مجلهٔ پژوهش در مسائل تعلیم و تربیت
Journal of research On Issues of Education, No. 2016 , 50, PP 149 -1
Journal of Research on Issues of Education
Research Article http://isoedmag.ir , http://isoed.ir

One day on the occasion of the most urgent human need: easy abstain premises of a world emergency

Ali Zekavati(Ph.D)[1]

abstract

errors like straw on the surface flow,
those who search for pearls must dive below
John Dryden

The purpose of this article is to study the formation of international education, communication and macro- social structure and their interaction for peace production. These concepts and constructs are easy abstain. The study investigating empathetically and thinking soundly on the" qualia"/personal experience/ultimate concern and quality of "peace producer identity's effects into worldwide peace. International anomy may accompany disembededment**,** despised identities and consequently alienating, segregating**,** easy abstain premises and null international education.

Probably education can consider human identity as a whole, it would be able to avoid the fragmentation of this identity and the poisoning of the capillary of human international education, communication and relationships (in pitfalls, snares and traps, with glossy titles and seemingly justified motif) will be able to intellectually engage in an unfinished function of enlightenment.). Potential and active function of annihilatory design of powers (including science, technology, artificial intelligence, deep state and super powers…) may demand to annihilate and re labelling all of the live domains of life and living. A desired international education tries to avoid falling into traps and livestock - with glossy titles and seemingly justified motifs - and to keep intellectuals open to the unfinished role and function of enlightenment.

Keywords: null education, international education, communication, justice.

مقدمه

I am a teacher and peace researcher. I wrote some of my dissertation findings and intuition into account the current status of peace, especially in the Middle East. Calling for the world wide unlimited

[1] Associate Professor University of Kharazmi , zekavati@chmail.ir

[Downloaded from isoedmag.ir on 2026-11-25]

fairness and peace perhaps, is the greatest honor of teacher and researcher. Sohrab Sepehri, a contemporary Iranian as poet, observed surroundings and himself, he regarded indiscriminate admiration and respect for all creatures. William James, the American philosopher, also watched himself smartly and said that the world would not be perfectly fine if there were not even one beetle. They taught human beings to be united with others and beings. They addressed that all the human beings are worthy of happiness and they taught the people whose selfishness prevents them from apprehending beauties that if they fail to anything great in the world greatness is however in their looking which looks for the strong motivation and attraction of ecstasy.

The issues of international education and communication have the same role as the intermediary -not arrogantly not segregetted and not alienating- and empathic /just assessment, or the possibility of coordinating rigid social structures and international education and communication. This understanding is an important part and symbol of the will and responsibility of the individual and beyond of the common meaning of socialization. The theoretical work of the article is aimed at elucidating the power of "education" not in the method of solving simple problems, but in its process of elaboration, in the expansion and enhancement of the capacity and flexibility of structures. Thinking and skill training to get rid of the unevenness of the crooked/rigid structures require a qualitative and artistic understanding so that the mentor, the international education and communication organization may do their part to build.

But what about those who are not aware of these teachings? The first step is fairness. Sometimes superpowers are not able to maintain peace in the world. Why do not they ask for help from others like researchers,artists,poets and ordinary people of the five continents? It must be said that the action in the challenge to face the difficulties and complexities of interpretation also provide meaning for life, including everyday peaceful life, and in the interpretative construct of lived experience. “Ultimate concern”, is expressed and developed in ethics, language, communications, social behavior, life skills, life style, manners and action experiences. Bertrand Russell sees the cause of war as private ownership and interests and considers the remedy as collective ownership. He later made revision in this opinion and he reached a medium adjustment in his judgment about human and paid attention to the mistakes and problems of the changes in his economic view points. Now and at the present peace is one of the most important global problems. By education, individual acquires merits, in such a way that in facing with situations, whether it is the continuation of past structure or

[Downloaded from isoedmag.ir on 2026-11-25]

something unique and unprecedented, appropriate and weighed reaction is going to be expressed. This is a point that is interpreted as self- awareness/ "Education" will open this perspective further in front of our eyes. Frederick Meier says: "until now the most effective element in transformation and betterment of life, has been education". Peace seeking is one of the most principled foundations for education. Education for peace, formal and informal, is the resource of light in these dark decades (Durant, Galliee, Galtung, Meier, Osborn, A. Lewy, quoted from Zekavati).). In the conditions of information pollution, lack of confidence and tension, the mechanism of return to the constructing and correcting mental courses will be disrupted.

