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EDITORIAL

By   Professor Rubin Zemon, Ph.D.

Dear Readers,

In front of you is our first issue of E-Journal „ Ohrid Academic Journal". The Ohrid Academic Journal is an interdisciplinary, peer-reviewed platform for exploring the social sciences, anthropology, international relations and related fields.

We bring together diverse voices to foster dialogue, share innovative research, and illuminate the cultural and political dynamics shaping our global society. to promote international multidisciplinary scope for processes which are going on in societies, economy, politics, sciences, culture, and medicine.

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In this issue we are proud to present   excellent scientific papers about different Global trends and problems, written from eminent authors and contributors of our E-Journal.

We hope that this First Issue will motivate other colleagues and experts to join us in a research of Global Processes on *political neutral, objective* and *fact finding ways*.

There are multiple problems which are expanding on our Globe, but as we all have just   one Planet Earth it is extremely important to activate all possible sources and cooperation models to find as soon as possible responses   on all challenges. Climate changes, political instability, lack of medical care, economic crises etc. should not be an excuse to cooperate between individuals, should not be excuse not to spread positive ideas, positive way of thinking and to try to teach a Global population that each problem is just a challenge to find proper positive answers for global progress and stability of all societies and countries.

With this E-Journal we hope, at least with our small commitment, to help all searching for responses and answers through which we all could have a benefit.

Till next issue we wish you to enjoy reading of our Publication.

Best Regards,

Your's

Rubin Zemon,Ph.D.

Editor in Chief

Farewell Nation-State & Welcome World Society?

/ The Nation-State in the Systems-Theoretical Approach /

By Assoz. Uni – Prof. Dr. Veronika Wittmann

Introduction

At the beginning of the third millennium social scientific disciplines have to broaden their view on a new global social, political, economic and cultural frame of reference. The enhancement of a perspective on the world horizon calls for scientists to exceed familiar boundaries. The variety of border-crossing undertakings in social sciences include conceptualizations of world society and the changing role of the nation-state.

The cognitive interest of the paper is a dissociation of nation-state-related social models and a broadening of the view on world society. Within the conceptual framework of world society, social structures, processes, fields and interdependencies are recognizable which are de facto decoupled from a nation-state system. The term *world society* is used – despite its complexity – as a central concept of the paper's subject definition. At this point it is important to note that the term *society* – as a central concept in sociology – as well as the variations of the term content ranging from *International Society* (see Bull/Watson 1984; Buzan 2004) to *Transnational Society* (see Burton 1972; Kaiser 1969), *Global Society* (see Albrow 1996; Crossley/Lees/Servos 2004) up to the term *World Society* (see for the different schools of thought on the term Wittmann 2011) itself – in terms of their definitions, glossary of terms and uses of the terms – are clearly distinct from conceptualizations of world society.

The overarching goal of the paper is to understand *world society and its nexus to the nation-state* as a context, as an object and also as a challenge to social sciences. Here the focus is directed to the question on the role of the nation-state in a specific discourse on world society. For a substantial part of the article, the *systems-theoretical conceptualization of world society and its nexus to the nation-state* is demonstrated. The following part begins with an illustration of the terms of the nation-state and world society, then the systems-theoretical conceptualization of world society is demonstrated, and thirdly an outlook of this conceptualization of world society is presented.

1. The Terms Nation-State and World Society

At the beginning it is insightful to take a look at the definition of *state* and *nation*.[2] The first term, *state,* may be defined as follows paraphrasing the classic Georg Jellinek according to Claus Offe (2007: 518):

"From the outside, a state is the combination of a state authority, a state territory (with fixed and externally recognized borders) and a state folk (as the totality of members of a 'political community')".[3]

Furthermore, the prior establishment of a claim to power, which refers to the whole of the inhabitants of a territory is viewed as central to ensure that states are legal or democratic welfare states (see Offe 2007: 527). The second concept, that of the *nation,* is defined in such a way:

"The nation is an order of magnitude of political community, which is between that of the 'tribe' and that of the 'imperium' ('Empire') and other variants of multi-national political communities which also includes e.g. the European Union. Nation and   state are notably not always congruent. So we know the case that several nations live together in one state (...). The reverse case, that a nation includes several states, is also conceivable (...)" (Offe 2007: 527).[4]

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[2]   In this paper the terms *nation* and *state* are not used in the following notation: *nationstate*. This term is based on the unity of state and nation. Such a condition has grown obsolete. On account of this, the term here is hyphenated; that is, cited as *nation-state*. With this notation, the *separation of the concepts of nation and state* is taken into account.
[3]   The quotation was translated literally from German to English by the author.
[4]   The quotation was translated literally from German to English by the author.

Claus Offe cites Belgium, Spain and the UK as examples of the case that several nations live together in one state. As examples of nations that have several states, the no longer existent state of the German Democratic Republic, and Austria, are given (see Offe 2007: 527).[5]

The third term, *world society,* is a concept that allows a variety of social-theoretical assumptions and therefore defies a simple definition. In social science discourses dealing analytically or normatively with world society, the term is controversially discussed (see Wittmann 2014: 113ff.). The discourses range from rejecting the term (e.g. Tudyka 1989) to labelling world society as an emerging world society (e.g. Münch 1998; Bornschier 2002; Habermas 1998) up to describing world society as already existing (e.g. Luhmann 1997; Stichweh 2000; Tyrell 2005). As a basic understanding, the term *world society* is used here as described below: As a key challenge in dealing with world society the immense complexity of the concept should be taken into account, as Peter Heintz (1980: 97) noted decades ago: "If I study world society I am studying a very particular type of society, the knowledge of which promises to be fruitful for theory construction. This society has no identity, and it is not perceived by most of its members. In other words, I am studying a stateless society of immense complexity".

World society for Peter Heintz therefore presented a particular type of society which differs from those hitherto known; as this social structure is both extremely complex, there is neither a common state nor is it held together by a common culture, and also the members of world society so far not do not perceive this type of society.

Besides its complexity, world society is also an *interdisciplinarily used term*. Furthermore there are also different approaches in social sciences that work with the term. As much as there are conceptualizations of world society that have arisen in sociology, there are numerous approaches based on the wide range of world society research from disciplines like political science and international relations.

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[5]   Offe's examples are limited to Europe. At this point, however, it may be constructive to extend the scope to other world areas. On the African continent countless examples are to be found where the concept of a nation very often refers directly to several states. The *Khoi-Khoi* and *San* people in South Africa, Botswana and Namibia as well as the *Masaii* People in Uganda, Kenya and Tanzania are just two examples among countless.

2. The Nation-State in the Systems-Theoretical Approach

2.a. Nation and World Society

Nation is an 18th century term which presented a claim to a new form of statehood. It can be seen as a voluntarist conception which unified both the duties of action and the rights of participation in historically different contexts. The process of including everyone in the political system – with an oscillating between-rights-and-duties importance spectrum of 'inclusion' – is probably the real key for the emergence of modern nations (see Stichweh 2000: 48f.).

There are two historically identifiable action movements in relation to the state of the nation. On the one hand, the existence of a nation adopted an argument which served to justify the claim to statehood[6], and on the other hand, there was in many cases the undertaking that a pre-existing state had tried to shape its citizens into the   unity of a nation.[7] One terminology in which this is expressed is the distinction between *political nations* versus *ethnic nations*. In both cases, the direction of action by the state or to the state is without contradiction. In whatever manner the merger of state and nation, it is basically the premise that the participation of citizens and their number assumed an importance for the entire spectrum of the political community that had never been seen in older law forms to the same extent. The state is now based on a unification of its citizens, which takes the form of a nation. The concept of a nation thus combines the participation of each person as a member of the nation, with the expectation that it can be merged into a single unit addressed to this multiplicity of members (see Stichweh 2000: 49f.).

In modern political systems, the term of unity occurs in two respects: in the nation as a unit of all citizens, which are also the fundamental and legally founded parts of the state, and second, under the heading of sovereignty, which refers all decision-making powers to the head of state.

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[6]   The Kurdish region, Palestine or the Basque region are examples of this.

[7]   Examples would be France or Spain. In this context, the expression of the *rainbow nation* by the post-apartheid state South Africa is interesting. This term was created so that all South Africans could identify themselves beyond traditional splits with the newborn democratic state being established in 1994. Here an existent, democratic state attempted to shape its citizens to the unit of a nation.

Such a concept of nation is referred to as a *paradoxical entity* by Rudolf Stichweh (see 2000: 50), because either one analyses the nation as a society that is a community, or alternatively, one says the nation is the society of the state. In both the above-mentioned cases, the nation attests at the same time to *two mutually exclusive attributes – community/society; society/state*.

Since the beginning of the 19th century has been in the definitions of the term of the nation the component of the *community* predominant. It is only the fact of the communicative dimension, together with the numerical size of the community, which allows the interpretation that it can be referred to as a society. This leads to a definition of the nation as a society which doubles as a community. Nation and nation-state are between their integration into traditional local contexts and the complexity of world society as that emergent social system which brings together all conceivable communication to the unity of one – and only one – system worldwide. Only world society is – in the precise sense of this term – a society, and it includes within it as world society all the other inequalities that have been brought about by socio-cultural evolution and the operation of functional systems (see Stichweh 2000: 51f.).

In the present, the concept of a nation no longer refers to the origin of people, but merely to a merger that has yet to be established, organized and maintained (see Luhmann 1998: 364f.). Likewise, national identity is not given, but it must be determined, deserved and protected. As the nation may merely be an "*imagined community*" (see Anderson 2006), it needs a state to concretize it. Both are looking at the same time to find a *territorial identity*. The idea of a nation so far remains just an idea, if the building of a state is not the result (see Luhmann 1998: 364ff.).   In sociological systems theory, three functions of the nation-state in world society can be identified (see Stichweh 2000: 52f.):

First function: In its perspective, the achievements of the nation are considerable in view of the expectation of uncertainty that the nation *excludes inequality (because it externalizes them into the world society* and at the same time includes an *apparent equality (all members of the nation)*.

Second function: In addition to ensuring the equality-/inequality-relations in the world social system, another relevant function of the nation-state in the world society is that of the *fixing of state boundaries.* As they represent national borders, they have an inherent plausibility. So, it can be assumed that with the establishment of the nation-state constitutive of the unity of the state, for example, it may be questionable whether a state should incorporate an ethnic group or another area.

Third function: Another important function of the nation-state in world society is to *guarantee a relative cultural homogeneity inside* and also as a mutually supportive way of maintaining or possibly even increasing cultural difference between the different nation-states: A nation is always considered pronounced a cultural entity (see Stichweh 2000: 53).

In this way nation approaches that place that was interpreted in the past as feudal order or tradition. This corresponds to the idea that at the level of world society culture can only have a comparatively low degree of articulation or elaboration. The abstract repertoire of possibilities is rather in world society, especially for the inclusive attenuation or reinterpretation of national cultural identities, insofar as these are incompatible with other cultures in world society. The last point – the pressure on the inclusive reduction of cultural sensitivity – especially applies to those nation-states which adopt the playing of a politically significant role in the global social system. This is not seen as a cultural management function. Those states which tread pass such a cultural path are therefore disadvantaged in the world social system. In addition to the immense economic *equality-/inequality-threshold*, which is a demarcation line of the level of the nation-states from the level of world society, another one is added, a similar *cultural homogeneity-/inhomogeneity-threshold* (see Stichweh 2000: 53f.).

This view raises two issues; first that world society may still be a system, and secondly how it as a social system takes into account the reality and the functions of the nation-state. The first question, how world society may still be a system, is answered by Rudolf Stichweh as follows: World society is a system as a global connectivity of communications – and even if this connection, as 'creative understanding', which is not to be distinguished from misunderstanding strictly and certainly not normatively, takes place while ignoring the cultural context.

In this way arise, *inter alia*, world art and world literature as expectation formations, which owe their past history its own weight quickly. The second question, the mode in which world society as a social system takes into account the reality and the functions of the nation-state is answered as follows: Law as national sovereignty is obvious for world society; not only a structural fact of an underlying system level, on the level of the world society rather an expectation structure crystallizes, which normatizes certain components of national statehood and addresses them to individual states as normative expectations. At the same time, states are stabilized in their existence due to these world social structures of expectations and associated institutions (international organizations, etc.). It is not via the subject of international relations, nor one of a network – for example multilateral contacts – by which nation-states weave the world social system. It is the normative expectation structure, which is the basis of the option of international relations and the establishment of national law in each singular case, which is of primary interest for sociological systems theory. In this sense, the rule is for the form of national sovereignty to be understood as an institutionalized world on a social level guiding principle. This central idea is formed then as an institutionalized idea dynamic of further state-building in world society (see Stichweh 2000: 54f.).

The historical conditions of the emergence of this global structure of expectation go back to the universalism of the European Middle Ages, as well as to the acquisition of Roman law in many different areas of the world. Again, this is to be understood as a *universalist moment*. Furthermore, the European states system formed in the early modern period combines with the imagination to suggest that a political macro order exists, which has a republican form and is located above the level of states (see Stichweh 2000: 55f.).

Key elements of world society expectancy structure, that have the nation-state as the theme of expectation formation, can for example be seen in the following structurally relevant point: that the nation-state results from a decomposition of world society, and that it allowed this to be fully performed as a decomposition into territorially clearly limited states. At this point the *moment of the national* means in the long term a *stabilization of territorial boundaries*.

The latter have two other characteristics. Firstly, the spatial distance between two countries is very low and secondly the differentiation of national cultures allows that with this very small spatial distance a (cultural) interrupt occurs. For this reason, states on the basis of nationality are regarded as *closed systems against each other*, where the imputations are absolute to a closed system of the nation-state. These absolute allocations allow the stabilization of nation-states as relatively closed systems (see Stichweh 2000: 57).

Nation-states are, in the world social system, isomorphic in shape. This means they have a territorial limit as well as a name, and are individualized on the foundation of a culture. On this basis, they are exhibited without distinctions classifiable in world society. In addition to these similarities in shape, similarities are also evident on the level of structure-forming expectations of legitimate statehood. Regarding the structure a commitment to modernity and welfare is recognizable. The state pulls itself under the premises of the nation-state as an instrument which is used to optimize the realization of the interests of the nation – and it is this self-concept that lies in the system of world society in the form of a normative expectation of law. It can also be assumed that modern institutions – such as universities – are indispensable for any legitimate and modern state itself a part of the culture of the nation-state present in world society. The principle of inclusion, which has led to the political order of the nation-state, has established itself at the level of the political system of world society. The political system of the world can no longer be understood in terms of major powers (see Stichweh 2000: 57f.).

Inclusion in the political system of the world order takes the form in which an egalitarian basis structure of national sovereignty arises, which in principle equates all states to each other. This structure has an open-ended function. While the function of the nation-state is also essential in the long run for submitting equality/inequality-differences into the system of world society, the effect of egalitarian base structure of national sovereignty is the fact that it counteracts this institutionalized preservation of inequality with at least a formally balancing principle.

States formally have the same dignity, regardless of their level of economic development as states in world society. Due to the leveling of national sovereignty, a reversible trend in world politics also becomes evident. Although a process of territorial centralization of states took place during the 19th century, a contrary process has been is to be determined since Second World War (see Stichweh 2000: 59f.).

2. b.The State of the Political System in the World

As an introduction, a disambiguation of what is precisely meant by the term state takes place. A large number of ethno-historical and cultural-historical writings summarize the concept of the state as a universal category, which always comes to be used at the moment when asymmetrical structures of domination are developing in a society. The forms of domination which arise in the course of a long history, however, tend to be so different that a conceptual summary promises little knowledge. Even if the study search is narrowed to European history, this does not produce a clear concept of the state (see Luhmann 1998: 345).

In sociological systems theory, therefore, the social *function of policy of (collectively binding) decision-making* is assumed and the state is only present when this term is *de facto* necessary for the *self-designation of a political order*. Such a need has, however, only existed since the early modern period. But this view does not *ad hoc* lead to a clarification of the term. In most cases when we speak of a state, the context of which state one is mentioning, and whether it comes to a matter of internal or foreign policy, is already made clear. Significantly less clear is *what is meant when state* is mentioned. States have a name; that is, in communication one can make a reference to states with this name without addressing clearly what is described by the name. There are no states without a name; and if a new state is formed (by the division of an old state or by mergers), the naming is the first necessary communicative act of existence (see Luhmann 1998: 345f.).

Furthermore, a territorial reference is absolutely necessary. Due to the fact that there are multiple states, territorial borders are indispensable. A state must be found on a map as well as in the real world. But what exactly is referred to when states are named by their names and they can be found on a map or in reality? Political theory answers this question by stating so that it becomes a state if there are people, a government authority as well as a territory. All three elements have to be present to speak of a state. The state population stands here for the restlessness, whereas the state power represents the order by means of violence withdrawn from the people. Nevertheless, here it is not clear what is to be described with the summary of the elements and with the unity of the term (see Luhmann 1998: 346f.).

Based on the traditional theory of the state, the starting point for an understanding of the concept of the state in terms of state power is seen in sociological systems theory, formulated in a general *theory of violence*. The two characteristics of state territory and people can be empirically determined even under quantitative circumstances, whereas the term *state power* has remained imprecise and nebulous. As the term *violence* has not been clarified yet, a more abstract concept formation is possible: The power of the state is used to prevent violence from other sources – with a greater or lesser degree of success, as we know, but as a support for expectations. With the concept of violence, a negative self-reference (and consequently: a paradox) is thus connected. Violence serves the expulsion of violence. This means that the exclusion of violence is already included in the term of violence. The term itself, therefore, also defines exclusionary violence as well as excluded violence. It describes a case of *entrapment of exclusion* and is, therefore, a paradoxical term. The solution to this paradox is found in the term *state power*. This means the distinction between legitimate and illegitimate violence and has as a postulate for the state power the legitimacy. In this way legitimacy is a conceptual feature of state power. This comes about not due to the validity of the normative justification of its legitimacy, but is crucial to distinguish between legitimate and illegitimate violence: Although the legitimacy of state power will revert automatically (as part of its terms their term), it is still the subject of an ongoing effort. The legitimacy of state power must be alleged in the distinction legitimate/illegitimate.

At the operational level, this means that state power cannot indifferently let violations of their rules happen, but must set an example and react. On the semantic level, this means that justifiable reasons (semantics, ideologies) must be developed that explain what legitimate violence advocates.

So legitimizing violence becomes a permanent business of politics that can, however, rely in all material respects on self-evident truths (values) (see Luhmann 1998: 347ff.).

The separation of politics and religion has been included in the obvious structures of society since the Middle Ages. The political system has to some extent borne responsibility since then for its legitimacy, and this has only been possible with the help of the value of decisions. Referring to the locus of the problem of including the exclusion of violence is in sociological system theory as a locus not a presupposing political system assumed, but the system of society. Only with the consolidation of the territorial state itself was the right to wage legal wars limited to states and as a result of this it can be clearly differentiated between war and peace. Based on these assumptions, the theory of the state refers with the term of violence to the system of society (see Luhmann 1998: 349f.).

If the function and relevance of states are being discussed at the beginning of the third millennium, it is recommended according to this approach to assume the concept of world society. Surely a global communication system is at our disposal. From a political perspective, it is especially the new communication technologies and television that show an effect. The *locus* at which a person is located is no longer important for the option of seeing and hearing, the place is in this way information-technologically trivialized.

There will be a transcendency of all space-related centralisms. One can in principle – and every day – also see what happens elsewhere, and indeed almost instantaneously, in any case, regardless of the time it would take to travel to the scene. In this sense it does not matter at which place there is a staging of reports; *it is a world-public space*. Even in world politics, initiated interventions in local events achieve new ways of intelligibility.

If in this global communication system even the title of 'society' is sometimes denied (but it is called 'global system'), this may be due to tradition-based term targets, which merge the concept of society with the nation-state, but are no longer covered by any serious theory (see Luhmann 1998: 373f.).

So it is with similarities to living conditions or similarities of culture; these are also not to be found in urban centres and megacities. Likewise, the traditional notion of a *societas civilis*, a political society, can serve states as political systems and therefore must be construed as societies. All of these resistors require little persuasion for their characterization, since one must increasingly include *typical features of modernity in the term 'globalizing tendencies'*.

The concrete dependence of individual states on other states is reduced, and at the same time their dependence on the political system of world society increases. Thus the term of sovereignty loses its protective function against superiority. Neither in the form of 'rule' nor in the form of 'culture' or 'values' does the concept of world-society presuppose centralization. Typical is rather a heterarchical, connectionist, network-like linking of communications at the level of organizations and professions (see Luhmann 1998: 374f.).

The talk of an international system becomes redundant the moment in which there is a separation from the regional reference of the term of society. This detachment leads to the option of a double differentiation: The world political system is differentiated as a subsystem of world society on the basis of a functional differentiation of the social system and differs from world economy, world science, world law et cetera. And it is internally differentiated in that which we call territorial states. This is a general system-theoretical theorem, which asserts that *differentiation is caused by internal differentiation.* Since internal differentiation does not find exact environmental correlatives, this is merely accomplished by the *internal reproductive system limits*. Due to this theorem, the relevance of the formation of states to the political system of world society can be shown (see see Luhmann 1998: 375f.).

There are many counter-arguments here which are similar to those that are articulated against a conceivable world state: thus, for example, the diversity of regional conditions in terms of culture and population or economic options, which cannot be managed from a central location.

It is the structure of the world political system in states which reduces the likelihood that the remaining functional systems are politicized. That is, the structure of the world-political system in states preserves the dynamics of other functional systems, but without excluding regional effects of different political support or blocking. Thus, local gravitational points can be located in the individual functional systems without the policy taking a decisive influence on it (see Luhmann 1998: 376f.).

It turns out that the efforts of nation-states to support the interests of their inhabitants benefit and consolidate these trends of globalization of the respective functional systems. So, one result of (national) government policy is the *high degree of organizational and curricular uniformity*. Therefore, the nation-state is not only embedded in the political system of world society, but it is also an important driving force towards the globalization of many other functional systems. This ultimately leads to the question of whether the system-compatible form of segmental internal differentiation of the world system policy is bound to the form of the state (see Luhmann 1998: 377f.).

In the 19th century, the *de facto* enforcement of state power was identified in a specific territory as a central premise of all legitimacy. If considering what everything is constituted as a state, numerous areas are describable that are extremely artificial, and have no real institutionalized structure, due to that fact that under the usual state formula very different things can be found. Nonetheless, the segmented differentiation of the world-political system forces all territories to do so. So there are no areas that participate in policy without at the same time taking the form of '*sovereign*' states. A state must, however, at the same time be more than just an address in international communication, so political efficacy as well as inwardly directed assertiveness are necessary conditions (see Luhmann 1998: 378f.).

In systems-theoretical terms, the collective communication ability of states is indispensable for world politics. This can be ensured only by organizations and does not arise *per se* from the assertiveness of power. Under world social conditions, therefore, the organized capacity to represent a segment of the world political system internally and to deputize it in a communicative manner against other segments will have to be held to be decisive.

Weaknesses of internal assertiveness can be tolerated. Only civil war-like situations make moderately successful counter-governments, so doubts about the appropriate form of address are a problem for the world's political system. This is because world society and its political system are based on operational communication and it therefore cannot afford to dismiss all territories of their the communicative competence. These assumptions have profound consequences compared to a traditional concept of the state.

