ORIGINAL RESEARCH PAPER

Indigenous Cultural Convergence in Creating World Peace from the Perspective of the Holy Quran

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ARTICLE INFO	Abstract
	SUBJECT AND OBJECTIVES: The world system is becoming increasingly unbalanced, uncertain and incoherent. Humans turn to "culture" as a fulcrum, a refuge, and a means of resisting the imposition of a world order. Inequality and imbalance in cultural exchanges have created insecurity, insecurity and mental confusion for many people. The logic of extremist rejection and narcissism endangers world peace and security, and even harms economic growth, harmony and social cohesion, and threatens the inherent dignity of human beings, exposing the cultural diversity and creativity that is vital to human well-being direct to threat. ***METHOD AND FINDING:*** One must now seek help from oneself and rationality, and prove by theory and practice the invalidity of theories and theories that do not prescribe inequality, intolerance, and intolerance. Accordingly, Instead of simply accepting diversity, need to promote mutual respect and tolerance. Calling for a nation to be sanctioned is a warning sign. Such demands indicate a tendency to deepen stereotypes and discriminate against the "other". The notion that cultural homogenization entails solidarity is as simplistic as the notion of cultural diversity, conflict, and war. ***CONCLUSION:*** Reason and religious interests Dictate that should have a Trans-Ethnic, Trans-Racial, Trans-Linguistic view; Because all religions emphasize a universal view and do not prescribe an ethnic view.

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Introduction

One of the dangers that threatens the world is the conflict of cultures. The fact is that cultural and civilizational divisions were not problematic in the distant past; Because people from different societies did not have much contact with each other and, except in times of war, only merchants were aware of other cultures and civilizations and understood other cultures; But as social mobility increased and the mass media made the world smaller and smaller, cultural dissemination and communication increased, and cultural identity and stance against the behaviors and values of others became more prominent.

The past peace gave way to ethnic and racist ideas, and these rifts became one of the causes of war and unrest in most parts of the world.

Cultural hardships in different societies against language, race, religion, skin color, and even everyday customs such as food, clothing, etc., not only alienated people from one another; but replaced violence and mistrust in past relationships. For this reason, decades 6 to 2 have been called the "International Decade of Cultural Convergence".

We have so many different races, nations and races in the world, that if I believe that everyone goes their own way and thinks of ethnic, racial and linguistic superiority, we will have a world full of violence and insecurity.

When a language of conflict is created in a society due to imaginary differences such as ethnic and racial differences, the human efforts that should be concerned with the development of human society are busy undermining each other.

Reason and religious interests dictate that we should have a trans-ethnic, trans-racial, trans-linguistic view; Because all religions emphasize a universal view and do not prescribe an ethnic view.

Research Background

Numerous studies have been written on various cultural interactions; Including:

- "A Reflection on the Relationship between Information Technologies and Changes in Culture and Social Relations", *Ebrahimabadi (2013)*; Refers to the role of information technology in cultural change.
- "A Study of Value Types and Cultural Changes in the Family", *AzadArmaki (2010)*; A different approach to changing family values based on culture.

Numerous articles have also been written about world peace; Including:

- "World Peace in the Legal System", *Hakakzadeh (2010)*; Refers to the implementation of world peace on the basis of purposeful law.
- "Peace from the Perspective of International Law", *Maghami (2016)*; Has studied the legal aspects of peace in the international community.

And countless other writings; But no text has been found to examine the role of cultural convergence in world peace.

Therefore, in this research, while defining the culture and views in this field, the role of cultural interactions in creating world peace has been discussed.

The Concept of Culture

There are more than 450 definitions of culture, and of the various definitions of culture, the following are of particular importance:

- **Existentialism**

In this view, culture is a combination of existential experiences recognizable by living within a particular culture. In this sense, culture can not be defined except through the inner experience gained by living in the context of that culture. Thus, not every culture is understandable to strangers.

- **Structuralism**

This view emphasizes the constituent elements of culture in its definition; And he considers culture as the product of man's dynamic interaction with the environment, to meet the needs that arise in every stage of human social movement, in the material and spiritual realm, and is manifested in the form of material and spiritual values.

Material values include human achievements in the material realm, such as tools, objects, and achievements that have been discovered or produced. Spiritual values, on the other hand, include achievements that have no material aspect. Such as values, patterns, criteria, theories and ideas and concepts and models.

Some cultural phenomena, including the creative arts, fall into both groups of values.

Edgar Moran, in defining culture from a structural point of view, considers culture as a system that has a central core and four peripheral subsystems.

At the core of this system is the dark and unknown realm of ontology and cosmology. This field seeks to find appropriate answers to fundamental human questions -such as who I am,

where I came from and where I am going- and to interpret and justify human existence.

