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A quarterly peer-reviewed journal concerned with criticizing Western visions of humanity a nd society

umam
For human and social studies

2nd year - Issue (7): spring2025 AD - 1446 AH

White Faces, Black Hearts

Some non-Governmental Organizations (NGOs)

First talk:
- Giving Masks: Dominance with a Human Face

Focus:
- Non-Governmental Organizations: Concept, Function
- Dark Agency
- Perspective on Work of Western Organizations in Iraq
- Non-Governmental Organizations, Civil Society in Lebanon Between Local Role, International Penetration
- Role of Non-Governmental Organizations in Controlling, Directing Entertainment Tools

Rooting:
- Volunteer Work in Islam

Studies and Research:
- Terminology Creation, Ideological Power of Discourse

Reading in Book:
- "The CIA in Hollywood: How the Agency Shapes Films, Television"

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A quarterly Peer-Reviewed journal concerned with criticizing Western visions of humanity and society

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Oumam
For human and social studies

Oumam magazine, for Human and Social studies, is a quarterly Peer-Reviewed scientific periodical, issued every three months by «Baratha Center for Studies and Research» in Beirut, Lebanon. It is concerned with criticizing Western visions of humanity and society in various fields and contemporary challenges in philosophy, history, sociology, anthropology, and other fields. This is on one hand, and on the other hand , rooting them from a rational standpoint, that is consistent with the requirements of human nature, and with the genuine metaphysical cosmic vision of humanity.

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At Upcoming issue

The Illusion of Freedom

Magazine Message:

Confronting the intellectual challenges imposed by the West and others on our Arab and Islamic societies, through:

- Refuting these issues in a scientific and systematic academic manner, highlighting their consequences and shortcomings, and criticizing their origins and contexts.
- Revealing the political, economic and colonial backgrounds behind the attempt to dominate culturally on our societies.
- Providing scientific statistics from the inside of Western societies, which monitor the destructive consequences of these cultures on societies.
- Providing authentic and alternative visions on these issues from a universal humanitarian perspective, that is consistent with the requirements of human nature and the universal, metaphysical vision of humanity.

index

7 **Giving Masks: Dominance with a Human Face** — Dr. Mohammad Mahmoud Mortada

Focus

16 **Non-Governmental Organizations: Concept, Function** — Dr. Ali Fadlallah

17 **Dark Agency** — Dr. Maryam Rida Khalil

18 **Perspective on Work of Western Organizations in Iraq** — Mr. Ahmad al-Khalasi

19 **Non-Governmental Organizations, Civil Society in Lebanon Between Local Role, International Penetration** — Dr. Hassan Mohammad Al-Zein

20 **Role of Non-Governmental Organizations in Controlling, Directing Entertainment Tools** — Dr. Sanaa Azouz

21 **Role of Non-Governmental Organizations in Promoting a Culture of Anomaly, Gender Transition** — Dr. Sihem Mohammad

Rooting

22 **Volunteer Work in Islam** — Sheikh Hassan Ahmed al-Hadi

Studies and Research

23 **Terminology Creation, Ideological Power of Discourse** — Idrouj Lakhdar

Reading in a book

24 **"The CIA in Hollywood: How the Agency Shapes Films, Television"** — Written and translated by: Lina al-Saqer

First talk
Giving Masks: Dominance with a Human Face

Editor in chief:
Dr. Mohammad Mahmoud Mortada

In recent decades, there has been a remarkable rise in the presence of non-governmental organizations (NGO) within the Arab world, to the extent that these organizations have become influential players in politics, economics, culture, and the shaping of public awareness. Although their services and initiatives may seem humanitarian and developmental at first glance, a deeper look at their origins, development, and working methods reveals a more complex reality than the common perception.

Civil society is not an innocent invention that come out of nowhere. It is the product of an intellectual and historical system, which reflects the formation process of the modern state in the West, and its vision of the role of individuals and groups. With the rise of liberal globalization, this concept was adapted and re-employed as a tool of soft power, through which the priorities of other societies are restructured, and their values are reshaped according to pre-determined frameworks. This reconfiguration became particularly evident in the Arab countries, where NGO entered, supported by substantial funding and pre-constructed discourses, at times becoming an extension of foreign projects that converge on a fundamental objective, which is the redefinition of the relationship between the state and society in a way that achieves hegemony in its most seamless and sustainable form.

