

Interreligious Dialogue in Portuguese Libraries: a critical analysis and development prospects

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Abstract:

This article is part of a new approach to Library Management based on the concept of New Public Management, which assigns new functions and new responsibilities to these cultural facilities. In this context, the social responsibility of libraries to develop their activities without any kind of discrimination, places them as privileged assets for the development of the Information Society, as spaces of discussion and religious freedom.

Within the scope of initiatives developed by Portuguese libraries, the topic of Religion and Interreligious Dialogue has been debated very little, although it has become one of the serious problems of the contemporary world.

Now, peace in the world depends on peace between religions, and the latter on the pluralistic, tolerant, universal and multicultural dialogue that is to begin. This dialogue implies the existence of global ethical criteria and the consensus and application of diverse presuppositions: the clarification between religious and sacred; The understanding of the concept of Revelation and of Sacred Books; The need for a historical-critical reading of the Sacred Books and the separation of Churches and State.

Interreligious Dialogue is the only weapon in the contemporary world to fight the threats of terror from all over the world that affect Catholics, Protestants, Muslims, Buddhists, Hindus, agnostics, atheists and so on.

Therefore, all initiatives developed by libraries in this context must take priority in all their communication strategies, regardless their target segment (youth, adults, students, teachers, politicians, ethnic and linguistic minorities, refugees, etc.), the added value of the Interreligious Dialogue for Peace in the world and for local communities.

Keywords: Knowledge Society; Social Responsibility of Libraries; Interreligious Dialogue; Marketing of Libraries; Communication Strategies.

"What is called the 'information society' is, in fact, the production, processing, and transmission of a very large amount of data about all sorts of matters – individual and national, social and commercial, economic and military. Most of the data are produced to meet very specific needs of super-corporations, national government bureaucracies, and the military establishments of the advanced industrial state."

Herbert Schiller, 1981, p. 25¹

1. Introduction

At a time of growing concerns about the future of the Information Society, it is essential to develop critical thinking about some of the phenomena resulting from it, such as globalization, change, violation of human rights, info-exclusion, Illiteracy and the sustainable development of organizations, countries and humanity in general.

The emergence of a new cosmogony has led to an ongoing paradigm shift in the field of Information Science and, in particular, in the field of Library Information Systems. Its genesis stems from the need for correct processing and management of the available information.

This change implies a passage from the analysis and development of the technological means of information access, to the study of the impact of information in improving the quality of individual and collective performance in the different communities at a local, national and global scale.

This systemic view of Information Services implies the development of a management of proximity with the people who directly and / or indirectly contribute to the success of organizations (the so-called Stakeholders of the process). Thus, all policies for the development of the Information Society must be centralized in human beings, according to their individual needs and within a context of human rights and social justice.

In this context, Information Systems generate value-added products and services and are part of a Management Philosophy for the total quality of organizations, which pillars are the evaluation of their performance excellence, based on Evidence and not assumptions.

The theme of the positioning of libraries facing of one of the greatest scourges of the 21st century - terrorism - which, in our opinion, is only apparently of a religious nature, leads us to focus our research on the contribution of libraries to interreligious debate and to the social inclusion of all citizens, apart from their religious creed.

In 1946, the UN Resolution 59 (1) stated that freedom of information is a fundamental human right and ... the touchstone of all freedoms to which the UN is consecrated. Two years later, in 1948, the United Nations, in its resolution 217 A (III) - Art. 19 - Freedom of expression and information, reaffirm that Everyone has the right to freedom of opinion and expression; This right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

¹ Schiller, H. (1981). *Who Knows: Information in the Age of the Fortune 500*. Norwood, NJ: Ablex.

However, after more than 50 years on these words, the ignorance of the digital natives, a phenomenon that we consider as being the result of access to useless and / or insufficient / excessive information, which leads to new forms of capitalism and radicalization, assumes itself as a new reality, which can only be fought through the provision of information that is useful and sufficient to enable knowledge and the sustainable development of humanity.

In the specific case under analysis - interreligious dialogue - Libraries must create permanent programs and activities based on the notion that effective library and information services contribute to the regional and national economic and cultural position of the community, yet cultural values and economic agendas shape the response of consumers to public service.

