Islamic banking exists beyond the Muslim world and has recently gained traction in the Western market i.e. France and the United Kingdom have contributed heavily to the global assets in Islamic finance as has the other secular states and hence African states inclusive. Despite the divergent perspective between the Shi'ah and Sunni Islamic theocracy, still the Iranian banking industry remains completely regulated by Sharia law and is by far the world's largest center of Islamic banking. Yet its experience is unique within the global Islamic community, as it is inspired by Shi'ah jurisprudence. Accordingly this paper believes that the Islamic banking system provide the need of the hour to unite the various financial segments of society in the

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conviction that Islamic finance is a sustainable solution to the economic issues and crisis witnessed across the globe in 2008, caused by reckless economic strategies that do not take development imperatives into account and lose sight of the human aspect amid the expansion process. This paper recommended that, in order to build a strong economy with a firm legislative and regulatory infrastructure in Nigeria, the theoretical foundations and conceptual acumen should always starts from the top echelon thereby tapping the resourcefulness of the concept of Wilayatul Faghi; defining the competences in theocracy by the supreme spiritual authority to juxtapose the contemporary trends, people's needs and aspirations as well as the development imperatives. The implication is the trait of true leadership as defined by modern economic and social sciences.

Key words: Africa, Iran, Islamic finance, Tradition, Modernity, Nigeria

African modernities – navigating through cultural continuity and change

*Olga Bialostocka*¹

Despite their hard-fought independence from the colonial rule, most African countries still seek their own ‘path to heaven’ (Lall 1992: 7) by negotiating their developmental models and modern cultural identities within the diversity of cultural values, traditional practices and institutions. Africans continue to seek their selves and constantly reinvent what it means to be African in the era of globalisation, within the unspoken ‘regime of Western modernity’. The latter sees tradition and modernity as a binary opposition, thus seemingly making tradition’s continuity in the present impossible, connecting the notion only to the past, to that which has been inherited. Meanwhile, the past is always part of the present. ‘From the point of view of a deep and fundamental conception of tradition, every society in our modern world is “traditional”’ (Gyekye 1997: 217). The polarity of tradition and modernity is based on a false assumption that tradition is resistant to change and innovation. In reality, change characterises every society, and no culture is fixed and static. Culture plays an instrumental role in the process of development, the meaning and interpretation of which depend on a context in which it is defined.

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Sustainability also is cultural by being contextual, historically and geographically concrete. Therefore, in the space in-between tradition and modernity, which both Iran and African countries occupy, the question arise of how to conceptualise development as a process that takes into consideration context, both spatial and temporal. Does sustainable development paradigm represent that platform in which postcolonial South Africa and other non-Western societies can modernise while not surrendering their traditional values and practices?

Keywords: African – Navigation – Iran - cultural

ENVIRONMENTAL TOURISM AND CULTURAL ECONOMIC DEVELOPMENT: SNAPSHOT ON NORTHERN NIGERIA

Prof. Sani Jaafar Ibrahim

The ever increasing population of today is not only challenging the capacity of the economy but is increasing the rate at which movement is being recorded. The movement is characterized by economic, political, social and tourism designs and desires. This in a way is increasing the emergence of multicultural society, multieconomy, multipolitical and multisocial (tourism) interactions. This invariably changes, the environmental setting, density and capacity to support lives, as well influence global worlds sustainability significantly. It partly impact and affects the way we orientate ourselves in the world, the way we communicate as well as the way we travel (tourism). Tourism and travelling to meet different people with different cultures, religion, politics, economy and environment is on the increase. Nations and countries that are aspiring to become relevant in the global economy, politics and innovation need to not only encourage tourism but heritage, educational, health and environmental tourism. The case of Malaysia, UAE (Dubai), Shangai in China and host of other tourists' cities and countries are cases of successful tourism destinations. Recent studies revealed that as at 2012, an estimated number of tourists were closed to one billion or more. This record is within our recent civilization and it entails

meeting as well emboldening clashes of different cultures, customs, and religions, from varying civilizations. This paper will delve into discussing the economic, political, environmental, social, innovation and cultural values that would be derived from Environmental and heritage tourism between countries in the world.