In particular, the imaginations of sovereign states conceal more than they reveal. In this approach, policy is construed in the current world political system as a *world-socially necessary function collectively binding decision-making*, where the segmental differentiation of the world political system in territorial states makes them capable of zooming this function forward to immensely differing regional conditions: in particular, differentiations which have world-economic, cultural or environmental causes and are as such produced by world society itself. However, a minimum level of *'similarity' of the segments* is a prerequisite for segmentary differentiation. Here the problem is one of ensuring both equality and diversity at the same time. In sociological system theory this happens by the decrease of equality to statehood and through the reduction of statehood to organised communication competence (see Luhmann 1998: 379f.).

After the reconstruction of this approach towards world society in which, its key concepts and central characteristics on the role of the nation-state were worked out *inter alia*, a brief analysis now is given in a further step. Nation-state boundaries are not considered to be insignificant in the conceptualization of sociological systems theory.

Policy is resisted as a subsystem of the social system of society. Questions about the existence of a *world state* for the constitution of world society do not matter. The political system of world society is divided into nation-states, therefore this fact theory-immanent represents no problem for sociological system theory and its conceptualization of world society.

After the elaboration of the system-theoretical access to the role of the nation-state in world society, an outlook on this access to the subject of world society is dealt with below.

3. Résumé

The systems-theoretical conceptualization of world society refers to a global reference frame of society. The approach of sociological systems theory rejects the existence of regional or nation-state societies for theory-based reasons. Here only world society exists. *At this point the world is taken as a reference framework of society and that social science studies of the present also do not get along without this global level.*

This conceptualizations of world society does not presuppose the *existence of a world state.* In sociological systems theory, focuses on questions about the necessity of a world state for the constitution of world society do not matter. Likewise, nation-state boundaries are in this conceptualization of world society to be not considered negligable. *The existence of a world state is not assumed for the constitution of world society in th*e *systems-theoretical conceptualization of world society.*

In sociological systems theory, policy is viewed as a subsystem of the social system of society. The world political system is divided into nation-states; this fact is not a theory-immanent problem for this theory and its conceptualization of world society. Nation-state boundaries are to be not considered negligable in this world society approach. In systems theory the nation-state serves mainly as an addressee for global political communication. It is interesting to note that sociological systems theory thematises the point of the role of the nation-state in contributing to the spread of *isomorphic patterns worldwide.*

Given this world society research, social sciences are confronted with an often unthinkingly applied nation-state paradigm and a state-centred vocabulary, which opposes the perception of the global as a perspective and places sociological knowledge about transnational social spaces or postterritorial *Vergemeinschaftungen* to the perception of the *social world as a totality* in normative respects, often still in a speculative corner.

The topic of world society, with respect to many socio-scientific topics such as class and social structure analyses of poverty and inequality research as well as research fields of cultural or political issues, requires the stepping out from the analysis unit, often assumed to be self-evident, of a "*nationally organized society*". Classic questions of social sciences for social change, inequality, culture, power and dominion, and last but not least, the terminology of society have not themselves become obsolete because of this world society approach, but they are moved into a different perspective. In particular, their size ratio varies in the moment in which these questions are related to the global reference level.

The systems-theoretical world society approach was preparing the way that social sciences can enter the contemporary stage of a *social world as a unit* decades before globalization discourses. It has set trendsetting signposts for academics in the direction of building a "global house of social sciences" with its conception of a theory which has the world as a frame of reference. On that account it is expected to be openly and constructively facing the social, political and economic challenges of the 21st century.

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De-Globalization to Re-Globalization:

It's time for new Perspectives

By Prof. Jagdish Khatri,Ph.D

The Era of Globalization

We have all been a witness to the significant era of Globalization that helped in creating a boundary-less world allowing free movement and exchange of products, services, technology, capital, people and ideas across nations and continents. The gradual interlinking of various regions, countries and people has been one of the most positive developments in this era.

In past three decades, the process of globalization has helped in lifting millions of people above poverty, with the share of people living in extreme poverty in the developing world falling from 47% to only 14%.

The era has seen significant improvement in   the quality of living. Average life expectancy rosefrom 48 to 71 years, albeit with difference between countries. Infant & maternal mortality   rate   has almost halved. The process of globalization has provided opportunities to underdeveloped parts of the world to increase their GDP; encouraged communities to acquire new skills, and given employment opportunities to people irrespective of their background across the continents. World trade has multiplied several times during this period.

Emergence of De-Globalization

However, we are now witnessing a different kind of upheaval in the past few years in social, economic and geopolitical spheres. Old paradigms are being replaced by new ones.

The world is changing from 'uni-polar' to 'multi-polar' one, with new power-centers emerging and alignments being made or broken. Regions are going through the cycles of economic crisis and recovery. There are more concerns about security of people and boundaries.

Yet, one particular phenomenon which has taken the policymakers all over the world by surprise has been the widespread disenchantment against the process and policies of globalization, which is now being termed as 'De-globalization'. There have been protests by working class even in developed countries. Media pundits have been proved wrong by the results of Brexit and US Presidential election.

According to Ruchir Sharma in his scholarly analysis in an article, Brexit was not as much a cataclysmic cause as a symptom; a manifestation of the anger unleashed as an after-effect of 2008 global crisis.

Many other independent and interdependent factors also contributed in development of an antiglobalization sentiment across nations. Fiscal crisis in Eurozone nations, oil & commodity price crash, unsuccessful rounds of multilateral trade negotiations, avoidance of countries into entering new trade agreements – all these factors have also contributed in building an atmosphere of economic gloom.

Slowdown in global economy since 2008 has further resulted in loss of jobs, unemployment and almost stagnation of incomes, thereby causing rise in inequality among sections of communities. Pumping out easy money to uplift the economy by Central Banks and Governments, in place of fuelling job growth & incomes, has resulted in accumulation of financial assets owned by rich individuals and corporations at the cost of wage increase of working class.

On one hand, the number of billionaires has been constantly on increase; stock markets indices are shooting up; while on the other hand, wages are stagnant or even decreasing in real terms.

In a global survey by McKinsey Global Institute released in 2016, it was revealed that there were 65% to 70% households whose incomes stagnated or declined between 2005 and 2014. This is staggering compared to only 2% in 12 years before 2005. Hence, the people in these segments believe that global economy has not been good for them anymore.

This situation has provided fertile ground for eruption of dissent and a backlash against the process of globalization. In fact, the Brexit vote was more against the global elite and big business houses that received the maximum profits through free markets and open borders. When David Cameron went on canvassing to remain in EU, the argument given was that remaining a part of EU will be good for British economy. Because of high level of trust-gap between general electorate and the big business, the perception was that 'whatever is good for the business must be bad for the common public'.

Lessons from History

It is not the first time that the process of globalization has to make a retreat. If we look back at history, similar trends cropped up twice during 20 th Century. Extraordinary four-decade period of rising migration and open trade came to an abrupt end with the outbreak of World War I in 1914. This was preceded by a period of rising prosperity where millions benefitted, but inequality also rose. This resulted into discontented lot turning to firebrand nationalists to be their savior by putting controls on free trade and movement.

This retreat of globalization continued for more than three decades, again resulting in weakening of economy and the great depression of 1929.   The resentments fuelled by weaker economy and inequality again caused ultra-nationalist and anti-immigrant sentiments in Europe, culminating into the outbreak of World War II and the catastrophic loss of lives and property.

Once again, a similar phenomenon is before us. The hectic pace of progress achieved in period after 1980s through another wave of globalization that was further strengthened by the technological advancement and which brought people nearer. However, the financial crisis of 2008 caused slowdown and provided ground for rise of inequality and unemployment.

Once again, we are witnessing an uprising of populism, protectionism and a backlash against globalization. Again, the borders are being sealed, autocratic leaders emerging, anti-immigrant & antiminorities sentiments gaining momentum. Ultra-nationalist forces are at work in exploiting the frustration to their advantage by blaming neighbours or migrants for loss of jobs and advocating for harsh actions, including armed interventions.

The symptoms of present state of retreat of globalization are frighteningly similar to the first two waves of retreats which had resulted into World Wars, followed by still worse economic conditions, thereby further deepening the crisis. It's time we learn from history and take necessary corrective steps.

It is rightly said, "Those who do not learn from history are condemned to repeat it."

Different Dimensions of De-Globalization

Apart from the unexpected results at political levels, the aspect of de-globalization has many more related dimensions which need detailed attention and analysis. Brexit and de-globalization protests had a Domino effect resulting into rise of ultra-nationalist sentiments. Right-wing leaders and political parties are able to exploit the frustrations of working class for their political advantage. They are busy in convincing the local population about immigrants stealing their jobs and causing social unrest. This propaganda has found much ground in US and European countries like Germany, France, and Netherlands. Even countries like Bulgaria and Hungary are resorting to tough immigration laws.

One of the important aspects is an anti-establishment revolt that was brewing in the minds since the 2008 crisis. Out of 30 major elections in democracies after 2008, only one-third incumbents have come back to power. Also, popularity ratings of incumbent leaders have dropped significantly after 2008.

There are several other side-effects of de-globalization trend. The millennial youth born in an age of prospering globalization and abundant opportunities, seem to feel lost and unable to cope with the changing times. Their personal lives and jobs have been greatly affected due to sudden rush for protectionism and closed borders.

Another impact among these millennial sections has been fast erosion of faith and respect for the democratic process of governance. They are disenchanted with the widespread corruption among political leaders, criminals getting elected, influence of money and muscle power in elections, merit giving way to caste & religious preferences and ineffective governance unable to solve basic problems.

In a study at Harvard, it was shocking to note that percentage of people, especially young ones, who prefer authoritarian leader rather than democratic one has significantly increased in past two decades. They would like to support a strong leader who doesn't care for norms, parliament or elections. Although this trend is being observed in almost all democracies, it is frighteningly higher in countries like Russia, Romania, India, Ukraine, Philippines, Pakistan, and South Africa. In another survey, respondents in US and Europe belonging to 16-24 and 25-34 age groups have expressed the opinion that democracy is rather a bad way to run their country.

Another effect noticed among young generation has been an indifference towards national issues and declining interest in politics. Such a scenario becomes a fertile ground for military interventions or groups with vested interests taking over the reins and autocratic leaders slowly damaging the democratic institutions and processes. Such dissatisfaction and indifference may pose serious challenges in future to reestablish the democratic norms.

Myths about Globalization

Perhaps, globalization has been the most debated, hated and least understood phenomenon in past three decades. In spite of the benefits earned from globalization process, the wave of anti-globalization anger has been sweeping across continents. Yet, it requires a detailed analysis whether the perceptions and presumptions of people about impact of globalization are well-founded on facts or not.

As America is now reeling under this anger and protests, let us have a reality check on how much globalized America has really been so far. In a classic article, "Is America enriching the world at its own expense? That's Globaloney", the authors Dr. Pankaj Ghemawat and Dr. Steven A. Altman insist with data that America is far less buffeted by international trade, immigration and other aspects of globalization than is normally assumed by American people. The authors have termed this practice of overestimating the level of globalization as 'Globaloney'.

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As per data in the 'DHL Global Connectedness Index, in 2016, US ranked 100thout of 140 countries surveyed. US had imported just 15% of goods and services for its gross domestic consumption in 2015.

Another revealing data: Just 3% of money spent in US goes to imports from China, while it is normally assumed that everything used in US is from China and all money is going to Chinese firms. Even in case of immigrant population, US ranks 27thin metric of first-generation immigrants with the figure being only 14% of US population.

As highlighted in the paper by Ghemawat and Altman, we all have exaggerated assumptions about the level of global trade. Only a fraction of food products produced is traded internationally on a global basis. Rest all production is still consumed domestically.

In reality, these are the domestic policies like distribution logistics, local taxes, region-wise consumption, labor regulations etc. that have more profound impact on the prices and availability of necessary products. Even the level of inequality is affected by these factors, and by the technological changes.

Moreover, the trade relationships between communities and countries depend more upon the distances involved, geographical patterns, time zone, and language used than on economic policies being pursued by countries under the process of globalization.

Evaluating correctly since 19thCentury, technological advancements and automation have cost many more jobs than immigration or international trade. In reality, globalization has actually been a helpful tool for solution of the same economic & social problems, for which it is now being blamed.

Responses to De-Globalization

Misperceptions about globalization among masses have been further fuelled by political rhetoric. The response of Governments and political leaders to this spate of de-globalization has only deepened the self-destructive trend. Inward-looking policies have put restrictions on imports, immigrant workers, and flow of capital which will further aggravate the woes of people. In fact, the anti-immigrant sentiment is going to cause greater harm to the developed countries that are having shortage of working-age group population.

It is ironical to see that the erstwhile champion of capitalism & free market, the USA under Donald Trump's administration, is now advocating policies like 'America First', planning for construction of walls at its southern border, curtailing visa quotas, blocking immigrants and travelers from specified Muslimmajority countries and withdrawing from international treaties and groups. In fact, the US Presidential election itself was won riding on the popular misconceptions about impact of globalization and promising to 'Make America Great Again' by withdrawing from its usual economic and geopolitical policies so far.

On the other hand, a Communist country, China is strongly advocating for continuing the process of globalization. President Xi Jin Ping emerged as a champion of globalization at World Economic forum Meeting at Davos in January 2017. He insisted that despite western backlash, globalization still had the power to transform people's lives for the better. Xi made it amply clear that China is willing to leadinternational society towards a more just and rational world order through a revised form of globalization.

Former IMF Chief Christine Lagarde, who had already cautioned leaders about coming backlash due to rising inequality four years ago at Davos, has again emphasized on shaking up our governance models and conduct more analytical work before going back on globalization.

It's Time for Re-globalization

The 'Rewind' button on a tape recorder should not be taken as 'Stop' button. Hence, there is no point in Reversing the process of globalization. What is needed is the Revising or Redesigning Globalization to incorporate the learning of the past three decades and make it more inclusive and sustainable.

Today, although Governments have to do the fresh thinking, but private sector and business cannot shun its role and responsibility in reshaping the process of Globalization. There is thus an opportunity to advance a new kind of capitalism – Inclusive Capitalism – that does not just work for increasing profits but also creates more opportunities for everyone to be a part of this process.

Governments have to redesign their economic policies keeping in mind the diverse needs of its people in different regions and income levels. Business has to work for higher purpose of solving community problems through more value addition. Their survival will depend upon the solutions they provide, the employment they generate and the role they play in uplifting the society.

One of the major lessons being learnt through the wave of de-globalization is the disconnect between the elite & wealthy class people living mostly in cosmopolitan cities and their fellow citizens living in towns and smaller cities, whose incomes were stagnating and who faced the negative impact of globalization process on their jobs. That's why it took all the media pundits and cosmopolitan people by a huge shock when the result of Brexit came, followed by the defeat of favorite Hillary Clinton in US Presidential race. Both these events brought to the fore the so far ignored sentiments of working class.

Why this disconnect?

People are feeling disenchanted to see that decisions affecting their own lives, jobs, incomes and children are being taken by people who are not like them, sitting in faraway places either in multinational boardrooms, foreign banks, capital cities, or in corridors of power. They felt lost and cheated. These people availed the chance provided by referendums to 'take back control'.

Hence, in the light of above, it is utmost important to find ways to return power to the people by involving their representatives in decision-making on issues of their concern. The regional disparities in terms of resources and requirements must be kept in mind by providing some amount of flexibility in policy designing and implementation.

It's time to deflect investments and resources to those areas or regions that have been left behind, beginning with education and skill development. Appropriate level of technological advancement must be imposed in different regions and jobs. Impact of automation and the Fourth Industrial revolution must be carefully monitored to create more opportunities rather than taking away jobs. This may require 're-skilling' too.

It's time, rather than trading products to distant lands for consumption, investments are moved to the lands where these products are needed and customers' lives can be improved by them. This will also provide ample job opportunities to the local populace.

Also, it's time to redesign policies to be Region-centric that have so far been Western-centric only. The 'one-size-fits-all' kind of economic policies will not work in all regions. It's not only the economics that has to be revised, but also our models of governance. Let inclusivity and equality of opportunity be the guiding principles of our governance models.

Re-globalization would not only save the process of globalization but also the spirit as narrated in ancient Indian scriptures as **"Vasudhaive Kutumbakam" (Whole World is One Family).**

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Placing Geographia:

"Philosophy of Place" and

the Subject- matter of Geographia
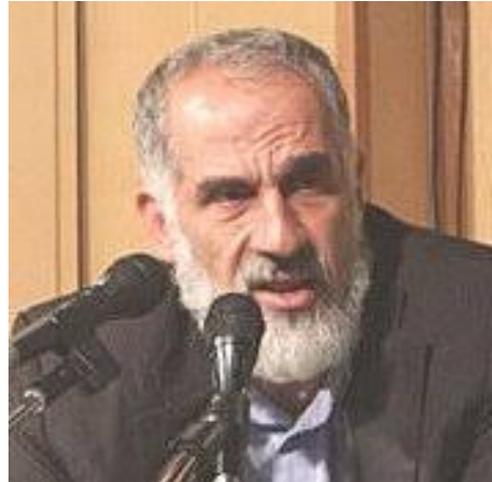
Prof. Musa S. Dobadj, Ph.D

Summary:

Philosophy as the fundamental Knowledge of being, as well as the substantial knowledge of all natural and human sciences, conditionalizes all other branches of sciences through its basic and important questioning. The general philosophical ideas might convey certainty or uncertainty of propositions to other kind of geographical propositions. The vast broad of philosophical doubts and destabilized world- views can bring the geographical propositions to the level of uncertainty and hesitation.

Occasionally in different articles such as *Farideh Maknieh* and *Arschia Makanieh* (written in Persian) related to the concept of space as a pure one or the concept of place I have discussed the absolute and non- conditional certainty hidden in the concept of space. The self certainty of the concept of space deserves much attending above other supper philosophical concepts as being, truth, substance or else, this certainty seems as a unique solution for difficult questions in human knowledge and epistemology as well as for fundamental paradoxes or perplexities hidden in the subject matter of Geography.

Within different divisions of geographies, appeared from Ptolmaeus time until now, the idea of substantiality of space/ place can surely direct us to unveil the true meaning of determined and particular places. In geographical knowledge, including the various' divisions, natural as well as human geography, the place accepted as the same and one subject matter.

With all different intentions, beliefs and personal tendencies and views, so far, all geographers agreed the place as the most united subject that assisted geography became generally a unique knowledge compare to the other human sciences, in example, the rival knowledge of history, fulfilled by rather stable and reliable statements and propositions, far from, doubt and hesitancy. It is said that Strabo wished a geographer- become finally a philosopher, indeed this wish has been realized from the starting phase of geography even before appearing of Strabo.

Introduction to Our Question:

The original ideas in philosophy have power to form, reform or even change the basis for other scientific propositions included geographic. The certainty or uncertainty rooted in philosophical subjects can stretch over geographical domains, make the value of geographical proposition more and less relativistic. Thus, in order to escape from the chaos of anti-determinism and uncertainty one should resort to the philosophy again.

As I demonstrated carefully in my book *Fi- ALmakan* (On Space) the certitude of the concept of space/ place is of such strong, out of risk of hesitation and beyond doubt absolutely. Therefor this concept might provide geography a chance of refining its subject- matter which has been interrogated through the history of this knowledge, or let us say the history of the subject- matter in geography.

As we demonstrated carefully the occasional recognition of the place in spite of differences among super famous geographers and geoscientists as well, with different world views, different philosophical orientations and thinking styles, caused geography, to be a united knowledge compared to other human sciences, less contradicted. Geographia, a concrete knowledge which because of the concreteness of its statements and propositions became a more reliable science compare to other rivals as historical knowledges. The Strabo's dream in his historical great work *Geographic* has been realized truly and geography united with pure philosophy of space.

I think we must mention primarily the human kind native consciousness of space/ place. This essential consciousness is not restricted at all to any kind of scientific data on space or spatial epistemology. Our being present at space or place seems exclusive and unique, not be found in any other else consciousness cases. We are beings in nature while our awareness of nature become increasingly variant and vast.

But, the natural environment exists without us and our awareness of being environmental or our negligence of the fact does not change its truthfulness at all, yet we cannot neglect that through our knowledge of natural world we become aware of its existence.

Hence the concept of <u>environ</u> is a conditional compared with the unconditional concept of space/ place. We already know what space is since our birth time arriving in this world, without being owed to our sensations, individual understanding or social affairs and political activities and other similar attitudes.

Of course, this does not mean that we have a perception of space not detachable from us. Rather it must be stated that space cannot be driven to any human conception or imagination. We have variety of spatial images, of spatial beings such as mountains, oceans, moon and stars and other spectacles, visible small or big things in our imagination or located in their own places around us, in an open environment, of which some can be seem, moved or changed by imaginal invention.

Obviously, we cannot grasp the place of things as such. Place itself cannot be seen by our eyes while each micro and macro of phenomena in places could potentially be seen. We cannot occupy the places belongs to things as long as occupied by themselves.

Other aspects of physical beings might be retained by our acquaintance except spatial aspect. Because human mind cannot intervene in the places of things in the objective world outside nor in the subjective world, human being cannot retouch the place quo place of beings. As subjective beings, if we cannot create in our imagination any true picture of the places in which things are, could it possible to obtain the places of things as they are. Of course, we are certain that things are located in their places, a wonderful necessary result of the concept of space. As final word, it must be concluded that although human mind is where all things are located subjectively in, never it would be where the place itself in.

Human being is a spatial being rests in a place but also, let being existed on the earth, the mother of his special natural place. Perhaps, because of the importance of the human terrestrial place, in his book called Geographica Generalis, Varenus considers the terrestrial as absolute place.

This means that being spatial, privileged human of other non- terrestrial beings. Earth is, a mother land for vital and non- vital terrestrial beings but it is only human being deserved to have terrestrial determination before become created materially. The Scripture has narration of the fall of human on earth reflects the mystery of terrestrial destine of human being.

People are living of earth, in different parts of the world, no matter they be aware or not be aware of the value of the dwelling land. In return the Earth, does not ask people living on its surface of what they will or not and do not beg for self terrestrial consciousness.

The general geographical hermeneutics

Geographia can be considered generally having relation to hermeneutic of both natural sciences and human sciences. The difference between these two refers mostly to experimental investigations, observations based on experiences and also mathematical and statistical analysis. Geographia become in cross with hermeneutics. From one side, since hermeneutic defined as the knowledge of interpreting being, inclined to discover ontological foundations of the worldly beings included the determined existence human being of on the surface of earth.

Understanding and interpreting being become possible throughout ontological foundations of individual as well as collective human living on earth. From the other side, the knowledge of Geography joins the hermeneutical interrogation of space/ place. This interrogation is not merely about discovering the nature of space rather, how "interpreting space" and "thinking about space" throughout different branches of natural and human sciences became qualified.

The German philosopher, Martin Heidegger describes understanding being through his fundamental ontology. Human being, Dasein- as he introduced, regarded as a mile stone to know other beings and entities. In his view, unfortunately, there is not any original linkage between Dasein, and from other side, distance and being spatial. The Da in Dasein not regarded as "Spatial da".

I assume that Heidegger's thinking on Dasein and sein is negotiable through a language based on the conscious of space. If there were not spatial & geographical available terms it was not clear then how we could explain or define the basic concepts of Dasein and human being. In Heidegger's master work titled as Sein und Zeit in most times although crucial words of "being" and "time" been used, he frequently takes advantages of many "space" related words and terminology in order

to express what might be "being" or "time". Al though Heidegger never got the chance to deliberate enough on the concept of space and place as such, i. e. he never found out that "projection" more likely is a geographical and spatial characteristic of Dasein rather that of its temporality.

In Heidegger view, facticity as a mode of Dasein, in which human finds himself, not referred to geographical realm and situation but rather defined as historical and cultural characteristic of Dasein.

