

3rd International Symposium of the UNESCO Chair
on Science Diplomacy and Scientific Heritage

**CROSS-CONTINENTAL CIRCULATION OF KNOWLEDGE AND SCIENTIFIC BRIDGES:
HISTORICAL LEGACIES AND EMERGING COLLABORATIONS
BETWEEN THE MUSLIM WORLD AND LATIN AMERICA**

**26-28 November, 2025
İstanbul, Türkiye**



UNESCO Chair
Science Diplomacy
& Scientific Heritage



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November 26, 2025

Wednesday, (Day 1)

Opening Session	Openeng Reception - Art Exhibition: Good Works Factory	9:00 - 10:00 Ibn Haldun Main Campus
	Opening Remarks: Assoc Prof. Vahdettin Işık (Director, Alliance of Civilizations Institute), Prof. Parsifal Islas-Morales (General Coordinator, UNESCO Chair on Science Diplomacy and Scientific Heritage, UNAM) Prof. Mesut Idriz (Director of SIFHAMS, Sharjah University) Prof. Öcal Oğuz (President, Turkish National Commission for UNESCO) Prof. Atilla Arkan (President of Ibn Haldun University) Hatice Akıncı Yılmaz (Chairwoman of TÜRGEV Board of Directors) Opening Keynote: "Islamic Scientific Tradition in the Global Age" by Prof. Alparslan Açıkgenç	10:00 - 12:00 Ibn Haldun Main Campus
	Lunch Break	12:00 - 14:00

Thematic Panel 1: Cross-Continental Collaboration: Science Diplomacy, Cultural Bridges, and Counterflows	Chair: Heba Raouf Ezzat Baptiste Brodard , University of Fribourg, Switzerland: <i>Recent (Re)connections Between Latin America and the Muslim World: Decolonial Politics, Ethics, and Liberation Theology</i> (English) Muhammad Ayaz Naseem , Concordia University, Canada: <i>Decolonizing Global Science through Epistemic Disobedience: A Preliminary Conceptual Framework</i> (English) Semiyu Aderibigbe , College of Public Policy, University of Sharjah, UAE: <i>Decolonizing Learning: Global Citizenship Education and the Pursuit of Epistemic Justice</i> (English) Etrit Shkreli , Sabancı University, Türkiye: <i>Unlearning Linear Time: Rumi, the Quechua, and the Regenerative Imagination of Futures</i> (English)	14:00 - 15:30 Ibn Haldun Main Campus
	Coffee Break	

Thematic Panel 2: Contemporary Platforms for Cooperation: Science Diplomacy, Culture, and Climate Action	Chair: Önder Küçükural Aline Mendes da Silva and Afonso de Albuquerque , Federal Fluminense University (UFF), Brazil: <i>From Telenovelas to Dizis: Dynamics of Cultural Counterflow Between Turkey and Brazil</i> (English) Montserrat Marroquín Rodríguez , UNAM, Mexico: <i>The Role of UNESCO Chairs in Latin American Science Diplomacy</i> (English) Muhamed Ali , College of Public Policy, University of Sharjah, UAE: <i>Cultural Bridges: Türkiye's Public Diplomacy in Latin America</i> (English) Fatima AlSuwaidi (PhD Student) & Mahnaz Fancy (Ministry of Culture, UAE): <i>The Group of Friends for Culture-Based Climate Action (GFCBCA): A UAE-Brazil Case Study in Cross-Continental Collaboration</i> (English)	16:00 - 17:30 Ibn Haldun Main Campus
	Dinner	

November 27, 2025

Thursday, (Day 2)

<p>Thematic Panel 3:</p> <p>Contemporary Platforms for Cooperation: Science, Digital Knowledge, and Heritage</p>	<p>Chair: Jairo Lugo-Ocando</p> <p>Fadia Boumjahed, Lebanese University, Lebanon: <i>Arab Knowledge Networks in Latin America and the Age of Artificial Intelligence: Science Studies and the Challenges of Digital Interpretation</i> (شبكات المعرفة العربية في أمريكا اللاتينية وعصر الذكاء الاصطناعي: دراسات العلوم وتحديات التأويل الرقمي) (Arabic)</p> <p>Saleh Muhammad Zeki Mahmood, University of Sharjah, UAE: <i>Digital Preservation of Manuscripts and Historical Documents and Its Impact on Global Knowledge Exchange</i> (الحفظ الرقمي للمخطوطات والوثائق التاريخية) (وأثره في التبادل المعرفي العالمي) (Arabic)</p> <p>Irek Suleymanov, HSE University, Russia: <i>Bridging the Muslim World and Latin America through Big Science: The Interplay of Science Diplomacy and Cooperation at JINR</i> (English)</p> <p>Noura Nasser Al-Karbi (نورة ناصر الكربي), University of Sharjah, UAE: <i>Student Scholarships in Promoting Intercultural Dialogue: An Emirati Experience in the Spanish Context</i> (الابتعاث الطلابي في تعزيز الحوار بين الثقافات: تجربة إماراتية في السياق الإسباني) (Arabic)</p>	<p>09:30 - 10:45</p> <p>Ibn Haldun Main Campus</p>
	<p>Coffee Break</p>	<p>10:45 - 11:00</p>

Thematic Panel 4: Building Knowledge Infrastructures of the Global South	Chair: Parsifal Islas Ahammed Ishac Chmebirika Ebrahim , Sakarya University, Türkiye: <i>Bridging Oceans: Indo-Islamic Contributions to Cross-Continental Knowledge between the Muslim World and Latin America</i> (English) Adeela Arshad-Ayaz , Concordia University, Canada: <i>South-South Cooperation as Post-Abyssal Thinking: Creating "Southern" Knowledge Pathways between the Muslim World and Latin America</i> (English) Manal Abdulhafiz Al-Haddad (منال عبدالحفيظ الحداد), Islamic University of Minnesota, USA: <i>The Role of Educational Endowments in Providing an Institutional Framework for Scientific Exchange between the Islamic World and Latin America</i> (دور الأوقاف التعليمية في توفير إطار مؤسسي) (للتبادل العلمي بين العالم الإسلامي وأمريكا اللاتينية) (Arabic) Iklil Athroz Arfan , Ibn Haldun University, Türkiye: <i>Plural Paths to Justice: Pancasila and Vivir Bien as State Philosophies of Legal Pluralism in Indonesia and Bolivia</i> (English)	11:00 - 12:30 Ibn Haldun Main Campus
	Lunch Break	12:30 - 13:30

Visit to Historical Sites	Historical Visit to the Süleymaniye Complex: Süleymaniye Mosque, Süleymaniye Dar al-Shifa and the Medical Madrasa Süleymaniye Manuscript Library	14:30 - 15:30 Süleymaniye Quarter
Institutional Welcome	"Introduction to the Alliance of Civilizations Institute," Dr. Ercüment Asil (Deputy Director)	15:30 - 16:00 Süleymaniye Salis Madrasa, Alliance of Civilizations Institute
Workshop	Identifying and Preserving Scientific Heritage Through Open Science Delivered by: Dr. Parsifal Islas & Dr. Yudy Tibaduiza	16:00 - 18:00 Süleymaniye Salis Madrasa, Alliance of Civilizations Institute
	Dinner	18:00 - 19:00

November 28, 2025

Friday, (Day 3)

