

The Importance and Necessity of Dialogue of Civilizations: Increasing of human crisis around the world

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Abstract

The importance and necessity of dialogue among civilizations, is revealing as an undeniable need of 21st century, from one perspective, the unlimited competitions for producing ultra-advanced weapons, seriously threaten the global peace, but fortunately from other viewpoint, the modern technology could prepare unprecedented opportunities for launching and continuity of dialogue in different levels. The biggest steps toward a better and more peaceful world will be taken up, when the rationality be the supporter of important decisions and the argument replace the violent emotions. In ancient theology and philosophy, human being has known as the rational animal, who has the ability of thinking and expression of what he/she thinks, this distinctive characteristic has recognized as the main character of human which shows the mentality of human being basically different and transcendental, comparing to other animals on the earth.

Keywords: Dialogue, Peace, Weapons, Conflict, Technology.

1. Introduction

Although it is eidetic that, as human being we are required to seek peaceful and logical solutions resolving our social conflicts. But history shows that we don't have those good and nice characteristics as we define and determine for ourselves. Infarct history, which is our real identification letter, represents the rebellious nature of mankind. If there were not some veils and masks under the titles, such civilization, humanism, ethics and spirituality, the human community had the worse situation than the current condition. Human beings, by the obtaining new productive forces and methods of production, the manner of their life provide and change all their social relations. Those people who had been established the social relations according their material productive power, they also had been produced the principles and thoughts. The spiritual categories are as eternal as their hidden relations. These categories are historical products and dependent to time. The increasing of the productive forces, destruction and demolition of the social relations and the formation of ideas are a permanent movement: The invariance is not except in abstraction of the movement, all the history is not except the continuous transformation of human nature (Gurevich, 1973).

The periods of social lull is not the period of peace, it is just such intervals between different battles, as the army which is not allowed to forget its main purpose that is fighting. One of the bright examples of our claim is the years between world war1 and world war2. The increasing political and military partnerships and obligations in the first decade of 21th century, looks similar to the conditions before world war1&2. It is a global danger, and if it could not be prevented, the future will bring many tragedies and misery (Palmer, 2014).

One of the remarkable and worrying challenge in present world is the increasing of materialism and taking distance from spirituality and morals. In a society where gold is the only standard of value, the spirit is stranger to its self-there and everything actually will seem unlike which it is, In speech of Ramo's nephew there is honestly disclosure. In society where the nature and strength is lost nothing could be considered serious and everything and statement is a diagram of hypocrisy and lies. In this funny display and comedy just one truth remains, which is the desire of gaining money and the man wants to reach the power by this way (Mujtahidi, 1992).

Sometimes history may repeat, but in different forms and ways, a clear example of such repetition was the United States and its Christian partner's attacks to Iraq, Afghanistan and other Islamic countries which occurred at the beginning of 21st century. These attacks can be considered as the modern crusade. The idea of crusade was a powerful tool for gaining money, mobilization of troops for idealistic goal (Levi Biel, 2015).

It is also necessary to ask what external political influences affect an interreligious dialogue, in view of, for instance, the influence of the Turkish Ministry of Religious Affairs on the sending of imams to Germany. In states with a high proportion of immigrants from other cultural areas, the dialogue between civilizations is problem-ized by the fact that the immigrants or their descendents often adapt to some degree to the new culture and no longer see themselves as belonging (exclusively and un-ambiguously) to their civilization of origin. I shall distinguish between three central functions that religions can play in civilization-al conflicts:

Religions as "bridges" between civilizations.

Religions as actors pursuing intercultural understanding and détente.

Religions as actors pursuing concrete conflict

Management tasks.

These fundamental ethical standards can be built upon religions worldviews. They are the bridge between civilizations and conflict parties and the spirit and psyche of a civilization will destroy before its materialistic elements (Weingardt)

2. Materials and Methods

The source study of this research mostly concentrates on academic website journals, research books. The research has been organized taking into consideration on the main objectives of the study.

The research method which is applied in this study is qualitative (descriptive) research method that aims to look beyond and concerning itself with opinions, experiences and meanings. This is going to be a Secondary research, which is usually documentary. The approach base of this study is historical analysis.

3. Finding and Discussion

After the second world war, the world was witness of unprecedented development of war equipment, the technological advances in military fields had continued by unique and unprecedented speed and just in a few decades has progressed as thousands years. Part of these changes had occurred during the Korean War (1950-1953 AD) and Vietnam War (1954-1975 AD). But indeed the more main progress has occurred afterwards, namely after the emergence of laser, computer and other fundamental and scientific technological means. Nowadays, the modern arsenals are the manufacturer of the military helicopters equipped with missiles, anti-radar fighters, the nuclear submarines, controlled bombs with laser and computer, information and spy satellite, night vision glasses and more other progressed technology has changed the face of war. It is not need to say that the creation and development of these different and deadly arsenals are very costly. According to military historian saying, Jams Dunnigan: The twentieth century has ended with the most expensive arms race of history. From the late decade of the 1940 to the late decade of the 1980 thousands billion dollars spent in making new weapons and it was more than all money which had been spent in any other war in human history (Nardo, 2016).

When China tested its first atomic bomb in the sixteenth October 1964, many people of the world became creepy, because of the mentions of Mao to nuclear war. On November 1957, in conference of the communist parties of the world in Moscow, said that, China Communist has enough population which could survive itself from a nuclear war. Mao also said that the war which cause killing hundred millions of people, won't be bad thing, because it will be resulted to successfulness of communism all around the world. Let's think over that if the war begin, how many people will be killed? All the population of world is 2/7 billion people and a third of them will be killed. In the worst situation maybe half of them will be perished and the half of them will remain; Imperialism destroys and communism and the whole world will become socialist. After some years the population of the world will be 2/7 and certainly more than that. The dangerous believes and ideas like these still exist in our world, if they could find the opportunity, the tragedies of the 19th century will repeat in more terrible form (V.Uschan, 2015).