Hence, the research into these organizations does not stem from a fundamental hostility to the idea of civil organization. Rather, it is a desire to restore the authentic effectiveness of this field and liberate it from value-based and functional dependency. The real questions, which should be raised, concern the system of interests, values, and powers operating behind the shiny facade of organizations that claim neutrality and humanity.

First: The Intellectual Roots of Civil Society in the Western System

The discussion of NGOs cannot be complete without a deeper exploration of the philosophical and political environment, in which this concept emerged in the West, and the transformations that made it a functional tool in soft power and hegemony projects.

The civil society, at its core, is not a neutral entity detached from the global visions of major powers, but rather an expression of an intellectual system that produced its tools while shaping its conception of the relationship between the individual, the state, the market, and culture.

The origins of the concept of «civil society» trace back to classical political philosophy, but it became more clearly defined in modern European thought. For Hegel, «the civil society» represented the space in which individuals organized to achieve their economic and social interests within established rules and laws, which means a domain balancing individual freedom with public order.[1]

Later, Alexis de Tocqueville developed this idea within his analysis of American democracy, considering voluntary associations as the cornerstone for protecting society from the tyranny of centralized authority.[2]

However, this interpretation was rooted in a cultural background that did not completely separate the promotion of liberty values from the justification of European colonial expansion.

Antonio Gramsci added further complexity to the concept, by considering civil society (non-governmental) as a realm of cultural hegemony, where dominant elites produce value systems and perceptions that legitimize their control and make it acceptable to the public.[3]

At the end of the 20th century, with the rise of globalization, the concept of civil society entered a new phase. Major financial institutions and Western countries began promoting the idea that non-governmental organizations (NGOs) were the ideal alternative to the state in providing services and development. Simultaneously, these organizations were assigned political roles within strategies of «guided democracy,» where «civil» projects in developing countries were funded to reshape awareness and social behavior, according to Western standards[4].

In the later phases of this concept›s evolution, the civil society became part of the broader «global governance» policies, with NGOs were invested in spreading liberal values related to democracy, human rights, «gender equality,» and the free market.

Through partnerships, funding, and training, these organizations took on a dual

1 - Georg Wilhelm Friedrich Hegel, Elements of the Philosophy of Right, p. 178.

2 - Alexis de Tocqueville, Democracy in America, Penguin Classics, p. 115.

3 -Antonio Gramsci, Selections from the Prison Notebooks, International Publishers, p. 12-13.

4 - Jude Howell & Jenny Pearce, Civil Society and Development: A Critical Exploration, p. 4-7.

role: providing social services and producing local elites capable of representing Western discourse within their own countries.
Tracking the theoretical roots of the concept clearly shows how it was built on a value system, in which freedom intertwines with hegemony, and volunteerism with the subjugation of other cultures. This background is essential to understanding how non-governmental organizations {civil society organizations} (NGOs) were employed in the Arab world as a tool for Western political and cultural influence.

Second: Historical Courses of NGOs Infiltration in the Arab World

The presence of NGOs in the Arab context was not the result of a natural, slow evolution, but rather a product of rapid political and economic transformations. The influence of these organizations intensified at specific junctures tied to major shifts in both the international and regional systems, making these entities, in many cases, instruments for advancing guided modernization discourses and foreign intervention.
Before colonialism, Arab societies had well-established models of civic engagement, especially in the form of endowments, schools, and charitable organizations that formed an integral part of the social and religious fabric. However, colonial powers systematically undermined this independent system through regulatory and administrative policies, such as consolidating control over endowments in the hands of the authorities, and imposing new associative models with cultural and missionary characteristics.[5] As a result, traditional civic activity was sidelined, in favor of structures more closely tied to the Western 'modernist' vision.
With the independence of Arab states in the mid-20th century, national state-building projects emerged, prioritizing comprehensive development and rapid modernization. In this framework, state powers expanded at the expense of civil initiatives, and restrictions were placed on civil associations, either through laws or direct political oversight. This coincided with the rise of nationalist rhetoric, which was wary of any "informal" activities that could serve as instrument for external influence.
However, this caution did not entirely eliminate civil society; rather, it remained marginal, mostly confined to limited charitable or cultural activities subject to government oversight.
The 1990s marked a decisive turning point, coinciding with the fall of the Soviet Union and the rise of the «end of history» discourse and the «triumph» of Western liberalism. In this context, «democracy and human rights» programs funded by American and European agencies gained momentum, and large-scale initiatives