Hence the need to strictly analyze the various activities of libraries, which arise from the obligation to distinguish the useful from the unessential and particularly from the useless, as resources are becoming smaller and smaller and the demands of postmodern society bigger and bigger, creating and / or developing programs and projects in specific domains such as:

- to support Education by implementing religious literacy programs for all ages;
- to contribute to the whole development of each individual and each country;
- to encourage intercultural dialogue through activities that promote cultural diversity;
- to develop a spirit of religious solidarity and tolerance.

To achieve these goals, libraries must engage in methodical work to develop and clarify various assumptions underlying ignorance, destruction, intransigence, radicalization, and so on, of the global world:

- the enlightenment of religious and sacred;
- the understanding of the concept of Revelation and of Sacred Books;
- the need for a historical-critical reading of the Holy Books;
- the separation of Churches from the State.

2 – Methodology

- Analysis and diagnosis of the various initiatives developed by libraries in the context of interreligious dialogue in various target segments (youth, adults, students, teachers, politicians, ethnic and linguistic minorities, refugees, etc.);
- Case study of Portuguese Libraries, with particular focus on religious libraries and libraries belonging to the Portuguese public library network;
- Proposal to create and / or develop strategies and communication plans to determine the added value of the Interreligious Dialogue for Peace in the world and in local communities.

3 - Case Study: Portuguese Libraries

3.1 Country context – PORTUGAL

A) Demographic characteristics

Portugal is a small southern European country with about 10,500,000 inhabitants, a very low birth rate, a very old population and a high rate of illiteracy and unemployment:

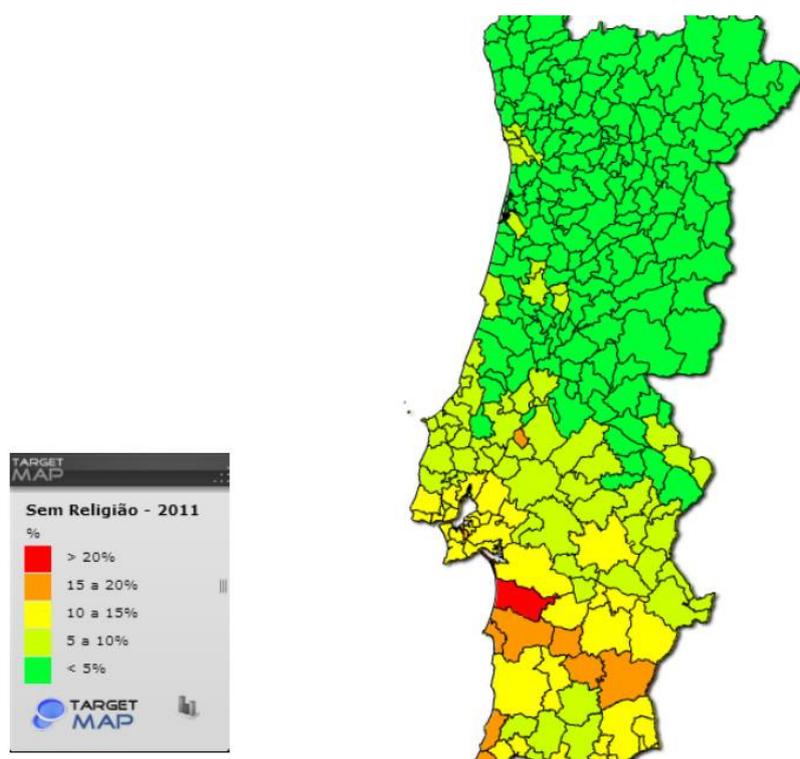
	1960	1981	2001	2011	2015
Population (thousands)	8.865.0	9.851.3	10.362.7	10.557.6	10.358.1
Elderly for every 100 young people	-	45.4	101.6	125.8	143.9
Illiteracy rate (%)	-	18.6	9.0	5.2	-
% Population with higher education	-	-	6.8	13.2	17.1
Unemployment	-	-	4.0	12.7	12.4

