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Prologue

International Conference on the Future of Culture is arisen from this feeling that the contemporary scholar, particularly in the field of culture, can no longer achieve proper conclusions and perceptionsof the subjects without a vision of the future. To achieve a closely- accurate picture of the future, we need researchers and professors from different fields of culture studiesto open up the path of dialogue with each other. Dialogue and cooperation in the extensive field of culture is difficult and researchers should be prepared for traversing this way and increasing experiences.This intention wasthe basis for the formation of the idea of holding this conference.

The notion for holding this conference was formed after consultingwith professors and researchers from different fields of culture studies from various universities of the country. Having announced the Call for Papers, a great number of articles by researchers in different disciplines delivered to the secretariat. The secretariat academiccouncil reviewed these articlescarefully, but a large number of papers submitted, were far from the purpose being pursued by the conference organizers. Therefore, the conference academic council could not accept more than half of the local or foreign delivered articles.The book ahead contains the abstracts accepted that will be read out during the conference performance days. We are hopeful that in this conference a wider pathway for co-thinking andcommunion would be opened up andpreparations would be provided to take steadier steps.

Ali AsgharMosleh
Conference secretary
May, 2015

Cultural Relativism or Absolutism

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Some thinkers believe that our judgment and meddling in other cultures is the first stage in imposing our lifestyle on others. They say it opens the door to the "cultural imperialism" which at best leads to the homogenization and suppression of differences; it also has some consequences such as death of cultures, traditions and cultural values.

On the other hand, belief in relativism makes us committed not to disagree nor to interfere with other people who have different values, but we ought to put up with different cultures and embrace them as far as it is possible.

After evaluating these two approaches, this essay tends to explain two things:

1. The nature of cultural relativism and evaluating the consequences of tolerating other cultures and lifestyles. Here, the similarities and differences of epistemological relativism and cultural relativism will be evaluated.
2. Can we be absolutist in culture in opposition to cultural relativism? In this case globalization of culture and cultural values will be raised. This essay will examine the consequences of cultural absolutism as well.

Keywords: Culture, Cultural values, Cultural relativism, Cultural absolutism, Globalization of culture, Cultural tolerance.

The Future of Culture, The Future of Thought

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A. In the postNietzschean world, in which nihilism has become one of the philosophical and theoretical elements, and many of the theoretical and metaphysical foundations are ruined, what is the future of culture and thought?

B. Are there any signs of getting out of the present situation?

I have tried to find signs which show a way out of this nihilistic situation of the death of culture and reaching the thought of the future.

Here are the topics in the essay:

❖ Understanding the present situation on the basis of Nietzschean categories
❖ The meaning of a Nietzschean world
❖ The concepts of "the death of culture", "the death of thought", "death of man"
❖ The concept of "future" and "the thought of future"
❖ Some characteristics of the "thought of future"

In the end, there is a discussion of some of the characteristics of the Eastern culture, especially Islamic-Iranian culture, in relationship to thinking about the future of the world.

Accounting for the Relationship between Power and Culture: Reproduction of Social Cohesion in the Passing Iranian Society

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The main objective of this paper is to account for the complexity of the relationship between power and culture in contemporary Iran. This will be done through an investigation into the question of how social cohesion in Iran is reproduced with regard to interaction between power and culture. Having dealt with such an issue contributes to a better understanding of the normative patterns of cultural formations in Iran. Such patterns are being challenged by the effects of a twofold change, i.e., changes in the mechanism of linear developments in contemporary history and the delocalization of power. I have done some research on the issue of reproduction of social cohesion since 2000. I primarily wanted to identify the model based on which the relationship between power and culture can be explained. I also wanted to indicate that the Iranian society does not have difficulties in reproducing the relationship between power and culture especially when its reflection on social cohesion and the sustainability of such cohesion is concerned. Then, I came across with ideas of Negri and Hardt in their book on Empire. I used their approach to indicate that their critique of the capitalist system has challenged the linear model of historical development of capitalist system and its reproduction. I continue nevertheless to claim that there are societies such as that of Iran which have remained in between localization (cyclical development) and globalization (the new historical period of the linear development of capitalism) processes. Here, I will argue that such societies will experience difficulties in reproducing the traditional patterns of the relationship between power and culture. This would mean to me that such societies would have a hard time to join Hardt and

Negri's new world order that is being crystallized in the formation of empire. To provide evidence for this claim one has to look for the reflection of such circumstances in cultural patterns through which social cohesion is reproduced. This is because various generations of men and women now do not seem to have a universal take from what social cohesion really means. This in turn is because such generations and their members as agents also have been caught up in between localization and globalization processes. This all means that Iranian society has to deal with globalization issues and its old-aged civilization necessities at the same time. This also means that while Iran is situating itself in weakening loop of the capitalist system it is itself becoming part of the new world empire. And to me this is the paradoxical situation that I mentioned above, and is going to create more challenges for the Iranian society. In order to support my claims I will provide some empirical data that indicate if there is a sustainable social cohesion then the relationship between power and culture is bound to be reproduced in the same fashion as before, contributing to structuration of the Iranian society in the future.

Keywords: power, culture, social cohesion, social reproduction, empire, linear development, cyclical development.

The Simultaneity of the Spiritual and the Material in the Political Culture of Iran

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Political culture, as a complex of approaches, feelings and conceptions regarding the structure of political power or the method of its exertion, has its roots in different intellectual traditions. One of the most important of these traditions, which dates back to Ancient Persia and had continued during the Islamic period, is the simultaneity of the spiritual and the material. Great thinkers like Ferdowsi have paid attention to this. In the Shahnameh, Ferdowsi represents the link between the material and the spiritual, in the story of Bahram-e-Goor. Bahram looked for a place to sleep and rest. He went to the an old woman's home and asked her whether she is satisfied with the ways of the king. The old woman that the king's deputies are harassing the king's subjects and people are blaming the king for this. The king is convinced that his injustice has led to disaster. He prays to god and promises he wont be unjust anymore. This story shows the link between the spiritual and the material in the political culture of ancient Persia. Any contemplation on the concepts of politics and power, should take this into consideration.

Keywords: the spiritual, the material, ancient Iran tradition, political culture

The Challenges of Messianic Futurism in the Modern World

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Futurism means regarding future as something more important and genuine than the present. Futurism, especially in its pre-modern forms, is usually associated with utopianism. Also, according to different contexts, we can speak of different futurisms. One of the prevalent forms of futurism in the field of Abrahamic religions is what can be called messianic futurism.

In its religious context, in zarostrianism and the abrahamic religions, messianism means a belief in a heavenly/earthly salvation. The earthly element refers to the place of its accomplishment and the heavenly element refers to the force or forces which can realize it. God or his prophets are going to create a situation for the believers and their societies which a human force cannot accomplish. Salvation, whether earthly or heavenly, in the traditional beliefs of the religions, is an act of God not man.

There have always been people who believed they had an obligation to actualize this salvation and force the end. In fact, men wanted to accelerate the divine act. The emergence of false Messiahs or political or economical systems based on a belief in Messianism (e.g. the Abbasid dynasty in the history of islam), and also the genesis of some intellectual or political systems in the contemporary era (e.g. Marxism and Zionism), are religious or non-religious examples of what can be called pragmatic messianism.

Messianic futurisms, in their pragmatic forms, give a picture of the future of human society and culture which is more or less incompatible with modern views on morality and reason. Religious bigotry, religious and political absolutism, discrimination and violence are among the disadvantages which are resulted from a belief in a salvation.

The Futurity and Prospection of HomoKult as a Cultural Homogenization Model of Translation

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Cultural Translation (CT) in general and translation of cultures in particular come into the new scene and horizon in a few years. Both diversity and homogeneity of cultures are in translators' cynosure. Notwithstanding the fact that cultural diversification acts as the primary role in cultural translation, much heed attention has been paid to homogeneity and future of cultural translation in New Translation Studies (NTS). In this direction, one of the latest movement in cultural translation and translation of culture is rooted in Source-Target culture reconciliation also known as HomoKult model of cultural translation. HomoKult model is defined as "any cultural amalgamation in translation aiming at depicting no borderline in translation studies" (Akbari & Shahnazari, 2014, p.6). The core principle of HomoKult lies in four types of cultures namely: (1) Purposive Culture, (2) Ameliorated Culture, (3) Circulated Culture, and (4) Diglossic Culture. The intended cultural model of translation is in receipt of auguring the prospection of cultural homogeneity in translation. And in the upshot, the present study opens up the new insight in cultural translation on the basis of Purposive and Diglossic cultures of HomoKult model so as to checking off the futurity of intercultural translation between source and target languages.

Keywords: Cultural Translation, homogeneity, HomoKult, Purposive and Diglossic cultures

Future of Culture: Prophecy or Prediction? (Methodological Considerations)

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The presumption for the question of "the future of Culture" is that we should pathologize and draw up today's culture based on the idea of how we want the future of culture to be or upon the image of favorable status which is going to take place in future. On the other words, out of the questions like what will happen in future or what should take place, we should decide (and specify) what we ought to do today. And the assumption of all this is the predictability of culture; that culture is like a natural organism under human voluntary and retentive reactions so that it can take the form we wish. But do futures studies, futurism and foresight about the category or phenomenon of culture belong to the type of prediction (in the form of hypothetical propositions: If X then Y) or prophesy (in the form of categorical propositions: so X)?

In other words, is this a scientific-empirical or prophetic, fortune-sighted and sibylline predication? In any case (prediction or prophecy), is it self-repugnant (suicidal) or self-acknowledged (self-fulfilling)? It means that, does the emergent prediction or prophecy have destructive or realized effect (i.e. the predictions that just being informed of them, realizes them for example predicting the increase of the next year exchange rate can increase the number of Stock makers and as the result, would increase the exchange rate/ On the issue of culture, predicting the decline of a culture may lead to its revival)? It seems that in the first glance, culture is regarded as an identity that its prediction may have a positive or negative effect in the realization or non-realization of that prediction.

If there is a prediction possibility about culture, can far-reached and ambitious (long-term) predictions be done or just humble and short (in terms of time) predictions are possible? For

instance, from an experimental position, can we promise that in the next two thousand years (ambitious prediction) language A (as one of the major pillars of culture A) would dominate over all the other languages or language B would be obsolete? Is forecasting in the arena of culture possible through retrospection (looking backward)? Basically, how far can the analyses blade of the philosophy of science reach in the category of culture? Interpretation, clarification, making hypotheses, prediction, retention and controlling, all or nothing? (Some scholars consider the issue of culture so multidimensional and complicated and even flown with mysterious components that they don't regard it explainable in natural sciences context, let alone being predictable, and if we see futures study on culture, predictive and prophetic, the concept of culture prediction would be fundamentally meaningless. The issue under discussion is placed under the general conflict of the existence or lack of similarity and uniformity between natural sciences and social sciences and pursues to explore an empirical paradigm for social sciences. In the philosophical scientology, everything that cannot be hypothesized or predicted would be removed from the course of scientific-empirical research and it has to admit the accessories of this exit.

Question on the issue of culture can be correlated with questions on similar and corresponding categories such as politics and political affairs, civilization and society. As today the "game theory" and "decision theory" are used in political sciences, can they be applied about the multidimensional and complicated phenomenon of culture too? Whatever the answer to our question would be, it makes the favorable research on the future of culture meaningful and definite.

Using contemporary philosophy of science, in this inquiry, we begin our discussion on the issue of prophecy and its distinction with prediction.

Keywords: philosophy of science, Culture, Social sciences, Prediction, Prophecy, Methodology, Culture studies

Obligation to Law; The origin of the Culture of the Continuity of Social life in Allameh Tabataba'i's View

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Human society has evolved thorugh several stages. The first human community is the sexual relationship between the two sexes in order to satisfy their needs. This is the main reason behind collective life. No human being can reproduce on their on own.

Aristotle's point that humans are social beings, is not accepted by Allameh, because social life has always been with humans. Humans should make use of anything which helps them flourish. They use their fellow human beings as well as tools. But society should be structured so that each individual is given their fair share and social justice is relaized. Social justice and social life is not part of human nature, otherwise social justice would be realized, a fact which is refuted by historical evidence. On the other hand, human beings are different in their constitution. Therefore they have a kind of unity although they are different in other aspects. This difference made human beings makes laws.

In this paper we try to analyze Allameh Tabatabaei's view regarding the observation of law.

The Disagreement between Comte and Marx on the Issue of the Future of Culture

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Comte believes that the intellectual system of a society is the infrastructure and the kind of thought and rationality which rules the society is what determines the social, political and economical system in that society. He divides the intellectual development of societies into three stages: the theological stage, the metaphysical stage and the positive stage. According to Comte, culture has a progressive character and it develops alongside the intellectual development of the society. The intellectual coherence of a society leads to the coherence in culture, and intellectual crisis leads to cultural crisis. Unlike Comte, Marx believes economy to be the infrastructure and culture the superstructure. According to Marx, it is the method of production which determines the culture. Whichever class that determines the economical situation, determines the culture as well. In order to change the thought, you have to change the economical system which has led to this thought. Marx believes the history of human culture to be a history of ideology, i.e. the history of philosophical, moral, religious systems, etc. which consider themselves to be eternal, although they are nothing but ways for the ruling class to exert its dominance.

Comte and Marx believe that the development of societies is inevitable. Comte believes that the final stage is the positive stage, during which scientific thought, based on experiment, rules, and it's the same thought which makes up the building blocks of the future culture. But Marx believes the final stage to be the communist stage in which we have a classless society and accordingly, there is no ideology.

The Possibility of Creating Meaning in a Meaningless World
(a glance into the crisis of meaning in postmodern culture)

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1.   There are two paradigms in the discussion of the meaning of life: a. finding meaning. B. creating meaning.

2.   In the first paradigm, meaning is an objective phenomenon which does not depend on the subject (and its different aspects e.g. knowledge, will, love, desire, etc.). in this paradigm, god is defined as the meaning of meanings and is the foundation of meanings and moral values which objective and meaningful in themselves.

3.   In the paradigm which focuses on the creation of meaning, meaning is something personal, internal, and dependent on the knowing subject. It is something relative, plural, humane and historical.

4.   Each of the these two paradigms are based on certain epistemological, anthropological and ontological tenets which necessitate certain epistemological and practical criteria.

5.   For example it can be said that the paradigm which is based on finding meaning, relies on a personal god which is the creator of being, which is based on a design and purposiveness and is full of meaning. In this paradigm, values, especially moral values are objective and real.

6.   According to epistemological reasons and historical, sociological and psychological causes, the history of human thought and culture, especially the Western man, has gone from finding to creating: the history of Western philosophy from Socrates and Plato to Nietzsche, Sartre, Camus and the postmodern thinkers, shows this.

7.   As Nietzsche says, our time is the era of the death of god, the death of truth, the death of values and the death of meaning.

8.   It goes without saying that what Nietzsche says is not an imperative but talks about a new life-world, a world without meaning and objective value; a world without god as the source of meaning and value.

9.   The paradox here lies in the fact that on the one hand, the origin of meaning (i.e. god and objective values) are dead and on the other hand, man cannot live without meaning.

10.   Therefore, he is disappointed and tries to create meaning from the inside.

11.   The question is: how can one create meaning in a meaningless world? If meaning is dependant on the context, how can one create meaning in a totally meaningless world?

12.   The paradox lies in the fact that meaning has to be permanent, deep and unifying, while a created meaning is shallow, plural and subject to change and decay.

13.   It seems that a created meaning is something paradoxical.

Culture and Normalization of Modern Sciences

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Today, the role of organizations is undeniable. Some called this epoch in history, the epoch of organizations and believe that organizations are governing the world. The main aim of organizations is change. In other term, organizations are the personal dimension of humans (I) that becomes social (we) and this change issued from intellectual act of human beings in order to realizing an end and planning a strategy for this realization. Organizations are the most important between these strategies. Therefore, organization is an intellectual instrument to realizing an end. Organization is an instrument for analyzing environmental data and turning them to wanting outcomes. Environment is the ground of organization. The incomes come from environment and outcomes also go to it. So, the legibility of organization depends on a stable, dynamic intercourse with environment. A perfect organization is one that not just realizes its own end, but also environmental ends. Institutions are naturally stable and parallel with the needs of society. Environment included economic, social, political, cultural, technological, and biological factors, in between culture is the main factor.

Role of culture in management is an important issue for about half a century. The important and basic role of culture is very important and today is crucial in all organization changes. In other terms, culture is the poison and remedy in the same time. Culture is the source of changes in management. Managers are seeking for changes. A change is a culture and culture is the deep instrument for change.

This article tries to show the importance of culture and morality in organizations, and bringing again morality to human sciences.

The division of sciences into theoretical and practical sciences and assigning morality to practical sciences is now very week attitude. All sciences should be in connection with morality. Management as an impure empirical science or social science is today in a change toward moralization. In this epoch of governing organizations and managers as rulers, the importance and necessity of overall surveillance on their acts is very important.

The Impact of Computer Technology on the Future Culture and Communication Patterns

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Many aspects of human beings have been effected by computer technology in this digital age including their culture and patterns of communication. This talk will present an argument that communication technologies should not be treated as neutral tools used merely to facilitate and speed up communication among human beings. Instead, they bring about new ways of communication behaviors as well as of understanding of their socio-cultural relations. The socio-cultural, and even ontological, consequences and repercussions of computer communication technology may lead to certain profound transformation in human relations and their socio-cultural cognition in future. It can bethen argued that the digital communication technologies have already brought about an ontological challenge for us as they are deemed to blur the distinction between human and non-human as well as between natural and artificial. In light of the above-mentioned theoretical framework, I will attempt to share with you some of my speculations over the possible cultural and communication consequences of digital technologies on human beings in future. Such speculations and reflections, of course, cannot be derived from an original empirical investigation, rather they raise questionsabout the future culture of human beings for anthropologists and philosophers to think more deeply on such fundamental issues.

Keywords: computer technology, future culture, communication patterns, socio-cultural cognition

A Lexical Survey of the Word *Farhang* in Persian Language and its Relationship with the Expression "Farrah" in Iranian Thought.

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The word *Farhang* has a long history in Persian language and it is composed of two parts; "Far" (meaning elegance and dignity) and "Hang" (meaning to pull). Far or Farrah is considered a divine blessing in Iranian thought which belongs to decent and beneficial creatures and has a number of levels and types including Godly Farrah, Kingly Farrah, Priestly Farrah, Epic Farrah, etc. Since the expression "Far" is one of the key concepts in Iranian thought, investigating its lexical and idiomatic relationship with the word Farhang would enhance the understanding of this expression in Persian language. This study goes through lexical analysis of Farhang in Persian language by a linguistic and historical investigation and clarifies the status of Farhang in Iranian thought by showing the relationship between the two terms of "Farhang" and "Farrah". This can contribute to a better understanding of the present status and future prospect of Farhang in Iran.

Keywords: Farhang, Far, Farrah, Philosophy, Linguistics.

Where is the Future?

