

## **Cartoons of Prophet Muhammad and the need for an Islamic "Protestantism"**



**By Fadil Maloku, Sociologist**

1. The doctrine of democracy identified increasingly with the mask of globalization, is proved to be as "mouthful which cannot be swallowed" so easy by majority of East dictators, in the mind of whom, it is fixed only as a mean for maintaining their privileges and material wealth for themselves and their families, and not as a mechanism where the law rules and the citizen's wealth rises. On the other side, religious clerics of this region, and elsewhere in the world seemed to have helped, since the beginning, the prejudice about this discourse, in spite of the fact that until now they never saw a process of the "Protestantism" of Islam itself as a need, in order to strengthen it with the coherence of time and the process of globalization.

If the current situation is subject to analysis and identification, after the trouble caused by misuse of the cartoons of the prophet Muhammad is seemed that some sociological explanation raised presently at international level, would not that easy be identified.

First Explanation, which has to do with the theory of "dialogue among civilization", which among other things consists on that the conflict induced after the publication of the cartoons of the Prophet Muhammad, must and can be avoid only through a real dialogue between the two major civilizations: Western and Islamic civilization.

Not this dialogue to be headed by frustrated radical groups, nor actual corrupt leaders that are governing with the citizens of these countries in a feudal or quasi-feudal manner, but with different unionist organizations and especially student's ones that do not have prejudices toward democracy and globalization (but who in adverse in globalization and democracy project a very sophisticated mechanism to free the citizens and these societies from marionette governments!) In this direction, we think that a valuable help could provide the local NGO-s structured by civic society. If they exist as such.

On the other hand, such inter-civilized dialogue before all should open in its "own home" the European Union ( let remember the turbo visit of Solana?!), which in its soul numbers millions of people of Islamic civilization. Also, in the function of this dialogue let say inter-civilizational domestic European dialogue, would not be bad to identify another Muslim spiritual but moderate leader, with the moral authority of him and his authentic Islam could serve as a model of civilizational intercommunications inside this part of the west itself. With this initiative among other things would be clear that Islam not only is against (in essence it is not) the mainstream but in contrary it is compatible and pro new process of globalization and the spread of democracy there. But in addition to this uncontested fact there should be a kind of Islamic "Protestantism", in order that joining the globalization caravan become more natural and in cohesion with current trends and especially the future ones (!), or the conflict of kind of David with Goliath must continue further as it is happening right now?

We think that the installation of democracy through the controlled government by opposition (opposition system), respecting human rights and the rule of law, somehow would become a companion for a more qualitative life for the whole region. The until now dynamism dictated by the west, or rather by America have made it possible that the institutions built through marionette regimes, without installing directly the mechanism of the free vote , to be not only unproductive but rather responsible for the situation and chaos that is dominating over there.

Second explanation, which for us is related to Fukuyama's theory about "the end of history", which claims that the west with the fall of the Berlin Wall, respectively with the triumph against the East (or against the red empire), must impose now and forever the global model on the whole world.

The same Fukuyama, who claims to be the best knower of the West's conjunctures, consists on the thesis which pretends that nonwestern institutions and traditional moral values (especially Islamic

ones) cause stagnation in the natural sensitivity of the process of globalization. Contesting thus, the major capillary of this process which for now is unstopped, he in fact contests the cultural pluralism, respectively the main paradigm through which this process is strengthened. Because, if (let call it like this) "the value crises of the western identity" is attributed to the sense of making uniformity norm which according to some is far gone (French paradigm) and violent (Islamic paradigm), then the question is why other regeneration infusions are not searched in other nonwestern cultures and civilizations, so the process of survival of the civilization, which until now is the most powerful one, will continue for centuries? Its not surprise the fact that the most American sociologists pretend that the west is now facing a serious crises in its direction of searching a strong identity.

It is not accidental that the well known Arnold Toynbee says that "the process of emerged crises" about the contention of the new identity, the west must look for it in the amputation and injection of the values which will follow (as he put it "the best aspects of Islam and the Far East) from no westerners.

For Toynbee the amputation and injection of the no western values, is not projected as stereotype and need but before all as a big hope for all humanity if the western civilization will try to survive the next centuries. Ultimately, Toynbee, does not offer a new formula, he rather reasserts what other empires calculated, as Roman and Othman Empire.

Third explanation, which in indirect way has to do with the theory of Samuel Huntington, who sees the world of the 21 century as a Project for arena of conflicts [ national, ethnic, political, economical etc. and the start of *the clash of civilization!* For him, for instance, the current conflict in the East is not anything else but the execution of well designed Project for the incentive of the Clash of major Civilizations (Islamic and western) for global supremacy.

Huntington also reasons in contradiction manner! Because according to him (certainly after the believe in regard of easy occupation of Iraq) the West doesn't need to talk for two civilizations (as it was pretended in end of previous century) but for "The West" (the center) *and the rest* (periphery) *which means the existence of few no westerners* " , where Japan was alluded, and then China and lately the East.

We have to add that the major weakness of this theory and him himself is that the discourse of Huntington's civilizations excludes the differences (organizational, political, and economical etc.) inside the countries that, for example, favor cultural uniformity and those who exclude cultural pluralism. In the frame of these scientific "questionings", are included also analysis and studies which came from the western discourse, that the most ethnic conflicts, didn't happen as a result of a conflict in civilizational lines, but, before all, as a result of economic, territorial, existential interests, etc, and the major conflicts of civilizations do not happen because of the clash of civilizations .

Also, better part of studies especially those in Eastern Europe prove that despite of civilizational identity, the people asked about these concerns responded that they have close civilizational perceptions and expectations about: democracy, European integration and other studying that were held in different places with the Islamic population majority, and they are close with identical conclusion: democracy is not contested by majority of population, even though in this region the authoritarian regimes are still in power.

It seems that the last "clash" roofed with misuse of the cartoons of prophet Muhammad do not have to do with the assertions of destroying of one (in this case western civilization)civilization another (Islamic), as *the clash of western civilization with the problems identified on it*, such as those that have to do with xenophobia, stereotypes to the eastern settlers (as in the case of incidents in France, Netherlands etc.)the danger for the foreigners (in Germany, ex. the last debates) and with the evident frustration in Islam which is in fact more as consequence of the searching of a new identity, or a new Hamlet dilemma between globalization (as an offer) and conservatism (as a long old tradition).

There is an scientific believe that favors the thesis that in Islamic countries also exists a support and sympathy for democratic discourse. However, the fact, that in turbulent places where the current undemocratic leaders join the protestors and citizens, increased the prejudices and the contradiction of Islam against democracy. In this contest, one cannot say that Islam is undemocratic, because with

this prejudice two counter effects are achieved, that we think are important to identify the causes of the crisis and frustration in the Middle East.

The one has to do with possible "divorce" of democracy not yet entered in its "honey moon" of pluralism, the rule of law, the control and expression of opposite opinion. And the other, with further irritation in Islamic civilization which somehow would be in global level. In this contest, I think that there is a big dilemma. Is there any possibility that the (miss)use of cartoons can be used as small motive for the recreation of a new destructive mobilization which in fact approves the Huntington thesis of the clash of civilization, which would be the Apocalypse itself or to strengthen a new discourse in the form of "Protestantism" in Islamic countries which leads to a healthy race as it is said in the holy book of Koran ? It is seemed that the Islamic "Protestantism" is more likely to happen!

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