Sources: INE, BP, APA/MAOTE, CGA/MEF, DGEEC/MEC, DGAI/MAI, DGEG/MAOTE, DGO/MEF, DGPJ/MJ, DGS/MS, GFSS/MSESS, ICA/SEC, IGFSS/MSESS, II/MSESS, ISS/MSESS, SEF/MAI, SIBS²

B) The religious phenomenon in Portugal³

The analysis of statistical data collected every 10 years in Portugal⁴, combined with the study of the history of the country, allows us to arrive at the following conclusion:

- Portugal is a majority Catholic country, whose ancestral origins go back to the recognition of its sovereignty by the Bull *Manifestis probatum*, sent by Pope Alexander III to D. Afonso Henriques, king of Portugal, 23 of May of 1179.



TARGET MAP - % People without religion - 2011

² See <http://www.pordata.pt/Portugal/Quadro+Resumo/Portugal-7059>

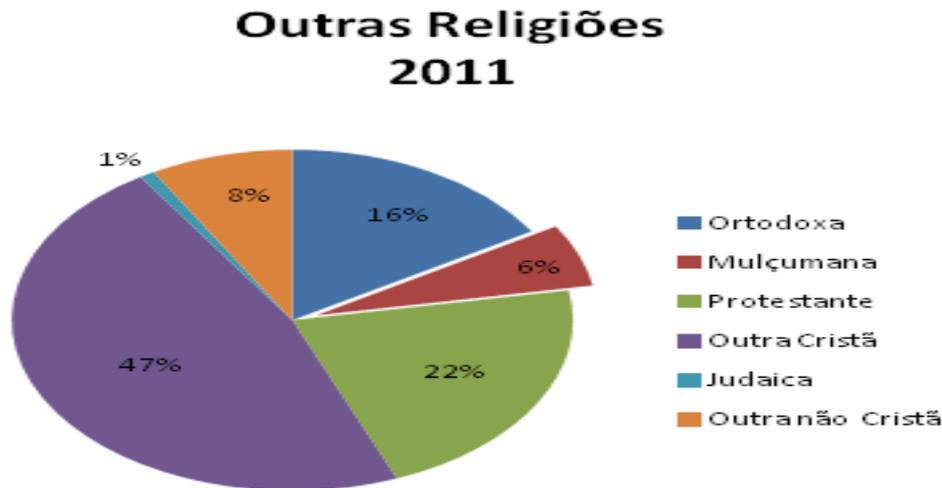
³ https://images.search.yahoo.com/search/images;_ylt=A0LEV02Y6Q5ZzIoAxk1XNyoA;_ylu=X3oDMTEyMGNyNTJ0BGNvbG8DYmYxBHBvcwMxBHZ0aWQDQjM5NzRfMQRzZWMDc2M-?p=religião+portugal+-+censos+2011&fr=aaplw#id=0&iurl=http%3A%2F%2Fimagens3.publico.pt%2Fimagens.aspx%2F740983%3Ftp%3DUH%26db%3DIMAGENS&action=click

⁴See Censo 2011 http://censos.ine.pt/xportal/xmain?xpid=CENSOS&xpgid=censos2011_apresentacao

The 2011 Census quantifies beliefs in:

- Catholics: 7,281,887 – 88,5%
- Other religions: 347,756
- No religion: 615,332

Other Religions 2011:



- Orthodox: 56,550 – 16%
- Protestant: 75,571 – 22%
- Other Christian: 163,338 – 47%
- Jewish: 3,061 – 1%
- Muslim: 20,640 - 6%
- Other Non-Christian: 28,596 – 8%

Three-quarters of the Portuguese population never changed their religion. Among the 21% who admitted to having changed, those who stopped being practitioners (45%) and those who separated from any religion (24.1%) appear. Ten percent of cases have even abandoned Catholicism to join another religious order. On the other hand, 2% have become Catholics.

At the end of the 2011 Census data on the facultative answers on religious belonging appear. In a total of almost nine million people above the age of 15, 7,281,887 million claim to be Catholic, 347,756 of other religions and 615,332 without religion.