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The question about the place of future, is in fact a question of the essence of future, a question that carries a response in itself.
When we ask "where is the future?",we want to emphasis on the "spacial" and not "temporal" aspect of future. The future is not a time which will come, but is a place which we try to approach it.
Future is "the set of our possibilities", and if we could not realize these possibilities, the future without possibilities is nothing more than a mere tedious present.
On the other hand, we present the future, by recognizing its possibilities and realizing them.
In this regard, when we talk about the future of culture, the future of philosophy, the future of politics, the future of religion, the future of economics and so on, in fact, we are talking about "the possibilities in front of culture, philosophy, politics, religion, economics, and so on.
So, this article try to analyze the relation of future with "the possibilities and place".

Ist eine Philosophie ohne kulturelle Begrenzungen möglich?

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Die traditionelle bzw. traditionalistische Position interkultureller Philosophie beruht in der überzeichneten Annahme, dass die jeweilige Philosophie bzw. die jeweilige Denkströmung immer aus einer bestimmten Kultur entspringe. Jeder Gedanke ist demnach kulturell situierbar. In Folge dessen sei es die Aufgabe interkultureller Philosophie, die kulturell verankerten Denkströmungen in ein Gespräch zu bringen. Jeder Gedanke hat in solch einem Gespräch stets aus (s)einer Kultur heraus zu sprechen, von der sie unaufhörlich bedingt sei. Das Höchste, was sich dabei die Hardliner jener Position vorstellen können, ist, dass man in solch einem Gespräch den "fremden" Gedanken nur annähern, diesen jedoch aufgrund fehlender kultureller Verflechtung niemals gänzlich nachvollziehen könne. Auf der anderen Seite haben wir, weiterhin plakativ gesprochen, die Haltung eines naiven Universalismus, der von einer allgemein gültigen Vernunft ausgeht, dessen Gesetzmäßigkeiten weltweit die Selben sein sollen. Sofern das denkende Subjekt der generischen Vernunft entsprechend argumentiere, sei die Kultur, ja selbst die Sprache, aus der man denkt/spricht nebensächlich. Wenn man jedoch genauer beobachtet, mit welcher (scheinbar allgemeingültigen) Vernunft jene Haltung operiert, wird man sie nur all zu leicht dabei ertappen, dass es sich hierbei in der Tat um eine "westliche" Vorstellung des Denkens handelt, an der sich der weltweite Diskurs zu richten hat. Ein Richtmaß, das nur allzu oft mit äußerster Gewalt durchgesetzt wurde. Die letztere Position scheint also nicht minder kulturalistisch zu sein als die Erstere, der Unterschied scheint lediglich darin zu liegen, dass sie sich ihren kulturellen und obendrein kolonialistischen Dispositiven nicht bewusst ist. Gerade jene unreflektierte Herangehensweise der naiven Universalisten scheint endgültig geklärt zu haben,

dass es keinen Ausweg aus einem kultur-situierten Denken geben kann. Die inszenierte Ausweglosigkeit vergisst jedoch, dass allein die Idee einer begrenzten und zumal national und/oder religiös verstandenen Kultur ihrerseits das Produkt eines bestimmten Denkens ist. Angesichts der globalen Schwierigkeiten meldet sich jedenfalls das Bedürfnis nach einem weltweiten Denken dringlicher denn je.

Ausgehend von dieser Verlegenheit interkulturellen Philosophierens möchte der Vortrag nochmals die Frage wagen, ob eine Philosophie bzw. ob ein Denken ohne kulturelle Begrenzungen möglich ist, d.h. ein Denken welches den Ansprüchen von weltweiten Phänomenen gerecht wird. Um in dieser Frage einer adäquaten Antwort näher zu kommen, scheint es vor allem notwendig zu sein, nicht von der Annahme eines situierten Subjekts, sondern vielmehr von jenen Phänomenen auszugehen, die uns weltweit angehen.

Extinction, Culture and Meaning

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Many people hope that death is a long way off, and would like, if possible, to live forever. Suppose this isn't possible, still they would like to live for a very long time.

Similarly many people hope that our species will avoid extinction, and continue forever. If this isn't possible still they would like human beings to continue for a very long time. An important detail needs to be added. The hopes here, for ourselves and for the species, are not simply for life as such, or a mere biological existence. Rather they are that what we value in life – our psychologies, our achievements, our culture – should in these ways persist.

What are we to make of these hopes? And how are they related? I investigate these questions here.

Several philosophers have argued that an immortal life (and even a very long life) would soon prove to be undesirable. One claim is that this would turn out to be a bad life, and one we will want to exit. Inevitably, boredom will set in, and going on endlessly will prove itself intolerable. A weaker claim is that it would not be a meaningful life. Endless time and opportunity will make our existence trivial and shallow. My aim here is not fully to assess these arguments (though they have, as I believe, some merit) but to consider how far similar arguments can be made concerning culture as a whole. Plausibly, just as individual lives are, in some important ways, still near to their beginnings, so human culture as a whole remains in its infancy. Imagine it continues for several more millennia. Can we suppose that there might be an alternative to two evils; an interminable cycle of setbacks and recoveries on the one hand, and our reaching an unchanging but unsatisfying plateau on the other?

The aim here is to suggest a parallel between individual and group aspirations. But I want also to explore their connection. And I claim that this concern with immortality and endlessness is itself a cultural phenomenon, and something that is encouraged by recent and relatively recent changes in science, technology and social structuring. More broadly here, we live at a time that fosters a concern for time, invites us too often to look ahead and behind, and so compromises what might otherwise pass for equilibrium.

There will references to works by several philosophers, including Thomas Nagel, Bernard Williams, Samuel Scheffler, James Lenman and Derek Parfit.

State and Woman: The Unending Conflict in the Public Space of Turkey

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The two important experiences in the history of Turkish politics necessitate the reading of society through "woman": the *modernization*, dominated the founding of the Turkish Republic; and the *Islamist movement*, rising in the 1980s. The "woman" has carried a certain social mission, which was created by these two opposite ideologies, and the "womanhood" was compressed in a strict political portrayal. On the one hand, the political Islamic discourse has applied to a regulation between the moral principles and the public space; on the other hand, the modernization project has kept on the secular order as a way of life both in the public and private spaces. In other words, the arrangement of the public space in Turkey was a state mission from the very beginning and still it is. Also the woman rights, body and appearance were in the center of the political debates and social transformation, and still they are. Rather than living her feminity, the "woman", who was torned between the modernist public space and Islamic ethics, cannot escape from her political mission. So much so that the modernist "woman" was put up against the Islamist "woman" as a political subject, and the congenerical and social disintegration was triggred at present by the state in Turkey. With this study, the aforementioned disintegration will be clarified through the contemporary cases, and the state-woman problematic will be explained with the concept of public space.

Failure of Storytelling in Education and Its Effects on the Culture

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Walter Benjamin in the beginning decades of the twentieth century indicated that storytelling has lost its value in the modern world. The reason for this failure has been traced back to the loss of wisdom for man in the modern world. Benjamin believes that a storyteller has counsel for his readers. The counsels originate from experience. When counsel is woven into the fabric of real life it creates, what Benjamin calls, wisdom. Accordingly, truth which Benjamin finds interconnected with wisdom has fallen in value. Now what is of interest in the present is the status of West and more particularly Europe and that of mostly Middle East and more particularly Iran in regard to this issue. If storytelling fell in value with the rise of modernity, there emerged a new form called novel that quite quickly replaced storytelling in West. Although novel cannot be a true replacement for storytelling, it has worked as a partial remedy for that gap that has formed in the culture throughout the last three centuries. On the other hand, we do not see the formation of novel until quite late, i.e., the beginning of the twentieth century, while it had already appeared in Europe in the late seventeenth century. The fact is in our country we see that this loss is quite visible because in our education system storytelling, as a quite useful means for involving different intelligences as Gardner enumerates them, has been ignored. Moreover, we have lost our power because our stories are not powerful. Pointing to the fact that the origin of storytelling is Eastern and more particularly Iranian, I want to argue that although we have provided material and means for storytelling for West, we have lost our power because we have forgotten about storytelling and have been able to write novels and short stories until very recently. Reviewing the beginning lines of some of the spectacular collections of stories like Geoffrey

Chaucer's *Canterbury Tales*, Boccaccio's *Decameron*, de Navarre's *Heptameron* and *The Arabian Nights*, I have tried to show the way storytelling creates and gives a kind of power to the storyteller and the culture that supports it.

Keywords: Storytelling, Novel, Education, Culture, Power, West, East

Culture of Citizenship in terms of Human Rights at the City

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In this paper, I will firstly try to define the concept of human, rights, human rights and citizenship in terms of Enlightenment philosophy. Secondly, I will argue that how we relate citizenship to human rights, because our main aim is to show that citizenship must base on human rights. So how can human rights be universal and fundamental ground of to be citizen in modern, liberal, democratic culture at the city life? Lastly we will try to conclude our argument to explain how a citizen should act in democratic culture and constitutional state within live in the city.

About Culture

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Culture is not only a collection of advices and customs, but is the place of evaluation and choosing. Culture is inseparable from human life, so much so that we can say that being human is dependent on culture. Human being is a historical being. This historicity was not obvious till the modern times. We can say that when Plato, in *Protagoras*, asks whether virtue can be taught, he provided a context according to which culture could be separated from thinking. But he could not separate culture from nature. The Greeks had *Paidea* and Socrates and Plato talked about the possibility of teaching virtue. Our ancestors have talked about a kind of manners which was the guardian of the order of life. Culture was not a problem until the 18th century. We cannot have an accurate definition of culture since culture is a part of our existence. Modernity brought a new culture. The moderns did not believe that there is an order of life they had to create. But they belived culture to be the way to virtue. The modern culture is not a free one. But it was always a culture under supervision. The modern culture is related to the scientific and technical order. The modern culture had special values. When these values failed to become realized, culture became homeless. Nowadays the modern culture is coming to a stop. Technology has replaced culture. The present culture of the world cannot be a regulative principle.

Intercultural Relationships in the Future; Intercultural Philosophy vs. Comparative philosophy

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During recent years, considering the growth of intercultural investigations, we should pay attention to two points. The first point concerns the method of comparative philosophy as the paradigm in these investigations, and the second point is to give a pattern for doing investigations in this area. We try to give a critique of comparative philosophy in Iran and introduce the investigative pattern of Wimmer to be used in intercultural studies.

Globalization and possible scenarios for the future of morality

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Living in today's global village meets, both, ontological (=civilizational) and epistemological (=Cultural) aspects. It is necessary to consider actual disadvantages of such a globalized world besides advantages and facilities that it offers. Herein, the main issue addressed, is the misalignment happened between civilization of the globalized world and its culture. From one hand civilization moves towards collectivism and on the other hand, culture is being individualistic.This issue, will bring problems mostly in realm of morality which is the most important subset of culture.In this paper, four possible future scenarios for morality have been presented and discussed based on egoistic and altruistic points of view.

Keywords: Globalization, Global village, Global culture, Global Morality, Collectivism, Individualism, Egoism, Altruism.

The Future of Cultural Identity in the International Human RightsLaw

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Cultural identity aims to both fulfill and strengthen human personality, and is conceived within the scope of cultural rights. It is also provides for everyone, no matter how and to what extent "different", to express his or her identity through the practicing one's own culture which covers all effort to keep, observe, preserve, and promote the culture. This has been stated in several UN documents including those of the UNESCO. This paper argues that, within the framework of human rights education, the international human rights law will increasingly move towards the recognition of different cultural identities in different societies so that these "different" individuals and communities will be not only tolerated and acknowledged but their presence in the society will be appreciated and more dialogue among different groups and walks of life will be initiated, which, in turn, will prevent prejudice, hatred, discrimination and violence, and will also promote global citizenship and peaceful coexistence among communities in the world.

The Role of Azerbaijani Poets in bringing together the Iranian-islamic culture and the Christian culture

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During the two great literary genres of Khorasani and Araqi-from the beginning of the 6th century till its end- a movement was shaped, far from the scientific and cultural centers of the day, which influenced the literary and cultural thought of Iran. This movement was born in the far regions of Caucasus. Poets like Khaqani, Falaki, Mojir Bilqani, were able to combine the Iranian-Islamic culture with the culture of ancient Persia and the Christian culture. The three cultures were combined according to such factors as love, meditation, nature and peace. These concepts can still function as a means of creating a new concept for the other.

The Emerging Cultures in Modern Iran

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This article aims at presenting a perspective on "The future of Iranian culture" and " The future of cultural Iran". I consider these two categories distinctive but interrelated. I also want to show that the future of Iranian culture and the future of cultural Iran can be described and analyzed on the basis of a kind of interaction or "interplay" among three cultures including "the deposited culture" "the official culture" and "the emerging culture".Each realistic and comprehensive "cultural analysis" bears inevitably the elements of past, present and future upon itself; because every culture is made up of a "social construction" consisting of these triple time elements. Culture is a social,historical construction which is formed, changes and developsover a long process. Culture is paradoxicaly dynamic and static. That is always both the bearer of "the values" that causes the historical continuity and its spiritual affinity with the past and the carrier of the creative forces that provides the change context or its dynamism towards an unknown future. At the same time, culture is to be responsive to the modern and today's needs of individuals compatible with current conditions and situation. In contemporary age, Iranians have formed the modern or contemporary Iranian culture through generating creative and productive relations between the three aforementioned cultures. Understanding Iranian culture and cultural Iran and their future course is possible through identifying the mechanism of interplays among these three components of past, present and future.

Let meinitially explain what I mean by the term "Iranian culture". Iranian culture in any definition taken from the concept and meaning of culture is a kind or specific type of "culture" differentiated from otheror non-Iranian cultures by means of a complicated and intertwined components such as

language, history, geography, folklore, values, common experiences and race. Iranian culture is a system of symbols and codes and certain ways of codification and decoding which has been produced and reproduced by the Iranian man over the long history of a few millennia. The Iranian culture has ever had a wider geographical scope than the present Iranian borders and also "the Iranian cultural domain" has ever had different or distinctive boundaries from other cultural fields. The Iranian culture in modern world covers the Iranian and non-Iranian inhabitants living in Iran and outside its political boundaries.

The term "Cultural Iran" isalso conceptually distinctive from the notion of "culture". I use Cultural Iran as a concept for its segregation from the political, economic and social modes of current Iranian territory. However, in an ontological view, all of these aspects are quite intertwined and should not be considered separately with a kind of so-called "reductionism" and "simplification"in social sciences. As Edgar Morin explains in his book "An introduction to complex thought" (1379) we need to understand the social mode in the framework of "paradigm of complexity". In this paradigm, all the aspects of economic, social, political and cultural modes are like the textures of "one tissue" that form a kind of "complex whole". A realistic and leading analysis is an analysis that can reveal and clarify this complex and intertwined whole. "Cultural Iran" means the territory of Iran in an overall outlook. Here, I speak of "the idea of culture" as the idea that observes and refers to "the general social affair". In my book "Culture and city: a cultural turn in civic discourses" " (1392) I have explained that the world is bearing a kind of "culturalisation" or "cultural turn". The term "culturalization" aims at "the integration of all social, economic and political fieldsinto culture." As the result of this overall integration, the processes of production and reproduction of meaning is constantly changing. A wide range of processes or "metaprocesses" is changing our cultural integrity. Some of these metaprocessesinclude mediatization, globalization, commercialization, individualization, democratization, technologization, urbanization, consumerization, symbolizationand

commodification. These metaprocesses are global and have more or less affected and affects all communities in different levels. Despite the universality of these processes and vicissitudes, each society and nation creates its own specific collective life experience. In my books "modernization of Iranian culture" (1387) and "The Cultural History of Modern Iran" (1393), I have described some of these processes in Iran.

In this article, I want to show that in the contemporary Iran which began to take shape from the half of the thirteenth century Hijri and continues to develop until today, there have been three cultures:

• Deposited culture: the remaining paradigms and elements from long historical periods from the beginning of the formation of Persia until today, like Nowruz, folklore beliefs and vulgar culture.

• Emerging Culture: modern culture including values, beliefs and new life styles.

• Official culture: cultural patterns supported by political system which is mainly a combinationand compilationof values, beliefs and attitudes appropriate to the ideology and political philosophy of the ruling system.

These three cultures are in challenge with each other and each of them has its own supporting social forces. The deposited culture is extremely under the influence of the emerging culture and is constantly transforming so as to survive and guarantee a level of its own existence. This culture and the emerging culture are in challenge with political culture and their differences with official culture, despite their differences, put them together in certain situations. However, the official culture, depending on its possibilities and the power it has, tries to establish and continue its hegemony through education, state media, cultural centers, higher education and religious institutions. The deposited culture is indeed the remnant cultural roots from pre-contemporary period in case we don't respect them, some of the cultural behaviors and elements in contemporary period will not be understandable.

Cross-Cultural Differences and Globalisation: The Place of Islam

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Multi-culturalism as a problem?

Multiculturalism is never a problem in itself; it is rather a complex solution for a wider problem: the lack of personal empathy, or even comprehension, understanding, in a context of social diversity. As we all live –to a certain extent- surrounded by diversity, we must therefore clearly locate the very problem itself –that lack of individual empathy in that complex society-, and stop avoiding its name or scope, changing the labels or displace attention. Again: the problem is not multi-culturalism but negative reactions to personal or social diversity.

Through the study of CognitiveDiverity, our aim here is to show the need of empathy and mutual understanding for the imminent need of managing complex societies.

Concepts & terms related.

1.- <u>Cognitive Diversity</u> is a key concept in Sociology and refers to a mental assumption: the *normality of difference*, opposed to the pretended need of individual fusion into a larger social homogeneity in order to develop our personality. Having in mind that our personal Cognitive Development depends on a social background –cultural, religious, political tenets-, our personality is fed by surrounding thinking skills consolidated through time.

2.- Our cognitive construction, personal actions and reactions in the midst of a multi-chromatic environment possibly tend to follow a specific pattern in a scope from **Rejection** (personal closeness) to Piaget's mechanisms for moving from one stage to the next, having in mind our own TRADITION: **Assimilation** (fitting new ideas into preexisting understanding of world) and/or **Accommodation**(changing one's understanding of world to accommodate ideas that conflict with existing concepts).

3.- Cross-cultural perspective. The very meaning of Cognitive Diversity implies variations ***within***, rather than ***between*** things, in order to build up a society of non-necessarily-equal individuals. Moreover, the society itself will be improved by circumstantial change –*epigenesis*-.

4.- Moral Reasoning in contrast: Kohlberg's theory of moral development implies:

- ***Preconventional*** *morality*: compliance with rules to avoid punishment and gain rewards.
- ***Conventional*** *morality*: conformity to rules defined by others' approval or society's rules.
- ***Postconventional*** *morality*: moral reasoning on basis of individual principles and conscience.

Cross-cultural studies suggest that many aspects of Kohlberg's theory of morality are universal [Snarey 1985, Ma[tsumoto?] 1988], while Miller establish a gap between *Moralities of community*/ *Moralities of divinity*. Is that gap appropriate, couldn't such a gap be erased, bridged? Historical examples of communities under the over-arching cultural Islam –al-Andalus- offers a vivid example.