Keywords: tourism – Travel – Nigeria – China

MEDIA AND ITS CONTRIBUTION TO THE DEVELOPMENT OF IRAN - AFRICA CULTURAL COOPERATION

Thiong'o Joyce Njeri¹

Media has a role to play in enhancing Iran and Africa cooperation. For a long time in history, countries have continued to compete for influence and power. In doing so, media has been used negatively something that is evident during the cold war. Positive portrayals of certain parts of the world and negative portrayals of others is built on the understanding that, image is very essential in promoting superiority- inferiority complex. Media is therefore an important tool in influencing how countries of the world relate to each other including Iran and African countries.

International news agencies like Agence France-Presse (AFP), Associated Press (AP), Reuters, and British Broadcasting Corporation (BBC) are a source of international news for many people across the world. They also provide news to local media houses which are not able to access foreign countries due to limited resources. These news agencies have been accused of misrepresenting Middle East and African countries. Iran continues to be misrepresented as a country of politics, violence and sanctions while Africa is as a country of conflicts and poverty.

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The reliance on international media and also economic and subsequently political disadvantages of Middle East and African countries has ensured poor perceptions at the global scene. This has had negative impacts between the two since they are not able to develop strong relations as they lack faith on each other. Little has the media brought into focus about the flourishing civilisation and culture in these two regions of the world.

The fact is that both Africa and Iran are working independently to improve themselves and the lives of their people. They have rich history of science, innovation and technology and they are seeking for their space in a globalized world. They are felt in trade, peace and security, industry, agriculture, sports and other matters which are met with both successes and challenges. As Iran try to penetrate into Africa, and build relations, media has had its part in destroying bridges in promotion of sanctions. Nevertheless, Iran has not relented but it is seeking to assert itself.

Media misrepresentations for both African countries and Iran can be overcome by application of correct values as the Qur'an teaches "repel evil with good" (Qur'an 42: 40). Hardwork is instrumental in ensuring increased volume of trade between the two countries as well as exchange of education and innovation.

Journalists ought to understand that both Iran and Africa like other countries of the world have a space in world community and they are not a regions of pure politics and sanctions or poverty. For instance, the Islamic Republic of Iran has really improved in terms of politics resulting to better social- economic state in a theocratic country something that can be emulated by other countries. However, the picture that is given by the media is different which is of a country that promotes violence. This is at a

time that the country needs to engage with others in strong productive relations.

Creative journalism can apply methods that will improve mutual understanding between the two regions, Iran and Africa. In regard to this, media companies should continue to commit resources towards professional development of knowledge. Governments can mediate and help journalists in building sustainable relations between Middle East countries and Africa by exercising sensitivity on different matters in order to expand opportunities for both regions to benefit from each other. In doing so, Iranians and Africans will be positive when sitting together in seeking way forward in areas like trade and peace building.

Beyond the media, Iranian government and investors should not fear at seeking opportunities noting that African countries no longer depend fully on the West for foreign relations but have gone beyond. Failure to do so is a loss to Islamic quench for civilisation and humanism.

Keywords: African – Iran – Cultural – Civilisation

CULTURAL TOLERANCE AND PEACEFUL COEXISTENCE: SIERRA LEONE A CASE STUDY OF AN AFRICAN STATE

Dr. Ibrahim Ibrahim Salieu Kamara¹

Sierra Leone has been acknowledged a specimen of an African state with a high rate of cultural tolerance and peaceful coexistence among her membership and her neighboring countries. She has never been known to have waged war with any country but is recognized to have contributed troops to establish peaceful relations with other warring nations. Cultural tolerance and peaceful coexistence does not necessarily mean an absence of trials and tribulations within her domain but entails the wiliness and readiness of members or groups of a community or nation to cooperate with their diverse ideologies and adjust their differences, and using their commonalities resolve their challenges amicably without allowing them to escalate to anarchy. Qur'an calls on believers in Islam to cooperate with each other in goodness and piety and not in sin and aggression, notwithstanding their differences, using their meeting points, kalimatus sawaa, and cautions them to tread cautiously on their differences, in order to achieve collective peace.