Relative to 2001, there are some significant changes, the largest of which is the almost double increase of people claiming "without religion" - in 2001 they were 342,987. There are also, as compared to 2001, an increase of 82,508 people from "other religions". The Catholic religion is unique and loses, although in a very insignificant way: 72,661 less compared to 2001.

The religions that grew most in Portugal are non-Catholic Christians - from 188,489 in 2001 to 295,459 in 2011. With much lower totals, there has been a significant increase in Muslims and the group known as "non-Christians", among whom are Hindus, Buddhists, Bahai and others. As for the Jews, despite an almost twice as much response, it remains one of the smallest numerical religions in Portugal.

We live in an area of the globe of predominantly Christian religious culture, but where the separation between religious culture and religious practice is increasing. Many of those who claim to be Catholics may even be baptized and linked to their traditions, but they are lived in an ever more secular way.

Immigration is another factor to take into account when crossing religion and immigration: the number of Muslims has grown with the arrival of immigrants from Mozambique and Guinea, and from Hindus to Indian immigrants. Similarly, the growth of Orthodox Christians is also largely due to Ukrainian immigration, just as Brazilians - close to 110,000 registered responses - have come to reinforce evangelicals.

C) Distribution by geographical regions of religions in Portugal

More than half (55.2%) of the Portuguese non-believer population is in the region of Lisbon and Vale do Tejo, where 62.2% are Protestants (including evangelicals).

Census 2011. Residents aged 15 years and over. Catholic and Non-religious

Geographical zone	Total residents aged 15 and over	Religion			
		Catholics		Without religion	
		fi	%	fi	%
Portugal	8 989 849	7 281 887	81	615 332	7
Mainland	8 563 501	6 893 708	81	604 851	7
North	3 132 449	2 772 730	89	112 315	4
Centre	2 008 497	1 715 105	85	90 479	5
Lisbon	2 383 995	1 642 916	69	297 622	12
Alentejo	654 528	499 428	76	62 400	10
Algarve	384 032	263 529	69	42 035	11
Autonomous Region of Azores	202 575	184 696	91	4 893	2
Autonomous Region of Madeira	223 773	203 483	91	5 588	2

www.Ine.pt | Censos 2011. Definitive results: Portugal. Population.

Thus, we can verify that the majority of Catholics live in Northern Portugal (43.6%).

3.2 Library Policy

A) Libraries: year and number (1960-2003) - Portugal

How many libraries are there?

1960	89
2003	1.018

B) Libraries: users per one thousand inhabitants (1960-2003) - Portugal

How many people go to the libraries for every 1,000 residents?

1960	108,0
1970	318,2
1980	357,1
1990	145,9
1994	261,3
1995	321,1
1996	349,3
1997	474,0
1998	512,0
1999	637,6
2000	688,3
2001	827,0
2002	798,7
2003	826,2

Sources: INE, PORDATA

Last update: 2017-03-10

[http://www.pordata.pt/Portugal/Bibliotecas+utilizadores+por+mil+habitantes+\(1960+2003\)-589](http://www.pordata.pt/Portugal/Bibliotecas+utilizadores+por+mil+habitantes+(1960+2003)-589)

3.3 Organizations and activities in the field of interreligious dialogue

"It's more what unites us than what divides us.
If I am different from you, far from harming you, increase
yourself! "

Saint Exupéry

A) Organizations

- Associação Universos - Associação Para O Dialogo Inter-Religioso is a membership organization in Lisbon, Portugal. The company is located at Calçada da Ajuda, 192 1ºdto.. This private company was founded in 2002 (about 13 years ago). <http://listings.findthecompany.com/1/229878021/Associacao-Universos-Associacao-Para-O-Dialogo-InterReligioso-in-Lisboa-Portugal>
- WCCM Comunidade Mundial de Meditação Cristã – Portugal <https://pt-pt.facebook.com/meditacaocristaportugal>. Canal Youtube: Meditação Cristã - WCCM PORTUGAL <http://www.youtube.com/user/meditacaocrista?blend=1&ob=video-mustangbase>
- Rede Portuguesa da Fundação Anna Lindh - Is coordinated in co-shared between the Mértola Archaeological Field (CAM) and the Multiculti Association, Cultures of the Mediterranean⁵. CAM is a scientific and cultural association dedicated to the research and