Ontogenesis of cultural differences.

Perhaps, our biggest evolution jump was to acquire the capacity of understanding the mind of other human beings [Tommasello 1999:36].

- Traditional Knowledge
- Cross-cultural differences
- Cultural values, goals and ideas
- Appropriate behavior, appropriate ways of acting and being
- Cross-cultural experiences (diet and other culture-related practices)
- Greek term for *original sin*: *hybris* –mixture-.
- Moral systems –religion- as powerful tools to solve problems of coexistence.
- Andalusian concept, Spanish word: *CONVIVENCIA*.

- Axes of identity: vertical & horizontal.
- Cultural or Individual Psicology?

Secure attachment.

Secure attachment as a universal ideal? Many cultures consider it to be so. Is there a related social attachment, an attachment to Tradition and Cultural values similar to the parental one?

- Bowlby's Theory of Attachment –biological basis, attachment as survival strategy.
- Survival strategies facing social alienation: Individual goodness through collective standards: emotional security in the attachment to Tradition. Special bond with the Past –the narratives of *old days*-.
- Ainsworth'sClassification System of Attachment. Three attachment styles: secure, ambivalent, avoidant.

Rational Revolution.

- Robert Daum – social/cultural sustainability.
- To create dialogue – Universities as models.
- *Instrumental preferences*: you're wrong > can you explain what you mean?

Other aspects to be treated:

Spiritual Nationalism.

Dehumanization of *Religionism*?

Islam and complex societies through History.

Islam and Class Struggle.

The Necessity of Hope (not Progress): Observing Human Cultural Development with an Eye toward Art and Aesthetics

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Lǐzéhòu 李泽厚 blends Kantian, loosely Marxian, and Confucian precepts to detail, not only how bodily, ritual self-consciousness arises through social forces, but also how unconscious social forces emerge as ritual technologies of the self sediment over time. The object formed in the course of such sedimentation invites observation and appreciation in a distinctly aesthetic mode. This idea lines up with Kant's political philosophy, particularly the notion of the world observer developed in the decisive turn away from thinking of *Perpetual Peace* purely in moral terms and toward seeing the progress of humanity as a spectacle for quasi-aesthetic observation. Hannah Arendt's commentary on Kant's political philosophy helps to draw out this idea of species-level observation of humanity along aesthetic lines similar to that of Lǐzéhòu while contributing a unique idea of hope in humanity as being a condition of watching and appreciating human culture in this way.

The Future of Culture or the Culture of Future: Opportunities and Problematics

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The discussion about the future of culture or the culture of future should begin with the definition of culture, an apparent simple, but a difficult task (about the definition of culture, see Antony Giddens).

There are different types, parts, and accessories for culture, such as national culture, religional culture, secular culture, global culture, and so on.

In this article, we will try to show that in the present globalized world, we cannot study cultures and sub-cultures without in relationship with the external space of any culture. In the other worlds, today, world in firmly interconnected and the influence of global culture on national cultures is deeper than the past. Today, we hardly can speak of an independent and pure national culture, unless about some native African or Australian tribes.

The world in twenty one century is the world of speed and information. Technological revolution, especially in modern domains of technology like informatics, nanotechnology, biotechnology, cognitive sciences, and more importantly the secular world, changed deeply our lifes.

Moreover, marvelous development of science and technology, and the illusion of presenting all solutions by sciences, produced huge moral and spiritual gaps, so that a thinker speaks about the end of the world (Foucault) and the other about eight sins of cultivated man (Lorence Conrad) and another about ethics in modernity (DavariArdakani) and someone about "the beginning and the end of western liberalism" (Antony Arblaster), and Rene Gon, a French philosopher and theologian, also speaks about the signs of apocalypse, and at last about religion and globalization (Mohammad Reza Dehshiri) or "what

man wants from religion?" (Abdullah Nasri) and "Hermeneutics of Quran and tradition" (MujtahedShabestari).

The conclusion is that despite of all progresses, the future of culture is not very shiny and we should begin to make a new world. Otherwise, as Samuel Huntington mentioned, there will be blood. But our religious texts say that the future is shiny.

Intercultural Criteria OfPermanent Peace

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The world's cultural and political differences are increasing, less or more. What are theprinciples and criteria offered by Intercultural philosophy for permanent peace?This is a fundamental and important question in the last decades and attracted philosophers and cultural elitesdespite conflicting issues and trends. In the early 1990s, in which the collapse of Communism as "themoment of the end of history" was famous, there were supportersfor this optimistic idea that the superiority of liberal democracy as the final form of government, politics and culture, and the creation ofpermanent peace.Despite the optimism,experiences of the recent decades have shown that a lasting peace is still a long way to recovery ahead. Increase in evil behavior , drug and human trafficking , expanding forms of terrorism, ethnic and religious extremism and global warming and Ebolasuggests that the world needs to a basic theory of peace and good living.In other words, in the face of disasters resulting from the failure to allow for peaceful coexistence, political theory and international cover basics have become essential for lasting peace.

Supporters and proponents of the cultural aspects of the world, especially those with a cross-cultural approach to peace and security necessary to speak on it, believe that the cross-cultural interaction is between humans and a human being first of all is cultural creature. So, it is possible that the principles of dialogue and coexistence in a plural world institutionalized.The author tries to propose measures for intercultural permanent peace, as the question is. Intercultural philosophy, that has origin in cultural and civilizational life-world with emphasis on the preservation of cultural identity, offers some principles and criteria. The present article will examine these criteria to provide an appropriate response: 1.lasting dialogue 2.Emphasis on   historical   understanding3.intercultural   horizontal

cooperation andfinally, turning to the virtue in secular position. This article is a descriptive - analytical, written and normative theory – which is a critical level.

Keywords: Permanent Peace, Dialogue, Global Problems, Intercultural, Horizontal cooperation.

Ferdowsi's Shahnamehand the Modern Human Need with an Emphasis on Dialogueand Mutual Understanding

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Althoughthe most important motive in the genre of epic is "battle" and itforms the basis of the plot of the story and the binding of its narrative arrangement in the personification of the epic narratives , Ferdowsi's wisdom andIdeationalsystem has so admirably composed the foundation of the stories in the lofty palace of Shahnameh poetry that while keeping the controversial form of the adventures; the approaches, orientations and the goals are placed at the service of dialog, rationality, wisdom, avoiding violenceandextremism, and the protection ofthe sanctum of freedomand humanexcellence. Although from a stylistic viewpoint andLiteraryartillustrationand imagination, in Shahnameh narratives, describing scenes of war overcome other features, but from a thematic perspective, the dominant and main message (theme) is based on avoiding violence and warning against extremism and murder. On the basis of Profoundilluminated theosophy, Mythicalaspect and Islamic wisdom, from the very beginning, in designing Iraj's story, he mentions of the preference of continuous dialog, mutual understanding , peace and avoiding violence and he continues to demonstrate the necessity for expanding justice and avoiding extremism in the first period of Jamshid'sreign and clarifies the evils of exiting the equilibrium and modesty in the second part of his life. In Fereidoon's story in which the foundation of the great integrated Iranian state is designed , rejecting violence and avoiding extremism is elucidated both by Fereidoon's mother and through Fereidoon's state charter and ,in a more integral frame, this momentous affair is depicted in the words of Sindokht in Zal and Roudabeh's marriage, and finally Rostam,

this great symbol of Iran and Iranians is introduced as the outcome of avoiding violence and prevention of war between Iran and Kabol and as the fruit of Simorgh- raised Zal and Zahak's descendant Roudabeh's marriage. This approach is also magnificently demonstrated in the texture of Siavash and Keikhosrou's story. This approach by Ferdowsi is even explicitly flashed out in Rostam's dialogs' with Esfandiar to depict the necessity of avoiding violence. Finally, It can be said that due to Iranian mythological foundations, Ferdowsi's Shahnameh has been based on the fundamental anthropological themes and its main and galactic theme consists of human anxieties and concerns. These themes are not only lustered all over the mythological section, but also in the major athletic sections have a serious presence. Ferdowsi even in different places of historical parts has sagely considered human issues and concerns drastically. The basis of Ferdowsi's wisdom is human identity transcendence, human liberty, wisely reflection, rationality, erudition, sagacity and avoiding greed, narcissism, cruelty, self-forgetfulness and discouragement. In our time, the multiplicity of wars and their evil consequences in modern human indicate that oneofthe most importantmodern human needs is to prevent violence and extremism and Ferdowsi sympathetically, artistically and sagely in an indirect language made the dominant message of his masterpiece "dialogue and mutual understanding" and converted the epic genre into a potential for admonishing conflict, hostility and violence and expressing the evils of war and carnage.

Keywords: Ferdowsi's Shahnameh, global message, human concern, discourse of reproof,violence

Possibilities Open to Culture
Based on Approaches of Culture and Politics

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Culture from the perspective of political science, under the influence of a few approaches, gets a relation to the category of politics. Based on each of these relations, "future of culture" encounters distinctive questions. The mentioned approaches are as follows:

❖ First: Every society is based on a cultural system and every cultural system qualifies an internal rationality and, appropriate for that rationality, is harmonic with a form of political arrangements. Aristotle, Montesquieu, and many political scientists of the twentieth century, speak about the relation of politics and culture on the same basis. This formulation of the relationship between culture and politics, in the category of the future of culture, entangles with this problem that cultures lose their independent existence and inherent-based rationalities and continuously question this point that what the future perspective of the political order will be.

❖ Second: Culture lacks the internal rationality and it takes a new formulation under the influence of a mode of social life such as economy, society or politics. Hence, the issue of "Future of culture" is the function or subordinate of an analysis from which an independent variant is supplied. The evolution of the formulation of cultural transitions is the result of the changes in economic systems, education system or family institution or the development of democracy in the political arena. The accommodation of cultural forms and the formation of the global culture is the outcome

of this viewpoint. Marx and Parsons can be placed in this category.

❖ Third: Basically, society can be imagined a lingual articulation, and on this respect, a cultural existence. Various forms of rationality, economic, social and political life are subordinates of lingual and cultural characteristics and potentials. This version is posed by structuralists and poststructuralists, and according to that, language and consequently culture, becomes the carrier of an organization of authority and the possibilities of generating power field. Culture and language produce and at the same time are produced. Culture qualifies possibilities and limitations that are appropriate for different power fields. In this version, it is not possible to give linear formulations for the cultural developments. Here, culture would be removed from its past and future. Neo-Marxist, structuralist and post-structuralist traditionsare placed in the category.

❖ Fourth: Culture lacks inner essence and is subjected to life and living forms. As a Compatible version, society and the fractured forms always display the social life compatible. On this respect, culture referring to different situations depicts itself in various faces. In this perspective, politics changes and develops under the influence of the developing forms of political life. This way, socialists get into the issue of culture and its relation to politics. Culture in this version, is not principally political even though it has a relation to the arena of politics.

Each of the above viewpoints has a potential for discussion on the future of culture, but meanwhile, it is possible to release a definite statement about the future of culture from the spectrum of theoretical approaches.From the political science viewpoint, there is a continuous decline in the belief in cultural rationalities and its fundamental role in the political domain is getting

doubtful. In this sense, culture as history, continuity, background and heritage becomes less valuable. What is substituted; prosperity, fertility, production of power field and new game is taken into account.

Iranian Cultureas an Agent of Socialization in the Age of Interruption

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The Age of Interruption refers to a seeming increase in fractured attention due to media tools and virtual multitasking. Thomas Friedman popularized the term in 2006 and Characterized the Age of Interruption by Information overload and lack of adequate attention span.In addition, the Age of Interruption is another age in technological formation following the Information Age.

Moreover, human capital has playing significant role in culture andin the Age of Interruption human capital has changed psychologically and behaviorly. So, the features of Culture as an agent of socialization might be transformed in every nation all around the world such as Iran. In this paper, features and characters of Iranian culture in the age of interruption has been detailed. The methodology of this researchis using documents and conducting Focus Group. Some results are Fade of oral tradition, emerging new kind of writing and speaking language and changing social and face-to-face communication.

Keywords: Age of Interruption, Culture as an agent of socialization, Iranian Culture

Virtual Arena and Culture

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It is obvious that computers and internet have dramatically contributed to our lifestyle in the late twentieth century. Today we can draw on worldwide data and multimedia at the ease and speed of electricity. The notion of "cyberspace" and "virtual reality", the computer-simulated environments that have captured the popular imagination and may ultimately change the way we define and recognize reality itself, is going to be an influential aspect of modern human identity.

Virtual world as a contingent space in our age is regarded to remain culturally-efficient in our human prospective. A distinction here has to be noticed; although virtual reality (VR) is in a way similar to artificial intelligence (AI), however,the major difference between these two concepts is that whilst AI was primarily concerned with knowledge, VR is concerned with reality. That is to say, in philosophical terminology, AI is concerned with epistemology whereas VR is concerned with metaphysics.

On the other hand, probing the logical and historical origins of our computer-generated world and speculating about the future direction of our computerized lives is essential when we are talking about culture. Cultures supply and inform the spectrum of possibilities for how consciousness.

Although the concept of "virtual reality" contains a contradiction and the word "virtual" implies at least an element of unreality, it surely suggests that in VR the word "virtual" is used in a slightly different sense. In effect, VR is essentially subjective. It is not a piece of technology but, more understandably, an experience which bears upon itself a culture. Virtual Reality is existent in various cultural fields of art and literature, education, languages, healthcare, entertainment, military, heritage, business, engineering, sport, media, scientific visualization and even ethics and religions.

Virtual world initiatives create new trends in human behaviours which need to be clarified and systematized within the vocabulary of a new culture. Since computer-mediated communication is an integral ingredient in the future of human culture, this article aims at detecting and introducing the values in virtual world culture fundamentally if there are, at all, traditionally-defined values in this arena. As there exists kind of communal values in culture, can we find such cultural identities rather than instrumental ones in the virtual world? If so, would this approach be accounted as positive or negative? And would this cultural achievement ever remove or convert the values of customary real culture. Whether or not the characteristics of such a culture, that is intentionally called digital culture, would be distinctive, human role in its creation is undeniable and that is the touching point of traditional culture and digital culture.

The other obsession in this article is the core of the digital culture. In the digital culture, it seems, our physical presence, gender, age and even though our nationality and ethnicity as two important factors of culture do not make us distinctive. Our substantial characteristic in the virtual reality is "mind" which is to be called "a new complicated dynamic operator" and not epistemologically a Cartesian subject.

Keywords: Culture, Digital culture, Virtual reality, Artificial intelligence, Mind

Phänomenologie als Methode für interkulturelle Philosophie

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Das Wort „Kultur" hat unter anderem folgende Bedeutung: „Gesamtheit der von *einer* bestimmten Gemeinschaft auf *einem* bestimmten Gebiet während *einer* bestimmten Epoche geschaffenen, charakteristischen geistigen, künstlerischen, gestaltenden Leistungen". An dieser Bedeutung ist bemerkenswert, dass der unbestimmte Artikel insgesamt dreimal vorkommt. In der Welt oder sogar in jedem Land existiert ja mehr als eine Gemeinschaft. Außerdem hat die Menschheit eine lange Geschichte und verschiedene Epochen. Das heißt, dass wir viele Kulturen haben, die sich mithilfe der modernen technischen Entwicklung zu treffen kommen. Wir leben also bereits in einer interkulturellen Welt.

In dieser Situation unternimmt mein Beitrag den Versuch, Phänomenologie, besonders den Begriff der Epoché, als Herangehensweise an die fremde Kultur aufzuzeigen. Jeder Mensch wird ja in einer Kultur oder in seltenen Fällen mehreren Kulturen erzogen. Diese Erziehung bildet seine Weltanschauung, die er für selbstverständlich hält. Die Selbstverständlichkeit der eigenen Kultur lässt es aber nicht zu, dass er die fremde Kultur in ihrem eigenen Wesen erfährt, weil er sie automatisch im Lichte seiner Weltanschauung betrachtet. Diese Weltanschauung soll also außer Geltung gesetzt werden. Diese „Außer-Geltung-Setzung" (Epoché) eröffnet die Perspektive für eine reine Betrachtung der fremden Kulturphänomene.

Zunächst stellt mein Beitrag die Phänomenologie (von Husserl und Heidegger) als Methode für interkulturelle Philosophie dar. Danach wird diese Methode angewendet, und zwar im Hinblick auf zwei Gedichte, also geistige und künstlerische Leistungen, nämlich Friedrich Hölderlins Hymne *Wie wenn am Feiertage ...* und Dschalal ad-Din Muhammad Rumis Gedicht *Mathnawi*. In

seiner Hymne setzt Hölderlin die Natur und den Geist gleich. Um diese Identität verstehen zu können, muss man zuerst den Dualismus von Natur und Geist außer Geltung setzen. In seinem Gedicht beschreibt Rumi einen alten Harfenspieler. Dort sind der Atem des Harfenspieler und der Geist Gottes miteinander identisch. Für das Verständnis dieser Gleichheit soll die europäische Brille des Dualismus von Natur und Geist abgelegt werden, damit man das Gedicht in seinemeigenen Sinne erfahren kann.

Literatur als Kulturvermittler anhand von Saadis Übersetzungen

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Einer der Wege, auf denen man dem Fremden oder einer neuen Kultur näherkommen kann, führt bekanntlich über die Literatur. Dabei wird der „Bildungsaspekt" der Literatur angesprochen, der zum „Selbst- und Weltverständnis" und zum Verstehen von „Eigen- und Fremdkultur" beiträgt. Das Ziel der Kulturvermittlung kann unter anderem durch interkulturelle literarische Bildung erreicht werden, indem Übersetzungen von Werken fremder Literatur mit kulturellem Inhalt verglichen und untersucht werden.

Solche Studien ergeben oftmals bemerkenswerte Ergebnisse, insbesondere wenn die Möglichkeit besteht, verschiedene Übersetzungen eines bestimmten Werkes, welche im Laufe der Jahrhunderte durch sich ändernde Hintergründe und zeitliche Gegebenheiten entstanden sind, zu untersuchen und festzustellen, inwieweit die verschiedenen Übersetzer von den zeitlichen Begebenheiten beeinflusst wurden und dementsprechend umgeänderte Formen der literarischen Texte wiedergegeben haben. Wichtig ist hierbei zu untersuchen, welche geschichtlichen Aspekte, gesellschaftliche Entwicklungen oder kulturelle Entfaltungen zu neuen Übersetzungen oder Nachdichtungen der Werke geführt und zu einer reichen Reihe jeglicher Art der Wiedergabe und Rezeption bestimmter Werke beigetragen haben. Bei solchen Unersuchungen bedarf es oft nicht einmal umfassender Interpretationen und Erläuterungen, denn schon beim Lesen der Texte fallen die Differenzen in Ausdrucksform und Stil auf.