Keywords: Sierra Leone – Cultural - Qur'an - African

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IRAN-AFRICA: UNDERSTANDING THE DEVELOPMENT, AND DEPLOYMENT OF AL-HAQ i.e. SCIENCE & TECHNOLOGY

Ahmad Ibrahim Khalil¹

Iran is the only world's Islamic Republic, which means the only modern political system professing the principles and practices of Islam. It is also the world's capital of Shi'a doctrine and command, which means they are the followers of Ali, Ahlul Bayt, and the Imamate. The problem is that God revealed two things to Prophet Muhammad meant to be applied in two stages. They are The Qur'an which is the revelation, and Al-Haq which is embedded in the revelation and contains secrets; some of which we now call science and technology. The application of Al-Haq is the second phase of Islam. That was why The Prophet *sallaallahu alaihi wa sallama* was not given miracle to perform because Al-Haq is the concept of that miracle. He further explained thus: "AL-Haq is with Aliy, and Aliy is with Al-Haq " i.e. the sciences and technology is with Aliy, and Aliy is with the sciences and technology. While the Quran is the decipherable literary character which can be read by any literate person, Al-Haq requires secular knowledge/science to decode it from the Qur'an. Most, if not all the areas of

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these knowledge/sciences were taught by Maulana Aliyyu bn Abi Talib. The question is how comes that the Muslim world especially the shi'a never took the advantage of delivering this second stage of Islam left with Maulana Aliyyu bn Abi Talib; even when God Himself wondered why we procrastinate. This paper attempts to employ little of what he taught using the principle and methodology of "Tafsilul-kitabi minallahil-Azizul Hakim" to unveil the mystery behind Al-Haq, and recommend how Iran can use Africa to launch the next phase of Islam in the application, development, and modernization of the sciences and technologies embedded in the Qur'an, Al-Haq.

KEYWORDS: Quran, Al-Haq, Aliy, Tafsil, Al-Kitab.

Role of Iran-Africa cooperation in the creation of civilization as well as the development of science, historical experiences and future perspectives.

AHMAD IBRAHIM KHALIEL¹

The place of Iranian civilization as a product of accommodation, integration, and assimilation of cultural elements of the various nations and civilizations reproducing finer, fertile, and more durable culture and civilization qualifies it as the theatre for the processing and production of the ordained perfected perfect civilization “Basair” بصائر especially when prospecting the inherent opportunities of the divine treasures stored in Africa. Iran is the guide to this perfect civilization given its role as the factory where knowledge and sciences of the ancients were fathomed and highlighted in Islamic perspective prior to its rendition to the world, coupled with its being the only Islamic country holding on to the Key to the city of Knowledge/Sciences. This paper attempts to redirect Iran and Africa back to the role prepared for them through strategic cooperation to evolve a perfect civilization for the good people to ‘inherit the world’. Basa’ir بصائر : Perfect civilization complete with technologies and many other forms of developments as explained in the Qurán.

Keywords: civilization - Iran – Africa – Basair - Qurán

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Technology Transfer between Nigerian and Iranian Universities

*Fatima Mahmud*¹

University is said to be a melting point of ideas and cross-cultural diffusion between diverse cultures, norms and values. Its cosmopolitan nature netting within its enclave people from different walks of life proves beyond reasonable doubt, its universality. Due to the preponderance of the university as an institution meant for the development and dissemination of knowledge, governments throughout the world give it a special attention through funding, giving out international scholarships, technology transfer, among other important things. Therefore, this paper proposes a form of students' exchange programme between Iranian and Nigerian universities particularly, in the fields of science and technology. This paper is dependent on written sources revolving around foreign policy, science and technology with particular reference to Nigeria and Iran. The paper found out that Iran is no doubt a technological and scientific power in this modern period and the introduction of students' exchange programme would help the Nigerian government have enough trained people in the areas of science and technology, which will open a new vista in the modern history of the Nigerian state.

Key words: Technology, University, Nigeria, Iran.