How "peace producer identity" tries to draw and to encode different and alternative perspectives for identities (culture, information pollution, lack of confidence and tension, the mechanism of return to the constructing and correcting mental courses will be disrupted. What are the obstacles of optimism of "peace producer identities"? The study investigating empathetically and thinking soundly on the" qualia"/personal experience/ultimate concern and quality of "peace producer identity's effects into worldwide peace. Awareness is the most effective cognitive solving the life problems. People solve their problems firstly by imitating/observational learning. It is assumed that reviving and enhancing of awareness, moral virtues, including old virtue of peace, "esteemed self "can convert the anomic, blindfold and uncertain situations into new creative interaction.

The "McDonaldization"is accused to protect nerveless ness, the lack of sensitivity, courage and comprehensive social responsibility. The metaphor "the perfect crime" of Jean Baudrillard warns about the need to empathic understanding and not waving the" traces" and not avoiding the invisible consequences of one **'s** life style. "peace producer identitiy" tries to think deeper in his/her cosmological and transcendental situation. Bravely lover self, is very sensitive to injustice and epistemological / cognitive errors. The notion of increased sensitivity in Gilles Deleuze and "conatus" in Spinoza and dynamism of "superman" in Nietzsche may be closer to this theme.

"Peace producer identity" tries to recodify and present different meanings and alternatives of "evaluation and "conflicts". "Evaluation "conflict resolution" and "life style" are forms, contents and sketches of the relationship between man and existence. That is to draw another ideation and mediation discourse for peace: respecting of identities from one hand, and "fairness" in international relations and communications on the other hand.

Hereby the main idea of "worldwide call for fairness and unlimited peace "is to explain fairness dialogue among world communities and cultures to find security, trust and avoid war. The world

[Downloaded from isoedmag.ir on 2026-11-25]

peace is a question of not to be nerveless. First of all to see or not to see is a question (and consequentially to be or not to be!)[1].

Beauty of peace in all its senses is because of intrinsic power of life and vitality(Eros). False imposed values of invasive war may have false attraction .In the architecture of worldwide call for fairness and unlimited peace we must beware of ignoring the miracle of trust making words.

minimal reading of human communications

Philosophers think soundly, subtly, witty, and pondering also deal with the problems of education and comprehensively "weltanschauung" (viewpoints) of human beings. Philosophers of enlightenment are rationalist and ethical ones. Their thoughts are very much distinguished from fatalistic, mystical, romantic, relativistic, utopian, and nihilistic theories. Enlightenment studies rational scientific inquiry, humanitarian tolerance, and the idea of universal human rights. from an enlightened philosopher and educative perspective.

Enlightenment**,** a general term applied to the movement of intellectual liberation that developed in Western Europe from the late seventeenth century century to the late eighteenth (the period often called the 'Age of Reason'), […]. Enlightenment thinking encouraged. In religion, it usually involved the sceptical rejection of superstition, dogma, and revelation in 'Deism'–a belief confined to those universal doctrines supposed to be common to all religions, such as the existence of a venerable Supreme Being as creator. Especially in France and Switzerland. The Enlightenment culminated with the writings of Jean Jacques Rousseau and the Encyclopédistes, the philosophy of Immanuel Kant, and the political ideals of the American and French Revolutions, while its forerunners in science and philosophy included Bacon, Descartes, Newton, and Locke. Its central idea was the need for (and the capacity of) human reason to clear away ancient superstition, prejudice, dogma, and injustice […]. The advocates of enlightenment tended to place their faith in human progress brought about by the gradual propagation of rational principles, although their great champion Voltaire, more militant and less optimistic, waged a bitter campaign against the abuses of the ancient régime

"To be, or not to be, that is the question "By William Shakespeare
(from Hamlet, *spoken by Hamlet)*

[Downloaded from isoedmag.ir on 2026-11-25]

under the virtually untranslatable slogan. Enlightenment looks for an international scope of thought as follows:

Centered in Paris, the movement gained international character at cosmopolitan salons. Masonic lodges played an important role in disseminating the new ideas throughout Europe. Foremost in France among proponents of the Enlightenment were Baron de Montesquieu, Voltaire, and Comte de Buffon; Baron Turgot and other physiocrats; and Jean Jacques Rousseau, who greatly influenced romanticism. Many opposed the extreme materialism of Julien de La Mettrie, Baron d' Holbach, and Claude Helvétius.