5 - Abdullah Abdul Daim, «Civil Society and the State in the Arab World», p. 73.

were launched to establish and support NGOs in the Arab region.[6]
This was accompanied by «political reform» stipulations embedded in partnership and trade agreements, such as the Barcelona Agreements between Europe and Mediterranean countries. Thus, NGOs transformed into a soft power tool, used to support voices aligned with political and economic liberalism.[7]
The «Arab Spring» (2010-2011) introduced an unprecedented phase of civil society expansion. Amid popular uprisings, the number of non-governmental organizations NGOs surged, with external funding pouring in under the banner of supporting «democratic transition.» Local cadres were trained in political change mechanisms, and networks between regional and international organizations were strengthened.[8]
Yet, what initially appeared as a legitimate liberation movement, soon raised questions about the independence of these organizations and their actual role in reproducing subtle Western hegemony over national decision-making, under the pretext of slogans such as freedom, transparency, and human rights.
The presence of NGOs in the Arab world forms a continuous chain of events, starting with colonialism›s restructuring of civic work, followed by the central state-building processes, and culminating in waves of «reform» that used civil society as a tool to normalize Western influence and redefine societal priorities. Therefore, analyzing these courses is crucial to understand the nature of the agendas that accompanied this intensive expansion.[9]

Third: Mechanisms and Tools Used by Western Organizations

Describing NGOs as extensions of the Western value system is insufficient; it is also necessary to deconstruct the practical means that enable them to effectively play this role. Soft power relies on a precise set of tools that allow these organizations to reshape awareness, decision-making, and behavior within the targeted societies.
One of the most significant sources of Western influence on NGOs is funding. The majority of these entities depend on grants or donations from international agencies, Western embassies, or funds associated with major institutions, such as USAID, the European Union, or the Bill & Melinda Gates Foundation. However, this funding is not given unconditionally; it is often tied to specific goals:
-Adopting a clearly defined discourse on human rights and liberal democracy.
-Developing programs that help adapt local culture to Western values.
-Committing to regular reports to donors, ensuring continuous oversight.

6 - Jude Howell & Jenny Pearce, Civil Society and Development: A Critical Exploration, p. 8-10
7 - Abdullah Abdul Daim, «Civil Society and the State in the Arab World», pp. 125-128.
8 - Nadera Shalhoub-Kevorkian, Soft Power: NGOs and the Reproduction of Colonialism, pp. 56-58
9 - Abdullah Abdul Daim, «Civil Society and the State in the Arab World», p. 145.

Thus, funding becomes a tool for indirect discipline and pressure, preventing organizational decision-making independence or alignment with local societal values.[10]

One of the most influential tools is the training programs provided by Western institutions to civil society activists. These programs go beyond administrative techniques or project writing, extending into «leadership capacity building» and «strategic vision development» - terms that, at their core, conceal a process of cognitive and cultural normalization.

This produces a generation of local elites who:

1. Adopting the Western language to describe their issues.
2. Reproducing Western narratives of democracy, freedom, and development.
3. Engaging in cross-border interest networks that create dual loyalty.

In this way, these elites become cultural agents who exercise soft power within their societies from a position of «moral legitimacy."

The accompanying media discourse of NGOs plays a critical role in preparing public opinion to accept a new set of values and alignments. Awareness campaigns funded by foreign sources often focus on:

1. Issues of individual freedoms in their Western context.
2. Redefining the roles of family, women, and religion.
3. Demonizing any resistance or opposition to foreign influence as «extremism."

These campaigns are supported by the production of documentaries, publications, and conferences with a scientific or human rights angle, lending them enhanced credibility in the eyes of the public.[11]

Another important tool is the reliance on reports from these organizations as primary sources in shaping the positions of major powers and international institutions regarding Arab countries. When a locally based organization, which are dependent on foreign funding, releases a report criticizing a government or the cultural environment, it quickly becomes a reference document upon which decisions are based:

- Imposing economic or political sanctions.
- Intervening under the pretext of «protecting civilians."
- Pressuring to change laws and regulations.

In this way, hard hegemony is justified by referring to «objective data» that appear neutral, yet at their essence, reflect a specific agenda.

The multiplicity of influence tools, from funding to training to media to symbolic

10 - Abdullah Abdul Daim, «Civil Society and the State in the Arab World», pp. 180-182.