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Iran-Africa Historical and Civilizational Relations: The Influence of the Shirazi (Persian) Civilization in East Africa

*Dr. Newton Kahumbi Maina*¹

Iran and Africa have shared rich, historical and cultural relations for a very long time. These relations could be traced back from the early contacts and presence of the Persians (Iranians) in Africa dating back to the Pharaohic period in Egypt (341 – 332 BC) and the Kushitic period in Meroe - in present day Ethiopia (522 – 485 BC). Despite these early contacts and presence, nothing could possibly capture the historical and civilizational relations between Iran and Africa better than the influence of the Shiraz (Persian) civilization in East Africa. The presence of the Persians along the East African Coast was felt towards the end of 6th century and the beginning of the 7th century (CE) when the Persians played an important role in the Indian Ocean maritime trade. The influence of the Persians in East Africa has been a subject of debate, with some scholars underestimating the important role of the Persians (Iranians) in the history and civilization of East Africa.

The historical exemplification of Iran-Africa relations is epitomized by Shirazi dynasty in East Africa which

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influenced the socio-economic and political affairs of the coast between the 11th and 13th centuries (CE). Through the use of available literature, the paper examines the influence of the Shirazi civilization in East Africa to demonstrate Iran-Africa historical and civilizational relations. It is argued that, there is enough historical and empirical evidence to demonstrate the influence of the Shirazi (Persian) civilization in the social, economic and political development of East Africa. This influence is seen in the following areas: growth of the Swahili community; trade and commerce; development of towns and city states; islamicization; development of language and literature; architecture and politics. It is concluded that, the Shirazi civilization in East Africa offers an example of historical and civilization relations that could be used as a basis for strengthening existing capacities for cultural cooperation and convergence between African states and the Islamic Republic of Iran.

Keywords: Civilizational – Persian - East Africa - cultural

**A DETAIL ELABORATION OF QUR'ANIC
CHAPTER 2, VERSE 60; A POINTER TO
GROUNDWATER AND PETROLEUM
ABSTRACTION TECHNOLOGY.**

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A detailed elaboration (Tafsil) of Quran chapter 2, verse 60 was done using the ABJAD alphabets and numerations to unveil groundwater and petroleum abstraction technology. The Arabic text comprising the ayah was segregated and converted into Abjad numerals in order to allow smooth scientific operations to be performed; the conjunctions joining words were substituted by their mathematical sign equivalents such as +, -, ÷, × and = to either add, subtract, divide, multiply, and equate where applicable. The outcomes were then converted to Arabic Equivalent Values (AEV) to produce scientific and / or technologic product defined by an English - Arabic (bilingual) scientific dictionary. the result reveals that groundwater and petroleum extraction is achieved by boring or drilling the earth within specified geographic and geologic terrains. A nap or fracturing was revealed as a hint and targets when investigating for water and

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petroleum accumulations in reservoirs. the study also revealed that greed or covetousness of petroleum leads to destruction despite petroleum's attribution to glory, prestige, esteem, or power.

Keywords: Tafsil, ABJAD, groundwater, petroleum, fracturing.

**Peace & Order in the Middle
East and North Africa
(From Geopolitics of Fear to Geoeconomics of Hope)**

Dr. Seyed Masoud Mousavi Shafae¹

In the post cold war era we are witnessing of power diffusion, based on a multipolar/nonpolar order which has made international system very fluctuating and transitional. In such a new era, ability and will of great powers for direct engagement in regional affairs has been decreased and consequently provided regional/newly emerging powers with more space for playing active role in their regions. In the context of this new opportunity, geoeconomic strategies has become predominant paradigm in some regions (e.g. the East Asia) and resulted in cooperation, order and relative stability and peace. On the contrary, in some other regions (e.g. the Middle East & North Africa- MENA) geopolitics of fear and endless conflicts and instability has become the dominant paradigm. The situation in Afghanistan, Iraq, Syria, Libya and Yemen are clear examples of these multidimensional crises; these are countries encountering terrorism, ethno-religious conflicts, civil wars, devastation of infrastructures, collapse of central government and etc. What we have in the MENA is collapse of peace and

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regional order by and through geopolitics of fear.

In such a complicated situation reconstructing peace and regional order through geopolitical games which is full of fears and distrust is almost impossible. Neither ultra-regional powers (the US, EU, Russia) have will and capability of establishing peace & order in the current situation of a non-polar world, nor regional powers could work together based on a cooperative regional hegemony or a regional security complex. The main argument of paper is: despite the fact that geopolitical prospect for regional peace and order in the whole MENA is not promising, a paradigm shift from geopolitics of fear to geoeconomics of hope could be a strong alternative for reconstructing peace and order in the region.