<p>Thematic Panel 5:</p> <p>Entangled Histories: Muslim–Latin American Encounters and the Cross-Continental Flow of Knowledge</p>	<p>Chair: Mesut Idriz</p> <p>Ali Çaksu, Balıkesir University, Türkiye: <i>Two Ottoman Subjects in South America: Priest Ilyas Hanna al-Mawsili (1675–83) and Shaikh Abdurrahman al-Baghdadi (1865)</i> (English)</p> <p>Nesreen Ahmed Abdel Hamid, Al-Azhar University, Egypt: <i>Cultura árabe-islámica en América Latina en los Siglos XIX y XX “Arab-Islamic Culture in Latin America in the 19th and 20th Centuries”</i> (Spanish)</p> <p>Vehbi Baysan, Ibn Haldun University, Türkiye: <i>Reinventing Learning: A Comparative History of Ottoman and Latin American Educational Transformations</i> (English)</p> <p>Ammar Alnahar, University of Damascus, Syria: <i>The Discovery of America and the Influence of the Andalusians in Latin America (Historical Pathways of Scientific Exchange between Latin America and the Islamic World)</i> (Arabic)</p>	<p>09:00 - 10:45</p> <p>Ibn Haldun Main Campus</p>
	<p>Coffee Break</p>	<p>10:45 - 11:00</p>

Keynote Speech	<i>"Opening Science to the World: Tensions Between Local Knowledge and International Science"</i> Prof. Ana María Cetto (President of the UNESCO Open Science Steering Committee, UNESCO Chairholder on Science Diplomacy and Heritage)	11:00-11:50 Ibn Haldun Main Campus
	Break	11:50-12:00

Thematic Panel 6: From Language to Cosmos: Tracing the Scientific Heritage Linking the Islamic World and Latin America"	Chair: Nadia Alhasani Anas Chakkala , Doha Institute for Graduate Studies, Qatar: <i>Arabic Scientific Terminology in Colonial Spanish and Its Survival in Latin American Lexicons</i> (English) Sofía Benítez Villalobos , Universidad Nacional Autónoma de México (UNAM) & INAH, Mexico: <i>From Natural Features to Gems of Extraordinary Value: Pinctada Pearls and Their Relationship with Mexico and the Islamic World (De aspectos naturales a gemas de extraordinario valor: las perlas de la especie Pinctada y su relación con México y el mundo Islámico)</i> (Spanish) Mashhoor Ahmad Al-Wardat , University of Sharjah, UAE: <i>The Observational Basis of the Heliocentric Theory: A Critical Review of the Evidence Used by Copernicus</i> (مراجعة نقدية: الأسس الرصدية لنظرية مركزية الشمس: مراجعة نقدية) (Arabic) Safaa Benabdelmoumene & Fatima Belhaouari , Sultan Qaboos University, Oman: <i>Scientific Exchange between the Islamic World and Latin America: From Andalusí Influence to Contemporary Partnerships</i> (Spanish)	12:00 - 13:20 Ibn Haldun Main Campus
	Lunch Break	13:20 - 14:00

Visit to Historical Sites	Guided visit to Topkapı Palace Museum followed by a historical walk to key sites in the surrounding area with Dr. Elif Tokay (Istanbul University)	14:30 - 17:30
Cultural Activities	Traditional Music Recital: Performed by Yek Ahenk Music Ensemble Turkish Art Experience: Traditional Turkish Craft Demonstration	17:30 - 18:30 Hocapaşa Safveti Tekkesi (Safveti Dervish Lodge) TÜRGEV

Keynote Speeches:

THE ISLAMIC SCIENTIFIC TRADITION IN THE AGE OF GLOBALIZATION

26 November 2025, 11:00-12:00. Ibn Haldun University, Main Campus.

Today's world is globally interconnected, with scientific activities reflecting this trend. Scientists from different cultures now collaborate and exchange knowledge, unlike in the past when scientific interactions were limited to the translation of books. This study examines the evolution of scientific traditions, including the Islamic tradition, within a globalized context.



ALPARSLAN AÇIKGENÇ graduated from Ankara University Faculty of Theology and received his PhD from the University of Chicago in 1983 with a thesis comparing the ontologies of Sadra and Heidegger. He began teaching as a lecturer in the Philosophy Department at Middle East Technical University. He taught at the International Institute of Islamic Thought and Civilization in Malaysia from 1994 to 1999. Currently, he teaches at Ibn Haldun University in the philosophy department and the Alliance of Civilizations Institute. In addition to numerous articles published in English and Turkish scientific journals,

Açıkgenç has authored the award-winning book *Islamic Scientific Tradition in History* (Kuala Lumpur: IKIM, 2014).

OPENING SCIENCE TO THE WORLD: TENSIONS BETWEEN LOCAL KNOWLEDGE AND INTERNATIONAL SCIENCE

28 November 2025, 11:00-12:00 am. Ibn Haldun University, Main Campus.

This keynote will examine the growing tensions between local knowledge systems and the global structures that shape the production, circulation, and validation of scientific knowledge. Drawing on the principles of open science, the talk will highlight the main assets of contemporary open science, what is still needed to ensure a long and healthy life for this growing ecosystem, and how opening access to scientific outputs can empower societies.



ANA MARÍA CETTO is a Mexican scientist internationally recognized for her contributions to the field of quantum mechanics and for promoting international dialogue to extend the benefits of science to all humanity. She served for eight years as Head of Technical Cooperation at the International Atomic Energy Agency (IAEA) of the United Nations, was President of the Pugwash Conferences Council, Secretary General of the International Council for Science, founding Vice President of the Third World Organization for Women in Science, and Director of the Faculty of Sciences at UNAM. She is a Senior Researcher at the Institute of Physics at UNAM, founding President of Latindex, and President of

the Mexican Physical Society. As Director of UNAM's Museum of Light and President of the UNESCO Open Science Steering Committee, Professor Cetto has long worked to strengthen scientific collaboration across cultures

Workshops:

IDENTIFYING AND PRESERVING SCIENTIFIC HERITAGE THROUGH OPEN SCIENCE

Delivered by: Dr Parsifal Islas and Dr Yudy Tibaduiza

27 November 2025, 16:00-18:00, Süleymaniye Salis Madrasa, Alliance of Civilizations Institute.

Scientifically developed vs. underdeveloped countries is also a question of culture. From Budapest 1999 to 2021 Recommendation on Open Science, UNESCO has emphasized that knowledge generation is an intrinsic part of every nation's culture. Policies in the Global South remain imbued with hegemonic values, often overlooking local histories in the production and circulation of knowledge. Open science proposes a horizontal model that is essential to recognizing the cultural value of diverse scientific and humanistic traditions, such as those of Islam, Latin America, and Asia. This workshop will introduce the concept of scientific heritage as a form of the human right to science, as well as how to identify and promote it within national legislation.

TRADITIONAL CRAFT DEMONSTRATION: STAINED GLASS WORKSHOP

Delivered by: Fuad Jabrayilov

28 November 2025, 17:30 - 18:30, Hocaapaşa Safveti Tekkesi (Safveti Dervish Lodge) TÜRGEV

This workshop will introduce participants to the art of vitray, a traditional technique of painting and decorating on glass. Under the guidance of Fuad Jabrayilov, an Azerbaijani artist and collector trained in traditional arts, participants will learn about the history, materials, and methods of vitray craftsmanship. The session will include a hands-on component, giving attendees the opportunity to practice the technique and create their own glass artworks.