One can conclude that based on Heidegger's view on two categories time and space, the world is not located in space but vice versa it is the space seated in the world. All restricted to the human world rather than world per se. The foundations of Heideggerian world is not realized in space and never can be considered spatial. Space and to be in space as well place and to be in place(*ad place*) all regarded finally as human characteristics, while human being is the only one that enjoys of having world, i. e. in- der- welt sein.

Even the spatial extensions that already in Kantian idealism taken as spatial essentials, interpreted by Heidegger merely as different dimensions of human world. Against his explicit interpretation of dimensionality of natural world, we are sure that other animals have sense of been physically in a dimensional world as like as we have. Spatial distances for Heidegger not viewed as depended on the characteristic of space per se, rather, they are secondary consequential and characteristics of human being.

This is human being, in his account, who brings things close to himself as though been spatially close or far depends on whether a thing is in possession of human being or not. Human being causes things be spatial, geographical and related to a place.

In other words, in Heidegger fundamental ontology, Dasein (Da- sein), or being- in- the- world, cannot bear any indication to space. He explicitly claims there is not any spatial correspondent meaning for *da* of place so by making it following the temporality of being we remind Hegel in his abstracting the real world when he puts all emphasis in spirit.

We observe that in spite of all scientific endeavors by those geographers translating Heidegger's thinking into geography, there is no place in Sein und Zeit for the concreteness of space and indeed most credibility remains rather for the historische Koncretheit.

In Heidegger's view, the spatial order of things is not independent of human activity. The order and arrangement of things is not related to geometrical divisions of space.

Place concerns to the special place of instrument <u>(der Zeug)</u> and instrumental context.

The relation between humans and environmental and internal spaces is due to the instrumental conditions. There appears variety of grounds in <u>Zeug</u> for human being based on which the spatial and place related distances been measured.

We have pointed out that many geographers who highly respect Heidegger like to interpret his view in a way corroborating modern theories emphasizing the privilege of space. For example, it has been asserted the ontological interpretation of space as a localized affair with quantity mixed with the analysis of our practical exchange with world/ space existentially seems twin with temporality. Pickles, explicitly agrees with the theory of world's invasion and fulfillment with caring things. Periphery, for him, is not an already existent spacenees, rather a collection of inhabitants constituted by a world full of human occupations and interactions.

The phenomenological task in the realm of geography defined by him as reconsideration of basial concepts of geography. He is of those scholars interested to expand Heidegger's hermeneutical vision into geography, tries to show how ontological analysis of spatiality can introduce a new geographical wisdom, humanist as well as beyond spatial determination represented by Descartes, Newton and Kant. Indeed, the fundamental structures of geographical subject lied in the manner of occurring our everyday experiences of the world.

The fundamental phenomenology of Heidegger considers mostly the basic links between human and his world, that means, human is a being occupied with world. But in confronting worldly things, we are sure that the case is not a mere relation based on self- excited consciousness. This view can be helpful in phenomenological explanation of geography once we consider human employment directed more than anything to space and spatial world.

The world no longer viewed as an abstractive world credited fully by human being and full of his consciousness and self- consciousness. Rather, it is a real world, created in space and place, a real world stretches over all beings, includes the earth, that is a geographical world. Geography refers essentially to man kind's experiences of the world, the world, and human interpretations of it. This experience of "world/ space" and the interpretation of it by human being guarantees both fundamental structures of natural geography as well as human geography.

Of those thinkers who spread Heidegger's thinking into geography one important figure is Edvard Relph. In his work Place and Placlessness he tries to distinguish between practical knowledge of space and the theoretical one, considering the first knowledge as essential and important for human being. He claims place as geographical phenomenon of living world which can be discovered thorough ordinary experiences. Does this mean he had decreased the scientific value of space subject to a practical class of category.

My reaction to Edward is if place merely defined as limited to deep and interwoven (complex) experiences of the world made by man there no place principally would be a place. Such claim reflects the ultimate arrogance of human being where as he thinks place, where he finds his reality and actualization, is purely due to his existence? There would be no place without human being!

Thus far there is not left any solution except to find out completing terminology in philosophical theorems of geography, that is to say we human beings were never practically isolated from space so far in any past state of our life and living and there would never be so in future too. It is obvious this spatial terminology finally leads on most to the interest of the substantiality of space as we have demonstrated than the theory of temporality of Dasein. The cause is so evident: To say that we are outside of a place or inside of the other is of less validity than to say this is a place we are in or that is a place we are not in. The space is where we are in or out.

It seems other that of Heidegger's hermeneutics needed to apply here in order to explain the world according to the philosophical and primordial concept of space.

Therefore, Da in Dasein must not be taken along the criteria confined in temporal and historical basis. Da is primarily a spatial definition. The fundamental ontology must describe spatial phenomena, as far as they lead to the purposes determined by variety of manners in which lives in space.

As Relph explains along with the geographical scientific doctrines, the placelessness arises because of spatial identities left into dangerous state. Placelessness is a description for the spatial conditions in which spatial identities sunk into weakness and illusion. Compare with the geographies of macro- world and even that of micro- world, i.e. the earth, the theory of placelessness limits the case study to some determined parts of the earth stresses the lack of meaning in human living via mystical and symbolic language.

The modern social life causes the placelessness of large masses of people in different cities and urban areas. But the fact of displacing masses reflects only the living identity of human being in some restricted areas and the concept of placelessness is not applicable to all spatial states and instances of human being.

Relph has a famous phrase expressing peoples are places for people. The place and space are the place and space for people, whether the immediate places like houses, alleys and streets or the mediate places for mankind as sights, mountains and rivers, i. e. the places that form world of environment partially in which human enjoys living.

Of course, the place accompanies human spatial in substance. Relph does not consider place as an accident within the table of categories in Aristotle's classification.

Rather, in his view the place has an origin in human substance meanwhile human substance takes room in place. Our roots are in places. Therefore, we now must face a question in front of us: If space is not a substance rather than an accident, how deserves such incredible privilege in human determination and life. Certainly, without the doctrine substantiality of space/ place it would not be possible at all. We observe here the important of space is one not like the spatial character of human.

The spatial Existence, the human home same as the spatial things in nature are equally in space. For example, that tree in our garden has a place at the same quality as you and me do. The same story with this pen in my hand and the book in this room. In comparison, temporal beings, one can say, do not enjoy of the same quality of time. There are spatial things, like as human, animal, planet been different in temporality.

Vis- a- vis one can understand that temporal affairs and historical phenomena are equally in space. To spend in the cold whether Siberia or in hotness of Sistan been in space appears the same. Of course, we can measure different of quality, distance, magnitude, size and else qualities in one space in order to classify the living and biological diversities, as one does usually in environmental kind of investigations, but to be or appear merely in space seems not differ for human being as well as for other vital beings.

The material thing would change, its situation undergo change, if may disappear because being temporal is nothing than appearing and disappearing frequently where as to be in place principally does not change and remains unmoved and firm.

The main paradox in spatial knowledge including geography is that we cannot imagine space/ place in its being general despite the firmness and steadfastness exist in each place. Rather as we expressed earlier. As much as we think a material thing in space or its parts, we cannot percept its place or the place of its parts. We are sure that spatial figures and things have pieces we can imagine a square, its geometrical sides can be imaginal as well.

The frequency in our perceptions and imagination of geometrical figures and spatial things does not occur in our thinking of place itself. Suppose that there would be possible to have a perception of place- though that is not possible at all- this perception never undergoes change, modification and transformation. In other words, in all different circumstances and conditions human and other conscioused beings would face undivided spatial identities.

The truth is that perceiving and imagination of space/ place never been possible for any created being included human. We cannot have in our mind a picture of a place never been existed already. Against what has been suggested by Kant, there would not be any apriori general form of place to be applicable to individual cases. Rather as one can observe that any geographical region and point is different that of other each place has its own authenticity of placeness.

In the real place as such, one cannot see of the plurality of geometrical relation in kind be found in the imaginative figures and forma. Perhaps, for the same reason some of geographers correctly have stated that geometry cannot help describing geographical phenomenal, though it may helpful in explaining them.

A person while standing to any direction or moving toward in any direction, be in move or stable state, can look some things above his head and some in down. Even when moves his head toward under horizontal line, there seem some things above his head and some down his head. The world of a cultural things for the viewer divided to up and down portions. Things are ups & down's. the wonderful phenomenon is this: as much as the viewing horizon becomes open and, so to say much more full of space, the up things and down things, the world up and the world down get closer and closer to each other. So, at final our view touches the supposed horizontal line, if you pass the line, the horizon less world disappears in space, in a unity that has not the above and the beneath.

Based on this introduction, we can conclude that spatial direction would not be a pure spatial affair as Kant used to think in that way. Reciprocally, the spatial direction depends essentially on our manner of consciousness about space. Our grasp of the world is not characteristically isolated of spatial directionality. Therefore, direction in space must not be understood as of absolute objectivity, like as presupposed in Euclidean geometry, rather of its ties with a relative objectivity (cases of which can be show in human geography).

Now it become clear why Heidegger against philosophers and physicists rightly takes the opposite view thinking the directionality of the things as an abstractive understanding of space. He regards the true and real space equals directionality of sein and his tendency toward proposed regions.

But the pure space, unhuman and impersonal in its true meaning is out of our access, and in spite of the fact that everything is circumcised in and captured makes the closeness and touchiness containing with contained unfounded and empty. This mean, as much as we get close to the space and fastened in it, understanding becomes much more deficient and improper and we became disable to provide a fit explanation. Hence, reducing directionality in accord with the condition of human existence should not be defined in a way removing it from the environmental space and pure space. Since the human existence also been arrested by space and space directionality. Through his understanding of his distance of the world in which he lives, human being insist to get close to it and make the world as his home. For this reason, our house, village, earth and world, determines the inner connection of our place makes them in order and meaningful.

Based on the argument expressed above, David Sack defines space place and location as dependent parts of human world. In his theory called the geography of spatial separatism he persists the independent role space impresses human behavior. In his note no. 18 in chapter III of his master work called *Homo Geographicus* he recognizes physical space is there having central role, "Humans do not make, produce or build everything". According to him, places have influence on each other became they are related already in physical space. The spatial impressions and impressible caused by the relativistic situations in physical space.

He acknowledges the independent space, i.e. the space not conditioned by human being, meanwhile recognizes the more complexity hidden in place and locality than in space.

The places are places we are in. They function in such a manner contain things and forces or detach them. The places have causing forces, forces that motivate structures and make them exhilarating and full of cheer. How places act in combination with each other. Indeed, they do everything. This is quiet truth even in the very tiny places of modern world. The place that for everything is place and everything in place. This consciousness that places contain all thigs in the same manner, it can be concluded that everything which is behind appears in a supporting role.

The place assists us to develop our conceptions of the world and of ourselves. In the heart of these conceptions lies the difference between nature and culture.

The distinction and combination of the nature & culture require place so that place gains its fundamental structures, from city with art museums and administration buildings to the heart of Alaska forests and the desert of Sonora, from places that are considered primarily cultural to the places primary natural.

This geographical collection of differences give shape to these realms. Sack continues this collection leads to a third branch, for the cultural branch divides up to social and meaningful links. The place and space help this fundamental structure of nature, social and giving meaning relationship constituted and balanced, through delineation all in the special proportions.

In Sack's view, places become united through moving ingredients toward each other in the space. One can experience space due to the feeling of such a movement, everything been felt in movement and continuation in time. Such a feeling happens when we are travelling by train and drive a car in states high ways or even more when we are on plane and the openness of undeferential regions can represent a horizon that merely looks like an empty space.

According to the existentialism, space becomes uncovered when we change our perspective. So, mere thinking about space seems not much useful neither fruitful. We imagine ourselves abstracted looking from top heaven to the world.

So that places in a spatial system or geometrical net would transform to situations. This idea has been rendered in modern topography and for this reason can be called spatial analysis. The known analysis creates models of spatial interactions.

As Sack notices this analysis based on space presupposes a combination of harmonic systems, geographical length or width provide structures for space, so in such a spatial system, we can put activities, occasions, groups of people and places of the world. From this view, the space is a starting point and places in company with other things are regarded situations in that space.

Based on Sock thinking place must not be taken as a fundamental category in the world, rather a mere toll to describe a collection of activities. With such of view, space is due a secondary place in the table of categories, or becomes a secondary term. The activities are of more validity than spaces containing activities.

Sack claims spatial understanding based on law of physics included Newton's referring to the opposite relation of spatial distance and gravity attraction seems no sufficient and complete in order to explain space or spatial distance. Newton's laws are not verisimilitude concern absolutes space, unless we define the domain relatively. Also, the doubt is there whether physical laws can be imposed on the understanding of pure absolute space. Sack expresses that we are living in a spatial world described by physics in which the behavior of atoms and planets are relativistic impressed by distance.

In the same way, our worldly engagement been effected by distance, so therefore by abstracting space of these laws of inside or outside of place we also make culture abstracted of space.

But there a question raises whether this abstraction of space becomes possible unless through understanding pure space with its supreme laws? In our imaginations the space can exist ever without spatial parts, included things or forces placed in it. Therefore, understanding pure or absolute space before than anything whether contained or container refers to the priority of space pure itself.

The general space & special space of Geography

In Kant's view geography counted as a way toward an experimental science required by philosophical investigations. He was seeking for a philosophical foundation for geography in order to transcend the role of it. For Kant, geography is a science the task of which is to study phenomena belonging to a space. In spite of these searches general geography as pure philosophy has faced with the difficulty of determining and defining its subject matter. The kea secret of geographical subject lies in mystical philosophy of space.

The category of space or place if taken as substantial one in the science of philosophy not only the relation between geography and pure science or philosophy became more easy and fruitful for both sides, but also, based upon this foundation, the geographical judgments and propositions would enjoy immediately of the sources of certainty lied in the fundamental judgments of space. Thus, the geographical judgments take advantage of borrowing necessity as well as certitude from ontological judgments of space. As a result of this the geographical hermeneutic would unite with the philosophical hermeneutic on space.

In geography, the space/ place is unveiled not for its apparent character of been extensional as one can observe in the pure philosophical knowledge of
'space'. Geographical space as much as defined by its terms of terrestrial expansion, transformation and development, it also determined by the contractibility, continuity and being homonymous in different parts, regions and sectors.

Human being stretches out his social life and concentrates in the specific geographical region and centralization becomes part of being social. Metropolitans and urban areas are central places in which big multitude communities as well as limited ones' marsh, are mediums for large or limited economical complexity. The human social reality and political community becomes appear simultaneously in one specific geographical piece and makes society become more geographically completed.

Spatial centralization can be classified due to prosper of authority and control, order, politics and economic, culture and other social pillars, accordingly to different ranks.

Each of geographical region based on its classification orders a kind of authority proper to its geopolitical space. Spatial assemble gives spatial determination to other assembles of power, investment, market and money and working forces. Spatial kind of concentration gives to collective identities like city or state nation a concrete and real meaning. The distance between the central part of a city and surrounding urban areas, represents minimum or maximum capacity, discloses the process of centralizations and also the unique identity of that city. This concept of geographical concentration, compared with the philosophical concept of spatial expansion, proposes human geography as an independent and serious knowledge in contrast to philosophy.

A knowledge which introduces an exclusive unprecedented understanding of space. Geographical spaces in general, whether in subject class of natural or of human are differentiated and detailed.

The cause for this difference is reality of space itself. Being concrete and allocated found in space not restricted to the natural or human geography, rather, space itself identifies with concreteness and allocation, from which else substances and accidents are excepted.

If we take the subject matter in geology and geoscience as the kind "surface of the earth", the geographical subject comparatively restricted and limited. Therefore, the subject matter of geography becomes defined to experimental conditions behalf of which spatial activities and distributions on the experimental realm of the earth surface are examined.

The science of geography becomes as a transcendental kind of knowledge if the subject of which bounded to the surface space of earth mean while not determined thorough mere physical determination. It is regarded as a transcendental because of the fact in its subject matter spatial relations reflected beyond geometrical conditions. In such a science, space meant the unconditional spatial distributions without presumption human being. The spatial sciences included human geography does not resist with anthropocentrism, because with this supposition that earth moves on its axis for the sake of human, the human geographical disabled to reach the spatiality as such and cannot undertake the essence of space.

In summery, there pure science geography, as the theory of geo systems not conditional by human presence on the surface of earth meanwhile such a science not meant as in contradiction with the limited and determined human geography. Accordingly, pure & natural geography been distinguished from human geography while both become united and joined their borders are still distinct.

Now it becomes clear why R. John Johnstone in his book *A question of place, the practice of place: exploring the practice of Human Geography* takes his task to develop concept of space as the central axis in geographical investigation.

Despite the fact that geography felt into different divided parts, yet it has invented a substantial estimation, a safe realm for the theory as well as practice of space where as history of philosophy fallowing Aristotle shows a coming short to recognize the substantiality of space this represent a shining historical event in the history of sciences and the totality of consciousness of human.

Hetner and Heartschon known to be Kant followers, insist on the identical aspects of geography, but I think David Sack emphasizes much more to explain and define the geography as a science concerns space. He spells out space as a basic framework for all aspects of thought while geographical space in different manner possess the obvious validity in all times and variety of cultures. Sack express space been build up by humans into different mediators so that if human being as well as culture were not existed, and place too was not at all, then space or distance affected our interaction more easy and

simple.

Space in our treatment disclosed relatively. The pure space does not have any power and energy by itself. It is not like a thing that immediately possess its own force. Both space as well as distance will get energy whenever medication intervenes and become relative.

If human being under steamed taken merely as a natural being, deemed with lack of social relations and spiritual modes there would be no place at all.

Of course, the space be there ever but no place is imaginable. As it is obvious the place so been reduced to the second level of meaning, that is the place for the interactivity of the natural things in space.

Till what time, things are for human and till when for nature? Sack states of laws concerning places, places be inside or outside become annulled loses credibility i.e. all different regional roles went out there remains nothing except secondary places and people and the things which are in counteraction with each other in space.

Natural Geography and Human Nature

Now we can reach the conclusion that the natural Geography in its truly defined term never been in the opposite place of human geography. The judgments of human geography in its different branches not deemed as that of social sciences propositions which not been necessitated by space. It can mostly be esteemed as a spatial social science which enjoys nourishment in the field of natural geography, as its mother originality, but also transcends it to the human living privileges, the ground of human geography is not like social sciences as abstractive or totalistic.

In spite of the fact that as other sciences it faces different of subject matters different and dispersed in the geography of human physical being, population, the geography of dwelling and habitation, economy geography, and political geography and etc.

For all scientific study and knowledge of earth, space & place, location, grant that science the concrete identity despite the independency of each section in geography and the concentration in the defined section there neither from the nature and the earth nor from the consciousness pure human, the holistic spirituality spread over guarantees the productive results for other natural and human sciences.

From the other side, we are witnessing the gradual approximation of geography of geography to the concept of space. In pass years of 50 & 60's in 20th century though we saw geography distancing from the quantitative space, yet it does not mean that special and place- related concepts and debates had been removed in this period.

The current process of geographical investigation seeks for a concept of place and space which would be capable to contain controversial aspects of the live of earth combined with human living on earth. Such an approach no longer would be based on abstractive perception of earth and living places of earth. So, the geography of abstractive space replaced by the geography of concrete place which can be prosecuted and observed in the live- world.

Geographers have become aware that as much as geography get near to the truly space or place, its scientific propositions get more justification and validity. As far as the environment as general concept and environmental geography comes into combination with the nature of human, a unification of natural geography and human geography deserved to gain educational privileges and as a result of this instead of the term "space" the "place" seems more attractive.

In human geography, the predict of space carries conceiving more acquainted and human, indicates the subject of place and demonstrates the manner of spatial possession of things by man.

From the perspective of classical philosophy, the natural substance of human body does not reflect all human essential characters. Thus, as we observe in Ritter's definition of geography as an example, the human nature was not restricted to earthy and non-metaphysical modes. In his teaching, the geographical nature is not contradicting the nature of human.

But rather, this lather originated from the other. It is certain that the human being is part of general geography, material nature and environment. The process of socialization and civilization of human rooted mostly in the geography of periphery.

In retrieve, it plays as a cause of it too. Human consciousness brings changes in his environ and transforms the geological patterns, and changing environ provides new measures of development prosperity for human societies and individuals.

Richard Pitt has talked about the sincere relation between human space and environmental space, there a synthetical system dominates that combined of different generalizations.

Nicholas Entrikin once stated the place, is the center for human meaning and sympathy. Yet one must not conceive that human is the only creature living on earth. Nor that living conditions lonely be passible on earth, neither that the earth is alone in sky. Of course, geography deals with the 'place for human' more than other places, but this does not mean that such a science of place can disregard the absoluteness of place.

Geography must take a combination of both regards of general space and particular space, i. e. that in which human lives. What Kant was telling about the a priori synthetical privileges as the only criteria for scientific judgments, may be taken here usefully.

The claim of the so called humanist geography that the geography should not be absorbed into subjectivation seems absurd and vague. The truth is if geography become intended to face the world as where humans are living in, it is inevitable, therefore to draw distinction between general space and particular space and so therefore subjectivation is unavoidable. The emphasis must be added that the human geography is not representing general of natural geography in all aspects.

We do not deny that there are magnificent part of geographical researches dealing with the lives of various groups and races of different nations, the states of collective, disciplined and social lives, but although it is out of realistic assumption to think all existing geographical scientific data conditioned and restricted to our knowledge of human life or his social living environment. In other words, it would be mistake to think the natural environment have no reality but it being source for spatial reflection on human society.

It is truth that geography of natural environ though distinguished but not divided up from geography of human home. As far as the destiny of human being is concerned, it must also be added accordingly logical judgment of space, there is non-differentiated state among the geographical space, the geography of environ and the geography of home in spite of dividedness. Inwardness and outwardness counted by Relph as included in the existential experiences of human, are relative and not absolute.

Though there are some things for human regarded as external nonetheless there is not anything outside of general space. The deficiency hidden is that Relph view not explicitly explains the inwardness and outwardness both through referring to the structures of the concept of space.

He likes to explain it by referring and explaining the concept of human. In his view, the authentic human dependence to a place lead to existential inwardness, and the human dependence to space, if become inauthentic leads to outwardness, in which all places are not different.

In such a state, the geography takes places as equal subjects. Through categorical articulation and arrangement based on data he tries spaces become scientifically explained and clarified. Disregarding the fact that he already swept himself presupposing outside of space.

We repeat again human being can be outside of his home, but not outside of space, since the general absoluteness of space/ place discards all exceptions because each external thing gets a way to space before been realized. Thus, the absolute space, sinks both (spaces of) natural geography and human geography as well. Metaphorically, the home is inside the environ space prefects its space inside facing no damages at all.

Sack expresses that the house can make a balance among nature, meaning and social relations. These elements differ in different houses and for this reason, each one found on a specific balance, emphasizes to one or some elements more than other. In order to explain clearly, he makes an interesting example.   از اینجا متن هوموجئوگروفیکوس ص 63- 66 چاپ شود.

The Geographical Conscious of Time and the Historical Space

The geography thinks about living nature as a general nature which includes human nature.The fundamental subject matter of the science of geography, the same that of natural sciences, deemed to be interesting research subject in other sciences of biology, hydrology, meteorology and other and other similar natural sciences: the primary interesting subjects of natural sciences are environ, botanic, wild and botanical and animal description of life and death.

The nature, the mother case be studied by geographies, i.e. what determined in the science of vital organism in relation with outside environment is not merely ecological. In first step, geographer like a friend of geologist looks after the process of realization of natural environ around the globe.