Position and Prospects of Science and Technology in Nigeria and Iran

*Muhammad Imran Muhammad*¹

In an effort to make science and technology the fulcrum of its development, Nigeria made the study of Basic Science compulsory for all students for the first 9 years in school. Specialized schools tagged science colleges and vocational colleges were established. The country has 158 universities, 26 monotechnics and 113 polytechnics as at 2017. Each of these has scientific findings, innovations and inventions which are lying idle due to non-publicity, non-recognition, non-commercialisation and perceived inferiority compared to foreign technologies. In addition, there exists a Federal Ministry of Science and Technology. It has 17 agencies under its supervision with specialization in biotechnology, space science, technology incubation among others. Yet their contribution to national development is nothing to write home about. The major problem is lack of funds. Non-Governmental Organisations (NGOs) also contribute their quota through training and capacity building to develop internet-based entrepreneurs (netpreneurs). These NGOs attract international collaboration and funding because they can easily align their objectives with those of donor agencies

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compared to government owned institutions. On the other hand, the sanction imposed on Iran prompted it to take giant strides in building science and technology experts and institutions. This is evident from the curriculum of primary and middle schools as well as the establishment of 1133 universities as at 2015. Also, the National Masterplan for Science and Education, National Policy for Science and Technology, Law supporting Knowledge-Based Firms are some initiatives of the government to make science and technology the driving force of its development. Creation of science and technology parks which host Knowledge-Based Small and Medium Scale Enterprises help in employing thousands of Iranians and generating billions of dollars in revenue. In both countries, opportunities exist in modernizing indigenous knowledge, developing local technologies to make them internationally acceptable as well as commercializing research findings, inventions and innovations.

Justice, Equality, and the Nigerian Discourses on the Killing of Shi'ites in Zaria: 2015 Revisited

*Nadir A. Nasidi*¹

Since the Iranian Revolution of 1979, Nigerians especially the intellectual class have got a winner in the way and manner the revolution transformed the socio-economic and political life of the Iranians apart from reshaping the modern world foreign policy. This reason, attracted a lot of followers to the Shi'ah camp not only in Nigeria, but throughout the world. However, the unjustifiable killing of Shi'ah followers by the Nigerian government on the 12th of December, 2015 at a town called Zaria, marked a turning point in the transformation of the administration of justice as much as religious groups are concerned. Therefore, this paper examines the Nigerian discourses on the concepts of justice and equality with particular reference to the killings of thousands of Shi'ah members by the Nigerian army as instructed by the government. This problem was further jeopardized with the baseless apprehension of the Nigerian Shi'ah Imam, Sheikh Ibrahim EL-Zakzaky even against the verdicts given by the court for his release. Both written and oral sources are used so as to properly analyze the subject

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matter. The paper found out that the killing of Shi'ah members and the apprehension of their leader by the Nigerian government is not only legally wrong, but would change the Nigerian/Iranian relations in the near future.

Key words: Justice, Equality, Shi'ah.

Cultural Tolerance and Peaceful Coexistence

*G. Ojwang' Ochieng*¹

Culture is the arts, customs, and habits that characterize a particular society or nation, and culture is an important component in a society's conception and implementation of development agenda. The core to any culture, is its value system, which ought to both inform and act as an evaluation tool for any development strategies that are put in place. We observe, however, that contemporary Africa's and Iran's development talks and strategies are mainly based on an uncritical acceptance of foreign culture and values which stress "economic gain" and "speed ups" more than sustainability. The discussion on Iran and Africa concerning the crisis of development has not factored in the role that Persian and African cultures and ethics can play in remedying the situation. We are therefore forced to think in Western cultures which are universalized and the ones which have held the fabric of these two cultures have been pushed to the sideline and termed backward. This paper has analyzed the issues affecting Iranian and African cultures, which are sidelined and rendered redundant while trying to push for western cultures to the globalized village. The processes of globalization have proved to be having damaging side-effects, which include the exploitative realities of free