In diesem Beitrag soll die Rolle geschichtlicher, gesellschaftlicher und kultureller Veränderungen und Fortschritte in Deutschland, die zu NEU- Übersetzungen geführt haben könnten, untersucht und anhand von Beispielen aus Anekdoten und Gedichten von Saadi, einem der

bekanntesten und meistgelesenen persischen Dichter des 13.Jahrhunderts, nachgewiesen und verdeutlicht werden. Die grosse Zeitspanne, die zwischen den verschiedenen deutschsprachigen Saadi-Übersetungen bzw. Wiedergaben liegt, könnte ein Hinweis darauf sein, dass diese Art von gesellschaftlich-kultureller Auswirkung auch in Zukunft weiterhin einen ähnlichen Verlauf nehmen kann.

Schlüsselwörter: Kultur – Literatur– Übersetzung

Bioethics in the Horizon of the Future of Culture

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Islamic bioethics in the horizon of the future of cultureFacing new technological achievements has always been athought-provoking issue for believers. It may be that they regardthese technologies as products of systems which are different fromthat of their own. Hence the two alternatives: they either negate itcritically as a product of a false view of the world, or try to placeit inside their thinking system and harmonize it with other aspectsand parameters of their own world.

A vast part of modern technological achievements in the field ofbiotechnology, including medicine, has posed challenges for religions,including Islam. Islam has its own definitions for mind and body, andit adopt s different approaches in accordance to these definitions.Influential modern technologies threaten the Islamic definition of thehuman being and the world. Muslim thinkers try to take a stand onthese issues, using a kind of hermeneutics. It's natural that theseactions- according to Gadamer- are linked to a totality which includesall the parameters of what Muslims take to be "health".Muslim thinkers don't all respond to these challenges in the same way.Some of them have noticed that Western technology is their destiny andtry to ask about the essence, origins and genetic conditions of thesetechnologies. Others, disregarding the close tie between theseachievements and the modern culture, try to use these instrumentswithout succumbing to the "culture", not knowing that using them in anefficient manner necessitates conditions which in order to providethem, they need to face the cultural necessities of these tools andinstruments. Of course there are some people who from the verybeginning deny the possibility of having an active relationship withthese tools.

According to Michael Sandel, when science gets the better of ourethical understanding, we become dizzy". It is obvious that theformation of cultural and ethical processes which determine humanreactions towards the environment, needs time, while changes in thefield of technology, including medical technologies, makes a crack inthe totality of the human understanding of culture.By looking into the ideas of Muslim thinkers in the field ofbioethics, the following paper tries to show the most importantparameters of this encounter by referring to the cultural andreligious tenets, and then focus on the views which are able to showthe horizons for Islamic culture to take part in the future ofculture.

The Future of Culture; Which Future? Which Culture?

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Talking about the future of culture requires before and above all a common understanding of this two basic concepts, i.e. "future" and "culture". Both of these concepts are used in the common speech so evidently, that questioning about them, seems to be strange and even absurd. On the other hand, concerning the "Presence" as the time to which our thinking and doing are immediately related, has such important outcomes, that turning toward the "Future", without a precise investigation of the "Presence", may bring about much confusion. The transmission from presence to future requires circumstances, which confront the question about the future of the culture with serious challenges.

Moreover, the concept of culture has become nowadays an extension in its meanings, that merely a common understanding of it should make a fruitful discussion about its future possible.

This article undertakes an investigation on both of future and culture, which are leading concepts of this conference, to open horizons for common thinking about them, and their relations.

Cultural Unity in Future from the Perspective of the Psychology of Religion

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Culture is accounted as the most important component in human life and without it, human beings would lose their essence, identity and authenticity. In the present paper, the future of culture and the depicted horizons, that is a kind of cultural unity from the perspective of the psychology of religion, has been taken into consideration. This study aims at drawing up the future of culture and the events which will take place in the international arena. The study method has been library and reviewbased and resources of the related disciplines such as psychology, philosophy and the religious topics have been regarded. While introducing three mental models in future e.g. pessimistic, optimistic and the intermediate models, the researcher in this study, has paid attention to the optimistic model and has dealt with it psychologically. The author has got into the pathology of the culture current state; meanwhile he has expressed the perspective of the future of culture and has referred to the strategic integrating factors which would be effective in the unity of the future of culture.

To sum it up generally, it can be said: with a connection to religion and moral principles and considering the methodology of cultural unity in future, cultural contiguityis created and by putting sciences closer and through the unification of interdisciplinary sciences with the international dialogue style and the intermediate interaction discourse, the sphere for cultural unity would be conceivable.

Keywords: Culture, Cultural unity, psychology, Religion

Wisdom-oriented Culture:
Re-reading the Collective Position of The First Emanation

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Assuming that each form of the phenomenon of culture - particularly in our time - on the one hand, in definition and ordering the elements and theoretical components and on the other hand in arrangement and formulation of relations, norms, its practical provisions and regulations, and then clarification of the way of interaction and interconnection of theoretical and practical respects of this phenomenon, claims a reference and infrastructure to a mode of wisdom and rationality, the present paper follows to expound and explain a form of wisdom and rationality that which has been mentioned in the context of the religion of the last prophet, authoritatively ratified with the text of the divine word through the book of God and the expression of the prophet and his successors (P.B.U.H) and is apt to present a perfect form of culture and the human spiritual collective life, with the condition of representation of "reality" and "the same thing", and inevitably it involves a few preludes, such as:

1. The term "wisdom" here refers to that reality which has been called "thefirst emanation" in the book of Genesis and the proof, guide and intellect of its owner and possessor in the book of Canonization.
2. Such a"reason", in terms of its intrinsic revelation, theoretically leads to consciousness at the rank of cessation and is practically contriver, scale and balancer.
3. This type of reason which, in religious texts, has been specified as the criterion for duty and scale for reward and punishment,is called the decree for intrinsic reason and so it detects and acknowledges the definitively-

released statements of the book of canonization and then sets them the criteria for deed and action.

4. All the aspects and respects of such a reason are oriented and directed along the arrangement of the order of Genesis and are harmonized with the cosmic system and as the result, the emersion and actuality appropriate for its quiddity will not be fallen upon the least degree of contrast and opposition with the nature of its existence and substantial balance.

5. The actuality of potentialitiesand the capacities of such a reason- which has been completely expounded and acquired only in the words of the immaculate (p.b.u.h)- are concomitantwith the emersion of all human virtues and potential perfections, his continuity and natural and determinate survival without impediment and obstacle in both objective and subjective realms and as the result, it is the realization of his real felicity.

Considering the above-mentioned preludes- and of course other theoreticalarrangements of this discussion-, rising human social respects including decorum, ethics, crafts, education, disciplines and regulations and in one word "culture"- partially and totally and specified or general and absolute- is not only possible, but the most natural and the most real form of human lifeworld is in the cast of culture, because firstly it is the observer of human natural and innate context and structure and his different needs and potentialities, orderly and gradually, and secondly it is totally compatible with human real ends which are the same adjustment and coordination with the totality of the system of existence, universal intelligence, actuality and the balance of all his potentialities.

Religion and the Future of Human Culture

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A brief look at human history indicates the fact that the teachings of the Prophets and their practical conduct have had an important role in human culture and civilization. If we consider culture a collection of the material and spiritual effects including beliefs, (religious and secular) values, language, manners, laws, traditions, science, industries, etc. throughout the history of human societies, some scholars like Philip Kitcher regards religion as an agent of cultural disunity and separation among nations and believes that the religions, due to their theoretical, practical and value differences, cannot play a role in the future of the world. Oppositely, some other scholars like Spenser and Allameh Tabataba'i believe that, "manners, virtues and good qualities existing among human beings are the result of the prophets' teachings in the course of history. Certainly the teachings of the prophets have been effective in the formation of human culture. The single message of the prophets has been invitation to monotheism, peace, justice, affection, tolerance, sacrifice, ethics, fairness, science and rationality and avoidance of paganism, superstitions, ignorance, cruelty, rape, betrayal and prejudice. These teachings have had an important role in the establishment of One World culture and intellectual solidarity among nations. This research, following a descriptive method and through separation of religion and behavior of the believers, intends to answer these questions: what impact practical and theoretical conducts of the Prophet (S.A.) have had in the development of science, rationality and tolerance as three important cultural values and what these teachings may play in the future of human culture.

Keywords: practical conduct of the Prophet (S.A.), the future of the culture, unity of religions, rationality, science, tolerance

Moving via Recursion from Institutionalism and Panopticism towards Actorhood

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As privacy is commoditized and "big data" about us gathered by companies as well as government services, Bentham's (1791) and Foucault's (1977) notion of the panopticon has become pervasive and persuasive once again. Being observed may thus lead an actor to become a passive cue ball with institutional forces keeping him/her in an "iron cage" that is characteristic of Weber (2002 [1905]) and DiMaggio and Powell (1983). To achieve true actorhood reflects the emancipation from this kind of panopticism. Through enlightenment in the sense of Kant (2009 [1784]), the objects in a game involving power may thus reclaim their subject status. A key tool in this step is "recursion". Finally, an illustration of my model is presented in the form of the "panopticon puzzle". As concerns this social thought experiment, two prizes are offered in case a reader manages to find a solution how the inmates free themselves and grasps the underlying reasoning.

On Multiculturalism:
The past success, the current crisis, and the future promise

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In the middle of the 1970s, Multiculturalism appeared as the solution to the rising ethnic, cultural, and religious diversity of many immigrant-receiving countries in Western Europe and North America. The essence of Multiculturalism was the recognition, celebration, and promotion of multiple cultures within the same society. The appeal of this concept led to the introduction of various versions of Multiculturalism policy in many of these countries. Despite this promising start, however, only three decades later, serious questions and doubts surfaced about the effectiveness and usefulness of Multiculturalism, resulting in the abandonment of such policies in several countries. The new wave of debates on Multiculturalism, which has started since the early years of the 21st-century, is strongly related to Muslim minorities, as these minorities are often viewed as a strong reason for why Multiculturalism would not work. Indeed, in many of these countries, the strength of opposition to Multiculturalism is directly correlated with the size of their Muslim populations. There are three main assumptions about Muslims that inform the Westerners' opposition to Multiculturalism: a) Muslims are unwilling/unable to integrate into western liberal democracies and leave peacefully with others; b) This unwillingness/inability is mostly due to the contents of their religion, Islam; c) In subscription to such religious identities, there are no variations within Muslims. In the post-9/11 era, such assumptions have been increasingly informing the dominant narratives about Muslims in the popular media and, in turn, have been reinforced by them.

This article would show the invalidity of those assumptions, by using a variety of empirical data. First, I will discuss some of the new conceptual developments among Muslims and Muslim scholars that run contrary to those assumptions. Two developments are particularly noteworthy here: 1) The emergence of a new school within the traditional Islamic jurisprudence, which is known as *fiqh-al-aqalliyat*(the *jurisprudence ofminorities*) and is promoted by Muslim scholars such as Yusuf al-Qaradawi and Taha Jabir Alalwani. The basic premise of this new school of thought is that the realities of the lives of the Muslims living in non-Muslim countries are so fundamentally different from those of the Muslim-majority nations that the traditional Islamic jurisprudence cannot offer meaningful solutions to their problem; there is, therefore, a need to establish an entirely different jurisprudential approach as the basis for the solutions to the problems faced by Muslim minorities. 2) The emergence of the concept of 'Western Muslims', introduced by scholars like Tariq Ramadan, whose basic suggestion is that Muslims living in western liberal democracies should abandon viewing themselves as minorities and, instead, view themselves as a part of the mainstream populations. Adopting such a view, according to Ramadan, would result in a shift in the approach and the thinking of the Muslim minorities towards the societies in which they live. Both of these concepts and the resulting identities would undoubtedly facilitate a more harmonious relationship between them and the non-Muslim segments of the population. Second, through the analysis of a vast array of survey and socio-economic data on Canada and its Muslim population, I would argue that most of the problems faced by Muslims have socioeconomic sources, and not religious ones. The data indicate that economic challenges, social isolation, and political misrepresentation are among the strong forces creating distances between Muslims and the mainstream population in that country. Using the above evidence, I would argue that the Multiculturalism policies, while necessary for the creation of

such harmonious relationships in society, are not sufficient; at least not in their current formulations. To become capable of contributing to this task, the Multiculturalism policies need to go beyond their current focus on the recognition of cultural differences, and towards promoting social interactions between people of different cultural backgrounds – in this case, between Muslims and non-Muslims. In doing so, Multiculturalism will still remain relevant as a useful and effectives policy in response to the rising cultural and value diversity of contemporary societies. In this new formulation, however, Multiculturalism has to shift its focus from cultural to social.

An Investigation about the Concept of "Future" in the Works of Borges

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In his book *Infancy and History*, Giorgio Agamben says that each culture, before anything else, is a special experience of time. No new culture is possible, unless this experience is changed. According to a circular time, the Greek culture is born and according to a linear time which culminates in apocalypse, Christian culture is born, and according to a linear and one-dimensional time, comprised of the past, the present and the future, which relies on the idea of "progress", the modern culture takes shape. Future, and as a result, the destiny of each of these cultures, has a special meaning in their own temporal experience of that culture. But, are these conceptions and experiences, the only possible conceptions of time and of the future? How can we change these experiences in order to prepare the ground for the rise of a new culture? Borges, the Argentinian writer and poet, gives a new conception of time and the future in a number of his stories, which share a common ontological ground. This conception is neither linear, nor sequential, nor circular. In this paper, we try to extract this conception from these stories. The present paper is not a work of literary criticism, but a philosophical investigation which uses the usual method of philosophers in doing ontology (i.e. argument and observation). In this investigation, we take the fictional universe of the stories as real, and encounter them in an ontological manner (i.e. taking them as texts in ontology) and try to deduce the form of time in this being, and according to this form, give a conception of future and its relationship to the "new culture". This conception, though deduced form a fictitious world, can be a firm starting point for conceptualizing time and especially a new conception of the "Future". We begin with a direct reading of Borges' works and trace the influence

of philosophical text on him (especially Spinoza and Leibniz), and, going from the part to the whole, first give a coherent picture of the world which this stories create, and then, using ontological argumrnts, reach a conception of "time and future" in this world. Finally there would be some clues as to the relation between this fictitious world and the "real" world, in order to create new concepts for time in philosophical ontology. This is a in fact a call to thinking about new conceptions of time and future, on the basis of one the greatest human achievements, i.e. literature.

Identity and Culture in International Relations

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The aim of this study is to discuss whether the identity and culture, which are increasingly important, can be taken as a level of analysis and to make a little contribution to the discipline from this perspective. The systemically modification after 1990's, appeared a new level of analysis such as ethnicity, identity, culture and civilization in the international relations, which is relatively new in social sciences. In this study, first the subject of level of analysis will be discussed in terms ofinternational relations and then the concept of identity and culture will be defined. The theoretical discussions in the international relations will be reviewed especially in the axis of "critical period of discipline" and we will try to examine whether these notions are operational in international relations or not. At the conclusion, we will try to put forth how the discussions about identity and culture can affect the state's position which is international relation's basic level ofanalyze and how it made changes in disciplines borders.

Keywords: International relations, level of analysis, identity, culture, ethnicity.

The Coming of Convergence Age: A Civilization Approach

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By looking back from an extremely long-term perspective, the entire history of mankind until the twentieth century can be described as "the process of differentiation," Such argument can be found in the works of masters of social thought including Immanuel Kant, Emile Durkheim, Herbert Spenser and Marx Weber. However, the sign of reversal that substitutes the centripetal force of convergence for the centrifugal force of differentiation appears recently. This paper attempts to examine this megatrend toward convergence and identifies the characteristics of a new epochal state of 'convergence civilization.'

The approach to civilization is classified as following: (1) "civilization as progress," an idea of enlightenment, (2) "civilization as degradation," a Naturalist/Freudian view and (3) "civilization as an ongoing process" as suggested by Norbert Elias. But civilization may be best understood by the paradigmatic perspective that takes into account **the process of civilization as a continuum proposed byElias as well as the idea of transition suggested by progressive and deteriorative approaches.**Based upon the paradigmatic framework of civilization dynamic, the human civilization is categorized into three stages: stage of undifferentiated civilization(agricultural civilization), stage of differentiated civilization(industrial civilization) and stage of de-differentiated civilization(convergence civilization).

The convergence civilization,initiated by the development of digital technology that gives rise to a flexible accumulation, decentralization of power, and the rise of multiculturalism and postmodernism, tends not only to have a vital influence on techno-economic aspect, but also on social, cultural, mental, and physical aspects. Due to the dynamic process of high

complexity, a convergent society is seen as the prototype of complexity system of high degree of freedom. However, its additional characteristics such as unlimitedness, multiplicity, and co-production, make convergent society to go beyond the level of conventional complexity system and move toward a 'convergence system,' where link than node, relation than structure, description than explanation, arrangement than causation and hybrid order than harmonious order are highly considered.

The human society has been developing from pre-industrial stage, through industrial stage and up tocurrent post-industrial stage, i.e., the stage of information society. Then, how can we define the trait of 'post-information society?' It is explained in George Gilder's "Telecosm," Manuel Castells's "Network Society," Rolf Jensen and Jim Dator's"Dream Society," Daniel Pink's "Conceptual Age" and Jeremy Rifkin's "Empathic Civilization.""Convergent Society" is my answer to the question.

From this point of view, information society that is also labeled as high-tech society, knowledge society, digital society or cyber society, is not entitled to be an independent unit of civilization. It may rather be regarded as a passing guest of human history connecting the industrial civilization of differentiation era with the convergence civilization of de-differentiation era.

Keyword: digital, convergence, civilization, complexity, network, paradigm

The Enlightenment and the Future of Man.

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In my talk, I will take my starting point in the main problematic in my book "In the Shadow of the Future" (I skuggan av framtiden 1997). A few hundred years ago, a new idea of the future developed in Europe, saying that the centuries to come would be progressive in all areas of life, including science, technology, wealth, politics, literature and the arts, and religion. From its first beginning this optimism was opposed by people saying that such a future should most of all mean the devastation of good manners, close human relations, emotional depth, and tradition. The advocates of the Enlightenment project, however, saw in the modern changes a promise for a better future.

In the second decade of the 21st century and with the benefit of hindsight, we can say that several of the promises given a few hundred years ago have come true, nay, have been surpassed. The scientific development has been just as astonishing as the progress of technology. The wealth of the world is many times greater than it used be in the 18th century, although it is extremely unequally distributed, a billion people living in extreme poverty to-day and a very small minority extremely wealthy.

In other fields, however, the hopes of the French philosopher Condorcet (who more eloquently than anybody else gave vent to the ideas of a happy future) have not been fulfilled. Democracy may be seen as a result of modern development but this is also true about dictatorship. Nobody can decide whether mankind is morally better now than then. It doesn't seem to make any sense to say that art is ameliorating. Religion is a still strong force all over the world (with the possible exception of Europe).

I want to distinguish between the hard and the soft sides of the Enlightenment project. The hard ones have made their

triumphant way in the last centuries, whereas the soft ones went through a development full of inconsequence and contradictions.