The first peripheral subsystem that encompasses art, literature, and philosophy includes existence, which encompasses existential experiences. Patterns are another subsystem that incorporates criteria, values, rituals, and traditions.

These are the forms that form human feelings, thoughts and behaviors, and also provide templates and patterns for expressing feelings, thoughts and behaviors.

The third subsystem of culture is codes and codes that make it possible to communicate with oneself and others. Language is the most important element that causes the formation of thought; And the fourth subsystem is cognition, which includes all kinds of knowledge.

In this section, various types of human knowledge in the form of science, technology, theory, thought, mysticism, etc. have been recorded and stored for generations and its purpose is to provide knowledge about the universe.

Whatever such definitions, culture has a lifespan as long as the emergence of consciousness in human beings. Culture did not exist before man and is a phenomenon that human beings have added to nature and is the result of human creativity and the product of human interaction with nature and technology.

Culture is vague, multifaceted, dark and indefinable", says Michel Serto. *(Throsby, 2007; Galloway and Dunlop, 2006)*

Statistical Picture of Global Trade in Culture

The share of developing countries in the export of cultural goods in 2003 -worth

$ 59.2 billion- was only one percent. On the other hand, Global trade includes the import and export of cultural goods and services worldwide.

In its 2005 report, UNCTAD estimated the global market value of industries with high cultural and creative content at $ 1.3 trillion.

The cultural and creative industries play a key role in the Organization for Economic Co-operation and Development (OECD), of which more than 30 developed countries are members, growing at an annual rate of 5 to 20 percent. *(UNCTAD, 2005)*

The industry itself has announced its share of world GDP at 7 percent and predicts that by 2008, this figure will reach $ 1.7 trillion.

According to UNESCO, by the end of the twentieth century, international trade in cultural goods had quadrupled.

Also, Between 1998 and 1980, the volume of books, publications, music productions, visual arts, motion pictures, photography, radio and television, games and sports equipment increased from $ 95,340 million to $ 387,727 million.

In 1990, for example, Japan, the United States, Germany, and the United Kingdom accounted for 55.4 percent of total global exports of cultural goods. This trend did not change much during the 1990s, although new players emerged, such as China, which in 1998 became the world's third largest exporter.

The top five countries accounted for 53 percent of cultural exports. A major reason for this situation is the use of software power by some countries in the world to infiltrate other countries, without using any coercive leverage and hardware power.

The Price Waterhouse Coopers Institute forecasts $ 1.8 trillion in global entertainment and media spending for 2010, predicting continued growth in the sector.

The institute considers digital distribution channels and reduction of losses due to illegal printing and reproduction, and of course the growth and prosperity of Asian markets as effective factors in this growth.

The volume of global trade in cultural goods has increased fivefold over the past two decades; but its share of total world trade has remained very small and stable. In 1980, this share was 2.5 percent, which increased to 3.8 percent in 1990.

Data collection and analysis of 120 countries by UNESCO show that between 1994 and 2002, international trade in cultural goods increased from $ 38 billion to $ 60 billion, and that the creative and cultural industries accounted for more than 7 percent of world GDP.

The market for these industries is dominated by a few high-income countries. The share of developing countries in the export of cultural goods, although increased, has been less than one percent.

In 2002, the European Union, with 15 member states, accounted for 51.8 percent of exports and 40.6 percent of global imports of cultural goods; And in 1994, this share was 54.3 percent for exports and 43.1 percent for imports.

Asia, with a share of 20.6 percent, is the second largest exporter in the world. North America is in third place with a decrease in its share of exports compared to 1994.

The share of US imports in 2002 increased compared to the previous year. 30.1 percent in 2002, compared to 26.7

percent in 1994, the United States is the largest importer of cultural goods. The United States, Germany, the UK, and France accounted for 47 percent of imports. The United Kingdom was the largest exporter, followed by the United States and the United States. Cultural goods have grown tenfold from $ 5.5 billion to $ 57 billion.

There are three different models of cultural interaction in different areas:

- Cultural Borrowing Model
- Cultural Exchanges Model
- Cultural Imposition Model

With the advent of cultural industries, competition in the field of culture is also surprisingly ongoing; As one of the names of the present era was called "Age of Cultural Explosions".

Many thinkers have called the 21st century the "century of culture" and believe that competition has even shifted from the realm of economics to the realm of culture, and that the economy itself takes on a cultural nature; Because no industry can continue to grow without marketing, and all industries, both emerging and surviving, depend on marketing.

Cultural industries, too, cannot grow and develop without marketing. These industries, by their very nature, need cultural marketing, and that is the cultural nature of economics. *(Price Waterhouse Coopers, 2006-2010; UNESCO Institute for Statistics, 2005)*

The Strategy of the Holy Quran in Creating and Sustaining World Peace

All human beings are creatures of a god who spread and live in different parts of the earth.