Recent (Re)connections Between Latin America and the Muslim World: Decolonial Politics, Ethics, and Liberation Theology

Author: Dr. Baptiste Brodard

Affiliation: University of Fribourg, Switzerland

Abstract

This presentation, entitled “Recent (Re)connections Between Latin America and the Muslim World: Decolonial Politics, Ethics, and Liberation Theology” explores the dynamics of knowledge and religiosity through a decolonial lens. Grounded in extensive fieldwork conducted between 2020 and 2025 across Islamic organizations in Latin America (Colombia, Mexico, Brazil), it analyzes the transnational entanglements and epistemic exchanges shaping Muslim-Latin American identities.

The study decenters Western epistemologies by engaging with “epistemologies of the South”—knowledge systems forged in resistance, struggle, and grounded in local cosmologies, as advanced by Santos (2015). It interrogates the enduring legacy of the colonality of knowledge, where global hierarchies continue to privilege Eurocentric forms of scholarship. Drawing from the tradition of liberation theology, the research examines how Islamic thought intersects with liberationist ethics and politics in Latin America, particularly through the principle of Tawhīd (unity) and non-dual ontologies that foreground equality and human dignity beyond Western dualisms.

A significant contribution of my study is its exploration of Muslim Latin American converts, who engage in reciprocal epistemic journeys—studying in Muslim contexts abroad, while also cultivating localized Islamic practice rooted in Latin American cultural and ethical sensibilities. This dual mobility—via translation, travel, and trade—emerges as a key vector for knowledge circulation and decolonial solidarity.

Overall, I will argue that the interplay of decolonial theology, Southern epistemologies, and Muslim conversion narratives fosters a distinctive ethic of liberation. It highlights transfers of knowledge between the Muslim World and Latin America, exploring how this encounter is building a new system of knowledge in which both liberationist epistemic traditions dialogue, challenge dominant narratives, and build cross-continental bridges toward pluralistic, equitable, and decolonized futures.

Decolonizing global science through epistemic disobedience: A preliminary conceptual framework

Author: Muhammad Ayaz Naseem

Affiliation: Concordia University, Montreal, Canada

Abstract

This paper aims lay down a conceptual framework for reclaiming the knowledge production in the Muslim World and Latin America (as parts of the Global South) through what Mignolo (2005) calls 'epistemic disobedience', which aims to dismantle the Western epistemic superiority and bring back the epistemological diversity with which to create knowledge in/from the Global South. The methodology of the paper consists of a decolonial reading of major texts to discern and understand patterns of the continued coloniality of power, coloniality of being, and coloniality of knowledge in relation to scientific knowledge production in the Muslim World and Latin America.

The paper is organized in two sections. The first section explores the process through which scientific knowledges intrinsic to the Muslim World and Latin America were 'ex-territorialized' as 'non-knowledges' (lay, peasant, Bedouin, superstitious, etc.). Specifically, I discuss four major tenets of decolonial theory: a) epistemicide, b) knowledge racism, c) coloniality (of power, being, and knowledge that defines culture, labor, intersubjectivity, and knowledge production in the postcolonial era), and d) abyssal thinking.

Second part of the paper investigates how to reclaim and make visible the ex-territorialized knowledges and scientific ways of knowing in the Global South. Particularly, I foreground the notion of post-abyssal thinking with an aim to a) re-cognize the plurality of heterogeneous knowledges, b) plurality of epistemic positions from which to look at 'glocal' issues, and c) an alternative re-articulation of alternatives (i.e. alternative stemming not from the Western/Cartesian ego-politics but from the body/geo-political knowledge systems, particularly Muslim World and Latin America). Finally, I outline a preliminary proposal for post-abyssal Southern Knowledge Construction based on an inter knowledge dialogue between the dominant (Western/Cartesian/Abyssal) and the ex-territorialized/marginalized post-abyssal knowledge construction.

Decolonizing Learning: Global Citizenship Education and the Pursuit of Epistemic Justice

Author: Dr. Semiyu Aderibigbe,

Affiliation: University of Sharjah, United Arab Emirates

Abstract

In a world where knowledge is filtered through discourse and geography-centered hierarchies, education can unintentionally reinforce borders rather than dismantle them. Furthermore, this dynamic can limit opportunities and harm young learners who stand outside the dominant centers of power and knowledge. Thus, the urgent task is to cultivate and strengthen learning that recognizes multiple epistemologies, resists spatial dominance, and empowers students to see themselves as members of a shared humanity. However, meeting this task requires conscious and collaborative efforts to reimagine, teach, and practice global citizenship across diverse contexts, with resources and relationships brought together rather than kept apart.

This paper positions global citizenship education as a pathway to epistemic justice and to the decolonization of science. Drawing on Epistemologies of the South by Santos, decolonial theory by Quijano and Mignolo, and critical pedagogy by Freire, it argues for citizenship without borders, where excellence is never the preserve of any single place. The author writes from an acknowledged position of privilege, having studied, lived, and worked across four continents. That experience affirms the value of diverse knowledge systems and warns against elevating one tradition while sidelining others.

To move from principle to practice, the paper shares concrete strategies that educators can adapt and implement. These include dialogical learning that invites genuine cross-cultural exchange, transdisciplinary approaches that weave scientific, cultural, and historical traditions, and critical reflexivity that asks learners whose voices are centered or silenced in the making of knowledge. By reimagining education as a space of shared knowledge and solidarity, the paper frames global citizenship not as an abstract ideal but as a lived and ethical practice. In doing so, it seeks to dismantle borders, honor diverse epistemologies, and equip future generations to co-create more just and inclusive learning environments.

Unlearning Linear Time: Rumi, the Quechua, and the Regenerative Imagination of Futures

Author: Etrit Shkreli

Affiliation: Sabancı University, Türkiye

Abstract

This essay explores the regenerative potential of futures thinking by using the future to unlearn the linear temporalities shaping modern consciousness. Drawing on a comparative hermeneutic encounter between Rumi's Sufi metaphysics and Quechua cosmology, it invites a participatory understanding of time: Rumi's cyclical dissolution into divine presence and the Quechua pacha as interwoven space-time. Rather than contrasting these with Western notions of progress, the study enacts a plural temporality in which linearity becomes one rhythm within a wider ecology of becoming. Integrating these temporal sensibilities with Riel Miller's concept of futures literacy—the capability to sense, imagine, and use the future in the present—the paper proposes “regenerative imagination” as a mode of anticipatory consciousness that cultivates futures as gardens of relation and transformation rather than engineered endpoints. Methodologically, it performs a comparative hermeneutic dialogue as an anticipatory practice: reading each tradition through the other to generate novel meanings in the now. In doing so, it reorients futures thinking from prediction toward participation, opening pathways for organizations and societies to live within time as reciprocity rather than control.

Bridging the Muslim World and Latin America through Big Science: The Interplay of Science Diplomacy and Cooperation at JINR

Author: Dr. Irek Suleymanov

Affiliation: National Research University Higher School of Economics

Abstract

This paper examines the role of “Big Science” as a potent instrument of science diplomacy, specifically focusing on bridging the Muslim World and Latin America. It argues that multinational scientific infrastructures facilitate unique platforms for sustained cooperation, transcending political and cultural differences by uniting diverse nations around common research goals. The study positions the Joint Institute for Nuclear Research (JINR) as an international intergovernmental organization (located in Dubna) as a case study of this phenomenon. As a legacy institution of scientific cooperation, JINR has evolved a sophisticated framework for engaging member and non-member states, making it a productive subject for analyzing the mechanics of science diplomacy.