This makes the future of man exceptionally difficult to foresee. Scientific, technological and economic progress may go on; but what will happen with man himself? The soft sides of Enlightenment are exactly those who are immediately human, whereas man can distance himself from the tools he is using and the calculations he can make.

Urban Discourse: Stadtraum, Stadtsprache, Stadtplanung Ecosemiotische Ansätze zur Analyse kommunikativer Infrastrukturen beim energetischen Stadtumbau

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Nachhaltige Stadtplanung ist als kommunikativer Prozess aufzufassen, in dem Städtebau, Technologie, Quartiermanagement und die Sozial- bzw. Milieustruktur einer Stadt miteinander vernetzt werden. Der Focus auf Nachhaltigkeit wirft dabei die Frage auf, unter welchen Diskurs- Bedingungen Architekten und Stadtplaner mit urbanen Akteuren, Bürgern und (kommunal-)politischen Entscheidungsträgern ins Gespräch kommen können und welches kulturelle Erbe gegebenenfalls erhalten werden soll. Mit dem 'Wie' urbaner Kommunikation rückt zugleich ihre (sozio)kulturelle Fassung in den Blick. Im Schnittfeld von Kommunikationswissenschaft und Diskursforschung, Stadtökologie und Stadtsoziologie greift der Beitrag das neue Interesse an Architekturkommunikation auf und sucht am Beispiel aktueller Ansätze zu klären, welche Konversationsmaximen und Diskursbedingungen in Vermittlung, Moderation und Integration erfolgversprechend sind für die Verwirklichung einer neuen urbanen Qualität. Wie solche urbanen Diskurse gelingen oder misslingen können und welche Folgen das zeitigt, soll im Blick auf aktuelle Beispiele aus Berlin und Curitiba veranschaulicht werden.

Future, Culture and Information Technology

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Information Technology is named as second generation of technology. This Technology belongs to super-capitalism, post-modernism and information/knowledge society. Information technology, as first generation of technology, not only affects culture but also is under impression of it.

Of course, when we talk about culture, we should consider the difference between global culture (international), national culture, subcultures andorganization cultureand this mutual effects should be considered regards cultural diversity. In the other word, the future of culture is more under impression of information technology than factors like policies.

Cultural issues include fundamental questions and this article is going to answer them.

Does information technology makes human alienated and isolated from environment and spirituality, or by developing relationships, culture anddecentralization can reconcile human with external and internalenvironment again?

Is information technology a factor for international integration (todays, mostly Anglo-saxon'sculture), or is it a suitable infrastructure for dialogs between cultures and civilizations?Is information technology a factor for maintaining subcultures against national cultures?

Beyond Pain and Dream: Human Development as a Cultural Paradigm

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Some thinkers believe that the future of culture is the future of man. But modernity believed human progress to be a historical necessity, most obviously seen in the field of economy. Economical development is reached through technical thought. But economical development has caused many disasters. As an alternative to this kind of development, the theory of "human development" believes development to be possible through the existence of people with existential abilities. Accordingly, human development is more compatible with the thought of Suhrawardi and Heidegger's thinking, which consider human perfection to be its existential end. According to this way of thought, future is the possibilities of man and culture is the realization of human possibilities. Accordingly, Illuminism can be helpful in the field of human development.

Studying the Cultural Codes in Advertisements of Iran and the Issue of Awareness

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Nowadays, the contemporary culture of Iran, like the culture of other rest of the world, faces a myriad of advertising images caused by the culture of Capitalism with commercial and political tendencies from the Media, billboards, and stores; which, without exaggeration is responsible for if not the whole, but a major part of population's awareness raising process. There is almost no place in which you cannot find an image or a picture mounted for inciting the audience into buying or persuading her/him to do some particular deeds; yet, regardless of commercial aspect, which has the most superficial influence, what concept or content do these pictures, consciously or unconsciously, express, and what kind of influence do they have on culture and awareness raising of the members of society? These daily visual signs have paved an almost recognizable path in developed countries and in pre-modern, modern, and contemporary historical course, but have created challenges in Iran, because of cultural differences.

The contemporary French philosopher, Jean Baudrillard believes that in pre-modern time signs corresponded to the axiom they narrated, he talks about gifts and sacrifices to give an example; however, in industrialization period and modernity this subject takes a distance from its axiom through the speed cycle and industrial products; with this process, the western post modern man faces a picture which does not have a reference outside of it; the published photos of Hollywood superstars and/or the advertisements of food and luxurious commodities, provide the audience with an awareness, which while makes her/him passive, takes the right to choose, awareness, and social movement from her/him; Baudrillard thinks that western man is not going to start wars again, because

pictures from media have deprived her/him of a power to response and social movement. However, what this essay has planned to discuss is that the process of domination of image has developed also in Iran through the consumption culture and technology, but this issue, by synthesizing tradition, religion, and the particular intellectual and political situation of the region, has generated mixed and different results. This essay claims that the emergence of hyper-real space through images, in both geographies of west and east, has generated different results; in addition to passivity, the development of these images has caused alienation, a permanent feeling of lack of satisfaction, waning of creative awareness, and the vanishing of reality in the diversity of images; to an extent that collective interest is merged into private pleasure and fascination, which results in revolutionizing the concept of individuality; in western model of this case, all parts have taken form as a whole and in a context.

However, in the incompatibility of the parts in Iranian context, neither the individual nor the domain of advertisement and/or discussion of business are located in their real positions. In west, consumerism and its consequences are the inevitable occurrences of political and economic atmosphere emerging from the same context; however, this necessity does not exist in Iran and it's because of this that Iranian contemporary subject is exposed to images which are twice far from her/his reality; the first stage through the separation of image from its reference and its being received by the western subject and in the next stage due to its being perceived by an eastern audience; and it's through all this that the individual is alienated in her/his non-existential (not existential loneliness which means being far from existence) loneliness, and this alienation or bewilderment and the conflicts resulting from them start from the wastage of the most base social rights and continue up to lack of decision-making and/or at least taking part in a collective ideal. The point is that the conflicts present in advertising images exist not only in the images themselves (the advertising images which I

mean will be explained in the text of the essay) but also in the way they are represented by different media, including the press, television, and billboards. Because of this, the Iranian subject is constantly encountering codes in which the meaning is destroyed, both in the images themselves and through other images. From all this we might infer that the demolition and permanent destruction of an important issue like "association" is an inseparable part of Iranian culture and spirit. The space of urban life is deprived of any nostalgia and/or any conceptual exchange, as if the course of transition from historical periods to the contemporary has faced intense transformations which are irrelevant to their own past features and the future of which is unknown (of course this being suspended of every element in the existing space which is apparent in the form of architecture and life and/or the ornaments of urban and domestic environments, as if a kind of defamiliarization of inserted concepts is caused in this works). The question is that what is the response and Iranian palate against receiving these codes? What features does the aesthetic quality of these images have? And what do we expect from these images? What kind of mentality is comprehended from advertising images? Which perspective is praised? Should we, as subjects capable of thinking, be free and singular, or well-offs? What is the root of our gazes upon these images from the other side of discussion? Or to put it more clearly, why the dominance of particular elements happens through the Iranian subject's exotic perspective regarding fashion and advertisement? Why isn't there any resistance against it? And to what direction is our cultural language changed? Why isn't there a kind of metaphorical perspective particular to the Iranian spirit like the past anymore? Isn't it like this that if there is an eastern element in the arrangement of our images, it suggests that an approval for it has been issued by the dominant western perspective and/or is it selected? And could it be said that one of the answers could be that the hollow space of a serious and philosophical thought in the Iranian intellect has caused this

suspense, or at least does an original philosophical discourse as such exist in our intellectual atmosphere? In this essay we try to explain in length the kind of revolution which has happened and the awareness resulting from it with a philosophical interpretation aimed at answering the questions and emerged concepts with a premise that the axis of awareness transmission is based upon images, and through interpreting and reviewing a few social images like advertisements and billboards. It should be noted that the emphasis of this essay is on the advertising images of the three past decades of Iran and there will be some examples of western advertising images in the text for comparison.

Keywords: Code, Image, Alienation, Narcissism, Existential and Non-existential loneliness.

The Future of Cultures in an Age of Globality: An Ethical Reflection

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As a buzzword, the conception of globalization has been around since1980s. However, the distinction between the process of globalization and the condition of *globality* and its implications for the cultural life has not been sufficiently explored. Understood in terms of expansion of social relations beyond borders, *globalization* has been instrumental in dissolving the normative importance of distances, and more importantly, in changing the meaning of proximity. As the end state of the process of globalization, the condition of *globality*refersthe emergence of a tight global interconnectedness that makes most of the existing boundaries irrelevant. In an age of globality, local currents may be positively or negatively affected by global events and vice versa. What are the impacts of the condition of *globality* on culture? How may cultural identities survive in the condition of *globality*?

This essay challenges both the absolute predominance of the western cultural hegemony and cultural distinctiveness and clash of civilizations as the two main forces in determining the normative direction of the condition of *globality*. Advocated by hyperglobalists, the intellectual forces of global capitalism, the former favours the cultural homogeneity as the predominant form of the future life. The latter, in contrast, follows a skeptic view and argues that the future will result in thefault lines and clash of cultural identities. The essay presumes that *globality* is characterized by the condition of hybridity or global *mélange*, or g*localization.* This condition of *mélange* reflects the existence, and a competition between a kind of rampant individualism and even cultural hedonism on one hand, and the strengthening of the community, identity, and values, on the other hand. In this condition of indeterminacy of the normative

direction of the world, cultural identities can potentially express themselves in a multiple channels of global settings. Accordingly, the future of culture depends on who can understand the depth of fundamental global transformations undermining many different dimensions of the current life. Without making any moral judgment about the process of globalization, there is a need to know how to express ourselves effectively in the mutual penetration of the condition of *globality*.

The future of cultural patterns

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All the important research schools in the field of philosophy and culture studies believe in the importance of "Culture" as a deductive and interpretative paradigm pertaining to the human phenomena and relationships. What is implied by this consensus is also a proof of this hypothesis, i.e. that common cultural concepts, according to theirhermeneuticquality, are not dogmatic decrees or imperatives or unchanging beliefs. However, the main question is that to what extent the behavioral criteria of norm, which are accepted among a group such as a family, a collectivity or a society, can be decisive in relation to "inter- and intracultural" relationships. In other words, are different cultural patterns play an easing role in complex interactions between individuals, or rather cause and worsen the problems and antagonisms?

In order to answer this question, this paper tries to revisit the concept of culture from two different contemporary cultural and scientific perspectives, and to consider the role of the "individual" as a "multicultural" entity and its ties to a "collectivity". Having said that the individual differences in a common culture can be deeper, more complicated and more far-reaching than individual differences in two different cultures- and on this basis all theinterpersonal relations and interactions in daily life can be regarded as intercultural- the present paper, on the one hand, tries to contemplate on the absolute and rigid borders of cultural differences, and on the other hand, put emphasis on the fact that the challenges and problems of human relations are not always a matter of cultural difference, but they could be as well the results of a lack of cognitive communication skills and abilities. This means that the accomplishment of a correct, effective, helpful and balanced relationship, requires having key communication competence, e.g.: being able to respect the otherness of the other as a worthy

being, avoiding self-centeredness, evaluating oneself from the perspective of the other, management of challenge and crisis, being able to deduce and reach conclusions etc.

Keywords: cultural patterns, intercultural differences, interaction, globalization, interculturality, the cognitive basis of action, key communication competence, the inner team and situation-specific communication, synergy of inner team, hermeneutic

Blending Culture and Economics In the Light of Revolution in Knowledge

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When probing into the subject of revolution in knowledge, the available literature show that this terminology encompasses a vast spectrum of changes in social life. It is promising that man reaches the highest historical position .In economic sphere ,it's in contribution to the value added activities would be more pronounced through knowledge and learning .Brain ware would surpass physical capability or hardware in creating value added . Thus, blending economic and cultural forces would be much more reconciled in the future. These changes in thought are in fact historical achievementman ever made. It is, therefore, imperative not only to strengthen this trend, but also make best use of it. This require that economy and society be well prepared in all the spheres .If this is well understood and appropriate steps is taken to reform institutions and economics and implement policies to prepare the economy for such changes, then it may be expected that economy and society would have a prosperous and bright future, otherwise it may lead to irreversible trends of losing opportunity and development which then is the worst outcome that man s history have ever experienced .To understand these changes in its entirety,institutional school are in a better position and much more equipped with to suggest the necessary changes .In this approach, culture is set of common information which is essentially resulted from learning either through formal schooling or through informal learning from family and society through social interaction and norms. The relationship between economic performance and institutions are very well exemplified by General motors and Mafia, showing how economic and culture are interacted.

In this paper an attempt is made to show blending of economic and cultural forces from various angels, bringing about ten main areas of interwoven spheres .The main trust of the paper is to emphasize on this point that neglecting necessary institutional reforms may create a fearful future apprehension which is not desirable .however , if it is well recognized and necessary institutional and economic reforms are undertake ,only then we may expect and anticipate a prosperous society and well-founded moral conducts.

Which Future do We Call to?

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"Call" is one of the forms of endeavor for shaping a better future. Most of the "calls" are intended to improve the world and establish better relations among humans. "Call" is an expression and a facet of human's futuristic aspect. It seems that in our time more than past, "the calls" have been influenced by the notion of future. Intensification of changes in nature and technics, emerging severe changes in the foundation of thoughts and beliefs of pre-modern cultures, feeling of lethargy and decomposition of the regional cultures, has created new forms of "call'. The emergent "calls" risen out of our time conditions and requirements are categorized in two main kinds: The first kind is in response to the conditions and universal crises of the contemporary world; e.g. call to the protection of the earth and the environment and even call to ethics and spirituality in its general form. The second kind of calls rises from the beliefs of peoples and groups who follow religions and orders and invite to protect or revive the elements and components of the past cultures. Evangelical and apocalyptic invitations are in this type. This type of calls exists in some groups which are affected by Abrahamic religions. The example of that is the call of Salafism in some Islamic countries.The purpose of this paper is a call for thinking about the basis of "call"in our contemporary time. Which forms have the "call" taken in our time? why do we call? Where is the origin of the calls? How is the call formed? Are the calls in the contemporary time different from the past time calls? What is the language and range and influence of the call? In this paper, at first different forms of "call" in the contemporary time are analyzed and then those forms of call which add to the difficulties of the world situation, are criticized; and the conditions for drawing up "calls" appropriate for our time will be discussed.

Keywords: Call, Future, Contemporary world, intercultural relations

Hermeneutic Approach to Art; A Way toward Communicating with and Understanding the Other

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One of the most important factor in recognizing the human culture and civilization in any historical period is the art of that period, because analyzing the art can discover thoughts and beliefs of any historical nation, and this can provide a good context to communicate with them.

Between the different approaches to art, philosophical hermeneutics, that considers art as a communicational entity, can make a real relationship between the addressee and the work of art, and opens a way toward a common horizon and sympathy, and toward a common understanding of truth.

This article,by meditating on the thoughts of Gadamer on art, tries to show the discursive aspects of philosophical hermeneutics, and help us to find a way out of absolute interpretations and approach toward communication with and understanding the other.

The main claim of this article is that this discourse can save the human culture from the conflict with the other and induce tolerance to this culture.

Keywords: philosophical hermeneutics, art, communication, understanding, the other, culture, Gadamer

Genetics, behavior and culture

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Great evolutions in sciences and technologies in the last century in west, rises some questions for thinkers of east and west. One of the important issues here is the influence of genetic, as a science, on human behaviors and producing human culture. It seems that researchers in two domains, that is genetic and human science, should concentrate on the effective factors in the relationships between humans and the way of forming the behaviors and at last culture, to approach to reality, and not ideality, of humanity. Despite of resemblances, human cultures are deeply deferent, and this deference is laid on genetic features of people. Genetic potentialities have influence on cultures, and cultural features of societies have influence on genetic activities. Progresses in genetic and human genomic in the last decade force us to reconsider the cultural factors and their effect on human behaviors (genetic structures), like investigating behaviors and Life Preserving. New findings in genomic and comparing the genetic structure of human with other bio entities on the earth shows that human being is not isolated but is deeply related to the other beings and is carrier of historic genetic features of its species. The effect of genetic factors on human behavior and at last on culture, and its role in the differences between cultures is tractable. In this article, we try to trace the main routs of human behaviors and their role on culture, and the effect of culture on genetic features of societies.

Jeffrey Alexander's "Cultural sociology" approach for the Study of Culture

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One of the major sociological theories of culture which has been put forward in recent decades isJeffrey Alexander's "Cultural sociology". Similar to other sociological approaches and schools, cultural sociology tries to study culture and particularly the form of culture function in modern society. Here, culture is not conceived merely as values and norms, rather it also contains the symbols, narratives, codes and the rituals relating to the good against the evil.

Alexander and his colleagues believe what basically adjusts and gives forms to social action (individual and collective) is culture,and since meaning constitutes the   central core of culture,   to understand and explore the meaning of a phenomenon, event or problem which has turned into a cultural structure, we can proceed on the basis of a compilation of two textual approaches- structuralism and hermeneutic- (as a method) and explore the meaning by using three important concepts of symbol, codes and narrative. These three concepts are indeed containers which carry the meaning (contained) and should be described more profoundly.

Unlike "cultural studies"which analyzes culturein accordance with Neo-Marxist views of Gramsci et al, "cultural sociology" analyzes culture with Durkheim's eye on "religious sociology" based on his"The Elementary Forms of the Religious Life" and hence,considers it not similar to sociology of culture as an effect or dependent variable (in the words of positivists), but as a cause or independentvariable. In fact, culture is regarded as a self-sufficient structure which has relative independence. In such a treatment of culture, it is natural to put more emphasis on the independence and stability of culture to clarify and explain the way of culture performance in the modern society, however,

Alexander and his cultural sociology are not heedless of the role ofpower and media in forming and depicting the future of culture. In this approach, in terms of social creation of culture structure, the future would be predictable and analyzable. More precisely, in this textual approach, in terms of the nature and essence of representation, code processing of the evil and the type of tuning the codes, and in terms of the narrative which takes forms in the society on this basis, the future would be depicted hopefully or desperately forthe actors. As an instance, in the narratives which took forms in the American society about Holocaust by the media, authors and other creators and experts of the popular culture, two types of the main narrative emerged: progress and tragic. In both of them, Holocaust was codified and represented as the symbol of human suffering and Nazis were codified as evil. However, due to different tunings given to the code, two different narratives were shaped.

Here the treatment is that power and political structure having the authority of cultural power, namely symbolic production accessories (media and …), creates the culture structure and forms the future. In fact, future is not deemed as a predictable process which can be studied and controlled through positivist approach. The future of culture is formed and created by media and popular culture experts who proceed in line with political structure. The notion in Alexander's cultural sociology about the future is to some extent close to postmodernattitude: Macro narratives which depict an image of future are neither completely acceptable norutterlydeniable,but rather, narratives with medium range are taken into attention.