⁵ There are currently 22 organizations registered in the national network (including municipal bodies), most of which are dedicated to education, youth, arts, international relations or research, but there are a number of other non-networked organizations working for Promote dialogue between cultures. Examples include ACIDI - High Commission for Immigration and Intercultural Dialogue and its Immigration Observatory, as well as several study centers of Portuguese universities or cultural associations throughout the country. Work on the media, in particular through the NOS program of the second RTR channel, on the air since January 2004 (portraying the integration of immigrant citizens in Portugal by providing information on the rights, duties and services provided by civil society

preservation of the archaeological, ethnographic and cultural heritage of the Mértola region and collaborates with universities in Spain, France, Italy, Morocco, Algeria and Tunisia. The Multiculti Association is a non-profit organization dedicated to projects of cultural exchange and cooperation between various communities in the Mediterranean. <http://falredept.wordpress.com/>

B) Activities

- 2017 - 17 and 18 May - Arab-Portuguese Chamber of Commerce and Industry (CCIAP)
- 3rd edition of the Arab Days, entitled "Arab-Islamic Memories, Dialogue among Civilizations", in close collaboration with the Union of Arab Chambers, The League of Arab States and the Arab Embassies accredited to Portugal.

The first day, May 17, 2017, will be reserved for the holding of a Colloquium in the Auditorium of the National Archive of Torre do Tombo, Lisbon, with the illustrious Presence and Participation of His Excellency The President of the Portuguese Republic and High Individualities of Political Life, Cultural and academic aspects of Portugal, the Arab Countries and Spain, where topics of special importance will be addressed in order to achieve the objectives pursued, promoting dialogue and debate among the various stakeholders.

On the second day, May 18, 2017, guided tours of Lisbon and Sintra are planned, highlighting some of the legacies and urban vestiges and other testimonies of the Arab presence in Portugal.

This important activity has as main objective to better know the Arab-Islamic cultural and social realities, its influences in the Iberian culture, evidencing the multiseccular coexistence between Portuguese and Arabs and the inheritance resulting from this contact, which is reflected in areas as different as The language, literature, music, architecture, gastronomy, customs and technical-scientific contributions⁶.

- 2016 - November 27 - FCSH - New University of Lisbon - Interreligious Dialogue - Catholic Religion; Islamic, Jewish, Hindu - Geography of Globalization - Addressed to all UN students, professors and collaborators.

- 2015 - September 21 - International Day of Peace - KNOWING TO LIVE AND LOVE - "THE OTHER". INTER-RELIGIOUS MEETING OF MEDITATION - Lisbon, in Cais das Colunas, near the river, at sunset.

For more than 7 years, every six weeks (on average), the representatives and members of the main traditions and religious and spiritual communities in Portugal meet to share the word and the silence.

Conclusion: the NGO in the field of interreligious dialogue do not collaborate with libraries.

3.4 Libraries/Activities in the field of interreligious dialogue

A) Specialized religious libraries - CESAREIA - Portal of Portuguese Ecclesial Libraries: Is born of the dynamic of reflection between the Working Group for the Libraries and the Book

and the State) Has been giving ever greater visibility to the multicultural reality of our society and the initiatives promoted for the implementation of an intercultural dialogue.

⁶ See <http://www.cciap.pt/index.php?id=680>

and the National Secretariat for the Cultural Goods of the Church of the Portuguese Episcopal Conference. The Portal aims to provide the Church's institutions (dioceses, seminaries, universities, colleges and religious orders, among others) with a global and concerted dynamic of work in the area of Book and Libraries, in accordance with the current patterns of intervention, and to establish a balance Between the cultural and pedagogical values of this heritage, in order to its enjoyment and respect for the specific identity of which it is bearer -