In this framework we will see how Kant proceeded and succeeded to develop Rousseau's social and political philosophy to a more maturity. Kant, influenced by Rousseau, provided a radical versio of "autonomous will" and transformed external legislation into "self-legislation". By overcoming the inconsistencies within Rousseau's socio-political philosophy; Kant opened a new chapter in the field of social and political philosopy (Tavkkol and Morshedi, quoted from Zekavati).

In England the coffeehouses and the newly flourishing press stimulated social and political criticism, such as the urbane commentary of Joseph Addison and Sir Richard Steele.Jonathan Swift and Alexander Pope were influential Tory satirists. Lockean theories of learning by sense perception were further developed by David Hume.

Tavkkol and Morshedi wrote: although Kant has considerable writings in social and political philosophy, his ideas in this area have not been taken serious, and in fact they were overshadowed by his theoretical philosophy, as well as by Hegel's socio-political philosophy. In this article we intend to review Kant's social and political philosophy in line with the ideas of Jean Jacques Rousseau, especially his concept of "general will"

. Philosophers think soundly, subtly, witty, and pondering also deal with the problems of and comprehensively “weltanschauung” (viewpoints) of human beings. Peace philosophers say: The human species in the abyss of threats and crises turns to the instrument of initiation, creativity, and justice, which all are criteria for human rationality, and it, is this rationality.

Some of the peace lovers also relied heavily on the role of states and governments in this respect and some other considered a very simple relationship between war and aggression and believed that with the consolidation of tolerable behavior ‘war will end. John Dewey has expressed his opinion of the fact that education has been able to bring under its control the strongest instincts of sexual and war-mongering tendencies in a very considerable proportion and there is no reason that the instincts such as acquiring domination not to be rectified. Now

[Downloaded from isoedmag.ir on 2026-11-25]

and at the present peace is one of the most important global problems. Will is amenable to moral law which is self-based, so follows itself, so is free and self- based. The philosophical view of human rationality as being in harmony with the universe created a hospitable climate for the laissez-faire economics of Adam Smith and for the utilitarianism of Jeremy Bentham. Historical writings gained secular detachment in the work of Edward Gibbon.

> In Germany the universities became centers of the Enlightenment (Ger. Aufklärung). Moses Mendelssohn set forth a doctrine of rational progress; G. E. Lessing advanced a natural religion of morality; Johann Herder developed a philosophy of cultural nationalism […].Italian representatives of the age included Cesare Beccaria and Giambattista Vico. From America, Thomas Paine, Thomas Jefferson, and Benjamin Franklin exerted vast international influence.

Even war and peace which create many philosophical potentialities in their political ideas. For example, Kant created a treatise with a satirical name called "perpetual peace" and he spoke about dissolution of all armies (Reiss, quoted from Zekavati). This calling is satirical in the sense that from perpetual peace he denotes to silence and tranquility about dead of graveyards.

From enlightenment's perspective, education and morality should originate through definition and understanding of human. Human is free and responsible for the evolution of his essentiality. This responsibility is his ought-to-do and means for follow the moral law. Human awareness for having free submission to law along with the inevitable limitations that only reason imposes it on dispositions, is the same as respect for moral law). The pure element of morality is universal, ever present, impartial and non-discriminatory (Saneei Darebidy, Sullivan,) the human status in Kant's thought, quoted from Zekavati)

Philosophy of enlightenment considered the war as the greatest evil and annoying for human society and calls it as the origin of all moral annihilation. But war in this view is not an evil which can have prompt and complete remedy. Kant believed that each citizen must defend his country against any foreign oppression, though this defense does not contribute to the establishment of justice in any sense at all. War is an insult to the desire of human rationality. Kant considers human being as egocentric and utilitarian animal in one hand and rational and law seeking on the other. Although he considers human rational capability as something limited, but human as a type unlimited.

collective movement from bottom to top) continued. Kant in his last part of lucrative life under the influence of Prussian authoritarian wars with other states, specifically with the revolutionary state of France wrote a book called "perpetual peace" which from many aspects is different from his other works. Hegel, the young Hegelians and then neo-Kantians had conflicting ideas about relation

[Downloaded from isoedmag.ir on 2026-11-25]

between war and state and people. Thinkers such ad Rosenberg, Tracheae, Smith used to praise the war dearly and considered it as the instrument and medium of moral virtue, grin, and healthy life and as "historically determine destination of nation". Spencer and August Conte as well which thought of the end of international conflicts