Through a qualitative analysis of JINR’s policies, membership structures, and collaborative programs, this research elucidates the dynamic interplay between science diplomacy and practical scientific cooperation. It investigates how JINR’s flagship megaprojects act as gravitational hubs, attracting scientific communities from both regions through access to cutting-edge facilities and knowledge networks. The paper details specific mechanisms—including specialized training programs, joint research initiatives, and institutional partnerships—that facilitate the integration of scientists from countries of Islamic World and Latin American countries into JINR’s ecosystem.

The findings demonstrate that JINR serves as a powerful channel for sustained science diplomacy engagement and capacity building, fostering a shared identity as a global scientific community. This study concludes that the JINR model provides a replicable template for how Big Science organizations can function as effective agents of diplomacy, building resilient bridges of cooperation between seemingly disparate world regions.

The Role of UNESCO Chairs in Latin American Science Diplomacy

Author: Montserrat Marroquín Rodríguez

Affiliation: UNAM, Mexico

Abstract

In the last 15 years, science diplomacy (SD) has contributed to the inclusion of science, technology and innovation to facilitate international relations and coordinate common actions towards meeting the Sustainable Development Goals. Although the diverse historical and cultural traits found at the Global South have diffculted the integration of SD into their policy structures, most countries in the region recognize its importance in meeting each country's needs and interests. In Latin America, while some countries have included SD into their government's agenda through institutionalizing their strategies within their science and foreign ministries, others are still defining the best course of action to involve SD in their policies. Therefore, it is mandatory the existence of programmes and regional networks that reduce the communication and inclusion gap between academics and governments. For instance, the UNESCO Chairs Programme has proved to be a successful instrument in Latin America to tackle the region's problems. Within this work, I present the approaches and practices developed by different UNESCO Chairs based in Latin America and how their actions encourage the development of SD in the region.

Cultural Bridges: Turkiye's Public Diplomacy in Latin America

Author: Muhamed Ali

Affiliation: University of Sharjah, UAE

Abstract

This study explores the role of Turkish cultural diplomacy in shaping Turkiye's relations with Latin America in the 21st century through the frameworks of soft power and public diplomacy.

Drawing on Joseph Nye's concept of soft power and Nicholas J. Cull's model of public diplomacy, it examines how Turkiye employs cultural initiatives to strengthen influence and promote mutual understanding in the region. Using qualitative methods, including document analysis and case studies of institutions such as the Ministry of Culture and Tourism, the Yunus Emre Institute, TIKA, the Directorate of Communications, Diyanet, the Maarif Foundation, TRT, and Anadolu Agency, the research evaluates their contributions to Turkiye's public diplomacy. It asks how cultural diplomacy enhances Turkiye's soft power, what strategies and institutional mechanisms shape engagement, and how these initiatives affect perceptions and relations. The study concludes with recommendations for stronger institutional coordination, sustained investment, and digital outreach to enhance effectiveness.

The Group of Friends for Culture-Based Climate Action (GFCBCA): A UAE-Brazil Case Study in Cross-Continental Collaboration

Authors: Fatima AlSuwaidi, Mahnaz Fancy

Affiliations: University of Sharjah, UAE and Ministry of Culture, UAE

Abstract

The Group of Friends for Culture-Based Climate Action (GFCBCA), co-chaired by the United Arab Emirates (UAE) and Brazil, represents a pioneering initiative integrating culture, heritage, and creative industries into climate action. Launched at COP28 in Dubai (2023), the GFCBCA seeks to leverage cultural knowledge and public engagement to advance climate solutions, fostering collaboration between nations across continents.

This paper presents a case study of the UAE-Brazil partnership within the GFCBCA, highlighting key projects and initiatives undertaken since its inception. These include collaborative cultural programs, awareness campaigns, and policy dialogues designed to embed cultural perspectives into climate strategies. The analysis focuses on how such initiatives promote public understanding of heritage, enhance science communication, and strengthen international cooperation in addressing global environmental challenges.

By examining this emerging cross-continental network, the study illustrates the potential of informal and formal collaborations in bridging scientific knowledge, cultural heritage, and diplomacy. The findings demonstrate how cultural and scientific actors can jointly contribute to climate resilience while fostering South-South cooperation between the Muslim World and Latin America.

The GFCBCA serves as a model for contemporary scientific collaboration, emphasizing the role of culture in shaping sustainable development strategies and highlighting the importance of creative approaches to global challenges. This case study provides valuable insights for policymakers, researchers, and cultural institutions seeking to implement similar initiatives at national and international levels.

Arab Knowledge Networks in Latin America and the Age of Artificial Intelligence: Science Studies and the Challenges of Digital Interpretation

Author: Fadia Boumjahed

Affiliation: Lebanese University, Lebanon

Abstract

The digital transformation is radically reshaping the humanities, positioning artificial intelligence (AI) tools as pivotal agents in rediscovering epistemological and linguistic connections between civilizations. Within this context, the relationship between the Arab world and Latin America emerges as a fertile ground where history intersects with modernity, and language converges with technology. The complexities of transferring knowledge across languages and cultures, particularly amidst the digital revolution, necessitate a re-evaluation of the role of “intermediary” languages and their capacity to endure as bridges for civilizational dialogue.

This research dedicates itself to examining the position of the Arabic language within this complex equation. Having been a language of science and civilization for centuries, the study interrogates the fate of Arabic as a living knowledge medium in the contemporary Latin American space, especially with the rise of AI tools that are reshaping methods of textual interpretation and meaning transfer. The research views Arabic not merely as a conduit for sciences but as a living language confronting challenges of semantic shift and terminological equivalence gaps when traversing digital mediums. This threatens to obscure its authentic meanings and jeopardizes its epistemological continuity.

The significance of this research stems from its innovative approach that bridges two fields rarely combined: Arabic linguistics and Latin American studies in the context of the digital revolution. It moves beyond theoretical diagnosis to propose a practical model for leveraging modern technologies to serve the continuity and identity of the language.

The research aims to achieve several key objectives: first, to analyze the historical and contemporary challenges facing the Arabic language in its interaction with the Latin American space, focusing specifically on issues of translation and interpretation. Second, to assess the capability of AI tools

to address these challenges by analyzing and translating Arabic texts with greater accuracy. Finally, it seeks to propose a framework for utilizing these technologies to enhance the contemporary epistemological presence of Arabic, transcending its heritage role to active participation in emerging digital knowledge networks.

The research revolves around a central question: How can artificial intelligence reshape the role of Arabic as a living knowledge medium in the Latin American space, confronting the problematics of textual interpretation and semantic shift in the digital environment? This central problem branches into several sub-questions: What are the manifestations of semantic shift and terminological challenges that hinder the process of knowledge transfer from Arabic to Spanish and Portuguese in the digital context? How can AI models in natural language processing contribute to detecting and analyzing these issues in both historical and contemporary texts? What are the limits of these models' ability to propose solutions for terminological equivalence that restore Arabic's descriptive accuracy and adequacy across various knowledge fields? How can the outputs of these analyses be utilized to build digital platforms that enhance the epistemological presence of Arabic and reconnect it with knowledge networks in Latin America?

The research will adopt an integrated methodology combining critical analysis of texts and previous studies with a practical application. This involves testing the performance of specific AI models in translating selected Arabic texts (both historical and contemporary) into Spanish and Portuguese, while monitoring instances of semantic shift and analyzing them compared to human interpretation.

The research anticipates concluding that AI, despite its challenges, offers Arabic a historical opportunity to redefine its global presence. By leveraging these technologies, Arabic can be transformed from a language that is interpreted into an active agent in the production of digital knowledge, enhancing its dialogue with Latin America on a foundation of equivalence and precision. The study will present practical recommendations for relevant institutions to adopt this approach, ensuring that the Arabic language becomes an active partner in the future of digital science diplomacy.