Increasing of human crisis around the world

By the first decade of 21st century the world has entered into new challenges and tensions, instead of decreasing the reserves WMD and arms race, it is increasing and the disputes are changing to armed conflicts, the world powers are thinking just to their own benefits and even they have ignored their people. For instance, the confrontation with strong ideological undertones between Muslims and Westerns, which is again escalating dangerously. This is most obvious in what is happening in Afghanistan, Iraq, Syria, Myanmar, Kashmir and other regions. Furthermore, it should be noted that new ideological divides between East and West are emerging even in Europe, as it is evident in Ukraine's conflict. It is a regrettable fact that war is still considered as a means for settling disputes. In this respect, the principles of the Charter of the United Nations, banning any threat or use of force between states, have not been implemented yet. In the present epoch that has seen the proclamation of dialogue of civilizations, one is, thus well advised to consider the political and historical causes behind these developments. However all assurances to the contrary, the political activists denied to each other even the most basic respect. In particular, the Western world for decades, and especially since the end of the Cold War, aimed to shape the Eastern and particularly the Muslim world in its own image. It is now absolutely crucial to analyze the condition as rationally as possible and without hate and zealotry. One of the dangerous challenge which threatens all humanity and earth is the climate changing, particularly the global warming. Of course we have to take care of our beautiful Earth and naturally of its atmosphere. It is the respect for life and our care for our children that makes such a claim self evident. Dialogue is incompatible with the ethos; of course one may also say that pathos of missionary work, both on the Islamic and the Western secular or Christian side. If dialogue is to be more than mere talk, mere conversation, one will have to consider the rational element of human action and here specifically not only of individual, but also of collective human action. It is about the particular "logos" of a civilization or religious worldview, namely its systemic structure. The objectives of dialogue and a stable order of peace cannot be achieved at all if people as still seem to be the case in global politics, engage in a denial of reality and only pay lip service to the formulas of tolerance and mutual understanding, without creating the necessary conditions for their realization, these noble goals will remain empty phrases as long as there is no precise political strategy that defines what is to be achieved with these objectives, and how they can actually be implemented (Kochler, 2015).

In some writings of the western philosophers and intellectuals, the East, especially Islamic communities recognized as the traditional and medieval countries. It is quite unfortunate that these changes are not seen or just ignored by many in the West. But there is a rich potential of understanding and tolerance in East, for instance, the historical result of negotiations between Islamic republic of Iran and The world powers has proved this truth that dialogue is fruitful and affective, if it could be continued by real and strong will and decision (Soroush, 2002).

The focus of dialogue among civilizations should be the economic, politic and security problems of the poor and developing countries. A quarter of people in developing countries live below the poverty line. Forty-five percent of the residents of towns and eighty five percent of the residents of villages are lacking proper shelter. Every day due to dirty water and poor sanitation thirty thousand people die. The average of longevity and level of life in most developing countries are lower than fifty years, while in the United States it is more than seventy years. At the end of this century, the mortality rate of children in developing countries will be four times more than the United States. According the given states, the average population growth in developing countries is three times more than West, The average income per capita in developing countries could be reduced In 1999. If the next century is the century of peace, it should be paid attention to the causes of suffering and poverty in the developing countries. If the suffering that covered much of the world in twentieth century to be eliminated in the twenty-first century, the security needs of developing countries should be provided, the economic power should be completed and the political aspirations must be developed. From every direction if we look, the causes of unrest and poverty in the developing countries is different. In India and Pakistan, the resources are spending and wasting in political, religious and military competition, instead of spending it for prosperity of their people. In Africa where it grapples with poverty, we are witness of the death of people. In Middle East we see the Jewish fascism, where the basic rights of Palestinian, is in violation by usurping regime of Israel. These wounds and injustice will bring different challenges and crisis such terrorism and extremism, which is going to be non-predictable, and the

superpowers will be the main responsible for this, because of their unjustified and unreasonable interventions and supporting the aggressive and criminal leaders and regimes (Nixon, 2006).

4. Conclusion

As a brief conclusion I would write that, if we want to know and propose the importance and necessity of dialogue of civilizations and to answer to this question that; does the concept of dialogue of civilizations depends to history, or it is alive and vanguard discussion which responds to current concerns and crisis of the world? Of course, still this great idea is the first necessity of our epoch and particularly to reach the logical and reasonable solution for increasing crisis in vulnerable and wounded regions, such; Afghanistan, Far East, Middle East and in other critical parts of the world. It also could be looked and applied as a peaceful approach, resolving many regional and international disputes and also a cultural dialogue can help us logically in sharing the experiences and preventing contagious diseases like Covid-19 in national and international levels. The idea of dialogue among civilizations isn't just the necessity of our century, dialogue is one of the requirements of human life which never expire, or human being never would be needless of dialogue. There are some fundamental characteristics such; the theoretical foundations, the practical necessity of the idea according to time, the anthropological and human philosophical bases of the idea, which explains that why this idea was welcomed widely by international community. In fact the best and fruitful dialogue is the one where two spirits visit each other, during dialogue by exchanging information they understand the hidden corners of each other and learn from each other how to follow the dialogue until desired results, capacity building and finally applying the positive outcomes of dialogue in theoretical and practical needs of the time. Mankind has much latent potential and extraordinary talent which could be preserved and applied for building the earth a better place for life. By investing of whole world's countries in peaceful programs and refinement of educational principles we could be hopeful for having a world free of violence, war, murder, mass destruction weapons, no more pandemic disease and a world full of peace and love.

5. References

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