Environmental requirements have given rise to some different traditions. The basis of the sharing of cultures in the nature of all human beings is

the same because of having the same divine nature.

In the Quran, God refers to the unity of human creation, and states the reason for the apparent differences in human creation: That human beings should know each other and know that the best of them is the one who practices piety.

In the following verses:

- *"And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah's favour on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren; And ye were on the brink of the pit of Fire, and He saved you from it. Thus doth Allah make His Signs clear to you: That ye may be guided".* *(Quran, 3: 103)*

- *Say: "O People of the Book! come to common terms as between us and you: That we worship none but Allah; that we associate no partners with him; that we erect not, from among ourselves, Lords and patrons other than Allah". If then they turn back, say ye: "Bear witness that we (at least) are Muslims (bowing to Allah's Will)".* *(Quran, 3: 64)*

God Almighty has recommended the issue of unity and convergence of religions and emphasized the commonalities, and considers any diversity and difference to be known, not a reason for conflict.

In fact, the Quran raises the issue of unity among believers in God above the issue of unity among Muslims. So faith in God is not the only cause of

tension and violence. It is also a factor of unity and convergence.

The Holy Quran does not consider Islam as a religion of monopoly; but states it as the basis of truth.

In the following verse:

> *Say: "Who gives you sustenance, from the heavens and the earth?" Say: "It is Allah; and certain it is that either we or ye are on right guidance or in manifest error"! (Quran, 34: 24)*

God states that the polytheists themselves acknowledge that He is the only Creator of the universe; but they had this belief in their hearts, and they refused to acknowledge it. Therefore, God commands His Prophet to make them think in their carnal state and to ask them to look at justice without insisting on falsehood.

Is the words and beliefs that the Prophet invites to them based on guidance or misguidance; and or based on Distinguish right from wrong?

Intercultural dialogue is a kind of constant sense of wonder and having the point that the "other" is not a void to be filled but a breadth to be explored. Cultural communication not only shows us the roots of the "other"; but also shows that we are rooted.

What ensures the success of intercultural dialogue and the convergence of cultures is not the acquisition of knowledge about the other; It depends on cognitive flexibility and empathy.

Humility and hospitality are also essential for intercultural dialogue. Humility is necessary because we need to be open-minded in understanding another culture. Coexistence is not possible without harmony. Inwardly, we turn away from the other, that is, the same listening along with thinking to the other that we realize that by listening, we can both reach the appropriate solutions and

find answers to the important questions in our minds.

God says in the Holy Quran:

> *"We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; And conferred on them special favours, above a great part of our creation". (Quran, 17: 70)*

The key to the success of the convergence of cultures is the acceptance of the equality of the parties to the dialogue in human dignity.

The premise of any intercultural dialogue is to recognize and respect the various forms of knowledge and how they are expressed, the customs and traditions of the parties to the dialogue, and the effort to create a neutral cultural space for dialogue so that different communities can express themselves freely in this neutral space; And communicate with each other.

An approach of intransigence, exclusivism, exploitation, and repression of other cultures promotes discord and hatred, while an attitude of respect for cultural diversity promotes friendship between human beings.

God says:

> *"O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)". (Quran, 49: 13)*

The call for unity and the emphasis on relying on commonalities are the basis of the call to Islam. The approach of inevitability will be destructive when it becomes the official policy of other states of inefficiency.

In this case, the exclusion of others based on cultural characteristics becomes a formal policy. The current anti-Islamism and Islamophobia in the West is an example of this.

It should be noted that the principle of diversity and convergence of cultures, which plays an important role in relations between countries, is also true within countries and relations between different cultural and ethnic groups.

Therefore, wherever and whenever a cultural and ethnic group feels deprived of a proper and rational share of power, wealth, and social and cultural equations, it relies on the tools of culture and ethnicity to cause various tensions and conflicts.

Conclusion

In the present age, cultural dialogue and the convergence of cultures are essential; Because the idea and reality of cultural exclusion has eroded the satisfaction of many people.

The refutation of the theory of theorists who see destruction and reconstruction as the only way out of the crisis, the refutation of the theory of theorists who prescribe the war of civilizations based on the notion of inequality between humans and civilizations; The more powerful Anso will raise their flag triumphantly, and the end of history has come with the victory of liberal democracy.

The idea of a world of one color, the same and without diversity, is a terrible idea and image. The traditional models of intercultural dialogue defined

in the last decade were not sufficient because they focused too much on the commonalities between cultures and religions. The resulting crisis calls for the promotion of dialogue on diversity and diversity.

Instead of simply accepting diversity, we need to promote mutual respect and tolerance. Calling for a nation to be sanctioned is a warning sign. Such demands indicate a tendency to deepen stereotypes and discriminate against the "other".

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