Digital Preservation of Manuscripts and Historical Documents and Its Impact on Global Knowledge Exchange

Author: Saleh Muhammad Zeki Mahmood

Affiliation: University of Sharjah, UAE

Abstract

يشكل التحول الرقمي في عالم المخطوطات والوثائق التاريخية نقلة استثنائية في مختلف المجالات، من الحفظ إلى الصيانة، ثم التداول المعرفي وضمان سيولة المعلومات وتدفعها عبر تيسير حركة المخطوطات بصورتها الإلكترونية مع الحفاظ على أصولها بصفقتها إرثاً إنسانياً وأثراً تاريخياً معرفياً يستلزم الحفاظ عليه جهوداً مؤسسية وشخصية؛ حيث تبذل الجهود لإنشاء مكتبات مخطوطات ووثائق ضخمة تعتمد الصورة عالية الدقة، ما شكل عاملاً استثنائياً في التداول المعرفي التاريخي وتعريفاً بالمنجز الحضاري الإنساني. ويأتي هذا البحث للإجابة عن سؤال أكبر هو: كيف السبيل لرقمنة أكبر عدد من المخطوطات والوثائق وإتاحتها للتداول المعرفي، وهل توجد آلية دقيقة تم اتباعها لرقمنة المخطوطات والوثائق التاريخية النادرة لا سيما وأن حوامل هذه المخطوطات متنوعة ومتعددة ومختلفة الأوضاع، ومن هذه التساؤلات تتولد تساؤلات فرعية أخرى، ومنها: ما الأمتثلة على الضرر الذي لحق بالمخطوطات التاريخية التي لا تزال خارج إطار الرقمنة والعناية العلمية الدقيقة، وما الآثار الإيجابية التي ترتبت على وجود حفظ وأرشفة رقمية للمخطوطات والوثائق؟ ويسعى البحث للوقوف على الوضع الحالي للمخطوطات والوثائق التاريخية وما تتمتع به أو تتعرض له في مجال الحفظ والسيولة المعلوماتية، وهل وصلت الجهود لحالة مقبولة من التداولية والعناية بهذه الأوعية المعرفية المصدرية؟ وترتكز الدراسة على المنهجين التاريخي والوصفي. ومن المرجو أن يخلص البحث لنتائج مهمة، ومنها: وضع تصور لكيفية عملية تضمن حفظ ورقمنة تكاملية للمخطوطات والوثائق التاريخية، ضامنة للحفاظ على الأصول العلمية وفي ذات الوقت تسهل النقل والتداول للصور الرقمية للمخطوطات والوثائق التاريخية، وإثبات أن الآثار والأضرار المترتبة على عدم وجود قواعد علمية لرقمنة المخطوطات والوثائق التاريخية كبيرة، ما يحتم وضع آلية ورؤى ومقترحات لعمل رقمي تكاملي للمخطوطات والوثائق التاريخية. مع تبيان لجملة حقائق ومشروعات ناجعة وناجحة في مجال الحفظ والأرشفة وانعاستها على المجال البحثي في الدراسات التاريخية والحضارية. الكلمات المفتاحية: (الرقمنة، المخطوطات، الوثائق، التاريخ، البيانات)

From Telenovelas to Dizis: Dynamics of Cultural Counterflow Between Turkey and Brazil

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Abstract

During the 1980s and 1990s, Latin American telenovelas achieved significant international prominence, circulating across markets in Asia, Africa, Europe, and neighboring countries. In Turkey, these productions gained popularity during this period. From 2014 onward, however, dizis, Turkey's foremost audiovisual export format, gained traction across Latin America, marking a shift in regional media flows. This phenomenon represents a cultural counterflow fueled in part by the growing presence of audiovisual productions from Asian countries such as South Korea and China. Turkey's case is distinctive, demonstrating the cultural success of a predominantly Muslim nation in a region historically characterized by limited engagement with Islamic cultural products.

This study examines this movement through the case of Turkish dizis in Brazil, with two objectives: (1) to analyze their circulation patterns from 2015, when the first dizi was broadcast, to the present; and (2) to identify factors behind their popularity among Brazilian audiences, particularly considering their Islamic cultural markers.

This dual focus explores both distribution mechanisms and reception dynamics in a historically Christian-majority market. The research adopts a qualitative, descriptive, and exploratory approach, drawing on analysis of journalistic materials and non-participant observation of Brazilian consumers. It also investigates circulation channels, especially digital platforms, including informal paid-access networks on Telegram alongside official distribution.

Preliminary findings indicate that the rise of Turkish dramas in Brazil is linked to their structural similarities with telenovelas, particularly melodramatic narratives, at a time when consumption of Brazilian and Latin American telenovelas has declined. The expansion of informal circulation channels has further increased their visibility and reach among local audiences. By situating Turkish dizis within broader patterns of transnational media flows, this study helps explain how cultural counterflows reshape audience preferences and challenge established hierarchies in global television markets.

Student Scholarships in Promoting Intercultural Dialogue: An Emirati Experience in the Spanish Context

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Abstract

يشكل البعثات الطلابية في العصر الحديث امتداداً لحركة تاريخية طويلة من السفر العلمي والتبادل الثقافي، التي ساهمت في بناء جسور التواصل بين الحضارات، لذا يعد البعثات وسيلة للحصول على المعرفة الأكاديمية بالإضافة أداة فعالة لتعزيز الحوار بين الثقافات ، وفهم "الأخر" بشكل مباشر، من خلال التفاعل الحي مع الشعوب، والاندماج في بيئات متعددة الهوية . تتناول هذه الورقة العلمية تجربة الباحثة كأول مبعثة إماراتية من ديوان الرئاسة إلى المملكة الإسبانية م اللغة الإسبانية، لتسليط الضوء على دور الطلبة المبعثين لدراسة مرحلة الدكتوراه وتعل في نقل وتبادل المعرفة، وتشكيل فهم أعمق وأكثر إنسانية للثقافات الأخرى . تحلل الورقة كيف يساهم الطالب المبعث في إعادة تعريف صورته وصورة بلده، وفي بناء قنوات تواصل غير رسمية تساهم في الدبلوماسية الثقافية، ك ما يُظهر أن الطالب ال يعود فقط بشهادة أكاديمية، بل يحمل معه تجارب، وقيماً، وفهماً . وتؤكد الورقة على أهميةً جديداً للعالم من حوله دعم برامج البعثات ذات البعد الثقافي، التي ال تركز فقط على التخصصات العلمية، إنما البد أن تشمل تعلم اللغة، والنخراط المجتمعي، والمشاركة في الفعاليات الفكرية، كما تناقش كيف يمكن للبعثات أن يكون وسيلة فعالة في تعزيز قيم التسامح والنفثاح التي تمثلها دولة الإمارات، وأن يساهم في بناء مستقبل من التعاون المتبادل بين الشعوب، بالإضافة أن البعثات ليس فقط انتقالاً جغرافياً حقيقياً بين الحضارات .