Non-Cultural Elements
in the Thought of Alpharabius

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Farabi in his novel plan of utopia, tried to set up the principles of good and evil in his utopia, with an epistemological analysis of this utopia. But, his was not ignorant that there are many groups that deny these principles, and so run away from so called utopia. Farabi, for the first time in Islamic thought tradition, by concentrating on cultural principles of utopia, tried to make clear the role of decent of utopia's opponents, and on the other hand, find a way to defeat these groups.

Therefore, the present article wants to tract the cultural structure of Farabi's utopia, and then survey the different opponent groups, and the way of defeating them.

Keywords: Farabi, Culture, Utopia, Culture Opponents

Liberty Aspirations and Political Behaviors Individual and National Contexts

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This paper tests Inglehart's thesis at individual and national levels for 82 countries. It evaluates the effect of post-materialist liberty aspiration on elite-challenging political behaviors using the *World Value Surveys* (1981-2014). Overall, there emerges moderate support for Inglehart's thesis both at the micro and macro level. Liberty aspiration values are significantly related to elite-challenging behaviors, more so among the post-WWII generations than for those before and among individuals in more prosperous nations than those with relatively less economic prosperity. However, the evidence also shows that in many prosperous nations, citizens are less likely to challenge the elites, and in many less prosperous nations, the level of liberty aspiration is higher than their counterparts.

Genealogies of War through Generative-TransformationalImages

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Built on W. J. T. Mitchell's "pictorial turn" and Gottfried Boehm's "iconic turn", and MiekeBal's notion of "thinking object", an object that "talks back" in her Traveling Concepts in the Humanities, and in trans-disciplinary light of Noam Chomsky's generative-transformationalgrammar, the present paper attempts to explore how thinking images being critically/theoretically minded, critically reflect upon each other, and the world and the culture they are created in, strengthening, challenging or questioning each other's ways. In so doing, it will be discussed how Francisco de Goya's rendering of the violence of the 1808 Dos de MayoUprising, the subsequent Peninsular War of 1808–14 and the setbacks to the liberal cause following the restoration of the Bourbon monarchy in 1814, as carried out in view of Spanish folk tales, in his *The Disasters of War*(a series of 82 prints created between 1810 and 1820),can be regarded as a powerful way of commentary on crimes on humanityand an aesthetic way of historiography. Goya's plates are thus regarded as a sort of deep structure serving not only as a synchronic narrative of the events of that particular historical period, but rather travel through time to reach the present era and perhaps transgress it well into the future, serving as a diachronic critic of war and its images.

As to recent developments in visual studies and image theory, images themselves can theorize their extremely vast and extended world, independent of language. In our time, images both still and moving are omnipresent and travel at a stunning speed. They make up our world and shape our reading of

phenomena. Among the different sorts of images we are bombarded with, are the images of war, at different scales. From everyday life spectacles of violence (domestic or social) to the sanguinary troubles at the turbulent region of the Middle East, and so on. All these different surface structures and singular and transient faces of war, little or huge, share a universal deep structure; one that in our time can be best explained and commented upon by images themselves.Leading interestingly to the development of "no comment" news pieces and videos uploaded to the World Wide Web dealing with different transformations and transfigurations of the common underlying theme of war. It will therefore be discussed how the common genes and the deep structure of such imagesis eloquently communicated by Goya in his work.

Keywords: Critical reflections on culture by images, pictorial/iconic turn, genealogy of war images, thinking images, traveling concepts

Das "lange Gedächtnis" der Kulturen

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In meinem intendierten Vortrag möchte ich nach einer kurzen theoretischen Einleitung an zwei Fallbeispielen zeigen, daß Kulturen in ihrem „langen Gedächtnis" die Grundlage für Gegenwart sind und dadurch Zukunft ermöglichen. Dieser Umstand entschließt sich häufig nur aus historischen Perspektiven, die der Gegenwart oft nicht bewußt sind, wohl aber entscheidend auf sie einwirken.

Dies soll an zwei Fallbeispielen demonstriert werden:

1. Fallbeispiel: Am Beispiel der ethischen Diskurse die im Kontext der Wirtschaftskrise durch den Zusammenbruch der Lehmann-Bank in der Presse geführt wurden, läßt sich fassen, wie eine Diskussion mit Konzepten geführt wird, die bis zu den Kirchenvätern zurückgeht und ihren ersten Höhepunkt in 12/13. Jahrhundert hatte.

Das 2. Fallbeispiel kann zeigen, wie im Mittelalter nachweisbare Differenz Unterschiede in Konventionen des Streitverhaltens im Deutschen und Finnischen bedingt. In beiden Fällen haben sich die Konventionen so „haltbar" erwiesen, daß an ihrer Zukunftsfähigkeit keine Zweifel bestehen – selbst wenn sie der Gegenwart gar nicht bewußt sind!

From a Universal Islam to a Universal Sharī'a
A Review on Universality, Culture and the
Future Choice of Islamic World

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The Universality of Islam in many Islamic teachings including a considerable number of Qur'anic verses is always highlighted. Many theological arguments necessitate prophecy and *Imāma* (divine leadership) in Shi'te theology presumes that Islam is the religion of all mankind and all human generations to come. Among the well-known theological arguments in favour of the necessity of messangership is that prophecy is needed to save the system of mankind's material and spiritual life; a humanistic argument in which all mankind have been equally considered.

 In Islamic Sharī'a i. e. practical aspects of Islam, however, one can easily find many signs and traces of localization. It is partly natural; because Sharī'a teachings were not shaped abstractly and idealistically. Rather they were shaped while considering a particular society i.e. Saudi Arabia with a particular culture and specific civilizational characters.

In our global age the Sharī'a is in a great need to be made more and more consistent with the universal mission of Islam. Due to the fact that a significant part of Islam is manifested in its Sharī'a an understandable, performable and universal reading of Sharī'a for the people from all around the world with different cultural foregrounds and backgrounds is truly needed. Indeed many efforts by Muslim scholars must be done to make a consistency between Sharī'a and Islam's universal mission.

The way in which the Holy Qur'ān deals with Sharī'a, seems, according to author, to be a very valuable source to learn from. First of all a few number of Qur'ānic verses are dedicated to religious practical issues, despite the fact that, generally speaking, the role of religious practice in Islam is very critical. Secondly, the way of talking about practical issues in those

limited cases is also instructive. The Holy Qur'ān almost always raises legal issues in a very general way avoiding involvement in the details of the issue. This approach might be construed as leaving the details of practical issues to the requirements and demands of the different times and places. Thirdly, legal teachings in the Holy Qur'ān are often raised when a case was at stake for individuals or the public. This, of course, doesn't necessarily imply that the content of those Qur'ānic verses are limited to the particular cases, but it signifies that legal norms are realistic and corresponding to the *de facto* problems. Fourthly, the Holy Qur'ān often gives its audience a philosophy, an aim or an objective beyond the rules. This approach might be understood as a way for performance of the legal norms based on their spirits and purposes in different conditions and circumstances; a methodological point, in its turn, along with others, helps for a more universal understanding of Islamic Sharī'a.

Science in Iranian Culture: Study of the Cultural Change by Popular Science Magazines

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This study is about the role of Popular Science Magazines (PSMs) in changing Iranian culture by promotion of attributes of scientific culture. Science journalists try to make science understandable and accessible for public in any social and educational level. So, the more understandable texts, the more people read them, and the more reader, the more potential of cultural change. For studying, I will focus on media and cultural change to show their interactions that engage in the process of socialization and acculturation of public. Due to this, being scientific suppose to be a character of the Iranian culture in the future. By being scientific, I mean acculturation by attributes of the scientific culture that are proposed in common related texts. The study indicates PSMs have formed information supply and developed width and depth of interpersonal communications which could change future of Iranian culture.

Keywords: Popular Science Magazines, Socialization, Acculturation, Scientific Culture.

Ist Kunst Christlich?

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Ist Kunst christlich? – Diese Frage werde ich als eine Frage über den Begriff und nicht über den Inhalt der Kunst behandeln. Die Frage stellt sich, ob die Kunst in ihrer begrifflichen Struktur christlich ist, ob das Christentum die Bedingung ihrer Möglichkeit ausmacht, auch wenn die Kunst keinen christlichen Inhalt zulässt, auch wenn die Kunst als Kritik, bzw. Negation des Christentums zu begreifen wäre. Dies bedeutet nicht, dass „Kunst" kein allgemeingültiger Begriff, oder nur innerhalb der Kulturen sinnvoll wäre, welche von der Geschichte des Christentums und der westlichen Moderne geprägt sind. Es geht hier nicht darum, die Bedeutung „Kunst" zu relativieren, die unter diesen Begriff fallenden Künste auf den zum bloßen Ausdruck der christlich-modernen Weltanschauung zu beschränken. Die Möglichkeit, dass die Kunst über die Grenzen dieser Kultur hinaus strukturell-begrifflich gleich bleibe, lasse ich offen. Vom Christentum wird hier die Rede sein, weil vom Deutschen Idealismus und besonders vom Hegels Philosophie die Rede sein wird, d.h. von philosophischen Systemen, welche von der christlichen Religion und Theologie ursprünglich geprägt sind. ‚Christentum' wird nicht im engeren Sinn verstanden, als ein System von Dogmen, bzw. von kultischen Praktiken, sondern im weitem Sinne als eine Einheit von theoretischen und praktischen Schemata, welche sich von dem traditionellen Denken auch befreit haben können. Dieser „Geist des Christentums" wirkt sowohl in philosophischen Diskursen als auch bei Individuen, welche ihre Affinität zum Christentum nicht nur nicht beanspruchen, sondern sogar verleugnen.

The Concerning Future of Iranian Endangered Languages: A Potential Threat for Subcultures' Vitality

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Reflecting culture and civilization in a wide range of areas, Iranian languages play a very significant role in transforming subcultures as well as establishing ethnic and national convergence. Conducted in a descriptive-analytical framework,the present research is aimed at studying the future of subcultures related to Iranian endangered languages; in fact, this is an effort to answer this question that to what extent the subcultures' vitality is affected through languages which are per se endangered. The population included 21 Iranian languages with various degrees of endangerment (including vulnerable, definitely endangered, severely endangered, critically endangered and extinct). Afterwards, their realms of linguistic subcultures wereidentified through GIS maps. Results, with regard to two axes of linguistics and sociology, showed that there was a direct and significant relationship between degree of endangerment and demise of subculture as say the definitely endangered languages were reported receiving the mostexisting threat for their subcultures. Findings, in addition, showed that vulnerable-related subcultures would faceserious threat unless urgently practical steps are taken towards their linguistic perseverance. Although the two top degree of vitality for languages (critically and severely endangerment) were proved

to undergo the biggest loss with regard to subcultures, the researcher-made model of the relationship between language endangerment and subculture vitality showed that linguistic and social consideration would considerably assuage the threat which gradually eliminated the tracks left behind Iranian subcultures.

Keywords: Iranian endangered languages, subcultures, Persian, UNESCO, vitality.

Seeding Conditions
Critical look at over twenty years of addressing latent and acute social issues with art and culture

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In search of new insight and the means of enriching *social theory,* the paper offers an inter-disciplinary look into cultural expressions in arts, artifacts, music and communal sharing. Through examples from Artship Foundation's work, the paper examines possible future cross-disciplinary collaborations where scholars and artists study and articulate societal issues that will be incorporated in a play/film or written theoreticalhypotheses.

Cognition through artsisa field between the *reality* of society and social *investigationand theory*. This field of art cognition articulates issues in a communicative way. The tangible, visceral qualities of expression may shed light on issues too complex for verbal theory only.

Gateways of the Senses is an intended educational project integrating art, science and deep ecology. It is envisioned as multi-year comprehensive educational project addressing the ecology of mind and perception by teaching about the senses and the physical and psychological effects they produce.As a seed for the future this curriculum designoffers choices in understanding and dealing with the intrusiveness of unwanted material within personal or communal psychological space. Parallel to the outer warnings of catastrophes and global dangers, there isthe less acknowledged ecology of mind, internal self, and internalized social interconnectedness that are also threatened? The project furtherenvisions creating curriculum for understandingtime as a biological necessity in learningwhich aims towards acquiring mastery.

Overcoming the *Crisis of Perseverance* as a seed for the future of culture is approached through the example of redefining a historic 1940 passenger-cargo/military ship for public peacetime use and a cultural space. The ship was an exciting, ever changing campus surrounding hardcore job training programs for youth. *Crisis Of Perseverance*, articulated by the members of Artship educational initiative was a response to a local need that addressed a contemporary problem, particularly among youth lacking role models or witnessing success through perseverance.

Learning Assemblies provided structured learning outside educational institutions and were carried out through reclaiming public space at Arroyo Viejo Park in Oakland, an inner city, troubled Public Park with an amphitheater built in late 1930, burned in 1960, that became a nexus of crime and illegal activities. A coalition of neighbors invited Artship artists to inspire repair and create performances. A public space for community gathering use was the impetus, and structured curriculum activities were the way of providing safe public space and learning as inseparable goals. Multiple elements of this involvement can offer material for thinking about the future of culture and its nexus in community.

Two contemporary plays evolved from the stories of migrants/refugees offer probing and open-ended speculation about itinerancy, vagrancy, resettlement and economic emigration as part of social plurality. The observations in this paper are based on two examples from a number of plays and a large-scale community initiative that Artship Foundation carried out over the past twenty years. The type of reflection approached is facilitated by Artship Foundation being a *cultural research* and *culture-making* institute. The Performances are an appraisal, celebration and evaluation of the validity and necessity of hearsay, oral histories, storytelling and performative reconstruction in helping understand *immigrant/emigrant* experience and articulating meta-questions.

Conclusion explores possible methodologiesfor collecting and researching internationally *seeding conditions* that offer human based paradigms for continuity and the future of culture.

Culture, Globalization, Technology

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In this article, I try to make a connection between technology and globalization, as a cross point that forms the concept of culture, and use this concept as a framework for meditating on the future of culture. In this way, I will show that cultures are not constructed without being effected from outside. The key concepts in defining culture, are "outside", "distance", and "relationship". Besides, all technologies are relational, and the main tasks of technologies are shortening the distances and facilitating the accesses.With the help of thinkers like Jacques Derrida, J. F. Lyotard, and Bernard Stigler, I will try to show that technology has never been detached from humanity. Man was always "relational" and "technologic" from the beginning.

Communication is always tele-communication. Whenever we talk about a relationship, there is a distance at work. The concepts of center, self-presence as origin, and constructive unity, are formed after this relationality and farness, but are placed in the beginning in what we call history, which is all the more "theoretic". Now, the question is that how the connection between technology and human culture canchange the historic narrative, and regarding this, how can wesee the future of culture?

This view about culture leads to accepting that the human history is the history of globalization. Human, as the entity who use instruments, vehicles and means, and these instruments are not accidental, auxiliary and secondary for him, but are the extension of his or her body, could be defined essentially as non-being-itself. The instruments are not under human's control, but human is under their control. There would be no culture, if instruments were just secondary and provisional. All entities use instruments, but just human is constructed with the instrument which he or she uses in the time. Therefore, the

movement of becoming cultural, is the movement of becoming global. The future of culture is the global future of the world.

Technology is not added to human history, but is its origin. Globalization is the movement of hand-extension, from the beginning. We can see this movement from several points of view: hand-shaking-extension, moral globalization; Hand extension for excess usury, economic globalization; hand extension forcolonization, political globalization; and hand extension to surveying, scientific globalization.

Language is also a technology. Misunderstanding is the condition of possibility of language. So, language is not made to communicate with the interior, domestic, or the self.It is made to communicate with an "alien". Human history is the history of discovering aliens; the history of speaking of persons who doesn't understand the language of each other.

The conclusion, at the end of the article, is that this attitude toward the culture, that is binding it with technology, is the only attitude that is open to the future. Neglecting technisity makes culture a magical meta-narrative. Future is future only in the condition that no meta-narrative defines it. Bringing the concepts of distance and technics into the human culture, is making it undefinable, and is nothing less than opening the future of culture.

Keywords: Technology, Culture, Globalization, Future, Instrument

Phenomenology and Cultural Studies

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Phenomenology, either as an approach or as a multi-dimensional method of investigation which is against dogmatism, is a suitable method of investigation in the field of cultural phenomena. Works of art are among the instances of cultural phenomena which have a deep influence on cultural development, but at the same time they are much influenced by the dominant cultural discourse. Using phenomenology as a method of investigation in order to penetrate the deep layers of a work of art (whether it is architecture, painting, handwork, music, photography or cinema) can lead to an investigation of the cultural field, which is free from prejudice, because art is the representation of culture. In this paper, we use the phenomenological method to show the importance of phenomenology as a method of study in the field of cultural studies.

Inequality, Consumerism, and Cultural Psychos

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This article deals with the relationship between cultural wealth, the culture of production, and the production of culture, and theirs effects. Cultural production is one of main procedures by which meanings are created. A key question is that what is the relation of production, industry, and economics in general, with culture? And what is the effect of culture on power and economics, and how can we understand this effect? The intercourse between power, culture, and economics depends on the institutional biome of the societies. But the biome itself is depended on the intercourse between power, culture, and economics.

One of the effects of this intercourse is inequality. Inequality is the motive for human movement and progress, but produces also pain. There are differences between inequalities as motives for actions and counter-actions. There are common suppositions about what motives push us toward social places; for example the passion for money, reputation, and power. But, more exactly, we all seek after something that is not common in political economy, which is 'attention'. After satisfying basics need, such as food and shelter, the main motive behind our will to success is not depended to goods that we possess or the power that we behold, but is depended to the attention that because of social place, we attract. Money, reputation, and power all are instruments for attracting the attentions.

The change in the paradigm from social justice to the safety of wealth and materialistic pacifism and consumerism is the main factor of evolutions in Iranian society in recent quarter century. The religion introduces in social justice with the help of moral principles in religion. Moral principles are procedures that change the human 'self' and his understanding of the world. Moral principles change behavior and change in behavior

increase our ability to understanding the world and conforming to the real, which is ontology.

To change the paradigm from social justice to a neoliberal economics, it should humiliate the social values and emphasis on individualism, and this leads to consumerism.

Consumerism means 'wasting' the resources that could be in service of production and just human development. This development here is not redounded to alienation. Mere consumerism is nothing more than mere epicurism. Consumerism can exist only in the condition of great economics inequalities in the national and global level. These inequalities are especially unacceptable when they are in undeveloped or third world countries. Therefore, the governments have the main role in the formation of development and social-political inequalities.

Inequality binds the mode of consumption with capitalism consumption mode from one hand, and itself became a model for low social groups. The society in which success is defined with access to high level material life, and this is not accessible for all, is in deep psychos and degradation.

Kultur der Nachhaltigkeit für die Zukunft

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Die Interaktion von Kultur, Gesellschaft[1] und Natur[2] bildet eine Dreiecksbeziehung „Natur-Gesellschaft-Kultur", wobei die Achsen sich gegenseitig determinieren. Ohne in die Diskussion über das Primat einer Achse einzusteigen, ist es wichtig im Zeitalter der schnellen globalen Transformationen diese gegenseitigen Interdependenzen hervorzuheben.