11 - Nadera Shalhoub-Kevorkian, Soft Power: NGOs and the Reproduction of Colonialism, pp. 62-64.

legitimization, reveals how NGOs in the Arab world have transformed into a complex system, combining the provision of social services with the production of a culture of dependency. These tools do not operate independently, but rather make a network of influence that is difficult for societies to dismantle without a strict critical awareness.

Fourth: Criticizing and Deconstructing the Discourse of Neutrality and Independence

Anyway, NGOs are often presented as neutral and independent spaces, detached from centers of power and dominance. They are marketed as the "voice of the people" and the "conscience of society." However, a deeper examination of their structure, funding sources, and practical roles reveals a gap between their public rhetoric and actual practice.

This exposes the need to deconstruct this idealized image and critique the assumptions underlying Western discourses on neutrality and independence.

Foreign funding, in particular, is the most sensitive aspect of the relationship between these organizations and society. It is difficult to claim true independence when an organization›s survival depends on the flow of foreign grants. Such conditional funding enforces:

- Setting priorities based on the interests of donors.
- Adhering to specific conceptual frameworks and terminologies.
- Adapting influence and communication strategies to align with funders› expectations.

The more these organizations rely on external funding, the less they are able genuinely to represent the actual needs of the local community.[12]

The impact is not only financial, but also extends to the value-based aspect. Many of these organizations adopt liberal perspectives on issues like:

1. Individual freedoms and family relations.
2. Cultural and religious identity.
3. The role of the state in the economy.

These perspectives can contradict the values of the local community, turning the organization into a platform for normalizing imported value systems, subtly introduced under the guise of «development» or «empowering marginalized groups."

Value dependence is arguably more dangerous than financial dependence, because it leads to a long-term state of cognitive and cultural alienation

Fifth: Reflection on National Sovereignty

When these organizations gain what is perceived as "moral legitimacy" both

12 - Abdullah Abdul Daim, «Civil Society and the State in the Arab World», pp. 200-202

domestically and internationally, they become a tool for exerting pressure on national decisions. The reports they issue are later used as a pretext for foreign intervention, whether through:
-Conditionality tied to aid and loans.
-Imposing legislative amendments dictated by international institutions.
-Tarnishing the image of governments to weaken their negotiating position.
In this way, civil society, often without intending to, becomes a tool that erodes national sovereignty, rearranging the balance of power within both the state and society.

Sixth: Alternatives

In reality, if we want a truly active and independent civil society, we must propose an alternative project that breaks ties with dependency, and restores the authentic national persoective. In this context, the following can be proposed:

1. Building Local Funding Systems
    - Activating local endowments and self-donations.
    - Allocating a portion of local development returns to support independent associations.
2. Strengthening Community Oversight
    - Imposing strict transparency on funding sources and expenditures.
    - Establishing independent bodies to monitor the impact of organizations on cultural and political sovereignty.
3. Drawing from the Historical Experience of Endowments and Charitable Institutions
    - Reactivating authentic models of civil society work.
    - Linking civil action to the values and cultural peculiarities of the community.[13]
4. Developing a Rights-Based and Development Discourse from the Inside
    - Formulating concepts of freedom, dignity, and justice based on the local civilizational reference.
    - Breaking the monopoly of international institutions over normative legitimacy.

Deconstructing the discourse on neutrality and independence exposes the deep-rooted connection between many NGOs in the Arab world and Western influence projects. As this soft power dominance grows more dangerous, establishing an independent national model becomes a civilizational and political obligation to ensure authentic development and true sovereignty.
The deconstruction of the civil society phenomenon in the Arab world is incomplete without a historical and critical awareness that understands the theoretical roots

13 - Abdullah Abdul Daim, «Civil Society and the State in the Arab World», p. 212.

shaping this concept in its Western context, the courses it took to a different environment, and the tools that turned it into a lever for Western soft power, rather than an authentic expression of community will.

Research featured in this issue of "Oumam" magazine reveals that many NGOs in our region, despite raising slogans of neutrality and empowerment, are functionally linked to foreign funding networks and have ideologically aligned with narratives that do not always match the historical and cultural specificities of the people. They have thus become tools for shaping policies and reshaping identity and consciousness under the pretext of development, democracy, and human rights.

This issue not only addresses the perspectives of this utilization, examples of its manifestations, and its practical problems, but also opens a space for thinking about practical alternatives.

We need a courageous questioning that begins with a fundamental question: How can civil society in our countries regain its original role as a tool for liberation and development, without becoming a gateway for domination and dependency?