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trade, globalization's preferential treatment of the corporate West, environmental degradation, and cultural erosion with its excessive individualism which are not part and parcel of the Persian and African cultures. Undoubtedly, western-led processes of globalization are built upon the efficacy of free trade and the primacy of the individual, but this overt emphasis on the individual is viewed by many in the Muslim world as coming at the expense of the sacrosanct communities. Thus the "me' culture," which "fuels the engine of globalization," is creating harmful "contaminants" that are adversely affecting traditional societies, by encouraging self-centeredness in the pursuit of economic goals and pleasure. Globalization destroys the capacity to empathize with others which is fundamental and encouraged by both African and Persian cultures. The Persian and African societies, which are mainly community centered, see the world in a different light, viewing excessive concern with the self as both a deviation and a sign of social breakdown. Hence, Mbiti's ideology, "I am" because "we are", since in African cultures an individual cannot live in isolation. Thus cultural relativism perpetuated by the west is wrong and having a universal culture is impossible. This paper therefore advocates for cultural respect, tolerance and peaceful co-existent in the world composed of thousands of cultures, instead of cultural relativism which is being spearheaded by the west.

Key words: African, Culture, Co-existence, Globalization, Persian, Relativism, and Tolerance

CULTURAL DIPLOMACY AND SUSTAINABLE DEVELOPMENT BETWEEN NIGERIA AND IRAN: POLICY STRATEGY FOR SYMBIOTIC RELATIONSHIP

*Dr. MUTIULLAH OLASUPO*¹
*Dr. MUSA OLAOFE*²

The growth of cultural diplomacy as a means of engaging in international discourse has become increasingly prevalent in developed countries in the Western World, but it is by no means restricted to these states. Cultural Diplomacy is a term, which is quite new in the domain of African foreign policy. Although this term is used increasingly often by political scientists as well as communications experts, it is still an area which is relatively little known. This paper focuses on the increasing interface between cultural diplomacy and sustainable development as it (cultural diplomacy) has become a subtle method of engagement in contemporary international relations. It is on this score that this paper investigates how cultural exchanges between Nigeria and Iran can engender socio-economic development in Nigeria. Iran has a long history of showcasing its culture

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to the world. Indeed, in cultural diplomacy, Iran is a good role model for Nigeria. This paper argues that Nigeria and Iran have opportunities and prospects for good and beneficial strategic cooperation in cultural diplomacy though not devoid of challenges. The paper uses secondary data alongside a detailed historical, analytical and descriptive method to validate the impact of cultural diplomacy on Nigeria's development. Within the context of realist theory, the paper opines that cultural diplomacy promotes international cooperation and enhances sustainable development with income gotten from foreign investors and tourists. It also upholds that cultural diplomacy is a valuable and vital tool for Nigeria to win more friends, get international support, boost its economy and arrive at sustainable development like Iran. Therefore, the paper recommends that Nigeria should advance the objectives of her foreign policy on the platform of cultural diplomacy to achieve sustainable development and also ensure preservation and development of the Nigerian artistic and cultural potentials through intercultural dialogue and symbiotic relationship with Iran.

KEYWORDS: Cultural Diplomacy, Sustainable Development, Foreign Policy, Realist Theory

CITIZEN DIPLOMACY: A STRATEGY FOR PROMOTING MUTUAL ECONOMIC AND CULTURAL COOPERATION BETWEEN IRAN AND AFRICA

Muhammad Ghazzali Saidu

Many countries in Africa, Asia and Latin America that can be described as transitional democracies are bedevilled with myriad development challenges ranging from political instability, official corruption, high rate of unemployment, disturbing levels of poverty, low standard of living, high illiteracy rates, etc. however, most of these challenges have largely persisted in many African countries including Nigeria, due to the twin challenge of existing weak (governance) institutions that have over the years, been unable to effectively address these development challenges in a sustainable manner; as well as the observable dearth of political will on the part of the governing elite to strengthen these weak institutions with a view to turn around the fortunes and the lot of their citizens for the better. It is against this backdrop that this paper advocates citizen diplomacy as a viable strategy for the promotion of mutual economic and cultural cooperation between Africa and Iran in a bid to collectively harness and deploy the massive untapped economic and cultural potential in Africa for the benefit of the citizens of Africa and Iran through a coordinated development-oriented albeit informal partnerships among