Die globale Herausforderung unserer Zeit, der weltweite Klimawandel, verdeutlicht, dass einer dieser Dreiecksachsen, nämlich die Natur, heute massiv von den anderen beiden feindlich bedrängt und verändert wird. Die Natur, die ursprünglichste von allen, gerät mehr und mehr durch die gesellschaftlichen und ökonomischen Reproduktionsprozesse und daraus folgendem Kulturwandel qualitativ und quantitativ in einen Deformierungs- und irreversiblen Zerstörungsprozess. Es scheint, dass die grenzenlose Expansion des Homo Oeconomicus eigene Notwendigkeiten definiert, die die jahrtausende währende Kultur der Nachhaltigkeit verändern und folglich die eigene Grundlage zerstören. Bekanntlich hat aber die Natur einen langen Atem. Sie hat unvorstellbare Regenerationskraft und kann sich wie so oft in Jahrmillionen neu reproduzieren. Die Natur kann wie so oft in der Geschichte die Störfaktoren, in diesem Fall den Menschen, gänzlich ausschalten und eine neue Periode einschlagen wieder für Millionen von Jahren.

Die Zerstörung der Natur zeigt sich am deutlichsten an globalen Naturkatastrophen ganz besonders an Meereskatastrophen und großen Überflutungen bei gleichzeitigem Austrocknen der

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[1] Siehe Herbert Markuse u.a.
[2] Siehe Friedrich Hegel, Karl August Wittvogel und heutigen Verfechtern der "Neuen Ökonomie"

Flüsse und Seen. Folge dessen sind Zerstörungen der Wälder und Ackerflächen, Dürren und Wasserknappheiten.

Von Wasserknappheit ist der Nahe und Mittlere Osten besonders stark betroffen:

❖ Die Flüsse trocknen aus und werden kleiner
❖ Die Seen schrumpfen
❖ Die Wüstenbildung schreitet voran
❖ Die Niederschlagsmenge nimmt ständig ab
❖ Der Zugriff auf Grundwasser nimmt seit Jahren zu und verursacht einen dramatischen und irreversiblen Rückgang desselbigen.

Viele Flüsse und Seen trocknen nach Angaben des Weltklimarats aus, so z.B. der größte Binnensee der Region, der zweitgrößte hypersaline See der Erde, der Urumiasee, wenn dagegen nichts geschieht.

Ergebnis dieses Austrocknungsprozesses des Sees isteine gravierende Veränderung des Lokalklimas. Sandstürme und Seesalze blasen hunderte von Kilometern aus und lagern sich auf den Kommunen und landwirtschaftlichen Nutzflächen ab. Bei völliger Austrocknung werden Salzwüsten gewaltigen Ausmaßes entstehen, deren Auswirkungen auch die Megacities erreichen. Zunehmende wirtschaftliche und gesundheitliche Belastungen sind schon heute zu beobachten.

In Bonn haben wir im Juni 2012 eine Initiativgruppe Urumiasee (IGLU)gegründet mit Beteiligung von meist emeritierten Wissenschaftlern der Universitäten Bonn, Bochum, Marburg u.a., die seit Jahrzehnten mit Iran wissenschaftlich und persönlich verbunden sind. Sie bemüht sich in Kooperation mit den iranischen Kollegen die Lage des Sees in den Focus der nationalen und internationalen Öffentlichkeit zu bringen und gemeinsam nachhaltige Lösungsansätze herauszuarbeiten.

IGLU hat ein 10-Punkte-Strategie-Papier erarbeitet und weitere Statements verfasst und versucht, diese an Umweltinteressierte weiter zu übermitteln.

Die Resonanz für diese Ansätze ist groß. Es bleibt zu wünschen, dass die Kultur der Nachhaltigkeit sich jetzt und in

der Zukunft in dieser Region durchsetzt. Wasser ist insbesondere in den Ländern, die nicht zu den regenreichen Zonen (green water zone), sondern zu den Ländern mit Bewässerungswirtschaft und -management (blue water zone - nur etwa ¼ aller Staaten) gehören, ein knappes Gut und benötigt nicht nur eine rationale Verwaltung, Wissen und Technologie, sondern eben auch eine Kultur der Nachhaltigkeit. Globalisierung und globaler Klimawandel erfordern für die Zukunft eine globale Kultur der Nachhaltigkeit, auch zum Schutz der Vielfältigkeit der Natur, der Gesellschaft und der Kultur.

A Research on the Concept of "Otherness" as the Foundation of Conflict and Violence in Human Relations and its Removal According to Quranic "Monotheism"

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In Arabic language, the equivalent of the words "self" and "the other" are the words *(نفس)*"self" and *(غیر)* "Non-self". If we take the main concept of "unity" concomitant with "individuality" and take "individuality"concomitant with "identity", the designationof "unity", "individuality" and "identity"is not but "self" *(نفس)* and what stands in contrast and outside the circle of "unity", "individuality" and "identity" or" self "is" the other"(غیر or non-self).

Application of this concept in human cases, due to the possibility of expanding the circle of "self" and the gradual absorptionof the surrounding elements, converts the "self" to "belonging to self"and necessarilyexpands the conceptual and applicable circle of "unity", "individuality" and "identity". In Arabic language the word (قریب)"near" is equivalent to the term "close to self" and its opposite, the words (غریب)"far and unknown" and (جنبی)"stranger" are the equivalent of the Persian word for "unfamiliar". Of the numerous examples of these developed concepts we can mention family, relatives, friends, neighborhood, city, region, country, nation, race, continent, sect community (مه) and genre thatin relation to the "others",outside the scope of these examples, they become contrastive and are accounted as alien and as having "other identity".

Naturally and instinctively, and even rationally and logically, the relation of "self-domain" with outsiders has always been different from their self-related individuals and generally, distinctive principles and criteria have been considered in the course of various relations. These differences which arise from the sense and perception of "otherness", "contrast" and

"conflict", is naturally conceived as a kind of dichotomy and "discrimination" for the other side that although with understanding the generality of this rule everywhere and all the time, it is rationally acceptable,however, human feelings and emotions of equality and even avarice -which is interpreted as "zealotry"- never bears it, and hence, the simple and obvious matter of "otherness" leads to " huff " and "conflict"; so far as the human history has been coined by a conflictive (dialectic) course which has been interpreted distinctively by different doctrines and beliefs ranging from the ancient contrast of "right and wrong" and "good and evil" to modern dichotomy of "rich and poor" and "eastern and western".

The key solution presented in Quran to solve this enigma is the monotheismorientation as a way to be linked and inscribed in the rotation of the universal and comprehensive compass of "unity" that, not only its ray rolls over the whole wide circle of "Adam's descendants" but also covers up the entire "universe" and all of this is rooted from the faith in the fundamental principle of "the existence and presence of God" who is "the first and the last and the exterior and the interior" of all creatures; because according to the explicit doctrine of Quran, all the contrasts and otherness will be removed within the inclusive circle of the universal and all-encompassing mercy of God who is just the "one" and theoriginal and absolute "individual" and the "unique and incomparable" (one). Hence, in the lexicon of Quran, "هو" (He), "انا" (I) and, more importantly, "نحن" (We) indicateon divine's identity, authenticity and absoluteness that the life, survival, actuality and annihilation of everything and every one is a sign for the presence and efficient will of that real existence

Soft Power and The Failed States

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In 2004,Joseph Nye, the well-known professor of Harvard University, wrote a book entitled "Soft Power" which was appreciated not only by the academic community but also attracted the attention of politicians. His basic discussion was that in the 21st century, the United States will require less military power to advance its political and economic goals ratherit can and should use cultural and economic instruments thathe calls them "soft power".

Now, fourteen years have passed since the beginning of the twenty first century and although the policy of "soft power" has had some achievements, yet given the American military attack to Iraq and Afghanistan and the possibility of other conflicts, it seems quite sure to say that the policy of "soft power", or relying on cultural factors has ended to failure. Perhaps one of the biggest causes of this failure should be searched in the domestic conditions of the Middle East countries. Failure of some governments in the region and their conversion to*failed state*has provided the grounds for the further expansion of using military equipment. But isn't the interior failure of the governments the result of their cultural failure?

Dialogue of cultures as a solution for religious conflict

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This paper tries to show the possibilites provided by John Hick's religious pluralism in the field ofdialogue between religions. After a critique of pluralism, we try to give an alternative solution for this problem.

The paper has 3 parts:

1. a summary of John hick's pluralism as an instant of religious pluralism in the West.

2. analyzing the philosophical implications of pluralism. We try to show that religion is the most important factor in culrutal dialoge.

3. the third part gives an alternative in the subject of dialogue between religions. Considering the logical flaws in pluralism, is philosophical hermeneutics a better way for dialogue? Can we preserve our identity as we enter a dialogue?

In the end, this paper suggests that we should turn to Shayegan's cultural dialogue instead of religious pluralism. The first step in this is to recognize the other and find a path in which religions can start a dialogue. This dialogue can be extended to the realm of cultures.

Brain Concept Maps as a Psychological Technique towardPlanning the Future of Culture

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Planning for future in any field of science necessitates describing the present situation. This applies to the philosophical/social orientation of the research studies on the future of culture. Due to the wide range of culture capsules and the complexities of their investigations, finding a suitable technique to scrutinize the hidden layers of the culture iceberg has always been a challenge. The thrust of the present study is to introduce the brain concept map, which was originally developed by Novak (1972, 1993), as a psychological tool in studying different parameters of culture in order to determine the cultural commonalities and differences of various culture contexts and pave the way for planning the future of culture. Through this brain technique the underlying cultural concepts in the minds of the members of the society will be discovered and there will be an organized movement from description to prescription for such a significant social phenomenon as culture and its future which can affect every aspect of the human life not just at the potentiality level but the actuality one as well. To this end, the researchers made an attempt to develop a concept map questionnaire based on the primary culture capsules shared in most cultural contexts and administer it among the adult participants of two sample cities in Iran. The questionnaire embodied forty two culture capsules categorized based on Maslow's (1943) Needs Pyramid. Each capsule had five subsections and the participants were supposed to provide the

first five concepts which came to their mind as soon as they were exposed to each culture capsule. The participants whose age range was between 20 to 40 years were the permanent residence of the two chosen sample cites and from different social/educational levels. The findings of the study indicate that the utilized technique served well in determining the culture norms of each local context, which can in turn be used in highlighting the world culture patterns for future social/culture planning. In addition, the present study accentuates the need for more technique-oriented culture studies on the present tendency of the world community to keep a balance between localization, on one side, and globalization, on the other.

Keywords: culture future, brain concept map, culture capsules.

Challenging the Fear of the Globalized Culture: Developing Intercultural Competence in Educational System

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Recently there has been an increasing concern about keeping the balance between localization/globalization, on the one hand, and the local identity/culture, on the other. In fact, there has been a fear of globalization since the members of the society think that the rapid movement toward a unified culture can be the cause of losing their local culture/identity. Each person's identity has indeed two aspects: a common identity with the people of the same culture and a different identity in relation to those who are from another culture. In order to help people to create compatibility between the two and to increase their cultural awareness which focuses on intercultural competence, integrating a culture syllabus into the educational contexts seems to be inevitable since without educating the members of different societies planning for the future of culture will be meaningless. One of the most challenging issues, however, which demand careful orientation is how to prepare the content of the culture courses. The present study aims at introducing the brain concept map (Novak, 1972, 1993) as a tool to determine the culture capsules shared by larger groups of different cultural communities in order to develop the required content for a culture-oriented course/syllabus. To fulfill this aim and in order to do a pilot study on the potentiality of the concept maps as the major culture technique utilized in this study, the researchers developed a concept map questionnaire based on the forty two chosen culture capsules. The participants who were 22 permanent residents of a sample city in Iran had the age range of 20-40 years and were from different social/educational

levels. For each item in the questionnaire the participants were provided with five boxes and were asked to think of the first five concepts which came to their mind and write them down. Collecting the data, the researchers found that the concept maps produced by the participants portray some common patterns of their thought/ideas/beliefs, which can be considered as the basis for developing the content required for the culture course/syllabus/lesson plan and can have double functions i.e. to harmonize the culture bias in their minds and stabilize their own cultural identity.

Keywords: culture, syllabus, concept map, globalization fear, localization.

The Future Scope of Norm-Setting in the Field of Cultural Rights; Reviewingthe Current Process of UN Human Rights Mechanisms

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The cultural rights encompass a wide scope of human rights. Many elements of human rights are categorized within cultural rights and others are somehow associated or indirectly dependant to them. In fact many instances of cultural rights are assumed as the basis and foundation for the enjoyment of other human rights. In this paper, while reviewing the current process of the UN mechanisms having a role in norm-setting in the field of cultural rights, particularly human rights treaty bodies and Special Rapporteur in the field of cultural rights,some of their achievements and challenges as well as the future approaches of them will be discussed through assessing : If the current process of UN mechanisms in the field of cultural rights will lead to comprehensive norm-setting collection for the future, Whether the norm-setting process of UN human rights mechanisms in the field of cultural rights can provide the real participation of all cultures and communities and What are the most important challenges the UN human rights mechanisms will face in the field of cultural rights in the future. The paper will be concluded with some suggestions and recommendations which should be followed up within UN mechanisms in the field of cultural rights.

Poetic Thinking and the Future of Culture

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Poetic thinking lays on affection and love. Hence the words of poets and their main themes. Persian poets define this love as a foundation of the world. Despite of norms, poetry deals with the thinking, a thinking more foundational than conceptual thinking. Now, this thinking is forgotten, and we are limiting thinking to calculation and technical thinking. The main aspect of technical thinking is dominating all entities. The experience of modernity is the experience of this domination: domination over all domains included natural and human (culture, history, art…). The will to domination is in conflict with love.

This is because in the two recent centuries, we can see a considerable increase in human pains. We are witnesses of great wars. It seems that the future of culture is depended on the future of thinking. Developing technical thinking cannot furnish a clear future for human life. But now there is a crisis in technical thinking and this crisis opens the way for a thinking based on love. This poetic thinking is an open thinking to the other, and a thinking that open the future of culture.
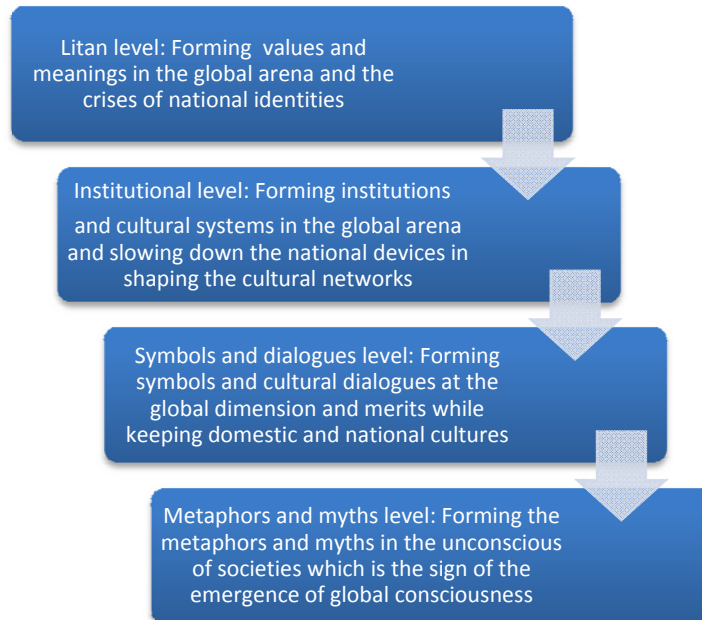
The Future of Culture in the Interlaced World

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In the second decadeofthe thirdmillennium, the world is facing the conditions that, as the result of rapid developments of science and technology, brings about an expectation that what were predicted by ancient foretellers can now be realized. The speedy growth and development of future studies, too, is the outcome of this gradual evolution of knowledge and method in the modern human life that has had vast and attractive application about the future of global culture. On this grounds, various viewpoints and theories have been released that cannot be elaborated in this paper. However, there are three outstanding theories which are useful to clarify our purpose. The purpose that is extractable in this basic question in this enquiry; what is the orientation of the future of culture in the global arena? To give an answer to it, three central insights are expressed. First is an attitude that considers culture as an identity-giving factor whose foundations have been formed during the course of history, and in the future of the world, its groundworks would be inconvertible and causes conflicts and challenges between civilizations. Samuel Huntington is the leading theorist in this group who sees culture as a collection of attitudes and human values that has shaped his identity in different geographical regions over the history and covers various aspects ranging from art and religion to lifestyles. From this view, culture as the major basis of civilization cannot be developed and hence fundamental conflicts between different civilizations will come up. The second attitude takes culture as a collection of ideas and welded meanings that, as the result of the globalization process, has been released from the hamper of national boundaries and

has turned the world into a supermarket full of interacting and competing cultures. Societies can find their needs out of this market and mix them together. An advanced form of this theory has been reflected in Gordon Mathews' work that has assimilated the world to a big market containing different cultures and normative systems that will depict the future in this plurality. The third attitude is an approach shaped among constructionists, or in other words, new constractivists. In this attitude, the world is the construction of human ideas which form cultures and identities. Modern world consists of anarchic triple cultures which make different kinds of international interactions. Alexander Wendt, who has expressed this view, believes that the cultures attributed to Hobbes, Locke and Kant are triple cultures which give forms to different kinds of interaction between global players in the present and future of the world. According to Wendt who considers himself as the accomplisher of Kant and Hegel's project, the world will pass these three cultures through leaving behind five phases and inevitably will move toward the global state.

On this grounds, there are three different attitudes toward culture that the first considers culture as a cause of expansion of conflicts, the second sees culture as the factor of interaction and coexistence and the third observes culture as the agent of unity in the world of future. But which of these attitudes can give us a more precise clarification of the reality? Perhaps a deeper approach can be obtained with the help of one of the future studies methods drawn up, which is based on *Causal Layered Analysis* by *SoheilEnayatollah*.According to the method of *Causal Layered Analysis*, the future of global culture can be studied in four levels. The application of this method in this paper can be summarized in the following chart:

Litan level: Forming values and meanings in the global arena and the crises of national identities

Institutional level: Forming institutions and cultural systems in the global arena and slowing down the national devices in shaping the cultural networks

Symbols and dialogues level: Forming symbols and cultural dialogues at the global dimension and merits while keeping domestic and national cultures

Metaphors and myths level: Forming the metaphors and myths in the unconscious of societies which is the sign of the emergence of global consciousness

By applying this method in this paper we will find out that, in cultural terms, the world of future is a world in which domestic identities will be kept but the controlling instruments of the nation-states would be lagging and another type of culture amalgamation in the environment and global networks will be formed.

The Function of Art and Literature in Transforming Thought into Culture

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Any thought which wants to become permanent and maximize its followers, tries to make itself into a culture, i.e. it tries to adopt the main characteristics of culture such as history, special time, holy phenomena and prohibitions, sciences and art, and popularize them in a vast scale.