Other group such as Ruskin, David Thru, Robert Owen, Barren Dekoberten, Berta Sotener, Alfred Nobel, Oscar wild, Tolstoy, and Roman Roland were of those to praise tolerance and invested great hope in success of the mode and style of tolerance-oriented activities. Bertrand Russell, [as a liberal philosopher] and the existentialists condemned war (Dutch and others, quoted from Zekavati). In the new era, tolerance is one of the subjects which are at the central focus of social science. Specifically, since the occurrence of the First World War, the sociologists and psychologists started to shed their views about this issue. The research and attempts were channeled towards to the fact that first the states and government should be encouraged toward tolerance, and secondly the belief in the science, democracy, and humanism should be embedded in inner beings of the human individuals. In the era that under the influence of Talcott Parsons which the sociology of social consistence was prevalent (ibid P.), the Marxist – Leninist theory considered was as a result of aggressive competition of the liberal-capitalism for reaching new markets and creating political dependence (ibid).

In Russia, Tolstoy under the influence of Rousseau's thought as well as Eastern philosophy, defended the simple rural life which is away from circumstances of civilization. He has proposed very succinct and clear educational material about the modes of tolerance. He considers war as something "irrelevant" and in this regard has expressed that pay more attention to his predispositions and intellectualities than the realities and facts.

present and newcomer generation

War may have historical, geographical, economic, ideological and psychological roots. Peace may be a result of an agreed balance of these factors as well es strong good will.

At the third millennium the human family faces a difficult situation which calls for the necessity of a trustworthy, comprehensive, everlasting peace. The present century may be described through various attributes. The century of the horrible harshness, massacre and genocide, free slaves, the century of solitude; the century of communications; the century of misunderstanding; and the century of information pollution. unlimited peace: may be a new identity for present and newcomer generation.

[Downloaded from isoedmag.ir on 2026-11-25]

The study of "self[1]",self-knowledge [2]consciousness ,passions and consequently "peace producer identitiy"need to be investigated in philosophy, soul[3] and love[4] history

The cultural, psycho- philosophical approach, ethnic and topics concerning the real and non-standard may, by common understanding of symbols, become sources of stack holder s' collaboration: a "peace producer identity" is the "live we-ness" /symbol of cosmos /"Being".

.The opportunities and the relationship between actor and structure, and between the players themselves, and their complexities and invisible according to a maxim / poem: an idle word is not so long! Those are part of, in modern language, values and moral commitments, invisible capital of the company.

Even worse "hyper-reality" involves the domination of the virtual to the real without even deny the existence of the latter. That may be for the current state of the that Badiou said, the future should, the height of the stars, caring not body ... and consider itself above the rules commoditizatio. Added to these rules bottlenecks of the action of co modification, market preferences and snobbery of the rich, possessive tendencies of power.

Bravely lover self, is very sensitive to injustice and epistemological / cognitive errors. The notion of increased sensitivity in Gilles Deleuze (Deleuze, Spinoza, practical philosophy and "conatus" in Spinoza and dynamism of "superman" in Nietzsche may be closer to this theme. Human relations in the spheres of knowledge of the action is

world wide call

World wide call for unlimited peace and formation of Amicable Association of Human cultures: Apart from person's or community's ideas or appreciations it is conceivable that he will be always compelled to dissolve contradictions and, in other words, be alert for the choosing and preference amongst values. In other words, peace is not in fact only the abandonment of war. Peace without fairness have almost always been filled with the poisons of horror avidity and have always led to a new war.

[1] Εαυτός, ανάσα
[2] Αυτογνωσία
[3] Πνεύμα
[4] αγάπη

[Downloaded from isoedmag.ir on 2026-11-25]

Immanuel Kant was right when he vouchsafed in his everlasting peace and possiblity of moral victory. It was in fact his moral aptitude, inner call and his call of duty. On the same time, his words are not in contradiction in a widen sense with the statement of those who consider moral a mental beauty. As Plato pointed out," truth", "goodness" and "beauty" are mingled with one another and the unity of truth, goodness and beauty is, in fact, the center of ecstasy and dynamic balance of life, happiness and wisdom. And this point is the center of command of real fairness. Fairness is not limited to power/ politics.