Bridging Oceans: Indo-Islamic Contributions to Cross-Continental Knowledge between the Muslim World and Latin America

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Abstract

This paper seeks to explore the historical and emerging intellectual bridges between India, the wider Muslim world, and Latin America. While India and Latin America are geographically distant, they have long shared subtle threads of connection through Islamic scholarship, global trade routes, anti-colonial movements, and contemporary academic collaborations. Historically, Indo-Islamic knowledge—rooted in Arabic, Persian, and Urdu traditions—played a pivotal role in shaping global Muslim intellectual heritage. Through Sufi networks, translation movements, and maritime trade across the Indian Ocean, Indian scholars contributed to a transregional body of knowledge that traveled beyond Asia and indirectly influenced Islamic thought in North and West Africa—regions with cultural extensions into Latin America through diasporic and colonial histories. In the modern period, post-colonial India and Latin America have both engaged with Islamic intellectual heritage in the context of decolonial thought, education reform, and interfaith dialogue. This paper highlights instances where Indian-origin Muslim scholars, institutions, and diaspora have participated in academic and cultural exchanges with counterparts in Latin America. From Quranic translation efforts in Spanish and Portuguese to Indian Islamic educational models being referenced in Latin academic settings, these collaborations point to a new phase of South-South knowledge circulation.

By situating India as both a historical contributor and a contemporary facilitator of Muslim intellectual exchange, this study emphasizes the need to reimagine global Islamic scholarship beyond conventional East-West binaries, and towards a truly interconnected Global South.

South-South Cooperation as Post-Abyssal Thinking: Creating “Southern” Knowledge Pathways between the Muslim World and Latin America

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Abstract

Undoubtedly, the Global South is capable of producing its own knowledge and science. Modern science owes a lot to the pioneering work done in and by societies in these regions. From seminal mathematical concepts to astronomy and medicine, the Global South immensely contributed to many disciplines. It is also a fact that knowledge indigenous to these civilizations was a victim of what Sousa Santos calls epistemicide, which pushed knowledge production into a ‘metaphysical and epistemological abyss’ (Sousa Santos, 2014). In this paper, I argue that the way out of this ‘abyss’ is through South-South cooperation in knowledge production. Such cooperation, encompassing knowledge production, sharing, and capacity building among countries in the Global South, has emerged as a transformative model for international scientific engagement. I argue that, unlike the traditional North-South knowledge transfer paradigms, South-South cooperation has the potential to advance more equitable, sustainable, and contextually relevant scientific innovation. Drawing on historical legacies and emerging collaborations, I highlight new scientific pathways within the Global South (between the Muslim world and Latin America, for example) as vibrant spaces where intra-South production, use, and dissemination of knowledge can act as ‘post-abyssal thinking’.

Conceptually, I use decolonial theory to set up the framework for research and augment it with insights from scientometrics and sustainable development, highlighting thematic priorities such as indigenous science, health, energy, agriculture, and religion as areas where South-South knowledge pathways can generate contextual knowledge and innovative solutions responding directly to local needs. I conclude that South-South cooperation is not only an alternative but a transformative force in the future of science, emphasizing inclusivity, sustainability, and localized solutions to global challenges.

دور الأوقاف التعليمية في تأطير مؤسسي للتبادلية العلمية بين العالم الإسلامي وأمريكا اللاتينية

(The Role of Educational Endowments in Providing an Institutional Framework for Scientific Exchange between the Islamic World and Latin America)

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Abstract

مع عودة الاهتمام العالمي بالتعاون جنوب-جنوب كمسار بديل لتعزيز العدالة المعرفية، واحتياج هذا التعاون إلى أدوات تمويلية تساهم في تعميق أثره واستدامته، خصوصاً وأنه لا يزال محدوداً حتى يومنا هذا، ومن هنا يبرز سؤال مهم: ما هي الأدوات التمويلية التي ستستعمل على تأطير جسور معرفية ودبلوماسية علمية بين العالم الإسلامي وأمريكا اللاتينية؟

ينطلق هذا البحث من فرضية أن الأدوات التمويلية الأصلية في الاقتصاد الإسلامي قادرة على لعب دور محوري في تطوير إطار مؤسسي يحقق العدالة والتبادلية العلمية المنشودة. وللتأكد من ذلك سيقوم البحث بتحليل ثلاث حالات رئيسية:

1. مشاريع البنك الإسلامي للتنمية في أمريكا اللاتينية، خصوصاً في سورينام وغويانا، حيث مكنت آلية التمويل بـ برامج تعليمية وتنموية مستندة إلى مبادئ التمويل الإسلامي.
2. الأوقاف التعليمية للجاليات المسلمة، مثل المدارس والمراكز الثقافية الممولة من أوقاف خليجية أو تركية، والتي أسهمت في دعم التعليم والتبادل الثقافي.
3. الشراكات البحثية والأكاديمية، التي جمعت بين جامعات من قطر وتركيا وماليزيا ونظيرتها في المكسيك والبرازيل، والتي ناقشت تطبيقات التمويل الإسلامي والتنمية المستدامة.

المنهجية البحثية المتبعة في هذا البحث هي منهجية التحليل المقارن، ويتم تحليل المعلومات الكيفية للحالات الدراسية المذكورة أعلاه من خلال عقد مقابلات مع شخصيات مفتاحية، بالإضافة إلى تحليل الأدبيات السابقة، مع التركيز على المحاور التحليلية الآتية:

1. مدى استدامة التمويل عبر الأدوات الوقفية والإسلامية.
2. الدور الدبلوماسي للأوقاف التعليمية في تعزيز التفاهم الحضاري.
3. أثر هذه المبادرات على العدالة في تداول المعرفة وإتاحتها بشكل متكافئ.

وبناءً على تحليل المعلومات المستخلصة من المقابلات أو من الأدبيات السابقة، يقترح البحث إطار عمل استراتيجي متكامل يقوم على: إنشاء أوقاف تعليمية عابرة للقارات تمول مراكز بحثية ثنائية ودمج دراسية مشتركة، وبناء شبكة مؤسسية تربط الجامعات ومراكز الأبحاث.

الأبحاث الإسلامية واللاتينية. كما يؤكد البحث على أهمية تبني إستمولوجيا الجنوب بوصفها مدخلاً لفك الارتباط عن الهيمنة المعرفية الشمالية، وتعزيز استقلالية المجتمعات المحلية في إنتاج المعرفة وتوطئتها.

يسعى هذا الطرح إلى تحويل المبادرات المحدودة القائمة إلى رؤية مؤسسية عملية تجعل من الأوقاف التعليمية منصة فاعلة لدبلوماسية علمية، تسهم في بناء السلام، تعزيز الاستدامة، وترسيخ جسور حضارية قائمة على التبادل العادل للعلم والمعرفة بين العالم الإسلامي وأمريكا اللاتينية.

Plural Paths to Justice: Pancasila and Vivir Bien as State Philosophies of Legal Pluralism in Indonesia and Bolivia

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Abstract

This paper examines how two geographically distant nations, Indonesia and Bolivia, have constitutionally institutionalized legal pluralism through distinct state philosophies: Pancasila in Indonesia and Vivir Bien in Bolivia. Despite their differences, both countries have a hybrid legal system: Bolivia utilizes indigenous justice, and Indonesia has a tripartite legal system that combines Islamic law with adat (customary law), in addition to their respective colonial civil law legacy. This paper explores how these philosophical foundations mediate between colonial civil law and indigenous or religious legal traditions as a decolonizing force. Indonesia's Pancasila –with the principle of divine belief, unity, and social justice– has legitimized the operation of religious courts with its partial codification (i.e., family law and halal regulation); whereas the adat groups have been granted prerogative authority to administer their own affairs. Bolivia's Vivir Bien from 2009 Plurinational Constitution—which derived from the ethical paradigm of Quechua and Aymara cosmologies— underlines the principle of living in harmony as a basis for recognizing the *jurisdicción indígena originario campesina* (Jurisdiction of Indigenous People). This jurisdiction grants the indigenous community the right to administer justice according to their wisdom. This study employs a comparative doctrinal and socio-legal analysis, drawing on constitutional texts, statutory law, and selected court cases, with family law as the primary illustrative field. The significance of this study is to comprehend how both philosophical paradigms work as non-Western decolonizing tools inside the civil law system, focusing on the challenge and (im)possibility of codification. This paper argues that Pancasila and Vivir Bien demonstrate how state philosophies can serve as decolonial frameworks for integrating plural legal orders, offering alternative justice models for the Global South.