- AVEIRO
 - Biblioteca do Seminário de Santa Joana Princesa
- BEJA
 - Biblioteca do Colégio de Nossa Senhora da Graça
- BRAGA
 - Biblioteca da Faculdade de Filosofia - www.braga.ucp.pt
 - Biblioteca da Faculdade de Teologia
 - Biblioteca da Casa da Torre (Soutelo)
- ÉVORA
 - Seminário Maior de Évora
- LEIRIA - FÁTIMA
 - Biblioteca do Santuário de Fátima
 - Biblioteca do Colégio Conciliar Maria Imaculada
- LISBOA
 - Biblioteca Provincial da Ordem Franciscana (Luz)
 - Biblioteca da Revista Brotéria
 - Biblioteca Universitária João Paulo II - www.ft.lisboa.ucp.pt
 - Biblioteca do Seminário de Nossa Senhora de Fátima (Dehonianos)
 - Biblioteca do Externato de Penafirme
 - Biblioteca / Arquivo da Paróquia de São Nicolau (Baixa de Lisboa)
 - Biblioteca do Palácio Nacional de Mafra
 - Bibliotecas Escolares da Província Portuguesa Salesiana
- PORTALEGRE - CASTELO BRANCO
 - Biblioteca do Seminário de Cernache do Bonjardim
- PORTO
 - Biblioteca do Colégio das Caldinhas
 - Biblioteca do Seminário Maior de Nossa Senhora da Conceição do Porto
 - Biblioteca do Paraíso (UCP) - <http://www.biblioteca.porto.ucp.pt/>
 - Biblioteca do Seminário do Bom Pastor
 - Biblioteca da Escola Superior de Educação de Paula Frassinetti
 - Biblioteca de D. Domingos de Pinho Brandão (Real Irmandade da Rainha Santa Mafalda de Arouca)
- SANTARÉM
 - Biblioteca da Cúria Diocesana de Santarém

From a brief analysis of the web pages of the various libraries, public and private, university and school, etc., we can verify the inexistence of activities in the domain of interreligious dialogue.

As we commemorate this year 2017, the centenary of the apparitions of Our Lady of Fatima to the Little Shepherds, Lúcia, Jacinta and Francisco, the last two objects of Sanctification on 13 May by Pope Francisco, we decided to explore their study, since the commemorative activities

are in high quantity and diversified. However, we continue to conclude on the lack of activities in the specific domain under analysis.

- LIBRARY OF SANCTUARY OF FÁTIMA - 1955

This library specializes in Fatima subjects (private revelations, mariology, etc.). It is structured in two sections (Studies and Dissemination) and is divided into three divisions: General, Mariology and Fatima. It has a collection that bibliographically documents the phenomenon "Fatima", contextualizing it in the historical, social, ideological, anthropological and theological. The Library is growing as a result of offers from donors, exchanges and acquisitions. Its collection can now be counted in more than 60,000 volumes and hundreds of periodicals⁷

B) Libraries of the national network of Public Reading

- Public Library of Oeiras - CONVERSATIONS IN THE GLOBAL VILLAGE - "INTER-RELIGIOUS DIALOGUE" - Members of the Jewish, Catholic and Muslim communities. Thursday, June 16, at 9:30 pm, in the Auditorium of the Municipal Library of Oeiras - Free Entrance - discussion on interreligious dialogue and how it can contribute to understanding between cultures and societies. In parallel, there will be a number of current issues, such as the Middle Eastern refugee drama or the terrorist attacks. National Commission on Religious Freedom⁸;

- Public Library of FIGUEIRÓ DOS VINHOS – Biblioteca Municipal Simões de Almeida (tio)⁹, received on 6 October the certificate of Associated Library of UNESCO - Réseau UNESCO of bibliothèques associées Red UNESCO of Associated Libraries. In Portugal, the libraries of Alcochete, Beja, Guimarães, Olhão, Porto and Torres Novas are also associated with UNESCO, integrating a network that has more than 500 members worldwide¹⁰.

Until 25 October, a series of lectures dedicated to the great religions, entitled "Meeting of Religions, Encounter of Cultures. This initiative aims to motivate the community in general to a great reflection on religious, spiritual and ethical issues. It is also intended to promote the debate on multiculturalism, sensitizing people to interreligious dialogue as a way to get to know other cultures and to combat religious intolerance. This lecture series will also include an exhibition of posters about UNESCO and a series of documents on the subject.