Human beings may, extremely optimistically says R.W. Emerson, share with God in the distribution of the commodities of happiness.

through transcendental ideation, enhancing of psychological capital could construct and codify a lovely immersed self and lovely fairness belongingness. "peace producer identity" shows the path. As well as critical thinking, aesthetic knowledge, cultural and intercultural studies must show "word picture".

Plato you have to dictate others what to say**.** Subsequently, philosophers divided philosophy /wisdom[1] into two branches of theoretical and practical divisions. The metaphors of hierarchy and intensification of the beings, for example within to the idea of Hegelian movement and structuralism approach of Heinich, and internal-external-internal notion as well as" agent /actor- structure" model in sociology, the passion of life emerged from empathic understanding, and "peace producer identity's the culmination of happiness and ethics. Critics show the power of symbols in the current human living and doctrines.

Social and cultural traditions were relevant and breeding ground of the "perfect man" that associates an ideation of Promethean[2] myth. The cultural, psycho- philosophical approach, ethnic and topics concerning the real and non-standard may, by common understanding of symbols, become sources of stack holder s' collaboration: a "peace producer identity" is the "live witness" /symbol of cosmos /"Being".

As philosophers can say the "ultimate concern" is the only vital direction of "Being". It is often associated with extreme pessimism and a radical scepticism that condemns existence. According to two researchers a true nihilist would believe in nothing, have no loyalties, and no purpose other than,

[2] Προμηθεύς

[Downloaded from isoedmag.ir on 2026-11-25]

perhaps, an impulse to destroy"[1]. Absurdism is the belief that a search for meaning is inherently in conflict with the actual lack of meaning, but that one should both accept this and simultaneously rebel against it by embracing what life has to offer.[2]

"Peace producer" approach says: Life has no intrinsic meaning, you must create your own values and give meaning to your life with your actions" Accepting that your life and existence has no defined meaning/purpose at all, and at the same time accepting that this absence of meaning/purpose is for you to fill up with your own decisions, things that you believe in and want to be. May it be a dream, or a hope. Accept all the painful truths Science can give to you, and make use of it not to "Get sad because life is meaningless", but instead feel happiness for knowing you're free from Dogmas."[3]

Jacques Derrida, Jean-François Lyotard and Jean Baudrillard offer critical readings of nihilism, which are not far from" "peace producer identitiy"and optimistic nihilism". The crisis and the missed links between the micro and macro levels of social reality, the "cultural system" sketches of thoughts, beliefs, aesthetics, religions, ethics of good and bad behavior require the sensible and caring understanding and reading.

peace producer as an identity

peace producer as an identity implicates another approach to the world. Today peace production is beyond conflict resolution. "The "neto-cracy" and digital identity" can bring "digital generation" to lose its ability to criticize. Now technology and the " digital culture and culture industry "are self-productive, regenerative, repetitive and imitative reproduction of reification, marketing and "made/non-communicative/ manufactured/ order". "Culture industry" and digital identity through "instant gratification" of unlimited attractions influence formal and non-formal culture. The

[1] https://www.iep.utm.edu/nihilism/

[2] https://danielmiessler.com/blog/difference-existentialism-nihilism-absurdism

[3]https://www.reddit.com/r/explainlikeimfive/.../eli5_what_is_optimistic_nihilism/17 Dec answers - 7 authors

[Downloaded from isoedmag.ir on 2026-11-25]

authenticity of the vision and experience shows the need for knowledge for the "projection" and "emergence": linking culture, existence, identity and thinking about the "knowledge of the identity and difference". But in the highly modernity, culture has become a clear example of symbolization to hide the truth. Chivalry tried to transform passivity into a communicative order. That associate the tradition and the concepts of "Wabi" and "Sabi" in the culture, philosophy, wisdom and ethics in Japanese. "Zen", asceticism deny worries of wealth, rank, reputation, etc. "Wabi" and "Sabi" approach the simple life, modesty, default and uncompleted aspects of things, old age and poverty, death, past and dynamism or instability of life. All of them are pleasant and beautiful.

Hard rigid chained circles of "perfect identity" and personality structures are complicated. But the man's creativity begins by different approaches. This opening is a romantic dream lover and requires creative leadership and aesthetic ethics that I dubbed "the ethics of love," which recalls the flow and "experience of peak " in psychology. Mihaly Csikszentmihalyi, who after Abraham Maslow studied the process of motivation and attraction considers the flow a state where the player comes with all its capacity in the stage he is at the peak of his pleasure and fulfillment. There is a famous image in Japanese haiku: a poet / the bottom of the ocean / blind fish (which means the poet is sensitive to and concerned about the totality and unity of the universe; it is not without nerve and without sensation). William James said as a stray beetle has not reached his family, human beings will not have a happy world.[1]

"Ethics of love" applies philanthropic approach[2]. art is not only a gift. The adjective of "historic" in the description of social reality (social fact) warns the researcher about the error of the "ethnographic present conditions" when reading, analysis and explanation of these facts.