Two Ottoman Subjects in South America: Priest Ilyas Hanna al-Mawsili (1675-83) and Shaikh Abdurrahman al-Baghdadi (1865)

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Abstract

There are not many travelogues written by Ottoman subjects about lands in South America, but fortunately we have access to two interesting ones. The first is a travelogue written by Ilyas Hanna, a Catholic priest from Ottoman Mosul. Ilyas sailed in 1675 from Cadiz Port in Spain to Latin America. He travelled around 8 years in mostly western coasts of south America and then went to Mexico before returning to Europe. The second one is called Brezilya Seyahatnamesi [Brazil Travelogue] written by Shaikh Abdurrahman al-Baghdadi who visited Brazil in 1865 and spent some time in the region. Both travelogues present original information and observations about the social, cultural and religious lives in the regions they deal with. In my article, I will analyze and compare these two interesting works by two educated Ottoman men and also examine their worldviews and psychology. The article will present two different Ottoman ways of perceiving Latin America and people living there from 17th and 19th centuries.

Cultura árabe-islámica en América Latina en los Siglos XIX y XX

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Abstract

La huella de la cultura árabe-islámica en la formación de las identidades latinoamericanas empezó con la conquista y la colonización de América por España. Los conquistadores del Nuevo Mundo trajeron consigo “elementos de la lengua y costumbres árabes, de su arte culinario e influencias de su peculiar estilo arquitectónico”. Por lo tanto, las costumbres y las influencias árabes representaron los rasgos identitarios culturales y las formas de identificación en aquel entonces. Las fases principales que profundizan las relaciones culturales entre el mundo árabe y América Latina son: la de los moriscos y los colonizadores españoles, la emigración de los árabes a finales del siglo XIX y a principios del siglo XX, y las visitas de los escritores modernistas a algunas ciudades árabes y andaluzas.

La inmigración árabe a América Latina en la segunda mitad del siglo XIX y durante las primeras dos décadas del siglo XX, por motivos políticos, económicos y sociales, representa también un factor fundamental en las relaciones profundas entre la cultura árabe y la latinoamericana. Rigoberto Menéndez Paredes afirma que los destinos preferentes para los emigrantes árabes “[...] además de los Estados Unidos, fueron Brasil, Argentina, México y Chile...”. Las buenas relaciones entre los árabes y los ciudadanos latinoamericanos han hecho que los dos logren un patrimonio cultural común. Los inmigrantes han enriquecido la sociedad receptora con sus valores, sus tradiciones y su cultura, lo que se percibe claramente en distintos aspectos, como la literatura, la religión, la arquitectura, la gastronomía, la agricultura, la textiltura, etc. El aporte árabe enriquece la cultura latinoamericana y los emigrantes se integran en la sociedad de acogida con la preservación de su identidad cultural original.

Reinventing Learning: A Comparative History of Ottoman and Latin American Educational Transformations

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Abstract

This talk delves into the profound educational reforms undertaken by the Ottoman Empire and the nations of Latin America during the long nineteenth and early twentieth century. The argument is that, despite their vast geographical and cultural differences, both regions engaged in parallel projects of educational modernization as a fundamental strategy for state survival and societal reinvention. Facing the dual pressures of internal decline and external threats from expanding European powers, elites in Istanbul and capitals from Mexico City to Buenos Aires reconceptualized the very purpose of public education. The talk will trace this shift away from traditional, religiously-oriented systems - the Ottoman medrese and the Latin American colonial college - toward new secular and semi-secular institutions designed to produce a new class of bureaucrats, military officers, and citizens loyal to a centralizing state.

Moving beyond a simple narrative of Westernization, the presentation will highlight the distinct trajectories and unique syntheses that emerged from this shared context. It will explore how the Ottoman state, particularly during the Tanzimat and Hamidian eras, pursued a highly centralized, top-down model of educational expansion to uphold a multi-ethnic empire, consciously weaving Islamic motifs into a modernizing curriculum. In contrast, the post-independence states of Latin America, often fraught with liberal-conservative conflict, saw education as a tool for secular nation-building, cultural homogenization, and the explicit erasure of colonial legacies.

The Discovery of America and the Influence of the Andalusians in Latin America (Historical Pathways of Scientific Exchange between Latin America and the Islamic World)

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Abstract

إنَّ الأدلَّةَ واضحة ومتواترة، عن سبق العرب المسلمين في اكتشاف القارة الأمريكية، وهي أدلَّة صدرت عن مؤرِّخين وجغرافيين عظام، ومنهم: المسعودي والإدريسي وابن الوردي. وأبرز ما يمكن الحديث عنه في هذا السياق: رحلة سلطان دولة مالي الأفريقية الإسلامية أبي بكر الثاني (القرن 14م) الذي وصل إلى هيسبا نيولا (إسبانيا الصغيرة) التي تعرف اليوم باسم كوبا. وبعد الاكتشاف وبعد أن صنَّعت حضارة عظيمة في الأندلس والمغرب، وبعد تاريخ طويل، بدأت تظهر آثار الأندلسيين المسلمين وتأثيراتهم، التي وصلت إلى أمريكا اللاتينية بطرق شتى. وممَّا قاله الكاتب البرازيلي جيلبر توفراي: «إنَّ المدنية الأندلسية ... قد قطعت المحيط الأطلسي مع من هاجر من بقايا الأندلسيين إلى ولايات البرازيل». وثمة كلمات عربية لا حصر لها تدور على ألسنة القوم في أمريكا الجنوبية وترجع بنسبها إلى لغة الضاد (اللغة العربية)، مما دفع الكاتب المؤرخ ليويونز في كتابه (أفريقيا وكشف أمريكا) إلى أنها كلمات عربية لا حصر لها. ومن التأثيرات المهمة نقل الأندلسيين لخبراتهم الملاحية، إذ وصل الكثير من البحَّارة الأندلسيين إلى البرازيل لمعرفةهم بالبحار والملاحة فيها. ومن ذلك أنَّ من قادة سفن «كوتيز» فاتح المكسيك ابن القصَّار الأندلسي. وكان للهجرة الأندلسية أثر كبير في أمريكا اللاتينية، يدل على ذلك أنَّ الآثار الأندلسية ظلت إلى يومنا هذا قائمة في كل جنوب أمريكا، فبقي التأثير الإسلامي الأندلسي في التراث الفنزويلي المكتوب يظهر من وقت لآخر، أهمه إنتاج الكاتب الفنزويلي دون رفائيل دونفالس، كما يعتز كذلك الكولومبيون بالتأثير الأندلسي. ودخل التراث المعماري الأندلسي إلى العمارة في البيرو والأكوادور، وكذلك الحال في بوليفيا. وثمة قبائل عربية كثيرة سكنت أمريكا الجنوبية، كالقبائل في بعض المناطق الجبلية من بلاد المكسيك، ومنها: قبيلة كاناريس التي تسكن بوليفيا، وإنَّ هذا الاسم يذكر مباشرة بجزر الخالدات، ونحن نقرأ عن هواريس الذين يسكنون نيكاراكو، فهل نقف أمام اسم قبيلة هواره التي تعد من القبائل المغربية الشهيرة .