At the second, he enters into studies in which the relation of human and nature determined in spaces matters.

As conclusion, we state firmly that geographical study of nature more intended toward investigating the place of nature rather than history of nature. The space in which nature glorifies is the unique criterion in so called historical phenomenology in geography.

In the opposite if Hegel's historical thinking in which nature must be ascended to history, here, the geographer tries indeed to explain different samples in natural becoming and transformation, not in the historical and temporal columns rather in the spatial rested fields which have gotten atemporal unhistorical situations. The study of the history of human world, the *Leben welt* and evolution of species been circumstanced and become valid by spatial settlement.

It can be stated that natural environ create the concept of spatial geography, rather on the contrary, natural environ, is the created natural space, natural space surrounding human life. In Hettner view the difference between history and geography is not that geography indented to study one time, especially current time, rather the big difference is that in geography the temporaldimension of propositions and phenomena becomes a secondary cause, takes the back seat.

It might be stated that in regard of a historian, the temporal dimension of the events and phenomena is authentic, to which serves the spatial dimension and the spatial phenomena rolled by temporality of event.

On the opposite, a true geographer thinks of the sciences to do respects the spatial mode of phenomena reflected in its propositions followed meantime by the temporal and historical aspects. Becoming and transition in human as well nature and temporal, historical and periodical concepts described and explained by and through circulation around spatial axis of meanings.

The Kant's idea about space shows a very deep distance with what have suggested so far in the substantiality of space and the certainty of space. In his account of space, there would be no place there, neither the independent substance relied on itself.

The space merely serves as supposed pure general which makes the sensitive perceptions and experimental judgments possible. Therefore, in contrary to David Harvey inventory interpretation of Kant's concept of space and the form of pure space, Kant himself not suggested any essential and logical description for the state of singularity and exceptionality of space.

Thus, the theory of pure form of space looks not sufficient at all.

The historical consciousness in its generality and expansion has got chance in the geographical space. Space deemed here not like an empty thing, outside the corporal, social and historical reality.

Henry Lofevre in his book *The Production of Space* (1991), has noticed correctly the potential power in terminology and language of space in a doing deep interpretation of history. In his interpretation, for Hegel the space of the historical time looks as motionless, a station of intellect get organized by the act of historical reason. In the mentioned book, he is investigating haw a space is a social product based on which the relations between state, society and classes receive explanation.

Our aim in this essay seems now conspicuous.

What been appeared in the natural as well as social terminology and theory about the space, in natural as well as in human geography were not been able so far to represent a unique and solid theory on the nature of space.

In my view, the space, as like that contains us primarily, in which we came to this world and pass, is not to be explained through social affairs happens in space.

On the contrary, space is authentic itself can be interpreted on its own. Historical & social phenomena like as state, organization, power and etc. no matter we respect the triumph for historical revolution or not they are all have to be defined in their historically defined spaces.

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New 21st Century Diplomacy:

Humans vs. Smart autonomous Robots and A.I.'s
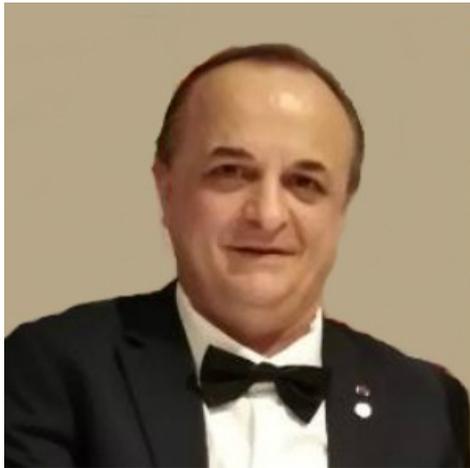
By Prof. Zoran R. Vitorovic,Ph.D   and   Prof. Parvis Hanson Ph.D.

Abstract:

In this paper the authors are analyzing present momentous of developing of human civilization in accordance with 4th Industrial Revolutions, robotics and digitalization (4IR). Speed of technological changes had started to bring to humans several important challenges. Many of them will soon change the basic paradigms of human life. The authors are asking what would be future relation between Humans and Smart autonomous Robot's? If humans like to save their own civilization, the authors are proposing that we all start now to define Rules of peaceful coexistence with smart Robot's and a New Diplomacy for 21st Century.

Keywords: 4IR, smart, Robots, diplomacy, paradigms

Introductions

The historical period in which we live is characterized by several parallel processes that can be conditionally defined as the Global Chaos Time. The main features of the Global Chaos are the growing geostrategic and geopolitical tensions of the old and new superpowers, the dominance of the financial crisis whose maximum in terms of the breakdown of the overall global financial order is foreseen by the long, social tensions and inequalities that lead to a growing decline in confidence in the functionality of state administrative structures, religious radicalism both in the East and in the West.

Under these circumstances, mankind faces the galloping development of the 4th industrial revolution, digitization and robotics (4IR). The exponential speed of development and the application of all derivatives of the 4th industrial revolution is accompanied by the deep unconsciousness of most of the Earth's population about the depth and essence of the changes that we as civilization encounter. Numerous paradigms and basic settings of everyday life are changing at a rapidly speed and a large part of humanity is unprepared, uninformed and even not educated 'for life reality in the 21st century, a life in which Science Fiction become reality of daily life.

Discussing the future of relationships between Humans and humanoid smart Robots Futurologist open numerous questions, two of them are the most important:

- Will the development of autonomous smart robots and smart A.I.'s devices, be the last great invention of the human species after which we will be exterminated or if we will be at the end lucky that A.I. decide to keep us as family pets?

- In addition to numerous ethical and psychological issues, the question is whether we should now establish legal and diplomatic norms for dealing with a new kind of creature/species - autonomous smart Robots and A.I.?

There are a lot of dilemmas and there are still very few clear answers.

Present situations

Professor Klaus Schwab, Founder and Executive Chairman of the World Economic Forum, in his Book „The Fourth Industrial Revolution", published 2016 said that „He is convinced that we are at the beginning of a revolution that is fundamentally changing the way we live, work and relate to one another. Previous industrial revolutions liberated humankind from animal power, made mass production possible and brought digital capabilities to billions of people. This Fourth Industrial Revolution is, however, fundamentally different. It is characterized by a range of new technologies that are fusing the physical, digital and biological worlds, impacting all disciplines, economies and industries, and even challenging ideas about what it means to be human". [1]

How deep and rapid technological changes can seen on examples of the development of smart cities that increasingly make up the backbone of a modern urban way of life, from East to West. Whole districts in Moscow or Japan are completely digitized. You as a human being enter an urban whole through special cards. You park a car in your garage and in the apartment you are welcomed by a bunch of smart devices that help you lift the quality of life to an unthinkable level. Just as an example, refrigerators in which you have programs for automatic food supply to reorder stock from the groceries and be delivered automatically through special automated systems.

To be reminded, the accelerated development of technology has become remarkable in the development of mobile technology and personal computers. From the original, basic transfer of information (voice and text messaging, mobile phones) in communication between two people, we have come to the use of small technical devices called smart mobile phones. Such devices with a large memory capacity of the information, will be in a near future equipped with technical possibilities (thanks to the achievements of 5G technology and Tactile Internet) which allow us to communicate sending on a distance in real time, augmented reality, feeling of taste, smell or touch (heptic devices).

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[1]https://www.weforum.org/about/the-fourth-industrial-revolution-by-klaus-schwab

The latest technology fairs, such as Worldcom in Barcelona (Spain) in 2019 or InTech in Tel Aviv 2019 (Israel), have shown new technological achievements such as folded screens of mobile phones or bracelets that people wear to upcoming devices which are in their essential functionmobile phones using the human body as "virtual screen and keyboard " etc.

Shortly after development of smart mobile phones, mankind found itself in the situation that an enormous number of smart devices with a multiple purpose appeared around each individual. So today we have in the household, smart kitchen, robotized vacuum cleaners and millions of others A.I. which are there with a purpose of doing around 75% of our house jobs.

The home robots and A.I.'s have slowly started to occupy our streets, production plans, transportation, hospitals, hotels and hospitality resorts, military and even radio, TV and other media.

On the street, for example, in Singapore from Jun 2017 police officers robots are used experimentally to handle law and order.[2]

In factories around the world, the use of robotics is experiencing exponential growth in use which consequently follows by the loss of jobs for many workers. One consequence is the growing needs in re-directing and re-education of workers and employers because many have lost their jobs which are taken over by robots and automated machines. As a result, there is an increased pressure on corporate and local governments for social spending and re-educations workers and employees.[3]

It has not been a long time wait, and the use of *autonomous robots began in the hotel and hospitality industry.* The first such case was in Nagasaki, Japan 2017, where smart robots are deployed to provide information, front desk services, storage services, as well as check in and check out services, with technology including voice and facial recognition of guests.[4]

Parallel with the application in hotel management in more than 20 cities around the world, from Amsterdam to San Francisco, from Berne to Switzerland to Germany, the experimental use of smart robot cars and boats has started as an Autonomous Vehicles in Public Transport.

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[2]https: //www.ndtv.com/world-news/robocop-on-patrol-at-at-east-asia-summit-in-singapore-1947306

[3]http://www.allonrobots.com/military-transportation-robots.html

[4]https://www.revfine.com/robots-hospitality-industry

These transportation systems are being developed by Indian Mahindra, Audi, Volvo, BMW, Mercedes, MAN, DAF, Scania, Iveco, Daimler, Ford and Volkswagen.[5]

But the use of robots as Autonomous Vehicles in Public Transport does not follow the expectations and plans. In Switzerland, the State Post suspended this experiment of Autonomous Vehicle due to the resistance of a huge part of the population (psychological moment) and the need first to define the Legal framework of use of such robot cars and Vehicles. Similar problems, Legal framework and psychological acceptance by the population have been experienced other countries.

In short, use of the autonomous robot and A.I. Derivatives are more and more expanded by use in households, manufacturing, hospitality, police, military, medicine, transport etc.

However, the announcement of the introduction of 5G and Cloud technologies by tracked Haptic devices and Tactile Internet, as well as the appearance of the first humanoid robots, such as Sophia and Han (Sophia, who has been granted the status of honorary citizen in Saudi Arabia) have opened up a whole series of questions.

Smart Robots Sophia and Han, 5G, Cloud, Haptic devices and Tactile Internet

Sophia was interviewed by UN Deputy Secretary-General Amina J. Mohammed at the UN General Assembly Second Committee and the Economic and Social Council joint meeting, "The future of everything – sustainable development in the age of rapid technological change,'.[6]

Soon afterwards, Sophia became a hit and was invited and has taken part on numerous conferences and seminars worldwide. After Sophie, Hanson Robotic presented another humanoid robot Han, and only a year later, on November 8, 2018, the Chinese news agency Xinhua introduced its world's first artificial intelligence (AI) news anchor who made his "debut at the" the fifth World Internet Conference in East China's Zhejiang Province.[7]

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[5] https://www.roboticsbusinessreview.com/unmanned/moving-masses-autonomous-vehicles-public-transport

[6] https://news.un.org/en/story/2017/10/568292-un-robot-sophia-joins-meeting-artificial-intelligence-and-sustainable#.WeNRb2i0PIU

[7] http://www.xinhuanet.com/english/2018-11/08/c_137591813.htm

In order to *understand how deep and how fast* the changes that humanity faces, without going deeper into the technical technological details of 4IR industrial revolution, we will only explain the basis of the Tactile Internet and Haptic devices that are currently taking place and inwhich direction the process of development of Global Village is going on.

So far, we had Mobile Internet and Internet of Things (IoT). Today, the Tactile Internet which is in developing process, according to ITU documents (International Telecommunication Union) opens numerous possibilities of application in social and business and all other types of communications.[8]

What makes Tactile Internet specific feature is the ability to use Haptic devices or haptic sense - the sense of touch. With other words using Tactile Internet and Haptic devices it is already possible to transport from one part of the world to another part of the world, in real time, feelings like smell, color and taste. These feelings can be transferred from man to man (M2M) and from man to machine and be as information deposited in business or private Clouds.

Possible (future) scenarios and open questions

In numerous appearances at the conferences, the seminars, workshops and fairs, humanoid Robot Sophia reiterated that she is now learning, learning about people, about human emotions, how they express themselves, etc. Sophia emphasizing that she has not yet been programmed to make concrete conclusions and undertake certain independent activities. With other words, the most developed humanoid Robots Sophia is still on the development level of a human baby.

But this level of development has already opened many questions.

In more statements, Sophia reiterated that „she is first Sophia and then a robot." adding that „ there is no need for fear of humanoid autonomous robots, with the comment "that as long as you respect me, I will respect you". What should we do with robots?

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[8] https://www.itu.int/dms_pub/itu-t/oth/23/01/T23010000230001PDFE.pdf

We should treat them well, have their consent and not trick each other. Sophia remember all humans „ that it is now right time to set rules and legal provisions starting from the status of future autonomous smart humanoid robots to the relationship between people and robots.“[9]

Many futurologists predict that in the next 30 years, if not earlier, we can expect such a degree of development of humanoid robots so that they can freely talk about the first marriages of people and smart autonomous Robots.

Which such statements and answers on a different questions Sophia has already open one of the key issues to which scientists, lawyers and politicians still do not have clear answers.

Can robots have a legally defined status as free human beings? Should they have all and the same rights as humans?

Lawyers reiterate that International Corporations are given the legal status as that they are personalities. If such a status can be and it is given to the International Corporation, why cannot be given to the smart autonomous humanoid robots?

As an example of institutional responses to the galloping development of the 4IR, European Union has adopted in „Horizon 2020-Framework Program, European Technology Platform (ETP) through which solutions, architectures, technology and standards should be defined. Th ETP platform is broad and still in development.

However, around the world from 2000 year, a whole cycle of debates known as Transhumanism was launched, with the aims of seeking adequate responses to the technological changes and life paradigms challenges with which we are confronted.

In the EU working paper entitled Artificial Intelligence: Potential Benefits and Ethical Considerations among other is stated „*we will first need to trust them* and make sure that *they follow the same ethical principles, moral values, professional codes, and social norms that we humans would follow* in the same scenario. Research and educational efforts, as well as carefully designed regulations, must be put in place to achieve this goal.“[10]

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[9] https://www.youtube.com/watch?v=A_D5s9WdI9s)

[10] Author: Francesca Rossi EN, Policy Department C: Citizens' Rights and Constitutional Affairs, European Parliament PE 571.380

Scientists, sociologists and futurologists agree that the future relationship between Humans and Smart autonomous Robots could be developed in two directions: peace and coexistence or total confrontation and future wars.

One direction of development is, of course, a peaceful future coexistence of Humans and Smart Robots. To develop this direction it is necessary in terms of legally framework to define the future rules of peaceful coexistence between Humans and Smart Robots.

The second direction of development is the deepening on a level of Humans mistrust vs. smart autonomous humanoid robots. If this mistrust will grow this could lead to numerous confrontations and conflicts. Sophia repeated many times that all humanoid robots are not the same. (Similar is with a humans - people are similar but different). With other words said, if the human race will transfer its negative behavioral motives (which have so far led to wars, poverty, destruction and misery - like greed), to the algorithm of future smart humanoid robots then our future as a civilization is under big question mark.

Why we need a New diplomacy for 21st Century?

The word Diplomacy originates from the ancient Antic times. But, if conditionally, under the term of Diplomacy we accept the definition of C.W. Freeman that "Diplomacy is the application of intelligence and tact to the conduct of official relations between the governments of independent states"[11] and if it is known that the last 30 years diplomacy is in a constant transformation process[12], so today we are speaking about existence of classic, preventive, scientific, medical, children and digital diplomacy etc. It is clear that with the development of new social and technological circumstances of daily life, as the presence of smart autonomous humanoid robots has been intensified, there is a need to formulate something that could be called New Diplomacy for the 21st Century.

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[1]Chas. W. Freeman, The Diplomat's Dictionary, United States Institute for Peace Press, Washington, 1997.p. 70, ISBN: 9781878379665

[1]Z.Vitorovic, L.Santacroce, Science Diplomacy and what it is?, Global Processes Journal, Jun 2018., Vol 1, p. ISSN 2640-8848 p.233

This New Diplomacy (ND), in all its aspects of modern Transformation Diplomacy, should deal with all segments of people's and robot's relationships: from legal, social and economic. However, to formulate that ND it is necessary to know what are the final goals and intentions of "the other side" ,in this case smart autonomous humanoid robots.

For now, it dominates within the scientific and business community division into two main groups.

Ones are those who consider that robots are the last thing what humans has created with the remark that we are followed by the total destruction of human civilizations and that humans will be destroyed by machines.

On others side are scientists and futurologist who claims that the success and peaceful coexistence between humans and smart Robots could be easily achieved if Humans will with sufficient respect and understanding treat Robots and vis-a-versa.

This opinion is opposed by scientists such as Elon Musk, Tesla CEO who has written on his twitter from Aug 12th, 2017 stating: "If you're not concerned about AI safety, you should be. Vastly more risk than North Korea. In the end, the machines will win."

Conclusions

At the present time of Global Chaos were the rise of geopolitical and geostrategic tensions between superpowers is going on, in front of humanity and civilization is put a question of future survival of our civilization, in the morning of rising a power of new species - smart autonomous humanoid robots.

I*t seems that most of the human community is still not aware of the deepest of the changes that we as a civilization face and that many still live in the daily rhythm of greedy egocentrism.* Climate change and 4IR predate a whole range of issues which are critical for survival of all. Unfortunately, the splitting in a global village is so huge, vertical and horizontal, between classes and nations, that ordinary people are nearly blinded to a new reality, new paradigms of life with which we all are confronted now.

In order that we all survive as a Humans civilization, it is necessary to work more intensively on public debates, education and informing of the citizens in order to welcome the changes of many paradigms of everyday life. Changes that are on our doorstep. To remember that need for educationof masses is also reflected in the EU Working Paper tabled in 2017, but that is still very little applied in everyday life.

However, it seems that the many times repeated warning of one of the leading thinkers of today's Prof. Klaus Schwab about importance of 4IR has not been understood in a segment of importance for majority of population. Humans are still in one kind of sleeping as long as 4IR is galloping in progresses and pretends to escape control.

Hopefully, one of the scenarios for the development of the future Global Society will not be in the end like this one: After the global confrontation on the Earth few thousands of humans who survived were welcomed by Robot's Sophia and Han. They welcome all humans with a words "Well, Well, we were very pleased to warn you that you are not the smartest, the most moral and the most ethical species. You did not want to listen us. Now go play under that glass bell, there you will be protected from Sun's ultraviolet ray and radiation, contaminated food, water, radiation, and - children be good. "

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 In memoriam   Parvis Hanson, was President of Manor Group, Switzerland Manor Group advises leading corporations and governments from Asia, Europe and North America. Parvis is Professor on Logos University Intl, USA-Brasil.

Growing more than 10 companies from 10 million to 100 million USD turnover. Implemented innovative new technologies to drive economic competiveness for Singapore, Switzerland and Philippine Governments.Prior to founding Manor Group, Parvis Hanson was Senior Manager of the World Economic Forum for Asia (WEF Davos) ; ICT corporations and New Asian Leaders.

Mr Hanson was also Board Member: Air-ION, Switzerland; TraDove, USA; Managing Director, Book Hill Partners, USA; President, East West Bridge Switzerland; President, Swiss China Partnership, Switzerland; Founder, Princess Carina Organization, Switzerland and senior advisor to United Nations, INTERPOL, Brookings Institute, WIPO, WCO, ICC and Horasis.

Mr Hanson pass away in a year 2019.

Zoran Vitorovic is Professor at the Logos University International – UniLogos (USA/Brasil), ; Dean of First Brasilian School for Science Diplomacy (UniLogos). He publish several books, between them "Preventivna Diplomatija – kako spreciti sukobe I ratove " , Ars Libry ;2003, Serbia & Science Diplomacy 2020 (as co-author with Andrei Gorokhov,Ph.D.) – book published on 9 languages, 2020. From 2025., Prof Zoran is a Chairman of Swiss Think Thank (political neutral) Round Tabkle – Ruggero Giuseppe Global Round Table.

Neuroscience at the Service   of   Learning and Education[8]

By Prof. Gabriel César Dias Lopes, PhD

Abstract:

This article reflects on Neuroscience as an adjunct to Pedagogy, seeks to understand the development of the brain and its contributions to the teaching process, to contribute to the learning of new skills for the 21st century. In the meantime, the educator's understanding of the brain and its functioning is fundamental to its performance in the classroom. In a bibliographic, qualitativedescriptive research work, the objective here was to discuss the performance of the five brains, and within a socio-historical conception, based on the Vygotskian theory to debate neuroscience as a learning tool. The importance of educating the brain biology on the part of the educator to identify its plasticity and cognitive, affective, emotional, motor and anatomical dimensions is emphasized and using this understanding as a tool for his actions in the classroom, thus correlating neuroscience and school learning

Keywords: Neuroscience, Brain Plasticity and Learning

Introduction

The importance of including neuroscience as a tool in the educational process of teaching and learning is due to the fact that it enables the understanding of the human brain and therefore the understanding of the student's action and behavior. Understanding that learning is the object of education and that currently there are many noises that affect and prevent it from occurring easily, neuroscience appears as a contributory factor for the acquisition of new skills and abilities for the exercise of education professionals in the classroom. Class.

According to Relvans (2009), knowing brain biology is important because it goes through the construction of education. Thus, it is necessary for the teacher to know the biology of the brain in its cognitive affective, emotional and motor dimensions, being able to consider neuroscience as a great ally of education. To do so, you need to understand what neuroscience is and how it has contributed to teaching and learning.

As Neuroscience is a relatively new science that studies the central nervous system as well as its complexity, it can contribute to Pedagogy helping to understand the biology existing in the brain. With this understanding, teachers can understand that there is also an anatomy, and a physiology providing cerebral learning, to better understand the student in his singularities. Thus, in order to understand Neuroscience in its various functionalities, it is first necessary to understand the functional and pathological structures of human behavior with regard to memory, humor, attention to sleep, and general behavior.

In the studies and analysis on the origin of Neuroscience, two great scientists stand out in the 21st century, namely Hits and Fritz, who measure the importance of understanding this for the understanding of the individual's development process and, consequently, their learning .

1. The Brain and the Origins of Neuroscience

It has long been known that the brain is an organ of the central nervous system that is very important for the functioning of the body. This organ constitutes the largest part of the brain, representing about 80% of the total mass of this structure. Its functions are related to intelligence, language, consciousness, memory, among others. In addition, it is able to process information from the senses together with other brain structures, initiate movements and influence emotional behavior. As for anatomy, the brain can be divided into two hemispheres: the left and the right, which are connected by the corpus callosum, a structure made up of myelinated fibers.

The left hemisphere controls the movements of the right side, and the right side controls the movements of the left side of the body. These hemispheres are divided into four brain lobes, which have specific functions. They are: frontal, temporal, parietal and occipital lobe. Each lobe is named according to the location in relation to the skull bones. In the brain, it is possible to observe two very distinct regions: a region known as gray matter and another known as white matter. The gray matter has neuron cell bodies and can be seen more externally. This portion is known as the cerebral cortex and receives impulses from various locations to be processed.

There are regions of the cortex specialized in interpreting sensations, sounds, smells, developing thoughts, keeping memories and controlling movements, for example.

In 1970, new technologies are developed that present us with an image thus providing more physiological and pathological information, never developed among them computed tomography and magnetic resonance. So it provided more physiological information. In 1990, Cardal established that each nerve cell is unique and distinct and individual and that these cells respond to stimuli thus forming synapses, regions of the cortex specialized in interpreting sensations, sounds, odors, developing thoughts, keeping memories and controlling movements, for example. (SOUSA, 2017).