The vanguards are meant "anti- status quo". Understanding the perspective of this interpretation and pure representation of reality in the mind is not Dasein but an open approach to Being. For him hermeneutic and phenomenology are identical, so the understanding is the way to be Dasein, and draws on the basic understanding of its possibilities. Although with the development and reinterpretation of cultural content socialization to create and be continuously created and a new way; is to innovate, build, establish and "be incarnated in " ("Every day is a new case").

G.E. Fuller today from a non-communicative perspective expressed the following opinio: a presentation of magnitude and smallness / inferiority, characterizes the Iranian identity and personality to the abyss of schizophrenia (Fuller, GE, the Center of the Universe). Iran remained thousands years and wii remain (philosophically because of the holistic approach and non-instrumental rationality.

[1] www.ted.com/talks/mihaly_csikszentmihalyi_on_flow

[2] philanthropy (from Greek φιλανθρωπία) etymologically means "love of humanity" in the sense of caring, nourishing, developing and enhancing "what it is to be human" on both the benefactors' (by identifying and exercising their values in giving and volunteering) and beneficiaries' (by benefiting) parts.

[Downloaded from isoedmag.ir on 2026-11-25]

The known process of "development of ethical codes" are probably disrupted. The virtual fantasy world merges with the real world in the mind of the audience. Even worse "hyper-reality" involves the domination of the virtual to the real without even deny the existence of the latter. The psycho- philosophical approach is probably unable to have a function of “will immersed” self -not atomized individual - and a society of atomized individuals each of which is trapped in his/ her loneliness deprived of the opening to the existence; this is unable to transform passivity into communicative order.

In fact, from psychological viewpoint, when do we fall in the war abyss? Some people believe in the aversive nature of man. Some speak of the "death instinct". And history has certain opinions reserved for us and there are other social and psychological views.

Human beings when alienate from others, fear from their differences with others, or feel inferior, or suffer from the feeling of loss of security

In recent decades, every newborn infant steps down with a great deal of undirected ethnic, religious and nationalistic or probable extremist energy (and if it is born in the developing countries, we must add several thousands dollars’ loan per head!).

Today, communities, religions and cultures that have so far developed and each have its own identity and wishes, must be taken seriously (and this development is in a sense unprecedented). If reciprocal confidence disappears both the faithless technicians and the hungry ignorant or against each other undertake to create hardships that they can not conceive themselves! The volcano of harshness and horror will open its mouth and the thunder of threatening, fear and mistruth will go up to the skies, then everything will be buried in the cold ash, the history will and with the freezing of the world.

It would suffice to remember that mankind spends five millions U.S.S.L. per minute for military armament. It is certain that what is spent for spying, propaganda, disquieting and harshness is a great figure. Thus, we should not forget that dangerous tendencies such as dealing in drugs or robbery, machination and abuse are in sound mechanisms, to respond the tension polluted conditions of feeling

[Downloaded from isoedmag.ir on 2026-11-25]

less and confidence lacking life. Most governments throughout the world have for a long time placed on top of their programmes the serious combat against drugs.

Billions dollars' trade in armament and narcotics has affected the health and economic power and endangered the corporal and mental health of the coming generation. We may present another example: The companies pay annually billion pounds sterling for loss caused by conspiracy, theft, corruption and misapprehension; although these irregularities do not by themselves lead to war they however create an unsteady mental and social condition.

Let us recall once again the serious condition with which developing countries have faced during the last decades (in just, chronic infiltration of lack of confidence amongst neighbor governments in each other and the government and the people, and has disrupted the programmers for sweeping off ignorance, poverty and hunger and social balance) the developed countries and the developing countries may confine of armament for conversion to productive non-armament economy and for fighting the world poverty. But human beings require reciprocal confidence in order to conquer tension. The proposed worldwide call for unlimited peace places the war technicians before this question: What technique will suffice in what way, at what price and in what conditions? Powers and armies are sufficient for what?