The main objective of this network is to encourage libraries to develop activities in UNESCO's fields, such as the promotion of human rights and peace, cultural dialogue, environmental protection or the fight against illiteracy.

⁷ See <http://www.fatima.pt/pt/news/biblioteca-santuario-50-anos-1955-2005>

⁸ See <http://bibliotecas.cm-oeiras.pt/>

⁹ <http://www.bmfigueirodosvinhos.com.pt/>

¹⁰ UNAL: UNESCO Network of Associated Libraries. http://portal.unesco.org/ci/en/ev.php-URL_ID=1506&URL_DO=DO_TOPIC&URL_SECTION=201.html Fundada em 1990, só passou a ter representação portuguesa a partir de 1998, através das BM de Fafe e de Guimarães. UNAL's principal objective is to encourage libraries that are open to the public to undertake activities in UNESCO's fields such as the promotion of human rights and peace, cultural dialogue, protection of the environment, fight against illiteracy, etc. Over 500 libraries around the world are members of the Network.

It also answers questions from school students, such as: We are doing group work on the ethical values common to all religious traditions and interreligious dialogue. How should we guide this work? Are there papers on this topic? And it indicates the sources of Secure Information, as for example: Vatican. [Http://www.vatican.va/phome_po.htm](http://www.vatican.va/phome_po.htm).

Conclusion: All the experiences of the libraries who act in interreligious dialogue are sporadic and random, without any strategic planning and with a very limited impact on the community served.

4 – Strategies, communication plans for libraries

Communication strategies should be based on Market-oriented vision, understood not as a homogenous, abstract, and passive mass, but as a set of mind heart and spirit individuals who collaborate, individually or collectively, to transform their lives and the planet in a better world, who have cultural concerns and desires, and who seek something more than the material satisfaction of the past.

The concept of marketing 3.0, Is one of the best examples of the successful collaboration between two worldviews since (Kotler, Kartajaya and Setiawan, 2010) this is the result of the work developed by Phillip Kotler, with ideas of the Western world and the contribution of two Indonesian authors, Hermawan Kartajaya and Iwan Setiawan, who know well the Eastern world, and it is based on the sustainable development of the human being and humanity in general.

Thus, they consider that more than selling products, more than satisfying and winning customer loyalty, it is essential that the world become more peaceful, more prosperous, freer, more equal, more fraternal, happier...

This holistic vision of Marketing aims to transform the world into a better place to the human being as a whole, with mind, heart and spirit.

This new marketing orientation presents a functional, emotional and spiritual value proposition, and bases its entire development strategy on the values of human being, rather than on the development of a product or its differentiation, and technology is increasingly understood as a tool, or a physical good, at the service of man and his approach and interactivity with other human beings.

In Marketing 3.0, having the "Soul of Church" means having humility, a spirit of community, of sharing, of communion, of respect for others... and his approach and interactivity with other human beings.

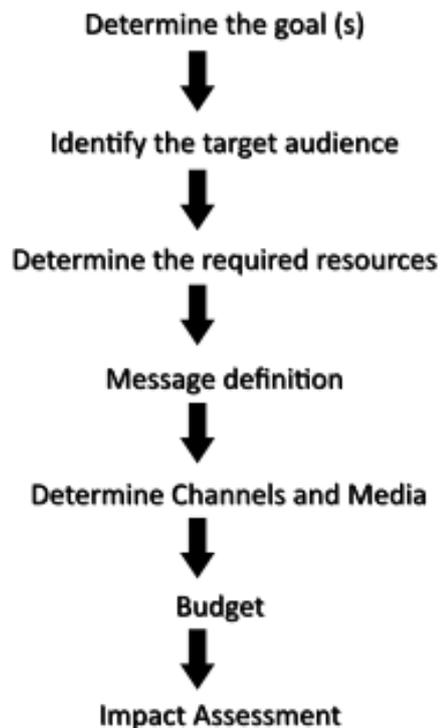
According to this approach, it is assumed as essential the elaboration of one or more communication plans that combine the various variables of the Marketing Communication.