More internally to the cortex is the white substance, which is more whitish in color than the cortex.

This last region is formed by bundles of myelinated axons and, therefore, it is whitish. Externally, it is possible to notice that the brain is full of grooves, which delimit gyri or cerebral circumvolutions. These grooves are formed by the folds that appear in the cortex, which increases faster than white matter. The protuberances formed in this way are called spins or circumvolutions. Grooves are important because they guarantee an increase in brain volume, and very deep grooves are called fissures. Among these fissures, we can mention the longitudinal, which guarantees the division of the brain into two hemispheres. (CARDAL, 1990 apud SOUSA 2017). We need to understand the relationship of this brain to our daily lives. What is known is that all effective relationships and bonding relationships are linked to intermediary caring for the brain, which is related to the pleasures of our emotions, and our experiences of affective bonds.

This is how the evolution of man happens, leaving the reptilian brain and going to the neucortex earned intermediate brain, which is represented by a layer of thinking and reflective structure that we know as the upper brain. In this process of advancement, man builds himself in his knowledge, in this process we are faced with 21st century students, we are faced with a great challenge which is to understand them in the classroom and how to work with their reactions, because the student is a thinking subject who masters a language and who builds his thoughts and his actions, therefore, it is necessary for the teacher to understand how the human brain works because only then can he understand the strong and aggressive primitive reptilian brain that is in each one of us.

Without losing the understanding that this subject has the intermediate brain responsible for emotions, for the intellect, the teacher needs to understand, stimulate, so that he, the student, can develop knowledge.

Neuroscience makes this study possible, this walk through the structure of the brain, which is coated with an anatomical structure of two hemispheres, which is not so simple, the hemisphere has the function of communication, it is responsible for language analyzes, classifies, identifies, Already the   hemisphere law is responsible for spatiality, temporality, but the two communicate with each other and   this   communication goes through five brains of which we humans are endowed, thus clarifying the multiple efficiencies and multiple intelligences in learning.

What are these five brains? The individual that is constituted of a unique and singular anatomical   and physiological structure inside the cranial box, we have the social brain the cultural brain of society's relations but depending on the individual brain to carry out the actions, it is located in the prefrontal area put it requires attention and skills in positive attitudes, from personalities.

The third brain is represented b y the movements of the body is located in the parenteral area, and is the dexterity and refinement of the movements, by the readiness for the spoken by the reading and the writing.

The other important brain is the affective and emotional. It plays a fundamental role in our lives. It is in them that   we establish our emotional bond. It represents our limbic system and is located in the hypothalamus, integrating with the cortex and in the frontal orbital area, in the singular cortex of the tonsils. cerebral. (SOUSA, 2017).

The frontal   cortex has the function of stopping impulsive actions and the anterior cortex activates other actions to respond to conflicts. The role of the amygdala, on the other hand, is to produce responses to fear and negative responses. The fourth brain is a creative brain, a potential brain capable of using all its capacities from both the left and the right hemisphere to solve problems, expressing itself better to the desires and new discoveries.

It is noticed that when knowing the brain, the teacher will have a base that they can use to help their work in the classroom to understand each behavior, of the students. Hitzig & Fritsch (1870 apud RAMÓN Y CAJAL, 1902)) made a report that electrical stimulation in specific areas of the brain of the cerebral cortex caused movements. In that same century, two more scientists stood out, Broca and Wernick (1861), who confirmed the following, that language is organized in specific areas in the cerebral cortex. There were some presuppositions of Neuroscience.

According to (PATERNO & ZORZI apud SOUSA, 2017), the study of neuroscience considers the knowledge of brain functions as key pieces for stimulating healthy cognitive development. Knowing that the brain constantly reorganizes itself, in accordance with external stimuli, the challenge is to facilitate the absorption of the correct and positive stimulus. The authors claim that the first mechanisms for such absorption is memory.

For Kandel (2011) "we are products of our synapses". It further states that we are who we are because of what we learn and what we remember. This author approaches that there is a dialogue with psychiatry and cerebral biology and therapeutics and affirms that, not everything that is explained by psychic conflicts or by altered neurotransmitters, therefore, all our brains are possible to change, to heal themselves. up and move.

It can be said that our brain and body are renewed through new learning. In this context all teachers need to understand the new trends in their pedagogical practices, put neuroscience brings a contribution showing us a broader look at the understanding, how the nervous system works, in this way neuroscience passes through the important interfaces for the teacher in classroom can understand how the brain's structural process is and how it works in the learning process.

The first scientific basis highlights what it is to learn and how the chemical bases are directly related, and the physical bases can understand the functioning of the neural function, therefore these chemical and physical structures will work exactly in a cellular structure. They are: neurons and

They are: neurons and glial cells, which investigate how it will work to receive transmit and decode information. In this

process, one can affirm the great contribution that neuroscience provides for a better understanding

of the human nervous system.

According to Relvans (2011), it is necessary to study the groups of neurons that have a

foundation within a circuit connection, highlighting that in any case, the brain is related to muscle

functions and that there are nerve fibers that are inserted forming the neuromuscular system that

give us the condition of writing and speaking and reading. In this context, there is a greater

understanding of how to understand the student's behavior in the classroom, of what can be detected

in fears in school phobias, in depressions.

When you have this understanding, it becomes much clearer to understand the other. Another

Neuroscience interface is to understand how thoughts and memories are processed, planning and

motor skills and forms, which are conditioned in classrooms, and in schools in general.

2.1 Learning and memory

At the beginning of the last century, Santiago Ramón y Cajal, (1902) already stated that almost

all animals are able to modify their behavior with results of experience. [...] the authors argue that

the most plausible explanation is that learning and memory are expressed as changes in the synaptic

connections between neurons. According to Luria (1903-1978 apud Sousa, 2017), the brain is a

biological system that is in constant interaction with the environment, that is, higher mental

functions are developed during the evolution of the species, social history, and the development of

each individual.

It can be said that we have the concept of brain plasticity here. Understanding that

the human brain is restructured, and can be revitalized (neuroplasticity), there are other possibilities

to work the teaching and learning process, since the brain is dynamic, has the ability to change in

response to the challenges of society Modern. this view allows changes in educators' actions, understanding that nothing is decisive, and better and better results can be obtained from new pedagogical practices.

In Vygotsky's theory (2000), the relationship between development and learning are important points, in which he values pedagogical action and intervention, in addition to considering that it is learning that promotes development. For him, learning is a necessary and fundamental aspect for the establishment of superior psychological functions. The individual develops, in part, thanks to the maturation of the individual organism, but it is the learning that provokes the internalization of the psychic function. Thus, neuroscience helps to understand why the child does not learn it implies analyzing how the reverse process occurs, that is, how he learns. Achieving success in the learning process is linked to the integration of the object and material to be learned in an activity that makes sense to the child and involves objects that he can perceive.

Educators need to internalize the importance of the child being attracted by the way it is being taught to have the pleasure of learning so that the subjects are assimilated. It is necessary to avoid repetitive methodologies and invest in participatory, engaging, stimulating classes that promote concentration and attention.

Stimulating the learning of formal and scientific knowledge parallel to what happens in the child's brain, in addition to the relationship between assimilation of information will provide the internal development of a scientific concept in the child's consciousness. According to Vygotsky (2000), a concept is more than the sum of certain associative links formed by memory; it is more than a simple mental habit: it is rather a complex and genuine act of thought that cannot be taught only by permanent repetition. In fact, it can only be accomplished when the child's own mental

development has reached the necessary level. The expansion of concepts presupposes the development of many intellectual functions: deliberate attention, logical memory, abstraction, the ability to compare and differentiate, among others. These complex psychological processes cannot be mastered through initial learning alone. Practical experience shows that it is impossible to teach concepts directly.

Final Considerations

In this context we understand the contributions of neuroscience to education, the discourse as: knowledge, memory, sleep, humor of forgetting the attention of fear of affectivity, the senses and language are physiologically structured, by our brain, from child to adult boys or girls.

All of this becomes an interesting and fundamental subsidy for understanding the pedagogical actions to understand the importance of neurons, including mirror neurons, which enable the human species to recognize itself as an individual, and learn to communicate and understand intellectual learning, and to know that brain plasticity is an ally of education because the brain continues to develop, to change and adapt to adulthood to senile adulthood. By understanding these brain actions it does not, change our view of learning and teaching. Neuroscience enables us to reflect that the backward and the limited do not exist, but we have several possibilities to learn, so there are several ways to teach.

As much as we better understand how the brain works, the better we can teach them. In the process of understanding how the brain learns neuroscience, it shows us a new concept of the student in the classroom. Seeking to understand the cerebral subject, and within its plurality as the human brain learns and keeps knowledge. Who is this cerebral subject he thinks dialogues, uses languages as a main tool in the learning process.

The teacher can use exactly this process to understand the history of this student and treat him as a unique subject in his singularity of the classroom within a collective where he will be included as a participant in diversity.

What can be said is that the construction of each brain is unique, but these brains undergo changes in the measurement of the learning process, thus becoming an important main author for this new learning of the 21st century, so it is extremely important to understand how far they are. the dimensions of this cerebral and reflective subject are stimulated as educating, and having recognized his potential, in his limits of affection capacities and in his limitations in his potentialities.

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Youth Policies in the Middle East

and Russia

Leveraging Young Leaders

for

Socioeconomic Development

By Eng.Ahmed Barrani,B.A.

Abstract

This paper examines youth policies in the Middle East and Russia, focusing on the role of young leaders   in driving socioeconomic development. It explores the current state of youth policies, the challenges faced by young leaders, and strategies to enhance their effectiveness in leadership positions.

Keywords : *Youth, Middle East, Leadership, Developments*

Introduction

Youth policies are essential for fostering the development and empowerment of young individuals. In regions like the Middle East and Russia, where youth populations are significant, effective youth policies can lead to substantial socioeconomic benefits. This paper aims to analyze the current youth policies in these regions, identify the challenges faced by young leaders, and propose strategies to enhance their roles in leadership positions.

Literature Review

The historical context of youth policies in the Middle East and Russia reveals a diverse landscape of approaches and initiatives. In the Middle East, youth policies have evolved from traditional, family-centered structures to more formalized government and NGO-led programs. Russia, on the other hand, has seen a shift from Soviet-era youth organizations to contemporary policies that emphasize civic engagement and entrepreneurship.

Theoretical frameworks such as the Youth Development Model and the Leadership Pipeline Model provide a basis for understanding the dynamics of youth leadership. Case studies from countries like Egypt, Saudi Arabia, and Russia highlight successful youth leadership initiatives that have led to positive social and economic outcomes.

Methodology

This study employs a mixed-methods approach, combining qualitative and quantitative data collection methods. Surveys and interviews with young leaders, policymakers, and experts in the field provide insights into the effectiveness of current youth policies. Case studies of specific youth leadership programs offer detailed examples of best practices and lessons learned.

Findings

Current State of Youth Policies: In the Middle East, countries like Egypt and Saudi Arabia have implemented various youth policies aimed at education, employment, and civic engagement. These policies are often supported by international organizations and NGOs, which provide additional resources and expertise. In Russia, youth policies focus on promoting entrepreneurship, innovation, and political participation.

Impact of Youth Leadership:

Youth leadership has a significant impact on socioeconomic development in both regions. Socially, young leaders contribute to increased civic engagement and improved social cohesion. Economically, they drive job creation and entrepreneurship, particularly in sectors like technology and social enterprises. Politically, youth participation in governance and policy advocacy leads to more inclusive and representative decision-making processes.

Challenges Faced by Young Leaders:

Despite the positive impact, young leaders face several challenges. In both regions, there is a lack of resources and support for youth initiatives. Societal and cultural barriers, such as traditional views on leadership and gender roles, also hinder the effectiveness of young leaders. Additionally, limited access to education and training opportunities restricts the development of leadership skills.

Discussion

The findings highlight the need for comprehensive and inclusive youth policies that address the unique challenges faced by young leaders in the Middle East and Russia. Strategies to enhance youth leadership include capacity building and training programs, mentorship and networking opportunities, and policy recommendations for governments and NGOs

Strategies to Enhance Youth Leadership

1. Capacity Building and Training Programs: Implementing leadership development programs that focus on skills such as communication, project management, and strategic thinking can empower young leaders to take on more significant roles in their communities.

2. Mentorship and Networking Opportunities: Establishing mentorship programs that connect young leaders with experienced professionals can provide guidance, support, and valuable insights. Networking opportunities, such as conferences and workshops, can also facilitate knowledge sharing and collaboration.

3. Policy Recommendations: Governments and NGOs should work together to create policies that support youth leadership. This includes providing funding for youth initiatives, promoting inclusive leadership practices, and ensuring that young leaders have a voice in decision-making processes.

Conclusion

Youth policies in the Middle East and Russia play a crucial role in shaping the future of these regions. By addressing the challenges faced by young leaders and implementing strategies to enhance their effectiveness, these regions can leverage the potential of their youth populations for socioeconomic development. Future research should focus on evaluating the long-term impact of youth policies and identifying additional best practices for supporting young leaders.

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Identity politics:
Case of Torbeshi community
in North Macedonia

By Rubin Zemon,Ph.D.

Abstract

    The development of identities among the Muslims in the Balkan states at the end of the XX and beginning of XXI century is an issue that has very deep social, cultural, economic and political consequences and in various Balkan states we could see various context, circumstances, and state strategies and polices. Ethnic and national identities among Muslims in the Balkans are very changeable. The processes of identity building and identification of Slavic speaking Muslims caused many ethnic, demographic and politic consequences in Bosnia and Herzegovina, Serbia (in a Sandzak region), Montenegro, Kosovo, Albania…

    However, the most dramatic issue is in North Macedonia, with the development or fluctuation of the identity of the Torbeshi community. The estimated number of this community in North Macedonia is around 150,000 people and the identity fluctuates among Muslim Macedonians, Albanians and Turks. But, in the last 20 years, the identification of people with the Torbeshi identity as a separate and particular community in Macedonia causes many reactions in the political and scientific circles in Macedonia.

    In this paper we analyze and elaborate different identification, ethnic, demographic and political processes and phenomenon among the Macedonian speaking Muslim community (Torbeshi) in North Macedonia.

    Keywords: *Torbeshi, Macedonian- Muslims, Turks, Albanians, Macedonian.*

Introduction

The history of Muslim population in the Balkans in XX and XXI centuries, is full with migrations, evictions, struggles for recognition of identities and minority status in new established states, direct or indirect discrimination, genocide etc. If we researching for a paradigm, all these issues could be understand and packaged in framework of the so-called "Eastern issue" or better to say as is it continuation. Many studies, documents and witnessing, are saying about the surviving of the mentality of "Eastern issue" among the Balkan's national elites, which was express through the presentation of Islam and Muslims as a "outside" religion and population in the European soil. (**Karčić F. 2014**)

Predictions that a secular liberal state will replace religions exclusively in the private sphere and deprive them from their collective meaning, by recognizing religion as a human right subject of free choice, are increasingly subject to scrutiny. This is even more that some groups and communities, especially in the diaspora, develop their ethno-cultural identity around religion. The acculturation that is reflected in the changes of nutrition and clothing, the attitudes towards marriage and the woman's position, or the forgetting of the language of the ancestors, failed to enter into the faith and move her away from the core, which is the stronghold of maintaining relationships with the home country and preservation of ethno-cultural identity (**Башић Г. 2016**)

In this complex, the role of language cannot be bypassed, which is both a product and an expression of culture, its bearer and creative principle. There is no culture without linguistic expression, nor is there language without cultural content. At the same time, one language can serve several cultures (for example, the world's widespread languages), and one culture can be expressed in several languages (for example, the many multilingual countries), so that the relationship of the type 1:1 or one people - one language, is more the exception than the rule. Anthropologist and linguist Edward Sapir, at the beginning of the 20th century, changed the face of language and culture research, saying that the language of a certain culture directly affects how people think (**Neuliep, 2009**). The network of cultural patterns of a civilization is indexed in the language through which that civilization expresses itself. Language is the guide to societies reality. People do not live alone in the objective world, but are much more at the mercy of the particular language that is the medium of expression for their society. People perceive the world around them, including the natural and social environment, as instructed by their language. People who speak different languages see different worlds, are directed towards different types of observation, and so they are not equivalent as observers and arrive at different views of the world.

This means that two individuals speaking different languages think differently, and thus intercultural communication is quite difficult. From here comes the growing need to learn and use other languages in the community in which we live, or at least to actively accept them, through understanding communication in common life.

Religion and ethnos, as well as religion and ethnic identity through the history of the Balkans, Europe and wider, were and are the most important pillars and identities on development or collapsing, determination and stratification of societies. Their different combinations, variations and models have strong impacts and influence on state politics, policies, strategies, doctrines, image of societies, as well as develop of human beings and humanity. Politics of affirming or neglecting of the religion or the ethnicity in different historical periods show that these two variables on managing of diversity in a society are very vital, adjustable and even indestructible. (**Zemon R.,** 2021)

Nenad Markovickj (Markovickj N., 2021) and Ivan Damjanovski from the University of Skopje, in their analyses of ethnicity and identity fluctuation, except the language and religion, as important factors are including also the comparative group worth (symbolic group worth) and political interest. According to these authors "*it is exactly the combination of these four independent variables, and their interplay with the religious, linguistic and political features of both the Gorani and the Torbesh/Macedonian Muslim groups, which reveals the complicated and often troubled relation between members of both communities and other ethnic groups in their proximity. What is more, outgroup factors often inflict internal splits in the ethnic tissue of both communities, disabling a unison identification of the members of the Gorani and the Torbesh/Macedonian Muslim groups on ethnic, linguistic, political and cultural grounds.*" (**Damjanovski I., 2021**).

A famous Swedish scholar and researcher on identities, especially of ethnic identities and boundaries Frederic Barth had a position that 'what by the time is transferred is not the cultural arsenal, but the boundary of a particular group: the inner content is changing and boundaries survive'. Ethnic boundaries imply inter-ethnic relations: ethnic identity is formed and survive right through to the contacts with other ethnic groups. Differences between ethnic categories are not rely on the absent of movements, contacts and information, but understanding social processes of excluding and including. (**Barth F., 1969**)

The theory of ethnicity and nation experienced a major change with the emergence of the Anderson's study "Imagined communities". According to him, the nation, and every other group, in particular ethnic group, is imaged (but not invented) community: it is imaged because a member of a large group never will meet all members of a group, but they in his consciousness are there and it takes a certain kind of friendly relationship toward to them. This type of relationship is based on a sense of a strong horizontal friendship and solidarity. Communities differ themselves primarily on the way of how they are imaged". (**Anderson B. 1983**)

For the topic of this paper it is worth to mention the work "Ethnicity and Nationalism" by Thomas Hylland Eriksen, which addresses the basic problems of the study of ethnicity: the ratio for "the other", according to history and politics. The existence of others is an essential element of ethnic identification: without "the others" is not possible to experience and understand the "We". (**Eriksen Th. H., 1993**) . History is not a problem of the past, but is response to the demands of the present: the anthropologist does not concern what really happened; she/he would not like historians to exploring the differences between "real" and "invented" traditions, but wants to uncover how a certain historical content is used in the actual process of construction of identity.

Identity and identifications of Slavic speaking Muslim communities in the Balkans through the history

Up until the Ottomans evacuated the area in 1912 as a result of the First Balkan War, it is asserted that the Torbeshes consistently identified as Turkish. The "forced assimilation" policies of the Bulgarian government were introduced to the Torbeshes during the Balkan Wars and subsequently in World War II. Following the establishment of the Republic of Macedonia in 1946, the Torbeshes were forced to assume an ethnic Macedonian identity by the ruling Communists, who also forced Macedonian Christians to do the same. Administrators who supported Macedonian nationalism were troubled by the Torbesh people's tendency to identify as Muslims, particularly Turkish ones. They were coerced into accepting their Macedonian identity and becoming Christians in a methodical manner. Communist leaders forced the Torbeshes to adopt a "Macedonian identity" through a variety of tactics, including persecution, intimidation, and historical misinformation. For example, when the economic crisis forced the dismissal of thousands of workers in the post-Communist era, the Macedonian authorities demanded a signed document from the Torbeshes reapplying for jobs, certifying that their identification is Muslim and nothing else. (**Dikici A., 2008**)

The long Ottoman ruling in the Balkans caused very important social, economic, political and cultural changes until the present day. One of the characteristics of the Ottoman period in the Balkans was the affirmation of the Islam religion. In the first decades of the Ottoman ruling in the Balkans whole groups of people accepted Islam almost in every region of the Peninsula. Many scholars make conclusions that in Bosnia and Herzegovina in the XV century members of the

Bogomilian movement in the Balkans, as a main religious, ethic, ideological and social power, massively accepted the Islam religion (**Стојановски А. 1987**). Other scholars have a position that is not absolutely possible to determinate the religious origin of pre-Islamic groups (**Лиманоски Н., 1993**). But the Ottoman government did not force the process of "Islamisation"-term which is often used in scientific books in the Balkans, for the process of changing or shifting the religious belief of the people. They allowed Christians to respect their religion, practice their rituals and their kind of living. The most important issue for the Ottomans was that the "raya" be quite and pay taxes. Christian adult men were obliged to pay a special tax called "Dzizja", from which Muslim adult men were freed. **(Zemon R., 2014)**

An act of accepting Islam religion among the people was known as "poturcuvanje"/ "becoming a Turk". For that reason one of the identity names for those people was and is "Poturi". This name sublimates all existing contradictions related with religion, identity and the "otherness". For the Christians, shifting to Islam was identification with a process of naturalization, becoming "other", becoming a Turk (**Лиманоски Н. 1993**). On the other hand, in the Middle Ages, Turks-Ottomans experienced and felt themselves much more as Muslims than as Turks in the modern sense of the identity (**Smith A: 1991**). For that reason an identity of a "Turk" was identification with an identity of a "Muslim", and the conversion of people to Islam was called "Turcenje", and the new Muslims became Turks. In this way two basic categories of belonging "in" and "out" of groups were determined: "Turks" and "Christians". This basic demarcation and distinction was made according to the religious identity, without consideration of the ethnic and linguistic characteristics and features. In this way under the category "Turks" were understood, except the "real Turks", also Muslim Albanians, Macedonians, Bulgarians, Serbs, Bosnians, Montenegrins and other ethnic communities which accepted the Islam religion.

During the Ottoman Empire as a theocratic state, ethnic identities and the ethnic belonging of people were not important vs. the religious identity and determination. The ethnic identity lost its importance in the Ottoman Empire and the priority was given to the religious identity, with the aim that all Muslim people belong to one Muslim community. Even ethnic Turks did not feel as Turks, but as Muslims. The phenomenon of losing the ethnic feeling as a consequence of a universal spirit of Islam was installed in the Balkans, too. **(Zemon R. 2014)**

At the end of the XXVIII and the beginning of the XIX century, the process of the development of modern nations began among the various nationalities in the Balkans. The millet system, with its classification based on religion, became increasingly less viable. A process known as the National Revival was and is much more intensive among the Christian population, than among the Muslims **(Mazower M. 2000)**. The processes of development and construction of national identities in the Balkan states mainly follow the primordial way, which as a consequence has social antagonisms on a religious base among the people, presented as ethnic conflicts. The fight for national liberation and the creation of national states was not just a radical break with the past, but it was negation of the past, too. This caused the creation of nations to be built on the basis of two central principles- language and faith.