In any case, this issue of Oumam provides an in-depth analytical pause on the role of NGOs, from their historical, political, cultural, and religious angles, in a world where these organizations have become central actors in forming societies and reshaping their consciousness.

Dr. Ali Fadlallah opens the research with a return to the conceptual roots in his research, «Non-Governmental Organizations: Concept and Function,» where he deconstructs the term «civil» and traces its history and meanings. He clarifies that the effectiveness of civil society is measured by how well it aligns with cultural and religious identity, not merely by adopting modernity slogans.

Dr. Maryam Reda Khalil, in her research «The Dark Agency,» traces the transformation of some non-governmental organizations into tools for cultural and political infiltration within the mechanisms of soft power. She examines their role in the October 2019 protests and their direct targeting of resistance forces in Lebanon.

Meanwhile, Prof. Ahmad al-Khalasi, from Iraq, presents a research analyzing the activities of non-governmental organizations in Iraq, which emerged as a quantitative surge imposed by the American occupation, aimed at ensuring its continued presence and sustainability, inevitably coupled with the creation of a new cultural presence that competes with the existing identity within the Iraqi environment.

Dr. Hassan Muhammad al-Zein, in his study «NGOs and Civil Society in Lebanon,» explores the structural and historical trajectory of these organizations, shedding light on their explosion in number after 2005 and their transformation into power projects supported by the U.S. to infiltrate the sectarian structure of the Lebanese system.

The analytical process expands to include the cultural and digital spheres, as Dr.

Sanaa Azouz examines in her research «Role of Non-Governmental Organizations in Controlling, Directing Entertainment Tools, Objectives, Implications» how partnerships between organizations and entertainment platforms, like Netflix and TikTok, contribute to reshaping public awareness, especially among youth, according to agendas that go beyond rights to dissolve identity.

Dr. Sihem Mohammad continues this course with her study «The Role of Non-Governmental Organizations in Promoting a Culture of Anomaly, Gender Transition,» where she tracks the legal and media pressure tools used by Western organizations to impose gender transformation concepts, warning of their consequences on conservative societies.

In "Rooting" section, , Sheikh Hassan Ahmed al-Hadi writes a paper titled "Voluntary Work in Islam," highlighting the jurisprudential and behavioral roots of charitable volunteer work, from ongoing charity to endowment and will, emphasizing that community solidarity in Islam is based on free will, and the desire to draw closer to Allah, not on external agendas or hidden interests.

In «Studies and Research» section, Algerian researcher Idrouj Lakhdar does a research, titled «Creation of Terminology, Ideological Power of Discourse». He explains that the process of generating terminology is one of the most important cultural strategies for social normalization of generations, due to the intellectual and cognitive circulation of terms disseminated by media outlets in the public sphere, which forms the largest channel for spreading such concepts.

The issue concludes with a translated review of the book «The CIA in Hollywood: How the Agency Shapes Film and Television,» where the translator Mrs. Lina al-Saqr reveals how U.S. intelligence collaborated with the film industry to shape public opinion, and polish its secret activities through mass entertainment media.

Finally, we ask Allah, Almighty, that this issue will be well received by readers, and become a valuable contribution to the Arab library and to all those interested in understanding the tools of colonial dominance and the nature and methods of their operation.

Praise be to Allah, first and last.

Editor-in-Chief

Dr. Mohammad Mahmoud Mortada

Non-Governmental Organizations: Concept, Function

■ Dr. Ali Fadlallah[1]

Abstract

The term "Non-Governmental Organizations" has become widely used in recent decades, often associated with developed societies. It has been adopted by many elites, and frequently appears in both international and local statements. However, in fact, experience has shown that the performance of these organizations has been questioned, particularly regarding the nature of their proposals, their funding sources, and the nature of their connections to the interests of major Western countries. After a considerable period of time, it has become possible to assess these organizations and determine the extent of the benefits they have brought to their societies, as well as the potential harm they may have caused.

Generally, these organizations have come to represent a shiny title on one hand, while their substance remains questionable on the other. This leaves them with only two options: either to belong to the identity of their own society, or to detach from it and adopt the culture of the "colonizers."

Keywords: Civil Society, Function, Civil Communities, State.