and between the citizens of the Iran and Africa. To achieve this, the data for this study was generated from secondary sources documentary reviews and the data was analysed using qualitative method of analysis. The study reveals that challenges such as official corruption, lack of strong institutions, lack of political will etc. constitute some of the bottlenecks inhibiting progressive reforms that would engender socio-economic development in most African countries including Nigeria. The study therefore advocates mutually beneficial but informal citizen-to-citizen economic and cultural partnerships between citizens of Iran and Africa with a view to collectively harness the massive untapped economic and cultural potentials in African for the benefit of all.

Key words: Citizen Diplomacy, Transitional Democracy, Political Will, Economic and Cultural Cooperation.

Traditional and Modernity; Iran and African experience

*Prof. Muhammad Tanko*¹

The culture of Iran also known as culture of Persia, one of the oldestest in the world, and is a continuous civilisation. " Iran as old as time and as young as tomorrow. " this vividly describes the time frame of Iranian culture and tradition.

Owing to its dominant geographical position and cultural in the world, Iran has directly or indirectly influenced and civilised cultures and people as far as Italy, Macedonia and Greece to the west, Russia to the north, the Arabian peninsula to the south, and South and East Asia to the east.

The universality of this civilising Culture stemmed from the reigns of Cyrus the Great(556-528 BC), who has credited with the concept and actualization of one world under one king and the fusion of various people and culture in one Oecumene.

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Democracy and Violent Extremism in Africa: The Quest for Iran-Nigeria Cultural Dialogue

Dr. Yahaya T. Babal

Democracy has become a universal value. It is the most preferable framework of governance that is arguably most appropriate for the transformation of modern societies. This is largely because it is embedded in it, a framework for peaceful resolution of conflicts, popular participation as well as bills of fundamental human rights. Its conception and practice spanned many centuries with variants of it rooted in different cultures and civilizations. The variations in the structural and institutional evolution of democracy have been linked to the cultural orientations of many societies. Thus the so-called liberal (western) democracy is linked to the free market oriented societies of the west, construed as somewhat dedicated to broad spectrum of human freedom and liberty with thin limits. Democratic socialism on the other hand evolved within the framework of state control of the economy and limited human freedom. These two broad variants of democracy have been adapted and domesticated to suit the cultural orientations of many societies. However, Africa's colonial history makes it vulnerable to various kinds of external shocks with little or no room for cultural dialogue. Thus

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democratic transitions in Africa somewhat represents its colonial links. The suppressed cultural identity of postcolonial African states provide the grounds for imposition of western democratic rule across the continent. This was done under the pretext of facilitating peaceful resolution of violent conflicts generated largely by the vestiges of divisible and asymmetrical colonial policies. Instead of promoting peaceful coexistence, democratic transitions in Africa spurred violent extremism and general unrest. In Nigeria, for instance, various democratic experiments have failed to facilitate peaceful coexistence and stability. As a paradox, Nigeria has become a breeding ground for violent extremism under democratic rule. This is evident with the frequent ethno-religious violence, communal violence, militancy and most recently the emergence and operation of the dreadful Boko Haram terror group. This paper argues that as crucial as democracy is to peaceful coexistence and sustainable development, Nigeria needs to learn to adapt and domesticate democracy to fit the cultural orientation of its people. Thus the experience of Islamic Republic of Iran, which provide for the complex blend of theocracy with democratic principles as a major variant of cultural redefinition of democracy, may be useful to Nigeria in the contextualization of its democracy. Given the postcolonial nature of the two countries and as major oil producing states, cultural dialogue between Iran and Nigeria may facilitate the sustainability of Nigeria's fledging democracy. The paper will rely mainly on documentary evidence in analysing the challenges of Nigeria's democracy and the prospects for Iran-Nigeria cultural dialogue in facilitating sustainable democracy in Nigeria.