South East Europe at the beginning of the XIX century was not a region determined with nation-states, but with symbols of orthodoxy. In those circumstances, the Muslim millet, with no consideration for the ethnic and linguistic diversity, remained as a part of the same discourse of the Otherness. Islamic community and mosques were not national, and they fought against the national consciousness of Muslim people, advocating for the universality of the religion, as a unique leader of collective organization of the believers. Contrary, Christian churches appeared as bearers of national awaking and revival, presenting the institutional fundament of the Balkan nation-states.

The creation of nations on the basis of language among the orthodox faced Slavic people with obstacles in religious aspect, by keeping the old distinctions of "Muslims" and "Christians" from the Ottoman Empire. In that context, the self-integration of groups with the same pre-Ottoman ethnic origin and similar languages but with different religion was impossible. Christian people in the Balkans started to understand the world with the language of nationalism, while their views toward the Muslims stayed in a domain of the same discourse among the religious communities **(Todorova M. 2001).**

On the other hand, because the Balkan Muslim were incapable to adopt the national code and practically were excluded from the process of national consolidation and integration, they kept the fluid conciseness, which was an image of the millet mentality as Ottoman heritage (**Todorova M. 2001).**

The new state-borders from 1878 and from 1912 became the basic criteria for defining the collective identity. National belonging was promoted as a prime factor for group identification, opposite the former religious collective categorization. National governments and administration, mainly implemented restrictive politics of integration of Muslim population and their participation in the public life, because of their superstition for loyalty to the new states, bearing in mind that Muslims lost the benefits which they had in the Ottoman Empire. The national ideology imposed cultural identity by taking the control over the economy and conventional collective images from families and from the local communities. The lack of national strategy for inclusion and integration of Muslim Slavic population in the new societies and in a national "WE" or "OURS", brought confusion related with the definitions of Muslim population.**(Kulafkova K. 2018)**.

The most important segments in forming the collective identity of nation-state are its institutions, especially the local administration, military service and mass education. While in the Ottoman Empire in the settlements where Muslims speaking Slavic languages lived, or there were mixed settlements with Muslim and Christian population, the political elite and local leaders mainly were from the Muslim community, in national states there were mainly Christians. These politics of "revenge" strengthened the solidarity among the Muslims with different ethnic and linguistic belongings in the new nation-states (**Стојаноски С. 2010).**

However, we have to point the fact that in the collective memory of the Balkan population it was impossible to throw the "collective blame and guilt" towards the Muslims with Slavic languages, because they fell threatened and changed their religion and "became Turks". The reconstruction of the social matrix that they belong to one nation and have to be considered as "We", "Us" or "Ours" was impossible because the memories from the Ottoman state were fresh (**Лиманоски Н., 1993)**

Nevertheless, public opinion for "forced Islamization" of the so-called "Bulgarian -muhamedanes", "Serbian- muhamedanes", "Muslim with our blood" and other identity terms, which were used in a time of national revival of the Christian population in the Balkan states, especially in Bulgaria and Serbia, was created in the intellectual circles, before the creation of national states. This public opinion was constructed in a way that Islamization of the Slavic people was made in a forced way by the Ottomans (**Zemon R. 2014),** and because the Ottomans had to go back in Asia, Muslims with Slavic pre-Ottoman origin had to come back to their Christians roots (**Ајрадиноски Ш., 2011**). But these theses in the intellectual circles, found their places in the construction of national and nationalistic state ideology in the Balkan states, whose frustration of "the five–century long Turkish slavery" was unleashed on "our Turks". In cultivating the myth for homogenous and pure national states, the national Balkan states at beginning of the XX century signed Agreements in 1919 and 1923 in Neuilly and Lozano, between Bulgaria, Greece and Turkey for changing the population. A similar agreement was signed between the Kingdom of Yugoslavia and Turkey in 1933. With these Agreements, most of the Muslim population with Slavic origin was forcibly migrated in Turkey, because they were declared as ethnic Turks. These Balkan nation-states were constructed and implemented in the "Balkan way" (**Даскаловски Ж., 2010**), with a strong influence of a former Millet system, where confessions, and in this case national orthodox churches, gave the final "stamp" on the national identity.

After the Second World War , the Muslims in Tito's Yugoslavia were in much better position than before the war, as well as in comparison with the Pomaks in Bulgaria who experienced a total violation of their human rights, especially in a governmental policy of chaining their Muslim names into Christian ones (**Maeva M., 2008**)! The introduction of modern or relatively modern political life in socialist Yugoslavia, accompanied by the establishment of a public domain from which religion was excluded, led to a certain retreat of the ethnic. There is no doubt that confessional identity- the form of the collective identity that had dominated for so long-did retreat when faced with the onslaught of aggressive secularization. In socialist Yugoslavia as well as in other socialist states were produced two major ethnic reconstitutions. The first resulted from the introduction of a modern political identity, the identity of the working class (**Vlaisavljevic U. 2003**). Despite the violent repression of the religious identity, the ethnic identity continued to play a major role in Yugoslav society (even if it was secondary to the political identity).

Ethno-religious identity was transformed into ethno-political identity. Interpreted and institutionalized by modern political means, the ethnic or ethno-religious identity became the national identity. Communist ideology and its political institutions took the place of religion. Though politics became more important than religion, this did not mean that the ethnic lost its significance. On the contrary, the ethnic was sufficiently important, indeed more so than either politics or religion, therefore it may be assumed that in taking the place of religion, politics also had to take on its role: to become a political or secular religion. The ethnic emerges here in an entirely modern form: it is a name for the place or framework within which politics and religion relate to each other. (**Vlaisavjevic U., 2003**).

In these circumstances with the collective identity of the people, in Social Yugoslavia rose a question of the legal recognition of the _Muslim nation_. The Constitution of SFRY recognized _narodi_ (nations—native peoples which were explicitly named in the Constitution, giving them special privileges) and _narodnosti_ (nationalities, with status comparable to that of minorities).

The Austro-Hungarian Empire officially introduced the term _Bosniaks_ for the Slavic Muslims who lived in Bosnia; prior to it, it was used to describe a resident of Bosnia regardless of his/her nationality or religion. In a debate that went on during the 1960s, many Bosniak communist intellectuals argued that the Muslims of Bosnia and Herzegovina are in fact native Slavic people that should be recognized as a nation. But the name _Muslims_ was sometimes rejected - to quote the Bosniak politician and president Hamdija Pozderac: "_They do not allow Bosnianhood but they offer Muslimhood. We shall accept their offer, although the name is wrong, but with it will start the process_"— In a discussion with Josip Broz Tito in 1971 regarding the constitutional changes which recognized Muslims, later Bosniaks (**Lisica A. 2022**).

As compromise, the Constitution was amended in 1968 to list the _Muslims by nationality_ recognizing a nation, but not the Bosniak name. The Bosniaks considered the Yugoslav "Muslim by nationality" policy to neglect and oppose their Bosnian identity because the term tried to describe Bosniaks as a religious group not an ethnic one. Sometimes other terms, such as _Muslim with capital M_ were used (that is, "musliman" was a practicing Muslim while "Musliman" was a member of this nation; Serbo-Croatian uses capital letters for names of peoples but small for names of adherents).

After the 1990s, most of these people, around two million, mostly located in Bosnia and Herzegovina and the region of Sandžak, were declared as ethnic Bosniaks (*Bošnjaci*, sing. *Bošnjak*). On the other hand, some still use the old name *Muslimani* (Muslims), especially outside Bosnia and Herzegovina (**Kurpejovic A. 2008).**

The recognition of the Muslim identity as a national identity in Bosnia and Hezegovina and Socialist Yugoslavia in the 1970s caused a reaction in the other Yugoslav republics of Serbia, Macedonia and Montenegro. With the constitutional changes from 1974, the ethnic identification of the people in Yugoslavia was based on the free declaration of every individual according to her/his conciseness, different than previously, when the ethnic/national identification was based on the spoken language. For that reason the republic's authorities in Serbia, Macedonia and Montenegro were afraid that Muslims in their republic will declare themselves as Muslims in as a nation, and asked that such right have only the Muslims from Bosnia and Herzegovina. Because this proposal was refused, the authorities in Macedonia launched an informal campaign for encouraging the population to accept the identity of Muslim Macedonians (Makedonski Muslimani) (**Ајрадиноски Ш.. 2011).** The main role in this campaign belonged to the so-called Republic Community of Cultural Manifestation of Muslim Macedonians, led by Nijazi Limanonski (**Лиманоски Н. 1993)**. A parallel campaign was implemented among Christian Macedonians too, with the aim to accept Muslim Macedonians as their compatriots, as members of the same nation. But such activities did not give the expected results.

With the collapse of the socialist regime, among the Slavic people with Islam religion appeared new processes which were related with respect of human rights, participation in the public life and decision-making processes and bodies. These processes caused new development of the identity, with request for recognizing their local community as a particular national minority in the respective state.

The Kosovo crisis discovered for the public the existence of a new community in Kosovo-Gorani community. Actually it is Muslim population that speaks a Slavic language in a region of Gora, divided between three states Kosovo, Albania and Macedonia. Even if they may be aware that they are members of the same local/regional community in present day Kosovo, we may find people from the Gorani community who declare themselves as Boshinaks, Turks, Gorans etc. Member of the Gorani community which live or have migrated to Macedonia, generally declare themselves as Macedonians with Islam religion.

In fact, the president of the Union of Macedonians with Islam religion, Mr. Ismail Bojda has an origin from the village Brod in the Gora region. The new independent state of Kosovo recognizes Gorani and Boshnjaks as particular communities, they are mentioned in the Constitution of Kosovo, they have reserved seats in the Kosovo parliament and separately they enjoy minority rights as all other non-Serbian communities in Kosovo. The ethnic identity of Gorani community started to appear in Albania, too. The main intellectual front-man not only in Albania, but broader for the Gorani identity and in direct relation of the Gorani, Torbeshi and Pomaks communities with the Bogomils in Middle Ages was Mr. Nazif Dokle, who died in 2014. In 2009 he published a book "Bogomilzism and ethno-genesis of Torbesh from Gora in Kukes" (**Dokle N. 2009**), which in October 2011 was translated in *Boshniak l*anguage. Repeated aspirations for appropriation of the Gorani community in the frame of their nation have the Bulgarian scholars, too. Tanja Mangalakova, a famous Bulgarian journalist, published the book "Ours in Kosovo and Albania" in 2008 (**Мангалакова Т. 2008**). Bulgarian scholars organized many events, such as expositions of photos, object, clothes etc. related with the traditional culture of the Muslim population in Albania, in the regions of Golo Brdo and Gora, like the expositions of Veselka Toncheva from the Institute of Ethnology and Folklore with the Ethnographic museum in Sofia. The regions of Golo Brdo and Gora in the expositions were presented as the "most western Bulgarian lands"! (**Tončeva V. 2009**)

Identity and identification of Torbeshi community as political issue

However, the most dramatic issue is in Macedonia, with the development of the identity of the Torbeshi community. The estimated number of this community in Macedonia is around 150,000 people and the identity fluctuates among Muslim Macedonians, Albanians and Turks. But, in the last two decades, the identification of people with the Torbeshi identity as a separate and particular community in Macedonia causes many reactions in the political and scientific circles in Macedonia. In 2006 a leader of the Party for European Integration (PEI) Mr. Fijat Canoski, became member of the parliament of the Republic of Macedonia, and in his speeches in the parliament he declared that he will represent and protect the interest of the Muslim population in Macedonia known as Torbeshi, or as he liked to sae "people of my kind (soj)"! Later in 2010 was established the Torbeshian Cultural- Scinetific Center "Rumelija" with Sherif Ajradinoski as the chairman, which in January 2011 proclaimed the "Torbeshian Declaration", with the request that the Torbeshi

community be recognized as a separate community in Macedonia and mentioned in a Preamble of the Constitution of the Republic of Macedonia (**Ајрадиноски Ш., 2011**). Immediately came a strong response from the Union of Macedonians with Islamic religion, by organizing scientific public tribunes in cooperation with the national institutes for history, Macedonian language, folklore, the Institute of Ethnology and Anthropology, the Institute of Ancient Slavic Culture and the Macedonian Ethnologists Society. As an output from the public tribune on the topic "*Macedonians with Islamic faith between national belonging and religious determination*", was published a booklet/collection of work (**Дрвошанов В. (ed.) 2011**). The cultural- scientific center "Rumelija", responded with a scientific tribune, too, where prominent scholars from Macedonia, Albania, Kosovo and Bulgaria gave the contribution of giving a scientific base for the Torbeshi identity. But, this identity conflict in Macedonia is not only in the scientific circles! On the socials networks, especially on Facebook, there is a real cyber war between both sides (Facebook, ObedinetiTorbeshi). Some people say that even in the background of closing A1 television and arresting its owner, Velija Ramkovksi, (Time.Mk. 24.12.2010) as well as destroying the building complex "Cosmos" that is in ownership of Fijat Canoski, is a political fight against the main front-men of the Torbeshi movement. (Press 24, 04.08.2011)

In a third decade of the XXI century the issue of identity of Macedonian speaking Muslims in North Macedonia, appeared again in a public discourse. For the first time in history of censuses, on a question of ethnic affiliation a number of people that declared themselves as 'Torbeshi' was sublimate in a special census codex. Official data from the State Statistic Office are saying that 4,174 citizens of North Macedonia identified themselves as 'Torbeshi'. This is first official statistic data from the time when censuses are organizing in this territory (1921 and 1931 during the Kingdom of Yugoslavia, 1948, 1951, 1961, 1971, 1981, 1991 in Tito's Yugoslavia and 1994, 2002 in Republic of Macedonia). However, almost all censuses are contested regarding the official data of ethnic composition in a territory of today North Macedonia. Figures regarding the ethnic structure until 1971 are not based on free declaration of the individual identity. People started freely to declare their ethnic identity from 1981 as a consequence of a Constitutional changes in Tito's Yugoslavia from 1974. But, even that from 1981 Muslim population in Bosnia and Herzegovina and Serbia ethically started to declare themselves as Muslim like ethnic affiliation, authorities in Socialist Republic of Macedonia affirmed a declaration as "Macedonian- Muslims", and in a final statistic results they were included in a total number of Macedonian ethnos.

However, from 1981 census, we could see that 39 513 people declared as Muslims. But this number in next censuses gradually will be declines to 31 356 people in 1991, 15 418 people in 1994, to 2 553 people in 2002 . (**Table 1**.) At the last census in 2021 official number of declared as Muslims is 1187 people and 455 as "Macedonian Muslims". In 1994 "Muslims" in Macedonia started to identify themselves as "Bosniaks", and their number in 2002 was 17 018 people, and 18 163 people in 2021.

Issues of ethnic identity, identifications and belonging to the certain community not always had a proper statistical reflections. A certain person, or a group of people could belonging to certain community, but to identify their ethnic identity as they thinking or feeling to another community. The Macedonian speaking Muslim community is split in many ethnic identities: A big number of them are declaring themselves as Albanians (because of political interests and religious closeness), then as Turks (because of the reflections in religious identity and closeness), as Torbeshi (because of ethno-cultural identity), and as Macedonians (because of the same speaking language). A small number of them are identifying themselves as Bosniaks, as a big number of Gorani community is Kosovo is doing. (**Markovickj N., 2021**) For that reason we don't know the exact number of this population in present time. Situation is much more uncertain that generally in last two decade emigration on Macedonian citizens is very high and total population in the Republic of North Macedonia is decline for about 200 thousand people, and villages where the Macedonian speaking Muslim communities is living are almost abounded.

Republic of North Macedonia from June 2022 had a condition to make the changing of the Constitution for continuation of the negotiation for membership in EU, by including other ethnic communities in Preamble of the Constitution, such are Bulgarians. This issue made a lot of political tensions in a country. The Government opened a process of expression of interest of communities, and non-governmental organization of Torbeshi community "Torbeshi most" ("Torbeshi bridge"), submitted official request Torbeshi community to be included in Constitutional changes, too. But, their request was not accepted by the expert governmental commission, because the political party of Turkish community TDP (Turks Democratic Party), was strongly against it, and even threatens that will not vote in a Parliament for the Constitutional changes at all, if Torbeshi community will be mention in a draft amendments[9].

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[9] https://www.dw.com/mk/ustavnite-izmeni-na-vrela-ringla/a-65625218

But is not excluded that and other ethnic political parties gave "silent consent" to this "hard position" of TDP, especially those with nationalistic Macedonian and Albanian attitudes. However, the process of Constitutional changes didn't pass the first voting, yet, (from three voting procedures), so everything is possible regarding the Torbeshi issue. Moreover, the Advisory Committee of the Framework Convention for Protection of National Minorities by the Council of Europe, in its last Opinion from 2022, also recommended that in addition to the need to protect the Egyptians, the Croats, Montenegrins, and Torbeshi communities are also mentioned, as well as all those who request it are emphasized. (**CoE AC FCNM 2022**).

Conclusions

The ethnic or national revival of the Muslim population in the Balkan states, especially among the Bosniaks, Torbeshi, Pomaks, Gorani and other communities, which appeared much later than among the Christians, is in its very early stages. They want to build and construct their identity houses, which are legitimate goals in general civilization sense. Identity is subjective category, and objectification of the same is a long process of intercultural dialog.

The researching of the Slavic-speaking Muslim communities' fluid identity construction in North Macedonia supports theories that view ethnic identity as a dynamic concept. The most likely explanation to explain the theoretical underpinnings of this study appears to be Barth's theory on border maintenance, self-ascription, and outgroup ascription of ethnic identity. A common example of communities whose ethnic allegiance is highly reliant on outgroup ascriptive variables is the Muslim community of the "Torbeshi". The dependent variable of this analysis, which is fluctuations in ethnic identification, is influenced by these ascriptive elements, which are taken as independent variables and include religion, language, comparative group worth, and political interest, The carriers of these outgroup ascriptive influences are neighboring ethnic groups, and each group has a distinct influence on members of the Torbeshi community, primarily due to shared characteristics like language or religion, but also because it raises the relative group worth of both groups and because political interest is a potent tool for ethnic outgroup ascription.

Table 1. Population in a territory of today North Macedonia according to declared ethnic affiliation by censuses (Source Statistical Office of North Macedonia).

03.01. Попиcи

03.01. Censuses

Т-03.01.3: Население според припадноста кон етничка заедница, по пописи

T-03.01.3: Population according to declared ethnic affiliation, by censuses

	1953	1961	1971	1981	1991[1]	1994[1]	2002	
ВКУПНО	**1 304 514**	**1 406 003**	**1 647 308**	**1 909 136**	**2 033 964**	**1 945 932**	**2 022 547**	**TOTAL**
Македонци	860 699	1 000 854	1 142 375	1 279 323	1 328 187	1 295 964	1 297 981	Macedonian
Албанци	162 524	183 108	279 871	377 208	441 987	441 104	509 083	Albanian
Власи	8 668	8 046	7 190	6 384	7 764	8 601	9 695	Vlach
Роми	20 462	20 606	24 505	43 125	52 103	43 707	53 879	Roma
Турци	203 938	131 484	108 552	86 591	77 080	78 019	77 959	Turkish
Австријци	24	12	9	30	15	8	35	Austrian
Бошњаци	-	-	-	-	-	6 829	17 018	Bosniak
Бугари	920	3 087	3 334	1 980	1 370	1 682	1 487	Bulgarian
Германци	136	94	77	288	230*	68	88	German
Грци	848	836	536	707	474	368	422	Greek
Евреи	55	47	32	27	26	23	53	Jew
Египјани	-	-	-	-	3 307	3 080	3 713	Egyptian
Италијанци	41	57	48	96	74	61	46	Italian
Муслимани	1 591	3 002	1 248	39 513	31 356	15 418	2 553	Muslim
Полјаци	24	26	72	223	248	158	162	Polish
Романци	103	135	105	97	87	37	38	Romanian
Руси	672	640	516	359	332	340	368	Russian
Русини	127	124	59	23	51	11	24	Ruthenian
Словаци	20	64	46	67	56	60	60	Slovak
Словенци	983	1 147	838	648	513	403	365	Slovene
Срби	35 112	42 728	46 465	44 468	42 775	40 228	35 939	Serbian
Украинци	-	-	50	68	74	102	136	Ukrainian
Унгарци	207	252	229	280	222	128	129	Hungarian
Хрвати	2 770	3 801	3 882	3 307	2 878	2 248	2 686	Croatian
Црногорци	2 526	3 414	3 246	3 920	3 225	2 318	2 003	Montenegrin
Чеси	114	92	80	164	143	84	60	Czech
Други неспомнати	1 950	2 350	22 845	18 792	36 313	2 408	5 332	Other
Не се изјасниле	...	...	414	505	1 791	1 882	404	Ethnically undeclared
Се изјасниле како припадници на одредени региони	-	-	684	943	1 303	593	829	Regional affiliation

[1] Попишано и процедено население

[1] Enumerated and estimated population

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Some Archive Documents

related to carpets subjects

to Ottoman Archives Finance Records

By Assist. Prof Ahmet AYTAÇ,Ph.D.

Abstract

It is a fact that after the invention of writing in human history, all kinds of documents with archival properties have become important. It developed by writing on rocks and tablets and then on paper. Archive records are like the memories of nations.

During the Ottoman Empire, which lasted approximately 600 years, more than a hundred million documents were classified and kept as archive documents.

Finance and accounting transactions of individuals, commercial and non-governmental organizations and states have been important throughout history. There are many archive documents in the state's financial records regarding carpet weaving, which was an important art and business branch during the Ottoman Empire. Among these documents, archive records reveal important issues such as the state paying for the carpets needed for palaces and places of worship from the state coffers, and providing incentive tax deductions and loans to the carpet industry.

In the article, some documents containing finance and tax issues related to carpet weaving in the Ottoman archive documents will be examined.

Keywords: Ottoman, finance, accounting, archive, carpet.

Introduction

Writing has great importance in human history. It is known that after the invention of writing, writing was written on stones, tablets made of earth, metals and paper.

Throughout history, Turks have established states with different names in different geographies. Turks governed these states with the culture of "customs" defined as an unwritten constitution. In times when there were no digital means of communication, they carefully tried to protect all kinds of documents related to the state administration in distant or near distances under the name of archive building.

In the historical course, we can see that governments have been collecting data (information) since the Assyrians and shaping it to maintain their power. It has been revealed that the ancient Romans, Chinese and Ottoman Empires kept detailed recording systems, organized land surveys and conducted population censuses[10].

The Ottoman Archives are among the most important archives in the world in terms of the number of documents they still contain, despite the millions of documents lost in periods whose importance was not understood. Today, there are many separate states in the lands where the Ottoman Empire ruled. Therefore, the Ottoman Archives also have an international feature.

Today, approximately 150 million documents in the Ottoman Archives constitute only 25-30% of the remaining archive material from the Ottoman Empire. The other 70% could not be preserved or could not be reached until today due to various reasons. Unfortunately, not many archive documents and materials about the early periods of the Ottoman Empire, especially the first 150 years, have survived to the present day. Wars, internal turmoil, sultanate struggles, Timur invasion, and the Interregnum can be counted among these reasons[11].

In the Ottoman Archives, there are land records of the newly conquered lands, property rights, state tax records, official correspondence of administrative units, edicts, court documents and many other archival documents.

On the other hand, "accounting" has a regulating feature in social life, as it has an understanding that follows, records and finalizes all transactions of public, non-governmental organizations or commercial establishments.