1 - Hawza, University Asst. Professor -Lebanon

Dark Agency

Critical Reading of the Political Exploitation of Non-Governmental Organizations (NGOs)

■ Dr. Maryam Rida Khalil[1]

Abstract

Non-governmental organizations (NGOs) are often surrounded by a number of issues and viewed negatively, with accusations leveled against them instead of appreciation for their visible contributions in development and relief efforts. This research examines the impact of some NGOs' ties to donor countries' programs and "foreign agendas" in shaping the "dark" perspective that has generally defined analyses of NGOs' roles in implementing covert programs, with specific mechanisms aimed at infiltrating targeted communities, whether intentionally or unintentionally. The research explores how cultural advantages play a role in shaping this perspective and whether NGOs are seen as part of the authentic fabric of society, or as instruments of soft power serving foreign interests, potentially even hindering real change. With the rapid development of globalization, the roles of "dark" organizations become more pronounced, and their influence as "agents" is enhanced. The research analyzes the October 2019 protests in Lebanon as a case study for examining the political exploitation of NGOs in targeting the resistance movement and its political representative in the Lebanese Parliament, Hezbollah, comparing the effectiveness of these NGOs in the context of post-battle "Auli al-Bass."

Keywords:

NGOs, Color Revolutions, Culture of Globalization, "Covert" Dependency Dark Agency.

1 -PhD in Social Sciences, Political Sociology. Professor at the Faculty of Political Science and International Relations at the Islamic University. Researcher at the "U-Feed" Center for Studies and Research. Member of the Association of Political Experts and Analysts (APA), Beirut.

Perspective on Work of Western Organizations in Iraq

■ Mr. Ahmad al-Khalasi[1]

Abstract

After the fall of the dictatorial regime in 2003, and the subsequent changes in the structure of the Iraqi state, several non-governmental organizations experienced a quantitative leap, imposed by the occupier, aiming at securing its continued presence and permanence. This had to be accompanied by the emergence of a new cultural presence that competes with the existing identity in the Iraqi environment. A number of active Western organizations became active in the Iraqi arena, playing their role in strengthening the concept of hegemony through the space they occupy with the activities and initiatives they undertake, whether directly by themselves or through cooperation with local entities working in this field. This occurred alongside joint efforts between several European countries and the United States in this regard, as a clear expression of the unity of the West, viewed as a system still rooted in expansionist and colonial thought.

Keywords:

NGOs, Hivos, the West, PAX, Iraq.

1 -Political researcher and writer, Iraq.

Non-Governmental Organizations, Civil Society in Lebanon Between Local Role, International Penetration

■ Dr. Hassan Mohammad Al-Zein[1]

Abstract

The study addresses the issue of NGOs in Lebanon, focusing on their historical emergence in the Western European core countries and their transition to Lebanon during the Ottoman Empire in the 19th and 20th centuries. It also traces their development, through the civil war and its aftermath, and analyzes the number, divisions, structures, and classifications of these organizations. In addition to that, the research analyzes their legal and administrative operational mechanisms, funding sources, and the qualitative leaps in their evolution that began after 2005–marked by the issuance of Resolution 1959, the Syrian withdrawal from Lebanon, and the assassination of former Prime Minister Rafik Hariri. The study explores the causes, factors, and motives behind this artificial development, which was funded and directed by American and international powers. It examines their functional, developmental, and political roles, leading to the identification of international intervention in their goals and programs. The study also looks at how these organizations transformed into political parties and power projects serving American and international agendas, and the complications they faced in the context of corruption networks and Lebanon's sectarian social and political structure. Additionally, the research discusses the implications of U.S. President Trump's decision to stop funding NGOs through USAID and its impact on Lebanon.

Keywords:

Sectarianism, Civil Society, NGOs, Associations, Ottoman Empire, Mutasarrifate, USAID, March 14 Alliance, Taif Agreement.

1 - PhD in Political Science, Department of International Relations, Lebanese University.

Role of Non-Governmental Organizations in Controlling, Directing Entertainment Tools
Objectives, Implications

Dr. Sanaa Azouz[2]

Abstract

This study explores the growing role of NGOs in guiding entertainment tools and social media platforms, within the broader context of global cultural transformations. It highlights the subtle roles these organizations play in reshaping public consciousness and taste, especially in conservative societies, through partnerships with platforms such as Netflix and TikTok, and supporting content that embraces concepts such as gender, individual freedom, and value diversity.