Arabic Scientific Terminology in Colonial Spanish and Its Survival in Latin American Lexicons

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Abstract

Arabic served for centuries as a global language of science, shaping the lexicons of astronomy, medicine, mathematics, and agriculture. During the Andalusian period, thousands of Arabic scientific terms entered Spanish through translations of works by Avicenna, Ibn al-Bayṭār, al-Khwarizmi and others. When Spain expanded into the Americas, these same terms travelled across the Atlantic with books, curricula, and practitioners, embedding an Arabic-derived scientific vocabulary into colonial Latin America. This paper traces that linguistic trajectory and analyses its enduring impact on Latin American Spanish.

Focusing on medical and botanical terminology, the study compares selected entries from key Arabic sources—such as Ibn al-Bayṭār’s *Compendium of Simple Medicaments* and Avicenna’s *Canon of Medicine*—with their renderings in Spanish texts and with colonial pharmacopoeias such as the *Libellus de medicinalibus indorum herbis* (1552, Mexico). Terms like alcohol, jarabe (syrup), azúcar (sugar), azimuth (azimuth), acequia (irrigation ditch), and almanaque (almanac) illustrate how Arabic- origin vocabulary persisted and hybridised with indigenous plant names and practices. By charting these continuities, the paper reframes linguistic borrowing as a vector of scientific knowledge mobility rather than a mere lexical curiosity.

Finally, the paper reflects on how understanding this shared linguistic heritage can inform contemporary science diplomacy. Recognising the Arabic roots of scientific Spanish provides a tangible basis for collaborative glossaries, digital heritage projects, and intercultural educational programmes linking the Muslim World and Latin America today. In this way, historical translation and travel become models for modern “lexical diplomacy,” turning a shared past into a platform for inclusive, South–South cooperation.

De aspectos naturales a gemas de extraordinario valor: las perlas de la especie *Pinctada* y su relación con México y el mundo Islámico

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Abstract

Las perlas han sido objetos de fascinación universal desde tiempos remotos. Mientras múltiples culturas las interpretaban mitológicamente, el tratado *Kitab al-Jamahir fi Ma'rifat al-Jawahir* de Al-Biruni (s. XI) estableció un paradigma científico sin precedentes, explicando su formación biológica y definiendo propiedades físicas –lustre, esfericidad y gravedad específica– para clasificarlas y autenticar su valor, convirtiéndose en el modelo más influyente del periodo.

Las perlas, formadas por la reacción biológica de un molusco ante un cuerpo extraño, presentan una rareza extraordinaria: en México, solo una o dos por cada mil individuos. Este dato explica su apreciación en sociedades prehispánicas –halladas en contextos arqueológicos desde el norte hasta el sureste– y la magnitud de los sistemas de explotación tras la conquista, consolidándose como la tercera gran región de explotación perlera.

Antes de la colonización, el comercio mundial de perlas estaba dominado por rutas islámicas que conectaban el Golfo Pérsico y el Océano Índico con Europa. La irrupción de la perla americana no reemplazó este sistema, sino que lo reconfiguró, creando el primer mercado global. Esta nueva escala exigía un lenguaje de valoración universal, y el estándar científico islámico proporcionó el marco para que la Corona Española clasificara, tasara y capitalizara este recurso.

La demanda europea impulsó la colonización de territorios como Baja California y la organización de la mano de obra local. La aplicación del conocimiento gemológico islámico permitió valorar y estandarizar un recurso tan raro, transformando la ciencia en una herramienta de la economía extractiva y sirviendo para evaluar nuevas especies, como la *Pinctada mazatlanica* del Pacífico mexicano, estableciendo un puente de conocimiento transcontinental al servicio del imperio.

The Observational Basis of the Heliocentric Theory: A Critical Review of the Evidence Used by Copernicus

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Abstract

- أهمية البحث: تسليط الضوء على أهمية الأرصاد الفلكية والرسومات التوضيحية التي نُقلت إلى أوروبا من المشرق في صياغة نظرية مركزية الشمس .
- مشكلة البحث: ظهر الكثير من الجدل في العقود الأخيرة حول صاحب نظرية مركزية الشمس، هل هو كوبرنيكوس كما تشير الكتب العلمية الحديثة، أم هو ابن الشاطر الدمشقي الذي سبقه بقرنين من الزمن، أم هم علماء مدرسة مراغة.
- أهداف البحث: مراجعة الأدلة الرصدية والرسومات الفلكية التوضيحية الواردة في المخطوطات الإسلامية والخاصة بحركات القمر وعُطارد، والتي وجد شبيه لها في مؤلفات كوبرنيكوس، توضيح أهميتها الفلكية في صياغة نظرية مركزية الشمس .
- منهج البحث: يتبع البحث المنهج العلمي في التحقق من الصحة العلمية للأدلة الرصدية والتفسير والرسومات الفلكية التي أوردها ابن الشاطر في مخطوطاته أو وردت في مخطوطات مدرسة مراغة، والتحقق من اعتماد كوبرنيكوس على تلك الأرصاد والتفسيرات والرسومات .
- خطة البحث: المقارنة بين المخطوطات المحققة والمخطوطات الأصلية، مقارنة الرسومات التوضيحية لكل من كوبرنيكوس وابن الشاطر، وعرض الآراء المختلفة للباحثين السابقين حول الموضوع.
- أبرز نتائج البحث وتوصياته:
 - يشير التشابه الكبير والتطابق أحيانا في الرسومات الفلكية التوضيحية بين كوبرنيكوس من جهة ومن سبقة من علماء المسلمين مثل ابن الشاطر وعلماء مدرسة مراغة، إلى أن كوبرنيكوس لم يكن ليصل إلى نظرية مركزية الشمس دون الاستعانة بالمخطوطات الإسلامية.
- كلمات رئيسة (مفتاحية) تساعد في فهرسة البحث: كوبرنيكوس، نظرية مركزية الشمس، ابن الشاطر، مدرسة مراغة.

Scientific Exchange between the Islamic World and Latin America: From Andalusí Influence to Contemporary Partnerships

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Abstract

This research examines the historical trajectories of scientific exchange between the Islamic world and Latin America, a subject that has so far received little scholarly attention despite its relevance. Following the fall of al-Andalus and the expulsion of the Moriscos from Spain, many were relocated to the Spanish colonies in the Americas, bringing with them elements of the Andalusí-Islamic scientific and intellectual legacy. This transfer, whether direct or indirect, contributed to the formation of the early foundations of intellectual and educational life in those colonies.

The study is structured around three fundamental stages: first, the transmission of Andalusí influences through Iberian colonial expansion; second, the development of universities and research centers in Latin America between the seventeenth and nineteenth centuries, in which traces of Arab-Islamic scientific traditions can be identified; and third, the contemporary period, characterized by academic partnerships, specialized research institutes, and centers for Arab and Islamic studies in countries such as Mexico, Brazil, and Argentina.

Methodologically, the research adopts a historical-analytical and comparative approach, emphasizing concrete examples of scientific interaction, such as academic cooperation and student mobility, as well as case studies of Arab and Islamic countries connected to Latin America. Preliminary findings demonstrate that these exchanges constitute a complex historical trajectory, evolving from indirect Andalusí influences to contemporary collaborations aimed at constructing new intellectual bridges between the two regions.



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