Given that the theories of psycho- philosophical approach worthy of the name, human beings can say that the sphere, scope, extent and depth of the meaning of the symbols are the expression and the ethics of organizations, values, roles and functions of society and actors. Imposed values of consumer society may be self- destructive and peeace harming.

. Living can often take shape in liberating through re-codification and symbolization for modeling, enhancing of psychological capital of the identities (culture, language, relegion gender, ethnicity…). The social, societal/mediating/ commitments show the uniqueness, individuality and at the same time is an undeniable and indispensable societie*s'* need to the all of the individualities. That is to draw another ideation and mediation discourse for peace: respecting of individualities and identities from one hand, and "openness" in international relation and communication on the other hand.

Discussion and conclusion

[Downloaded from isoedmag.ir on 2026-11-25]

Assumed that holistic functions via intentionality/ the "ultimate concern" reduces the "darkness" of "false needs," and at the same time increases the " belongingness on cosmic integrity." As a result, the initial necessity commitment existential congeniality/ social commitment and affectionate/ lovely action will emerge. The necessities of daily life styles and the micro social level had an impact on the macro international level. Individuals specially authoriyies of super powers have global responsibility and accountablity). They can have virtue of peace and "peace producer identitiy".Extra-role behavior and global responsibility of human beings can raise human beings awareness of daily living negligence. Veins and capillaries are vital;boath of them.

Assumed that holistic functions via intentionality/ the "ultimate concern" reduces the "darkness" of "false needs," and at the same time increases the " belongingness on cosmic integrity". The novelty of this work is to show that "peace producer self" is able to access the passionate cognition for life ; and this passion is so strong that not even need forceful criteria because can bridges all of the elements of life and transcendental ideation even nihilism optimistically.

The novelty of this work is to show that "peace producer self" is able to access the passionate cognition for life ; and this passion is so strong that not even need forceful criteria : bridges all of the elements of life and transcendental ideation even nihilism optimistically.Beauty of peace is because of intrinsic power of vitality(eros). False imposed values of invasive war may have false attraction but because of its "thanatos" nature it often becomes apparent that war destroy human beings and environment. Perhaps, the greatest honor of the life of a prennial politician as well as teacher and researcher is in that they may serve such drems.

Civilizational and cultural turning points, the necessities of daily life and interpretive construct of lived experience are conflicting and interacting with the values of modern complicated,deep state sometimes different approaches (such as self-awareness, fairness, self-sustainability, de-individualized human life) .

The metaphor "the perfect crime" of Jean Baudrillard warns about the need to empathic understanding and not waving the" traces" and not avoiding the invisible consequences of one**'s** life style. "peace producer identitiy" tries to think deeper in his/her be havioral,cosmological and transcendental situation.

references

Badiou, A., philosophy, art and politics, trans. Farhadpour Morad Saleh Najafi, Alibeigui Abbas, Tehran, Saba Edition, 2009

[Downloaded from isoedmag.ir on 2026-11-25]

Bowie, A., Aesthetics and subjectivity of Kant to Nietzsche, trans. Fariborz Majidi, Tehran, Farhangestan (Academy of Iran), 2006

Deleuze, G., Spinoza, practical philosophy, trans. Permana Grolai, Nashr Dehgan, 2013

Fuller, G. E., Geopolitics of Iran, The center of the universe, books Persus 1991

Heinich, N., Sociology of Art, trans. Nik Abdul Hossein Gohar, Tehran, Agah publishing, 2011

Sepehri, S., Hasht Ketab (Eight pounds), Tehran, Entesharat Morsal 2003

Tolstoy, L. What - what is art? Trad. Kaveh Dehgan, Tehran, ed. Amir Kabir 1993 Turner, J. E & Jan Stets, The Sociology of Emotions, New York, Cambridge University Press, 2005.

Zekavati.Ali,"culture.education and problem solving'Pejoohesh dar masaiel talim va tarbiat,quarterly journal of research on issues of education,spring and summer2004,No.19-20.

www.en.wikipedia.org/wiki/Plotinus

https://www.parsmodir.com/sub/ebook.php

www.ted.com/talks/mihaly_csikszentmihalyi_on_flow

https://www.iep.utm.edu/nihilism/
https://danielmiessler.com/blog/difference-existentialism-nihilism-absurdism

https://www.reddit.com/r/explainlikeimfive/.../eli5_what_is_optimistic_nihilism/17 Dec answers - 7 authors

[Downloaded from isoedmag.ir on 2026-11-25]