In this regard, art has a special place. Not only it is a constituent part of culture, but also it provides the basis for its formation. History, religion and language of a culture are preserved and passed on in the form of art and literature.

But there's more to art than this. Different artistic and literary genres try to choose the most suitable ideas in a school of thought and wrap it in the form of art so that it is more influential. It means that, using literature and art, a school of thought can exert its influence in the course of time.

Philosophical Idea of Humboldtian University and its Possible Influences on the Iranian Universities

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In "überPädagogik, Kant ponders over the idea of 'Erziehung', the process of education. German romantic philosophers lay out a movement for actualizing this idea and give rise to the idea of university as a philosophical concept. W. Von Humboldt took this idea to next level, and reifies it in the cultural framework of 19th Germany by founding Berlin University. This idea implies the unity of training and researching as the main vocation of university as such. Whether the Iranian contemporary universities have any meaningful relationship with any theoretical idea of university, such as Humboldt idea of University, is contentious. This paper, first of all, will try to analyze Humboldtian model of university and to determine its relationship with Humboldtian meaning of Bildung.It then questions its possible influence on the Iranian conception of university at the contemporary age; in other words, it examines the possibility of Iranians picking up this idea and embedding it into contemporary structure of their universities.

Keywords: Humboldtian University, Bildung, the Unity of Training and Researching, Iranian Conception of University

Popular Culture and the Future of the Youth Culture in Iran

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Today, mass media play an important role in the postmodernization of the youth culture. Nowadays, the youth culture is characterized by the annihilation of the difference between base and noble culture, consumerism, collage (mixing different cultural elements), and a fusion of different styles without any coherence. Distances have vanished and relationship between the individuals has moved to the virtual space (internet). Traditional identities and gender roles are becoming more unstable. It seems that you can no more analyze the youth culture on the basis of the tension between tradition and modernity, but rather we should consider it the result of postmodern culture and cosmopolitan lifestyles. We can see that a part of Iranian youth are experiencing such postmodern moments. This claim is based on a systematic study of the work done in the field of youth cultural studies.

Language as Constituent of Culture

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The translation movement caused massive developments in the Muslim world. The role of Arabic in this movement Is very important. The same phenomenon can be observed in the West, during the Middle Ages. The Latin language played an important role in the flourishing of the Western culture. Translation causes new developments in a language and enriches its resources.

With the advent of the Modern era in the West, Latin was replaced by the vernacular. This meant that there was an increase in the number of the readers of philosophical and scientific texts and new science made its way to different European societies. This did not happen in the Muslim world. The Farsi language could not become a dominant language, although many of the important thinkers in the Muslim world were Iranians. Writing in the vernacular can enrich the language. This will lead to new possibilities for thinking in that language. In this essay we will look into the place of Farsi in the development of the Iranian culture.

Economics and Culture

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All social domains involve in explaining economic issues, and all major economists dealt with this important matter until the time of Marshal that economics as a separate science was brought up and mathematics entered into economics, and also quantitative methods dominated economics. But in recent two or three decades, the interaction of social domains in this field was posed once more and the influence and interaction of economics and culture has also been propounded. So two kinds of discussion come up: 1. The economics and culture in which quantitative methods were used and cultural goods were defined like other goods, theoretical-technical mechanisms of cultural arenas were studied, demands were examined and ... and all the extremist quantitative methods get into the case too. However, the economics and culture discussion is a different discussion, every discussion in economics deals with total supply and demand, different markets and …, that is apparently price and amount but there are some hidden influential factors which are behind general framework one of which is culture. Culture is a general category; however it is important for us to give an explanation of culture in which economy is used as an applicability. Today attitudes, procedures, habits, values, views, etc. are considered as effective factors in economics. We believe that culture is effective on work culture, tax culture, gaining knowledge, innovation, etc. The issue of economics and culture is a worldly discussion, in Iran, too, it is studied particularly on the issue of economics and development. It is appropriate to define a framework for culture in which the concepts and definitions expressed and the influence of its applicability relating to economics, political sciences, social sciences, etc. studied. If an explanation of culture is offered so that some of its applicable cases be used in other fields like economics, it would be of great advantage. This year, we also

defined a conference in which we discuss on work culture, tax culture, culture and growth relation and such issues. For instance, since 1957, Solo founded certain mathematics models to explain the countries' growth and welfare difference. They wanted to explain this difference through quantitative models such as studying the countries' capital value, the amount of their workforce, their technology,…but they failed. For example, what was the factor to makeannual income of America ten times over India? Or why has the annual income of America grown 10 times from 1900 to 2000? Quantitative models couldn't explain these problems and differences. Then they entered into the category of institutions, the category of culture. For example, MrAcemoğlu accomplished important work in this area; along quantitative work he did, he propounds cultural contrasts and geographical differences and introduces them as effective factors in the growth rate of a country. And in contrast, in another book there is an example of North and South Korea that there were no cultural differences between them, but now there is a welfare contrast; or for example, in Mexico and American border, the culture is the same, butone country's annual income is five times over the other.

Future of Culture in Spain based on Unamuno`s Approach

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In order to find a new attitude toward future of cultures, diving into the cultures` history is also of great importance. This means that if cultures raised from or are related to customs and traditions of a nation, undoubtedly the ethnic approach which is resulted from history and geography of that nation, will lead to a different attitude. In the present paper, the author studies Unamuno`s approach –Spanish writer and poet- toward the future of culture in Spain. His special way of looking inside and adherence to traditional and historical status in Spain, made him to have a different view toward future in comparison with his Neighboring countries. But Unamuno, insisting on national identity of Spain, expects a completely different cultural future for his country. Here we come up with a question as following: Should we pass the origins and traditions to enter the future or putting no boarders may lead to a true attitude?

Keywords: Unamuno, universalism, no bordering, Indigenous traditions

Theme D. Society, Politics and Economy: Globalisation of Economy and Politics and its Impact on CultureManufacturing of the Korean Cool

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The rapid-paced economic development undergone by South Korea to transform itself from a poor, war-ravaged, divided newly independent state in the 1950s to become a member of the G20 and the most-connected nation with the highest mobile broadband penetration rate in the world has been well documented. The manufacturing-basedand export-led industrialization and the success that it has achieved in that sphere isnot unique to South Korea. It is a well-trodden path taken by many other statesincluding Japan, Taiwan, Hong Kong, among others, and most recently, on a muchgreater scale by China. However, what was not expected is the success that SouthKorea has achieved in the recent years in the sphere of culture, more specifically,culture as a product to be marketed and exported around the world. The surpriseYoutube viral sensation of pop singer Psy's Gangnam Style has so far garnered morethan 2 billion hits. Korean cinema is producing blockbuster movies like this year's hitSnowpiercer, with an international cast. Its music, especially the K-pop variety, canbe heard on air waves from Beijing to Buenos Aires. Its television dramas, known asK-dramas, have become incredibly popular in many countries and their stars havebecome household names and advertising celebrities. But all of this was unthinkableonly a couple of decades ago. Korean home-grown movie industry was dying a rapiddeath, with Hollywood movies taking up more than 80% of the Korean movie market,despite screen quotas being imposed and the Korean movie industry churning outmore than 200 movies a year. There was also better legal protection for home-grownrecording artists, to promote

domestic music industry, but no copyright protection forforeign music recording artists. But it meant that radio stations played more Englishpop songs than Korean music. In the end, it took government-led initiatives todevelop the domestic film and media sector. The industry went through a lot ofgrowing pains exacerbated by the forces of globalization before building itself up tobe able to compete with foreign cultural content and even becoming an export success.

Contrary to the normal expectations, it was not the domestic market demands thatproduced the Korean Wave, Hallyu, and K-Pop and Gangnam Style but governmentintervention and the forces of globalization. This paper will examine the unlikelyimpact on Korean culture of globalisation of economy and politics.

Ethical Challenges

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In this paper, we try to have look at the most important challenges facing ethics and the most important problems which we will be facing the decades to come, in the fields of applied ethics, normative ethics and meta-ethics. In the field of applied ethics, the most important problems are the issues concerning recent technological advances, the most important of which is cloning. As a result of this, the ethical problems caused by the advancement of technology influence ethics. In the field of normative ethics, there has been a revival of virtue ethics in the second half of the 20th century. But the proponents of this approach, although criticizing the two important approaches of utilitarianism and deontologism. But considering the fact that they share common ontological grounds, these criticisms don't seem to be fruitful. In the field of meta-ethics, and under the influence of positivism, most of the philosophical discussions in the 20th century are included in the categories of ethical realism, linguistics of ethic, and semantic and epistemological approaches. But there may be a chance for virtue ethics after all. These issues are related to theoretical and academic approach; in this approach, thinkers have abandoned the metaphysical and theological grounds and tried to secure the independence of ethics. It seems that the tradition can no longer be a source of inspiration in this area.

Debated Functions of Culture in Mohamad Reza Shafiee Kadkani; Challenges, Achievements and Prospects

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Poem is one of the outstanding aspects of Iranian culture and it has effected of other cultural and social elements during times and in setting of different places. Each poem is reflection of the composer's thoughts that they rooted from culture and display the poet's cultural viewpoints. By studying different debated functions of culture in a poet's verse, in additional to achieve his objective and methodical worldview, we can delineate his role in dynamism and shaping multiple angels of society culture that if this process be traversed more targeted and functional, it would result positive regeneration aspects and functions of culture.

In this research, we have studied debated functions of culture in Mohamad Reza Shafiee Kadkani's poems as one of the outstanding outputs of Iranian culture by analytic – inductive method and after explaining poet's cultural challenges and concerns and achievements for culture, we have attempted to approach to his cultural views and outlooks.

Shafiee Kadkani is an oriented culture poet who tries to efflorescence and progress of his land by using Iranian - Islamic cultural back and relying on proliferating and rooting beyondand thinks of a universal culture. Analysis of debated functions in Shafiee Kadkani's poems measures rate of his obligation to society and audiences and delineates his position in shaping, regeneration and effectiveness of Iranian culture and transnational capacity.

Keywords: Shafiee Kadkani, culture, society, debate, challenge, achievement, prospect.

On the Intercultural Communication in Interdisciplinary Bioethics

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Bioethics is always present in interdisciplinary discussion and especially in the discussion between humanities scholars and natural scientists. But for these two kinds of scientists, their ways of thinking and speech usages are so different from each other that as C.P. Snow indicates, they stand for two cultures. The process of how the two cultures come to a bioethical consensus through interdisciplinary communications, can be regarded here as a case study for intercultural philosophy.

The aim of this article is to ponder the possibilities of intercultural communication in bioethics and finally to suggest bioethics as a potential model for intercultural communication.

Keywords:bioethics, intercultural philosophy, interdisciplinary communication.

Zukunft braucht Vergangenheit – Das deutsche Konzept "Heimat" in einer globalisierten Welt

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Mitte des 19. Jahrhunderts, als Deutschlands ins Industriezeitalter aufbrach, begann das Reden über **"Heimat",** "Herkunft", **"Tradition"** und "deutsches Wesen" (als die **nationale Identität**). Was vorher selbstverständlich war, wurde nun zum gesellschaftlich diskutierten und umstrittenen Thema. Seitdem ist "Heimat" auf der Tagesordnung der Moderne: als Gewissheit, Sehnsucht, Idee und Ideologie. Je schneller sich Gesellschaften wandeln, je flexibler Menschen sein sollen, umso drängender wird die Frage, woher man kommt, was Dauer verbürgt und Zukunft verspricht. Europäisierung und Globalisierung sorgen dafür, dass "Heimat" als Chiffre der modernen Orts- und Sinnsuche ein wichtiges Thema für Individuen, soziale Gruppen und ganze Gesellschaften bleibt. Auch wenn das Wort und die Bewegung (Heimatbewegung) aus Deutschland stammen – die Frage nach "Heimat" geht uns alle an.

Intercultural Representation in the National B.A. and M.A. Translation Studies Curricula in Iran

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Intrinsic to translation ability in a world of interculturality and multiculturalism is the development of intercultural competence. This entails an awareness and appreciation of cultural differences far beyond communicative competence of source and target language(s). National curricula and in particular foreign language education is assumed to foster the cultural competence of current students or would-be scholars and practitioner of the future. This qualitative study was undertaken to examine how Translation Studies (TS) national higher education curricula aim at the development of intercultural competence. More specially, the paper explored the culturally oriented blueprints and representations in the B.A. and M.A. curriculum standards using content analysis in particular. To this end, we examined all the official specialized course standards. A detailed analysis of standards revealed that despite excessive emphasis and focus on linguistic and communicative sub-competences, intercultural competence garnered attention far less than adequately. The imbalance is more tangible in B.A. TS program. As for this program, there are only four courses (one main and three specialized courses) concerned with intercultural understanding. Concerning the M.A. TS program, only one imperative and four elective courses are affiliated with issues of intercultural communication. Further enquiry indicated that from among the ten universities providing TS M.A. programs just four universities offer only one of such courses as an elective one. As regards the course standard content, three general

orientations and objectives of introducing target language (English) culture, finding equivalents for culture-specific items, and presenting religious and national culture to international readership are stipulated. The paper concludes with a discussion of pedagogical implications as to how to improve the quality of cultural understanding and translation in the context of Iranian higher education.

Keywords: Intercultural translation, Cultural understanding, National curriculum, Curriculum standards

Social Justice Beyond the Nation-State:
Liberal Nationalism in Multinational Contexts

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Within global justice debates, liberal nationalists defend the nation-state ideal as the best approach to social justice because only bonds between co-nationals provide the sense of community necessary to promote redistribution and motivate mutual sacrifice for others. Beyond the nation-state, only minimal obligations such as noninterference and humanitarian assistance exist. Liberal nationalist social justice is therefore twofold: recognition between and redistribution within discrete national communities. Though I leave this nation-state ideal largely intact, I suggest that prominent liberal nationalists like David Miller and Will Kymlicka misapply its core principles in multinational political communities because they avoid challenging the dominant role of existing nation-states, only granting partial recognition within and little redistribution beyond their boundaries. First, they overemphasize the idea that individuals have a dominant political national identity, to the exclusion of all other identities. Drawing attention to the example of the European Union and the emergence of European identities, I suggest that the conceptual (and physical) boundaries of recognition versus redistribution have blurred. Since identities have become transnational to some extent, there is now a role, however small, for redistributive policies vital to sustaining the European project. A second challenge examines the ways in which liberal nationalists downplay power imbalances that weaken national identities and make self-determination difficult for Indigenous peoples. Cases where Indigenous identities have changed and moved closer to dominant national identities are assumed to lead to reduced claims for selfdetermination.

I argue against this view, proposing instead that power imbalances stemming from historical injustices (i.e.,

colonialism) and ongoing economic advantages themselves ground claims of self-determination, irrespective of the amount of cultural adaptation or assimilation. Greater self-determination is needed in such cases because of the involuntary nature of identity change. The upshot of these arguments is an improved liberal nationalism that is more finely attuned to the emergence of transnational identities and the ensuing need for transnational redistribution, as well as more robust forms of protection for smaller national communities and their claims for self-determination.

Sinn, Struktur und Aufgabe der interkulturellen Philosophie

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In den letzten zwanzig Jahren beobachte ich in Deutschland hautnah die Entwicklung der interkulturellen Philosophie. Meine Beobachtungen erstrecken sich von Tagungen bis zu kleinere Diskurse innerhalb des Wissenschaftsbetriebs. Warum wird der interkulturellen Philosophie in Lehre und Forschung nicht der Platz eingeräumt, der ihr gebührt? Ist sie eine Modeerscheinung oder vielmehr eine Denknotwendigkeit? Was macht diese Denknotwendigkeit aus und welche Hindernisse gibt es, um die interkulturelle Philosophie zu einem Bestandteil der Lehrbetriebe zu machen? Was sind also Ziel, Funktion und Aufgabe der interkulturellen Philosophie?Diese und ähnliche Fragen zu diskutieren bildet das zentrale Anliegen meiner Rede.

Bildung, Cultural Studies and the Danger of the Future

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Under the influence of the post-structural theories and recent anthropological definitions, culture has been considered as a part of the ordinary life. Thereby the boundaries of high and low cultures are blurred in an academic field of study called "cultural studies" (or cultural criticism, cultural thought). While those who advocate for the critical thought putting their faith in action and consciousness of the subjects, cultural studies scholars, with their emphasis on description of ordinary culture, seems not to be concerned with such intellectual affairs. This has lead to what the leftist thinkers usually forewarned as the decline of politics. Inspired by a Derridean insight, this article tries to demonstrate how we can make the cultural studies more sensitive to its challenges by reinforcing the crucial elements of criticism and action according toour contemporary challenges. Although we may have something in common, our emphasis on action and the critical aspects does not come from the dialectical or leftist tradition (Adorno, Eagleton, Williams). According to its critics, the cultural studies have lead to the undermining of the politics and agency with its move from the cultural criticism to the cultural engineering by which the cultural researchers appear as the staff members of the state power rather than doing their critical part. These critics advocate for *Bildung* rather than culture in its recent sense. In German tradition, *Bildung* represents the vastly high form of culture. *Bildung* entails an internal development of man's faculties to achieve knowledge and insight that have their origins in rational beings' passion for higher values. Nevertheless, the emergence of new concepts such as work,

language, network of power, globalization and new generation of communicative technology has made the reality so much complicated that the previous conceptual frameworks such as dialectical thinking cannot be applied to it without undergoing substantial modifications. That is why the cultural studies scholars overemphasize micro-cultures as well as popular and ordinary cultures in their studies. Some may take the view that Derrida, as the philosopher of difference and deconstruction of the macro-cultures, would approve cultural studies. However, it should be noticed that Derrida does not simply defend the so-called cultural pluralism by his infinite chain of signifiers. He is rather the thinker of the future dangers. Difference and the veiled threat of the future, as we will delineate discussing the components of *différance*, are interrelated. If cultural studies take account of being toward the future danger, it will fundamentally reinforce the sense of responsibility and the critical aspect of this field.

Keywords: *Bildung*, culture, Derrida, future, cultural studies, difference

The Future of Cultural Rights; Bringing Together or Separating the Human Societies?

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Although, rationality, thought, culture and creativity are amongst the most important differences between human being and other creatures and it is expected that cultural and intellectual rights have high priority over other rights and more consensus and cohesion should exist about them, the reality of international community portrays something else. The recognition of cultural diversity and participation of all cultures and subcultures in human rights norm-setting including cultural rights and the expansion of mutual respect, tolerance and cooperation between them will strengthen the solidarity and unification of mankind. Vice versa, if some cultures become marginalized by other dominant cultures so that they lack the opportunity of participation in human rights norm-setting, the cultural conflicts and humiliation become prevailing. In such context, the cultural rights become a matter of challenges, tensions and disputes in the future of mankind. To escape from illogical and immeasurable costs, objectification of cultural rights elements and codifying their qualitative and quantitative indicators should be considered seriously in national and international level. The intercultural relations between nations and civil society should be strengthened. Discussing the legal aspects of the aforementioned issues is the focus of the paper presented to the conference.