**L'introduction de l'Enseignement religieux dans le
Système éducatif sénégalais et la modernisation
des Daaras (Ecoles coraniques) :
une arme efficace pour la lutte contre le
terrorisme.**

*Dr. El hadji Moussa FALL*¹

Le terrorisme, qui est devenu un phénomène internationale des temps modernes, se déploie sur plusieurs pays du monde : de l'Asie aux Etats Unies d'Amérique, en passant par l'Europe et l'Afrique. La menace terroriste a profondément changé de nature, notamment avec l'évolution continue des formes d'actes terroristes. Pour éradiquer le terrorisme, il ne faut pas se contenter seulement des formes classiques de lutter, telles : l'armée, les services de renseignement, l'arsenal juridique... Il est indispensable aujourd'hui d'explorer la dimension idéologique de ce phénomène. A cet égard le Gouvernement du Sénégal, a prévu dans son dispositif de lutte contre le terrorisme, l'encadrement et l'orientation de l'Enseignement religieux dans son Système éducatif et la modernisation des Daaras (Ecoles coraniques). L'Etat sénégalais veut apporter une mutation importante dans le système éducatif avec l'introduction effective de l'éducation religieuse, en tant que levier de la paix et de la tolérance. En ce sens, l'éducation ne saurait s'identifier à

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un coran religieux radical, qui pourrait à tout moment pousser les apprenants à la violence et aux actes terroristes de tous bords.

Les Daaras ou Ecoles coraniques aussi, qui ont pour mission d'inculquer à l'être humain une panoplie de vertus cardinales : le refus de l'oppression sous toutes ses formes, la liberté et l'égalité entre les hommes, peuvent être utilisés pour formater l'homme sénégalais et l'écarter de terrorisme.

Mots clés : Daaras , Ecoles coraniques, Terrorismes, Talibés, système éducatif sénégalais.

**Comparaison du rôle de la femme dans
le roman contemporain iranien et sénégalais
:l'exemple de Shuvasun (Simin Daneshvar)
et Une si longue lettre (Mariama Ba)**

*LY Souadou Amadou*¹

La question féminine a pendant longtemps été au Cœur des préoccupations des romancières et demeure l'évènement social qui a déclenché la prise de parole chez les écrivains femmes. Dans la plupart des pays, nous constatons des changements sociaux et culturels notables, notamment dans l'univers et le quotidien de la femme. Les femmes sont non seulement nommées à des postes importants mais aussi, participent à la production littéraire qui était jusque-là, réservé aux hommes. Les décennies passées peuvent être considérées comme celle du succès de la littérature féminine avec une floraison d'œuvres romanesques : des romancières comme Shimin Daneshvar et Mariama Ba, entre autres écrivains, réalisent "l'écriture des femmes sur les femmes». Cette production fonde ses thèmes de réflexion sur la condition féminine en général et sur les institutions matrimoniales et leurs corollaires en particulier. C'est après ces constats que nous avons jugés intéressant de choisir ce sujet pour mieux faire connaître les deux romans que nous considérons essentiels dans l'étude de la littérature féminine en Iran et au Sénégal.

Mots clés : Femme, Comparaison, Roman contemporain, Iran, Sénégal

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LES LANGUES AU SENEGAL

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Dans de nombreux pays du continent africain, de nombreuses langues autochtones sont parlées dans tout le pays. Il convient de noter que dans ces pays, à partir de la période coloniale, les langues des coloniaux, notamment l'anglais, le français, le portugais et d'autres, sont devenues des langues officielles. Ces langues européennes, avec leur statut officiel, ont toutes les langues maternelles sous leur ombre. Le Sénégal était l'un des pays coloniaux français, c'est pour cette raison, le français est la langue officielle. Au Sénégal, la langue française couvre tous les domaines de la science, de l'économie, de la politique, et les autres langues nationales perdent progressivement leur pouvoir. Dans ce même pays, chaque tribu a sa propre langue maternelle. Bien que le français soit la langue officielle, il existe une langue nationale appelée "wolof", qui est la langue la plus parlée dans tout le pays.

Le but de cette étude est d'examiner les langues et la situation linguistique au Sénégal. Il explique également le système d'enseignement de la langue française et son impact sur la communauté sénégalaise, les problèmes d'apprentissage de la langue et les relations pratiques entre le français et les autres langues nationales.

Mots clés : langues, Sénégal, linguistique

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