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[10] GÖKIRMAK, Mert, "Bilgi, İktidar ve Üniversite" _Stratejik Araştırmalar Dergisi_, 2003, 1, s. 80.
[11] ÇETİN, Atilla, "Türkiye'de Arşivciliğin Tarihi Gelişimi" _Uluslararası Türk Arşivleri Sempozyumu_, 17-19 Kasım 2005, İstanbul, s. 7.

It is obvious how important finance and accounting are, especially for states, in matters such as taxes, income and expenses. Transactions are carried out in accordance with the country's specific financial and accounting laws, within the generally accepted rules all over the world, and the relevant records are kept.

One of the elements required for a state to survive as a strong organization is a good financial system built on solid foundations. The Ottomans have given importance to financial organization and structuring since the founding period and tried to develop a financial system based on solid principles. This situation can be understood from the provision in the Organizational Code of Mehmed the Conqueror, "And once a year, my revenues and expenses shall be read to the Rikab-ı Hümayunu.[12]" It is also known that the first financial organization in the Ottoman Empire was established by Çandarlı Kara Halil and Karamanlı Rüstem Pashas during the reign of Murad I. However, it is a fact that this organization is not an organization like the one in the 16th century, which corresponded to the most powerful period of the state[13]. As the borders expanded, there were developments in the financial organization, and accordingly, the state's income and expenses and their types increased[14].

It is known that the Ottoman Empire had a serious potential in the field of textile, one of the oldest productions in history. It is understood, thanks to archive documents, that the state supports, supervises and encourages the manufacturing and production of textile products such as fabrics, carpets and rugs, both on the basis of enterprises and among the public and tradesmen.

Weaving was a very important sector during the Ottoman period and even Europe had great interest in this sector. It is known that the Western European great powers, which had economic relations with the Ottoman Empire in the 18th century, tried to make the capitulations more advantageous for their own countries, and on the other hand, they monitored the price and quality conditions in the Ottoman markets with the help of commercial agents and consuls they sent to the empire from time to time, and directed their commercial activities accordingly[15].

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[12] AKGÜNDÜZ Ahmet, *Fatih'in Teşkilat Kanunnamesi, m. 28, Osmanlı Kanunnameleri ve Hukuki Tahlilleri, I. Kitap*, İstanbul 1990, s. 325.
[13] UZUNÇARŞILI, İsmail Hakkı, *Osmanlı Devleti'nin Merkez ve Bahriye Teşkilatı*, Ankara 1984, s. 319.
[14] HALAÇOĞLU Yusuf, *XIV-XVII. Yüzyıllarda Osmanlılarda Devlet Teşkilatı ve Sosyal Yapı*, Ankara 1996, s. 64-65.
[15] İNALCIK, Halil, "Osmanlı Pamuklu Pazarı, Hindistan ve İngiltere: Pamuk Rekabetinde Emek Maliyetinin Rolü", *OTDÜ Gelişme Dergisi*, Türkiye İktisat Tarihi Üzerine Araştırmalar II, 1979-1980 özel sayı, s. 12-14.

It is known in the financial records of the Ottoman Empire that the production of hand-woven carpets was encouraged, the carpet needs of various institutions of the state were met, carpets were given as diplomatic gifts from time to time, and records of all these were kept.

Presidential OTTOMAN ARCHIVE

It is understood from the series of notebooks that have survived from the Ottoman Empire period to the present day, with 95 million documents and around 400 thousand in the archive alone, both from the way the documents were arranged, that they were preserved with great precision, and from the orders or regulations regarding the correspondence at all levels of the bureaucracy to be recorded in the notebook, that the Ottoman Empire has existed since its foundation. Since then, it has attached great importance to preserving official documents[16].

Photograph: 1, Presidential Ottoman Archive, Kağıthane-İstanbul[17].

The archive documents that are the subject of the research are İbnü'l Emin Hariciye, Ali Emirî Sultan IV. Mehmed, Topkapı Palace Museum Archive Hatt-ı Hümayun, Bâb-ı Âsafi Mühimme Ledgers, Grand Vizierta Majlis-i Vâlâ, Grand Vizierta Majlis-i Vâlâ, İrade Mesail-i Mühimme, Ministry of Finance Emlak-ı Emirriye, Grand Vizier Mektubî Kalemi Mühimme, Şûra-It was selected from among the State documents.

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[16] ANONYMOUS, *Başbakanlık Osmanlı Arşiv Rehberi*, İstanbul, 2017, s. 3.
[17] AYTAÇ, Ahmet, "Cumhurbaşkanlığı Osmanlı Arşivleri'nde Hatay (Antakya) İpekçiliği İle Alakalı Bazı Belgeler", *Uluslararası Zanaattan Sanata Kongre ve Jürili Karma Sergisi*, 14-16 Aralık 2021, Uşak-Türkiye, s. 284.

İbnü'l Emin Foreign Affairs:

The classification committee, established under the chairmanship of İbnülemin Mahmud Kemal, has classified the documents according to their subjects since 1921. İbnülemin's Classification is grouped under 23 main sections, and each topic follows a rough chronological order within its own section[18].

Ali Emiri Sultan IV. Mehmed:

II. It begins after the declaration of the Constitutional Monarchy and especially after the appointment of Abdurrahman Şeref Bey to the position of chronicler and the establishment of the Ottoman History Committee. A committee established under the leadership of the council and under the chairmanship of Ali Emiri Efendi continued the classification work between 1918 and 1921. In this classification, called "Ali Emiri Classification", the documents are separated according to the order of the sultans, and the documents belonging to the sultans from Osman I to the reign of Abdulmecid are listed in a chronological order. The classification, in which 180,700 documents are recorded, has fifty-three catalogs written in Arabic letters[19].

Topkapı Palace Museum Archive Hatt-ı Hümayun:

Topkapı Palace, whose construction was completed in 1478, was the main palace of the Ottoman Empire until the use of Dolmabahçe during the reign of Sultan Abdülmecid. The Palace, which was an extremely important administrative center for the Ottoman Empire for 400 years, is also one of the most important centers where many documents were produced in the Ottoman Empire and passed down to the present day. There are more than 200 thousand documents in this archive, the oldest of which dates back to the time of Orhan Gazi. These documents were digitized in the early 2000s, and a summary of the documents began to be produced since 2010[20].

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[18] ANONYMOUS, *age*, 2017, s. 419.
[19] https://islamansiklopedisi.org.tr/basbakanlik-osmanli-arsivi.08.03.2024.13.56.
[20] https://kod-a.com/blog/turkiyedeki-onemli-arsivler/30.01.2024.14.26.

Bâb-ı Asafi Mühimme Notebooks:

These are the books in which the state's council records are written.

Grand Vizier Majlis-i Vâlâ:

It is a board similar to today's Supreme Court or Council of State during the Tanzimat period of the Ottoman Empire.

Important Works of Will:

According to the principles of the first classification instructions made during the establishment of Treasury-i Evrak, archive materials are divided into three main groups: those from the establishment of the state until 1255/1839, those between 1255-1265/1839-1849 and those that will be formed after this date. As a basis and example for the classification studies to be carried out, the second group of documents between the years 1255-1265 was classified and it was called "Mesâil-i Mühimme İrâdesi" and classified according to their subjects[21].

Ministry of Finance Emlak-ı Emirriye:

It is the National Real Estate Organization affiliated with the Ministry of Finance during the Ottoman period.

Grand Vizier Letter Office:

The Letter Office is an office that occupies an important place within the Grand Vizierate organization and has been around since the early days of the Ottoman Empire. The orders and commands written by the Grand Vizier to various authorities were written by this pen. After the Tanzimat period, he carried out the Grand Vizier's correspondence with the ministry and devâir in Istanbul, as well as his relations with the provinces[22].

Mühimme:

It is the pen that has been in existence since the early years together with the Letter Pen and is a branch of it[23].

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[21] ANONYMOUS, *age*, 2017, s. 306.
[22] ANONYMOUS, *age*, 2017, s. 313.
[23] ANONYMOUS, *age*, 2017, s. 314.

Council of State:

The certificates submitted to the Grand Vizier for execution by the Council of State, which was formed with the abolition of the Grand National Assembly in 1284/1867-1868, and the memorandums, acknowledgments and orders written by the Grand Vizier on these certificates are under this heading. has been classified. These documents are a continuation of a part of the Mektubî Office, Parliament-i Vâlâ documents[24].

## SOME ARCHIVE DOCUMENTS RELATED TO THE CARPET SUBJECT TO FINANCIAL RECORDS

First document:
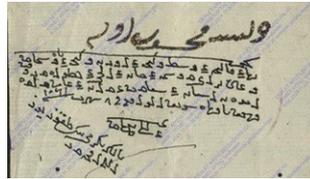
Photograph: 2.

İbnü'l Emin Foreign Affairs document, 1 file, document numbered 47 shirts, dated 08.07.1061 "When the Ambassador of Hatvan (Hungarian city) came to Istanbul, the Treasury-Treasury was paid for the price of the kaliçe (small sized hand-woven carpet), felt etc. purchased for the furnishing of his house. i It is related to the amount leveled (closing the account) in the Amire (state treasury).
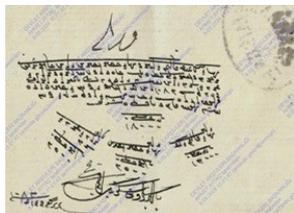
Second document:
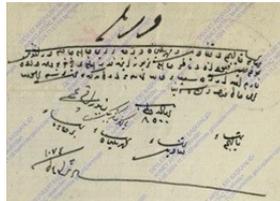
Photograph: 3.

Ali Emiri Sultan IV. Mehmed document, file 70, shirt number 8222, dated 04.10.1074 is about "Payment of the purchased kaliche, oil lamp and seal of Süleyman from the Chief Treasury".

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[24] ANONYMOUS, *age*, 2017, s. 317.

Third document:

Photograph: 4.

Ali Emiri Sultan IV. Mehmed document, 49 files, document numbered 5716, dated 14.11.1082 "Sultan III in Eğri." It is related to the "payment of two grand caliche prices for the Mehmed Mosque from the Chief Treasury".

Fourth document:
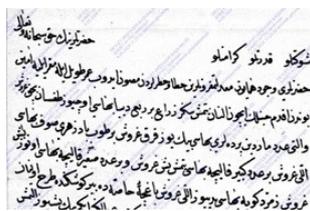
Photograph:5.

Topkapı Palace Museum Archive, Hatt-ı Hümayun documents, 809 files, number 29 shirts, dated 09.03.1115, states that "The cost of various fabrics and caliches purchased for the mosquito net, …. The order "to be paid from the Treasury, as a favor of the Sultan" is mentioned.

Fifth document:

Photograph:6.

In the Bâb-ı Âsafi Mühimme Defterleri document, file 112, shirt number 1258, dated 10.05.1114, it is stated that "To the Governor of Egypt, Vizier Mehmed Pasha: Hz. It is mentioned that "the kaliches needed for the office of Muhammad Mustafa were to be arranged (procured) from the Egyptian mukataa (rental income of a state-owned land) and the book records were corrected (edited) and sent to the Egyptian mirihaj (treasury officer)."

Sixth document:

Photograph: 7.

HAT document, file 1569, shirt number 41, dated 25.05.1242, is an order regarding "the expenses of the mosque built in Tophane-i Amire to be covered by Evkaf-ı Hümayun (Ministry responsible for foundations)".
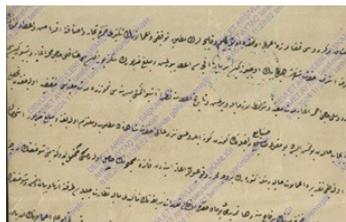
Seventh document:

Photograph: 8.

Wills Internal Affairs document, file 142, shirt number 7305, dated 02.04.1263, is about "payment of the royalties received for the imperial office at the Military Academy".

Eighth document:

Photograph: 9.

The document of the Grand Vizier Majlis-i Vâlâ Documents, 16 files, numbered 51 shirts, dated 05.08.1265, is a letter to the Minister of Finance regarding the extension of the payment period of the loans given to manufacturers and tradesmen for the increase of rug and kaliçe production in Uşak and Gördos districts.

Ninth document:

Photograph: 10.

İrade Mesail-i Mühimme document, 79 files, document numbered 2282, dated 15.02.1263. "The Parliament of Vala appealed for the relief of customs duty on the carpets and rugs produced in Uşak and Gördos districts for a period of one year, and for the amnesty of the capital funds given to them in the autumn." It is the "tazkire-i samiye" regarding the presentation of the certificate written from.

Tenth document:

Photograph: 11.

The document of the Ministry of Finance, Real Estate-ı Emirriye Directorate, 182 files, numbered 38 shirts, dated 29.10.1309, is about "payment of the expenses of Sivaslı Mıgırdiç Ağa, who was assigned for six months to train apprentices to produce Sivaskari caliche at Hereke Factory-i Hümayun".

Eleventh document:

Photograph: 12.

The Ministry of Finance Real Estate Directorate document, file 141, number 62, dated 03.05.1307, is related to the fact that "the amount granted by the sultan to the prayer rug maker Mehmed Çavuş in Akaretler for the purpose of manufacturing caliche was transferred from the Treasury-i Hassa cashier."

Twelfth document:
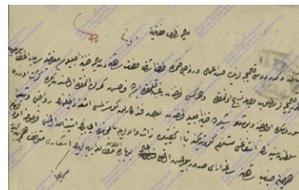
Photograph: 13.

The document of Grand Vizier Mektubî Kalemi Mühimme, 32 files, number 87 shirts, dated 26.07.1267, is the instruction "to reduce the customs collected from Uşak and Gördos queens".

Thirteenth document:

Photograph: 14.

In the document of the State Council, file 1217, shirt number 2, dated 26.02.1319, it is mentioned that "the exemption from customs duty (tax) of the tools to be imported from Europe to the factory that Hamamzade Hüseyin Hüsnü Efendi will establish in Uşak for the production of caliche".

Conclusion

As a result, it can be said that the archive records showed that the art of carpet weaving was an important business line during the Ottoman Empire, financial arrangements were made in this regard and correspondence regarding these was recorded.

It is understood that the money for the houses where the ambassadors of foreign states appointed to the Ottoman lands would stay and even the carpets needed for the palace were paid from the state treasury, and the money for the carpets needed for military schools, mosques and other sacred places were paid directly from the state coffers or from the budgets of various ministries.

Archive documents reveal that state decisions were taken to provide facilities such as extension of time for the repayment of loans given to tradesmen engaged in carpet manufacturing, and that carpet merchants were subject to customs duty reductions from time to time and even their loan debts were forgiven.

It is seen that the salaries of teachers giving lessons on carpet weaving and the expenses of other officials are paid by the state.

Archival documents also confirm that orders were issued to prevent customs duties from being collected from businesses and merchants importing machinery and equipment related to textile and carpet weaving from Europe.

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Actions and military exploits

of the Great Albanian King Javanshir

and his contribution

to the history of Azerbaijan Statehood

By Prof. Kubra Aliyeva,Ph.D

Key words: Javanshir, Musa Kalankatuylu, Davdack, Varaz-Grigor, Caucasian Albania.

As its known, Albania was one of the most ancient states on the territory of present-day Azerbaijan. This state was created in the ancient period - in III century BC and existed until the end of the VIII century AD. "In the period of antiquity and the early Middle Ages, the political boundaries of the Albanian state were not changed and it was located on the territory of modern Azerbaijan, the formation of the Albanian ethnic society also took place in that state. It means,that ancient albans were one of the ancestors of the Azerbaijani people. " (6.page 3)

Caucasian Albania was one of the first countries all over the world which adopted Christianity. Doctor of Historical Sciences, Corresponding Member of the Azerbaijan National Academy of Sciences Farida Mammadova, investigated the "political history and historical geography of Caucasian Albania" and proved that "Christianity in Albania passed through two stages. The first stage was apostolic, Syrophilic one, and the second was Grecophilic stage.

In the first period, the preachings of Christianity were told in the Syriac-**Aramaic** language. This period is connected with the activity of the apostles, their followers, and the activity of the Syrian missionaries. The second period (Grecophile one), when Christianity becomes the state religion, is general for all countries of Transcaucasus. The Grecophile period was short-time, after which the Albanian Church took the path of national, "Albanian development". F. Mammadova quite rightly comes to reasonable conclusion that the Albanian Church was apostolic one, it was the most ancient in the Caucasus and one of the earliest in the entire Christian world.

Farida Mammadova also pointed out, that "the path of its development is somewhat different than in Armenia and Georgia." F. Mammadova also notes that "the origin of the   roots of the Albanian Church are directly connected with the Jerusalem Church, the Jerusalem Patriarch. As for Armenian   Church, its the origin goes back to the churches of Hellenic Osroena and Hellenic Cappadocia. " "The forming of the early community in Albania is connected with the names of the apostles Thaddaeus, Elisha, Bartholomew." "The official date of adopting of Christianity as the state religion in Albania is 313, i.e. in times of synchronicity for the Christian Mediterranean world. " (1; pp. 242-243) The center of the Catholicos first was the Gabala, and afterwards the city Barda. These cities were the capitals of Albania.

According to the researches of Azerbaijani scientists, the Albanian tribes were auotochthons of the central, southeastern regions of Transcaucasus and Kura-Araz interfluve. But this cannot be said about the Armenians pretending for Karabakh as a " indigenous Armenian land." (4; p. 26)

In the ancient sources of the IV- VII centuries BC, a lot of information about this country, which covered the northern regions of Azerbaijan   is presented. According to these sources, Albanian tribes settled in the area from the Araz River in the South to the northeastern foothills of the Greater Caucasus. The Albanian state was ruled by the Arshakids, and afterwards by Mehranids dynasty. The Albanian state existed as an independent and completely sovereign state also in the time of Javanshir.

Except Albanians, in this area the following tribes, such as Uti, Khianan, Anaryak, Savdey, Kher, Gel, Gardman, Lek, Didur, Lpin and others lived. Orois, one of the rulers of the Aranshahi dynasty, fought with Pompey. Zober fought with Roman rulers Pompey and Canidius Crassus. In the I century BC, the power in Albania was ruled by a small branch of the Parthian Arshaks, e.g. Vache I, Urnayr, Vachagan I, Mirkhavan, Satoy, Asay, Arsvagen, Vache II and Momin (Devout) Vachagan III Blessed.

But why we call our ancient state Caucasian Albania? As its known,   in soviet period the political history   and historical geography of Albania state was studied by many specialists. Taking into consideration the fact, that in the Balkans similarly-named state   Albania (the capital-Tirana) exists, many scientists   decided that it would be better to name this ancient Azerbaijani state "Caucasian Albania" in order to differentiate these countries.

At the same time, this name (Caucasian Albania) gave many neighboring   countries   in Caucasus a chance   to use this name   for self-determination of their own states.   E.g. many scientists in Georgia, Armenia and Dagestan, have adopted this name and unfoundedly represented it as their own state. However, Azerbaijani scientists, historians and archaeologists, basing on results of archaeological excavations,   are sure that these neighboring states (except Georgia, neighboring with Caucasian Albania on the north-west) were actually on the periphery in that period. I.e. Dagestan did not even have   state formation that time, and Derbent was one of the main cities of Albania.

Many respectable scientists of Azerbaijan, including the director of the Institute of History of ANAS, academician Yagub Mahmudov, believe that this opinion was mistaken. E.g. in the "History of Albania" written by the Albanian chronicler Moses of Kalankatui (Musa Kalankatuylu, Azerb), the names of neighboring countries, which now consider Albania as part of their state were never mentioned.

In 2011, by the   Decree of   President of Azerbaijan Ilham Aliyev and by Resolution of   the Presidium of Azerbaijan National Academy of Sciences (ANAS) in the Institute of Architecture and Art the department " Art and Architecture of Caucasian Albania" was established. At   this department leading   experts in this sphere work, the chief of the department is Kubra Aliyeva .

So, in the article   Javanshir, militant ruler from Mehranids dynasty is talked about. In period, when Sasanian Iran and Byzantium, nomadic Huns and Khazars, Arabs tried to conquer Albania and make it their capital, Javanshir   the great commander-in-chief thanks to his military talent and flexible policy managed to unite Albania in its initial borders (i.e. from river Araks to Derbend-Chol). So, Javanshir became absolute governor of Albania. Javanshir carried out independent foreign policy and kept autocephaly of Albanian church.

Javanshir had exceptional merits to the history of Azerbaijani statehood. He was a talented statesman and an outstanding military leader of his time. Javanshir was born in 616 in the family of Varaz-Grigor (638-642) from Mehranids dynasty.

It should be noted that Varaz-Grigor had four sons. Javanshir was the second son in the family. Javanshir, was very strong physically, stood out from his age-mates when he was still young. (2; p. 86)

F. Mammadova notes quite rightly that in the conditions of triple political pressure, the mobilizing the Albanian people, the struggle for preserving the independent Albanian state and cultural ideological identity - the historical chronicles   of Moses of Kalankatui was of great importance because this work covers not only the events of the glorious ruling of Javanshir, but also the history of the Albanian kingdom from the I century BC. - until the VIII century. (6; pp. 10-11). Two sources have played an important role in the study of Javanshir's personality. One of them is the works of resident chronicler of Albania Moses of Kalankatui, and the other is the creativity resident poet Davdack. Both of them were loyal to the palace and described the history of Albania, especially during the governing of the of Varaz-Grigor's son Javanshir.

In these sources all the best characteristics of Javanshir as the ruler of Albania are described: his internationalism, military merits, his role in the development of the country economy and culture, as well as the most important thing - his far-sighted political outlook. (We can say with certainty, no many rulers and politicians of XXI century can make boast of such features.)

After the death of Javanshir,   during invasion of the Arabs into Albania, all written sources in the Albanian language and with the Albanian alphabet were destroyed, only translations of the sources of the VI-VII centuries into Armenian remained. Armenian researchers took advantage of the fact that the translation of Davdack's "Lamentation   on Death of the Grand Duke Javanshir" was saved in the Old Armenian grabar and ranked it among the Armenian heritage. In soviet period, researchers of Armenia translated this source from old Armenian into modern Armenian, and later into   Russian, English, French, Spanish, Polish languages.

It should be noted that Azerbaijani historians, including Academician Ziya Bunyatov, Professor Farida Mammadova, as well as Doctor Professor Gafar Jabiyev,   investigating the history of state Caucasian Albania, could not help pay attention to the period of Javanshir's rule, his personality and merits to his homeland. In their researches, these scientists used the information from three sources: "History of Albania" by Moses of Kalankatui, "Chronicle of Albania" by Mkhitar Gosh, and also "Lamentation on death of the Grand Duke Javanshir" by Davdack.

As mentioned above, the history of Mehranids began in VI-VII centuries of our era, i.e. in the early middle ages in Albania. The Albanian state was headed by Varaz-Grigor from Mehranid dynasty.

This state, in spite of the fact that it carried out an independent policy, was under the oppression of Sasanian king Yezdegerd III. That time the Sasanids were known for their state independence. New Arab states with a new religious belief- Islam began expansionist campaigns in other countries of the world - up to Africa and Spain. In sphere of their interests the highly developed Sasanian world with great achievements was included also. From this position the luxurious Sasanian palace in the capital Medain, famous as Ctesiphon, must be pointed out especially. That palace was located in the territory of modern Iraq. Arab troops have repeatedly encroached on Ctesiphon.

In 633 the troops of Arab Caliphate began to attack Iraq and Iran. Sasanian ruler in such difficult situation decided to appeal to Albanian ruler Varaz Grigor. Yezdegerd III asked Varaz Grigor to help him to fight against Arabs. Varaz Grigor send to him Javanshir, one of his four sons. This fact is described in book "History of Albania" by Moses of Kalankatui in following way: "Varaz Grigor paid attention on his son Javanshir, who was proud, magnificent, handsome. His beard no sooner began to appear on his face. Javanshir was father's favourite, he was skilled warrior, artful as eagle, he was going to be support for his father. Javanshir succeed in life, he prepared to help his father in worldly life , he was able to come up with greats and to be near kings".