The study also focuses on the fact that cultural intervention is not spontaneous, but rather linked to international funding networks, relying on influential digital tools like algorithms and short-form content. This results in gradual shifts in the values of youth and increasing societal divisions. It concludes that there are implicit objectives behind the human rights discourse, relating to the re-engineering of local consciousness and the dissolution of collective identities. Additionally, the study discusses the societal and political repercussions, including rejecting reactions, as well as governmental responses ranging from normalization to resistance.

Keywords:

NGOs, Cultural Hegemony, Social Media, Soft Power, Digital Entertainment, Gender, Cultural Identity, Human Rights Discourse.

1 - Social Researcher, Tunisia.

Role of Non-Governmental Organizations in Promoting a Culture of Anomaly, Gender Transition

■ Dr. Sihem Mohammad[1]

Abstract

This research examines the role of Western civil society organizations, particularly in Europe and the United States, in promoting (LGBTQ+) the anomaly culture and gender transformation through media tools, education, political pressure, and the legal recognition of these issues as protected rights within liberal frameworks. These organizations have largely succeeded in normalizing these concepts in the West, but have faced religious and cultural resistance in conservative societies, both within the West and in the Islamic world. The study aims to analyze the tools of cultural hegemony, explore models of resistance, and offer recommendations to fortify societies against this value infiltration.

Keywords: (LGBTQ+) Anomaly, Gender Transformation, NGOs, Cultural Hegemony, Gender, Education, Media, Rights and Freedoms.

1 - Researcher in political science and international relations - Tunisia.

Volunteer Work in Islam

■ Sheikh Hassan Ahmed al-Hadi[1]

Abstract

Islam views work and the worker with respect, honor, and reverence. It has even linked work to jihad, and the leaders of guidance (peace be upon them) have exemplified striving and labor, working with their own hands and demonstrating to the people the dignity and value of work. Voluntary work is an effort exerted by an individual with full desire, will, and choice, aimed at benefiting others or preventing harm and alleviating damage, done with satisfaction, love, and without material or immaterial compensation, with the intention of drawing closer to Allah.

The purpose of voluntary work in Islam can be defined as the establishment of a culture of charitable and voluntary acts of goodness in the Islamic community, the promotion of social solidarity and voluntary mutual support, the fostering of social and familial cohesion, and the improvement of people›s conditions. Islamic law contains numerous legislations and acts related to or establishing the foundation for voluntary work, either directly or indirectly. Some of the legislations that lay the groundwork for voluntary work include gifts, recommended charity, charitable endowments (waqf), bequests, loans, and ongoing charity (sadaqa jariyah).

Keywords: Voluntary Work, Worker, Solidarity, Cohesion, Voluntary Charity, Charitable Endowment (waqf), Society.

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Terminology Creation, Ideological Power of Discourse

■ Idrouj Lakhdar[1]

Abstract

There are various ways to create terms, which imbue the meanings, and connotations of concepts with the intentions that individuals seek to use as tools for alienating minds and shaping them according to the goals they aim to achieve. Technology, its tools, and scientific research of various types may be among the most productive sources of terminology. However, ideology plays a significant role in producing and creating intellectual and cognitive terms with implications that respond to the requirements of the relationship between the environment and the minds living within it. Terms are linked to vital functions in society, most notably those associated with educating generations on intellectual patterns in which the ideological connotations interact to shape meaning and the cognitive demands of the project of constructing the mind and collective self within the intellectual and sociological framework. The process of creating terms is among the most important cultural strategies for socializing generations due to the intellectual and cognitive circulation of terms disseminated by media vessels within the public environment, which forms the largest vessel for their spread.

Keywords:

Media Institution, Terminology Creation, Mass Culture, Soft Ideology, Discourse.

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Reading a Book: "The CIA in Hollywood: How the Agency Shapes Films, Television"

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Abstract

It is no longer a secret to anyone the behavior and policies of the Central Intelligence Agency (CIA) in all areas that affect public opinion, with the media and its means being among the most important. Television programs, films, and series are highly effective tools for creating scenarios that support its political vision, and promote a positive image of its activities. This book reveals some of the history of the agency, and how it collaborated with Hollywood to produce entertainment that serves its interests, attracts clients, and justifies its exaggerated secrecy. This was done either by providing financial support for film and series production or by offering artistic consultations or intelligence information that contributes to shaping the portrayal of political reality, in ways that serve the agency's interests.

Keywords: CIA, Hollywood, Movies, TV Series, Political Reality, Secrecy.

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