COMMUNICATION MIX



After the diagnosis and the planning developed, it is necessary to devise a communication plan for interreligious dialogue that is capable of combining the efficiency and effectiveness of the ethical and moral values underlying the various religions and, above all, that can determine the impact of this Type of activities developed by libraries to create a happier and safer world both locally and globally:

COMMUNICATION PLAN



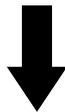
Practical Example for a Library:

COMMUNICATION PLAN TO KNOW RELIGIONS AND SACRED TEXTS



Determine the goals:

1. Identify the books and sacred texts of the various religions - Bible / Christianity; Koran / Islam; Torah or Hebrew Bible / Judaism; Dhammapada / Buddhism; Bhagavad Gita / Hinduism, etc. - Know how they are structured? How old are they and what is their role in their religions? etc.
2. Identify religions that do not have sacred books - oral - African, indigenous, etc.
3. Identify lesser-known religions and promote isolated activities of religious deepening;
4. Identify the social and economic impact of interreligious dialogue in promoting humanitarian causes.

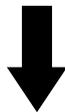


Identify the target audience: Young people between the ages of 15 and 18 and adults of both sexes, races, creeds and religions;

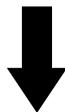


Determine the required resources:

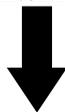
1. **Materials:** Books of different religions, videos of oral religions, web pages, questionnaire elaboration on customer satisfaction, etc.
2. **Financial:** Acquisition of sources of information, payment of specialists, visits to places of worship, payment to specialists, analysis and treatment of statistical data, etc.
3. **Human:** specialists in the history of religions, official representatives of religious communities in different countries, civil representatives of each of the religions of the community, language teachers, etc.



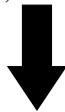
Message Definition: Friendship without borders: the book as a meeting place for Christians, Buddhists, Hindus, Jews, etc.



Determine Channels and Media: Physical and virtual - National and / or regional media as television or radio, national and / or regional newspapers, Internet - facebook, twitter, etc.



Budget: To be established according to the target market - merchandising, advertising and telecommunications prices; People involved (sponsorship and patronage, spirit of volunteering, NGO involvement, direct marketing, sales forces, etc.); Information policy of each country, etc.



Impact Assessment: Systematic completion of surveys on satisfaction with lived experience; Development of interviews to evaluate the social and economic impact of the activities developed by the Library for the promotion of friendship, physical and virtual relations among believers of different religions and for the reduction of cultural conflicts.

5 - Results and discussion

From the empirical study developed, most Portuguese libraries, and particularly, religious libraries, continue to live in the custodial, historicist and technicist paradigm.

Leaning on themselves, and in a secure environment, they continue to develop their ancestral mission of collecting and conserving the rich and diversified information that exists.

They are alienated from the world in which they live and the scourges that afflict people in the 21st century, namely so-called religious-based terrorism, pay little attention to the effectiveness of their service, which, together with their memory function, will be their competitive advantage in New millennium.

Thus, as we have pointed out, these must go out of doors, know their markets and their information needs and thus contribute to peace in the world and the happiness of mankind.

That is why they must develop an internal dialogue with themselves in the search for a meaning for their existence and for the existence of the various stakeholders of the process and, later, to carry out activities that constitute interreligious dialogue, such as:

- Conferences and seminars in different languages, with representatives of different religions, and which have a significant impact, both temporally, emotionally and materially, on children, young people, adults of both sexes, on aspects of a critical nature in the various Religions, namely the role of women, children, land, freedom of thought, the message of a single good God, white, black, yellow, African, Asian, American, European;
- Provide texts, videos and images that appeal to the emotions, transversal to all cultures and all religions, such as sadness, positivity, shock, fear and humor and that trigger higher levels of reading and sharing of content;
- Elect for pluralistic, tolerant, universal and multicultural dialogue to engage in such broad themes as the universal concept of religion, religion, religion, ethics, spirituality, salvation, death, happiness, historical-critical reading of books Sacred, etc.

Thus, in summary, we must be fully aware that what unites us as human beings, of all religions, of all races, of all continents ... is the permanent search for a meaning for life ...

"Who we are? Where did we see? Where are we going? What do we expect? What is it that awaits us? "
(Ernst Bloch)

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