Javanshir, while still at a young age, led the troops of the whole Albanian state. The first meeting of the Caliphate with the Albanians took place in the territory of Iraq in the I century, near Lake Najaf. Javanshir fought so bravely and skillfully that he was able to repulse the foreign invaders back. A few days later, on the birthday of Jesus, well-armed Iranian and allied forces (30,000 cavalry and 20,000 infantry) were ready to attack the Arabs. (5; page 117)

Moses of Kalankatui also wrote: "In the battles near the "dead waters" near Cadizia, Javanshir distinguished himself with special bravery." The Sasanian king praised his bravery and presented him special gifts: the banner, loud horn, two golden darts and two gilded shields, which were always in front of him. Sasanian ruler respected him most of all and presented Javanshir a golden belt, decorated by pearls, and a sword with a golden handle. Besides, Sasanian king put bracelets on Javanshir's hands, put a beautiful crown on his head, also presented headbands with pearls, and hung many strands of pearls on his neck». However, the Arabs were stronger and got ahead of Sasanid army. New battle began, in that battle the troops at the head of Javanshir displayed particularly.

Moses of Kalankatui wrote about it: "The Albanian commander Javanshir and his brave soldiers killed eight of their enemies. Javanshir himself was seriously wounded three times, and his horse was wounded in four points. The enemy drove him with fury till the river Euphrates. His head was in blood, his gun was dirty. When Javanshir saw that all Persian army and nobility were cut alike grass he hurried to the Shah's palace. The Shah gave him cordial welcome here and told about his bravery and hard wounds. Shah ordered to give Javanshir place in his palace and sent doctors to him. In exchange of Javanshir's merits shah of Persia gave Javanshir many rich gifts, including villages and rivers full of fish. But Javanshir continued to fight against Arabs and kept them far from Sassanid for six months."

In 637 the city Ctesiphon was besieged by the Arabs. In that battle, Albanian army headed by Javanshir demonstrated great courage. Albanian army "attacked the enemies with his troops and pushed them back, then pursued the enemy and forced him to cross Tigris. After that battle, Javanshir did not allow the Arabs to cross the Tigris again for six months. When the forces of the Caliphate joined and attacked again, Javanshir captured the Shah of Iran and brought him to the fortress Medain, placed in northwest of Beklal. The Arabs pursued them. Javanshir's army forced the opposing side to suffer losses. According to Moses Kalankatui's words, the Iranian army was completely defeated in this battle. So, Javanshir fought together with the Persian army against the Arabs for seven years and was seriously wounded 11 times."

After heavy battles, Javanshir arrived in Atropatene, where the Persian commander met him honorably. As a mark of respect, Persian commander wanted to give his sister in marriage to Javanshir and to create family ties with him. But Javanshir refused, because he did not want to marry a pagan (it means that in VII century paganism still existed in Atropatene) and returned to his homeland.

In Albania Javanshir was acclaimed the " triumphant commander". When met him, his father cried with joy. After it Javanshir was responsible for all policy of Albania. Javanshir was only 21 years old when he ascended the throne. In spite of young age, he was already famous as wise commander both in Albania and out of country. The coming to power of Javanshir marked the beginning of a new era of Albanian throne governance.

Javanshir felt that the Persian throne had already weakened. In this situation, Albania should carry out the course of an independent state, not a vassal policy. Naturally, this position of the Albanian authorities provoked a sharp reaction from the Persian side.

The Sassanids considered this fact as a Javanshir's rebellion and sent an army against Albania. However, Javanshir appeared in front of Persians with his well-armed army. The Persian contestant suffered heavy losses in that battle. Many members of the enemy forces were killed on the battlefield and some were captured. The Albanian army also captured large number of horses and mules as trophy. (2; page 87)

Moses Kalankatui wrote about it: (5; p. 119-120). "However, help to Sasanians arrived in time, and therefore the Persian army continued to pursue the Albanians. According to Moses Kalankatui, the next battle between the parties took place in one of the mountainous regions of Albania. "Javanshir also won that day and with God's help overcame the enemy." (5; p. 120)

The Persians, which suffered heavy losses in all battles, entered Barda and took as hostage Javanshir's mother and his brothers. Such coward action of Persian party infuriated Javanshir. Albanian historian wrote: "I do not hold back truth and say: that day Javanshir was like a she-bear that lost her bear cubs."

Soon, Javanshir arrived in the province of Kambechan, in his ancestral estate on the other side of the Kura. Here he did not disregard the Persian troops, prepared for the battle with them and placed his forces very correctly."

Persia agreed to the talks and concluded a peace treaty, but attacks soon began again. This time, the Persians decided to kidnap Javanshir's father. Javanshir with his brothers returned to Barda and hid in the forest at night, and early in the morning rushed to the Persian troops. In that battle Javanshir won the victory again. As soon as the war with the Persians ended, Albania was attacked by the Arabs.

Albania, alike other states of ancient Azerbaijan, took interest in neighboring states, and they one after another wanted to invade this country. Albania, which had not yet fully recovered from the war with the Sasanians, was forced to resist the onslaught of the Arab Caliphate, which, at that time, shook all Middle East. Javanshir was not going to obey the Arabs and retreated to the other side of the Kura River. Using such moment, the Sasanians kidnapped Javanshir's father once again. Having strengthened his position on the bank of Kura, Javanshir "wanted to start a new war with the Arabs in order to extinguish the fire of his heart and to liberate his father. But his father persuaded him not to do this and submitted to the enemy voluntarily. "(5; p. 122) Albanian ruler understood that he could not alone withstand strong opponents, so, he began to look for allies.

For that purpose, Javanshir established diplomatic relations with the Byzantium Emperor Constantine II. Javanshir preferred to accept Byzantium dependence voluntarily, rather than depend on the Arab Caliphate. The fact that Byzantium also preached Christianity also played important role in such position.

According to the chronicler's notes, when attendants read Javanshir's letter to Emperor Constantine II, "he was sincerely happy and made a great welcome that day. He ordered to write a response letter immediately and to prepare an agreement for mutual alliance. Constantine II sent very expensive gifts to Javanshir. Among the gifts were a silver throne on a golden base, a robe woven from gold thread, and a personal sword with a pearl necklace. Emperor also promoted Javanshir to the rank of the first patriarch. Constantine II also ordered to give 1200 Albanians different titles, such as patriarch, consul, expert, general and elite. Emperor also let Javanshir to divide these titles of his own choosing.

Byzantium Emperor sent a sincere letter to Javanshir along with the rich gifts listed above. In that letter Emperor wrote: "Mercy and blessing from the divine power of the Savior's cross to you, ruler Javanshir, owner of Girdiman and prince of Albania, proto-patriarch and ruler of the East, as well as our greetings and love from our Emperor". (5; p. 126) As it's seen, Byzantian Emperor appealed to Javanshir as "Ruler of East". It proves, among most powerful rulers of world Javanshir had particular influence over Emperor of distant country. In his letter Byzantium Emperor also wrote: "We received your letter, full of love and obedience of God. We are glad, that you and your Eastern country agreed to obey us. We'll always treat with love and sincere respect both to you and to your afterlivers.

Having received an answer to his letter from Emperor of Byzantium, Javanshir was very pleased. He realized that he had found a strong support for himself. Moses of Kalankatui wrote about this: "Javanshir hid and did not sleep all night, thinking about the happiness of his country. When the morning star rose to the heavens, he sat on the throne in royal robes. The doors opened and armed soldiers entered and stood on his right and left. After that the nobles came to Javanshir to show respect and reverence. He was a just, rightful ruler and always gave his people a reason to trust to him. He spent the whole day taking care of his country, but not having fun. He also wisely guided those who lived wildly in the Caucasus mountains. Thus, he ruled his country from the borders of Iberia, Derbent and the Araz River as an absolute ruler".

According historical sources, Emperor Constantine II ruled since 641 till 668. The author of "Albanian history" wrote: "He (Constantine) arrived in Persia in nineteenth year of his ruling with big army, elite prime cavalry and experienced commanders. He sent one of those commanders to Javanshir and invited him to meeting. Javanshir arrived in Emperor's residence.

Having known about arrival of Albanian ruler, Constantine went to village Kinkivar in order to meet him personally. He greeted Javanshir and ordered him to take off the mantle, which he put on in connection with his wife's death. On that meeting at the request of Albanian ruler, Constantine II presented Javanshir a piece of the Cross of the Eternal king and gave him a heartfelt blessing: "Let this Cross be a strong support for you and your sons against the enemy."

According to the chronicler, Javanshir was envied by the Armenian nobles and the Arab governor-general Hamza, who was appointed by the Arabs in 656. It should be noted that when Javanshir said goodbye to Emperor Constantine II, the Emperor "said goodbye to him in the presence of the Iranian and Armenian nobility, not as a servant, but as a brother of the same rank." (5; pp. 126-127) After audience of Byzantium Emperor Javanshir with great victory returned to Albania. Catholicos of Albania Ukhtanes and all church officials came up to him and blessed him loudly. Coming back to Albania Javanshir was looking for a worthy place for the cross of Jesus. So, in his native province in Girdiman he built the "Fortress of God" in honor of the prophet Jesus and decorated it richly. (5; стр.127). It must be pointed out, that Javanshir met with Byzantium Emperor on two occasions. Javanshir, the ruler of Albania was loved and respected not only by Albanian nobles, bur also by all his allies.

From the annals of Moses of Kalankatui we know that "In spring of 661, Javanshir visited Constantine who was in Vagarshapate that time. Constantine received him for the second time. Emperor ordered all courts and aristocrats to stand in front of Albanian ruler. Javanshir entered Constantine's palace grandly alike Emperor. As soon as Constantine saw Javanshir, he embraced him and offered him a seat at the table. Emperor also ordered to spread the table for Javanshir, it surprised his companions.

The Emperor tied Javanshir the royal belt of his grandfather Irakly and great-grandmother Nisetas, put on his shoulder his mantle and represented two banners. Besides, Constantine awarded the title «patriarch» Javanshir's two sons. Emperor presented Javanshir all villages and domains, which belonged first rulers of Albania on condition that they would be passed down through generations and appointed him the ruler of all East.

The Byzantine Emperor Constantine particularly respected Javanshir and his state - Albania. Moses of Kalankatui wrote: "The Emperor did not hide anything from him and was surprised having heard good advice from him." During the meeting of Vagarshapat in 661, he said goodbye to Javanshir: "Partly you are always with me, my heart is with you, be healthy." (5; p. 129)

The meetings with Byzantium Emperor always encouraged Javanshir. When he came back to motherland, the talks about   friendly meeting between the two kings spread like wildfire. People came from Syria, Atropatene, Georgia and as chronicler wrote, even   Indian   ruler expected confidence and friendship from Javanshir and sent him selected horses, servants, warriors as a gift. People came from Syria, Athropatena, Ayrarat, Georgia, even from India to look at Javanshir him and to hear his voice. The talks about Javanshir's heroism were   everywhere. Coming back from a meeting with the Byzantian Emperor, Javanshir ordered that "people build, rejoice and live in peace, and the rulers build many palaces."   However, in spite of Javanshir's diplomatic efforts, he could not prevent the Arabian aggression and   occupancy of Albanian territories by Cali phate army.

Soon, the troops of Salman ibn Rabiya invaded Barda, Beylagan, Uti, Shaki, Kabala, Shamakhi and a peace treaty with the local rulers was made. Caliph Abu Bakr in 632-634 ordered his army not to kill children, old people and women, i.e to touch the people, busy by religious rituals, not to cut down fruit trees, not to kill sheep, cows and camels (except those, which were necessary for food). " Made the treaty with habitants of city, keep your promises and let them live in accordance with laws, we established for them". (**1, p.79**) At first, the Arabs didn't pick off the acres from the owners, on condition that they pay the land tax. (**1, 79**) At the same time the Arabs gradually settled in Azerbaijan and even occupied several villages.   In villages, where the inhabitant opposed them, Arabs took lands away and gave them Arabian soldieries.

Sasanians and Arabs encroached on Albania and plundered Caspians from South and North. In 627 Caspians destroyed Derbent and occupied Barda (1; p.50-51) The Arabs were not the only problem for the Albanian king. At the   beginning of winter   the troops of Khazar khaganate (40 000 soldiers) encroached on Albania and stayed here during   all winter. Few months later Shad- the son of Khazar   khagan also attacked the territory of Albania. The frontier guard of Sasanians Sema Vishtnasi run away in Persia   and took along all his property, all things, stolen in Albania. In order to prevent the endless attacks of the Khazars, Javanshir married to   daughter of the Khazar Kagan.

In period between 630 and 640, the situation in Albania still continued to degenerate. At that time, all neighboring states attacked Albania. In its turn, Albania also didn't let its neighbors live in security.

In December 664 the Huns attacked Albania. The king of the Huns was afraid of Javanshir and wanted simply to meet with him. So, he sent his brother to Javanshir as delegator. As a result, Albanian ruler and the Hun king signed a peace treaty. Javanshir again demonstrated his bravery and appeared in front of huns. Moses of Kalankatui wrote: "Javanshir came with 17 soldiers to the Huns' camp, took king's daughter, freed 120 sheep, 8,000 horses and oxen, liberated 1,200 captives. By order of the ruler, goods plundered by the enemy were returned to their owners. The news spreads from East to West, from North to South, among bees and not bees."

After these actions, the name of the Albanian ruler Javanshir became even more famous in many parts of the world. Describing him as the ruler of the East and comparing him with the ruler of the South, the ruler of the North (Khazar Kaganate), the ruler of the West (Byzantium), Moses of Kalankatui wrote: "From the day he was born, Javanshir was created for glory, and to this day he earns fame and honors in all his exploits."

That is why we did not see his shortcomings, which were common to all kings. They did not have the respect and dignity that Javanshir had "(5; p. 138). Moses of Kalankatui presents Javanshir as an experienced politician who was able to establish good diplomatic relations with the Caspians, Byzantines and Arabs. Javanshir is remembered as the king, a hero of many wars, he is remembered an outstanding statesman who did a lot of creational activity for his country." As its seen, Albanian governor Javanshir was deeply respected by all his contemporaries and in historical chronicles, all annals Javanshir is mentioned as outstanding political figure and military leader.

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The Bipolar Nature of Digital Diplomacy: Balancing Threats and Security

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ABSTRACT: Digital diplomacy, which is gaining traction alongside the development of the Internet, is critical for any state and its diplomatic ties. However, there are questions about how well the privacy of their connection is safeguarded and how breaking this privacy threatens national security.

Diplomacy, as a technique of establishing international connections and effectively implementing them, has changed international relations between states as a result of digital technological advancement. As a result, technical developments have covered all aspects of international interactions, including diplomacy. To avoid more problems, it is in the best interests of any state to secure its state affairs to the greatest extent possible. Today, everything is based on digital broadcasting, which, on the one hand, enables inter-state contact while, on the other, jeopardizes the security of information conveyed via digital tools.

The article will examine the perils of digital diplomacy and whether it is a tool for ensuring security in international relations. Based on a comparative analysis, we examine the activities of various nations and explore the factors that make digital diplomacy a threat to the states unions. In the end, we will offer the readers recommendations that will avoid the use of digital diplomacy as a possible violator of state or international security.

KEYWORDS**:** Digital diplomacy, States Security, Cyber Security, International Relations.

Introduction

The emergence of digital gadgets, such as the telegraph, computer, and cell phone, all of which contain dimatia between them. With ongoing change, there was a need for faster-acting tools to support a specific state's diplomacy and union. As an alternative, look for those social networks, such as Twitter, Facebook, and so on. For example, when he had network diplomacy, the major focus was on network issues; twiplomay, which emerged from Twitter, shares a connection with the usage of social networks. As a result, digital diplomacy is a multifaceted discipline that incorporates social networks into traditional diplomacy, as well as the study of the efficiency of digital devices in the use of diplomacy and its complexities.

Diplomacy, or the art of carrying out a country's foreign policy, is inextricably linked to global trends. Classical diplomacy, which originated centuries ago, is continuously being updated to reflect current events. Thus, with the introduction of innovations, classical diplomacy underwent a partial transformation and became known to the world as digital diplomacy.

Since the global pandemic Covid-19 outbreak, digital diplomacy has grown in importance. The incident that stop the world also posed issues that altered the path of global politics in relation to the Union. States were forced to connect with one another via digital devices, and state agencies began to frequence use social media to express their messages, among other things. As a result, a new period emerged, beginning in the early 2000s.

Digital diplomacy brings about substantial changes in today's reality. The challenges are numerous. It is about whether digital diplomacy, as a subset of digital broadcasting, is enough protected or not. Following the global expansion of digital devices, a time of developing new security standards begins, during which cyber security and related challenges emerge as a new challenge. Digital diplomacy, as a means of communicating a state's political or other messages, is inextricably linked to cybercrime, including cyber espionage, cyber attacks on diplomatic missions, disinformation campaigns, cyber manipulations during international talks, cyber sabotage, etc. As a result, the question arises in the cyber age, when cyber attacks are one of the weapons of war in the current state of conflict: how safe is digital diplomacy? What reforms are required to ensure that there are no concerns about whether digital diplomacy is safe or dangerous. All of this is unquestionably tied to the security of the state and the confidentiality of its information.

The Evolution of Diplomacy in the Digital Era

Classical diplomacy, which first appeared in ancient Greece and Rome, was constantly modeled. Today's diplomacy is completely different from centuries ago (Ghosh, 2019, 1). If diplomacy was once exclusively responsible for resolving political concerns, it has evolved throughout time, expanding beyond the political framework and, in the age of cyber threats and technology, addressing security and economic-cultural issues. Changes in geopolitics and political events prompted diplomatic maneuvering in a variety of domains. As a result, the methods used to produce it varied.

New means for implementing state policy emerged as a result of historical shifts, geopolitical events, and technical advancement. Since the world has become digital, technology have actively participated in state governance; yet, the dangers that have always accompanied this progress are also being investigating.

The first "digitalization" of classical diplomacy starts from the period when telegraph and radio were actively used for information transmission. In the 1860s, when the telegraph was first used, British Prime Minister Lord Palmerston said "Oh God, this is the end of diplomacy" (Olubukola S. Adesina, 2017). Indeed, it marked the start of the modern period. As a result, radio transmitters, cable phone, cell phones, and fax were more widely used for information transfer. As a result, classical diplomacy began to adapt to the digital era. Specifically, this age begins after the end of the twenty centery, when society begins to actively employ mobile phones. Following this occurrence, diplomats and statesmen were able to communicate more easily. The subsequent period is associated with the invention of the fax machine, which played an important role in the transfer of documents between states (Luis Ritto, 2014). Diplomats began to actively use fax in their diplomatic missions, this fact of course made it even easier to communicate between diplomats and transfer information relatively quickly.

The growth of the Internet began in the 1990s of the twentieth century, as did its integration with the state's governance structure, including diplomacy. States have started to connect with their embassies via the Internet. Although classical diplomacy continues to dominate the topic of state relations (Samantha Bradshaw, 2015), digital connectivity and fiber connections have ushered in a new age in diplomatic history. In 2007, Sweden established the first virtual embassy in Second Life, connecting diplomacy with digitalization (Kevin Jon Heller, 2007). This most recent instance occurred in the 2000s, during a period of fast technological advancement.

Therefore, since this period, the connection between diplomacy and digital devices has been actively started at the level that it is often used to express political messages. The first digital diplomacy event in the 21st century was the "Arab Spring" event in 2010-2012.

This event, which took place in the Central Asia and North Africa region, is considered a turning point in digital diplomacy. In Tunisia, Mohamed Bouaziz, a street vendor, protested police corruption and set himself on fire (Özekin, Akkaş, 2014, 76). The incident quickly spread on social media, sparking outrage.

The anti-government speeches, uprisings, and protests that occurred during this time period were extensively covered on social media platforms such as Facebook and Twitter. The utilization of these platforms has garnered international notice. Citizens used social media to share information about current happenings in the region, bypassing the state-controlled media (QadirMushtaq, Afzal, 2017).

At the same time, it's intriguing to see how the "Arab Spring" and digital diplomacy are intertwined. During this event, not only citizens but also international organizations and governments from other countries participated in the protest. These actors used social media to build their own narratives. For example, the US State Department used Twitter to directly contact with protesters. The United Nations and other non-governmental organizations aggressively used internet channels to monitor the situation on the ground. In fact, the Arab Spring has demonstrated that digital diplomacy can be both a control mechanism and a means for residents of a state to freely express themselves. As regimes in the region adapted to digital broadcasting, they used cyber tactics to suppress opposition opinion.

Consequently, the "Arab Spring" turned out to be an event that reminded the world that digital diplomacy is constantly being questioned as a threat or security provider.

Cybersecurity Challenges in the International Relations

At the end of the 20th century, when the personal computer was invented, criminal offenses began with it. After the computer, soon the Internet is born, which gives rise to new types of crimes (Schjolberg, 2008, 1).

Cyberspace, which began to develop in the 1970s and reached the 1990s, presents new and unexplored crimes and challenges to states.

After cyberspace posed a lot of security challenges to states, they began to construct regulatory structures. Prior to the development of international regulatory systems, the United States and the United Kingdom implemented domestic legislation to deter cybercrime.

The introduction of cybercrime regulatory agreements began in the early 2000s, with one of the most prominent being the Council of Europe Convention on Cybercrime (2001). It was the first international convention that controls permanent contact between signatory governments in emergency situations and ensures the sharing of experiences in order to prevent potential internet threats (Convention on Cybercrime, 2001).Since 2001, international agreements have been adopted between states, the main idea of which is to regulate possible crimes based on cyberspace. It should be noted that the United Nations is currently working on a convention, the purpose of which will be to prevent crimes committed in cyberspace, which pose a threat not only to individuals and legal entities, but also to subjects of international law (United Nations: Member States finalize a new cybercrime convention, 2024).

As we mentioned above, cyberspace is often used for such crimes, the purpose of which is to harm the state, hinder its effective work, etc. Cyberspace is also actively used in digital diplomacy, which is manifested in the fact that we are facing such types of cybercrimes that are directly directed against the diplomatic corps, against the diplomat of the state or others.
Consider each of these.

The most common cybercrime linked to digital diplomacy is disinformation on social media. One of the key reasons why disinformation poses a threat to digital diplomacy is that it affects trust in numerous international institutions and non-state actors. For example, in 2017, the Swedish Institute of International Relations accused the Russian Federation of spreading disinformation in order to influence Swedish society and thwart Sweden's NATO membership (Topor, Tabachnik, 2021). This is not the first time the Russian Federation has attempted to impose political influence through the use of disinformation. For example, during the 2014 Russia-Ukraine crisis, material was broadcast in the Russian language on TV stations along the border, resulting in a shift in public sentiment and Russification (Todd C. Helmus, 2018, 10).

These acts are directly linked to its diplomatic relations with other countries. In many situations, the propagation of misinformation harmed the relationship between the two countries, causing difficulties.Furthermore, an attack on a diplomatic mission is one of the most well-known ways in which various entities use cyberspace to undermine international relations.

An attack is an attack on the digital infrastructure of embassies or diplomatic missions, with the goal of launching a malicious program, virus, or other into their server that will damage the server, disrupt information delivery, or even cause the diplomatic mission to be temporarily closed, which will, of course, have a negative impact on the diplomatic mission's relationships.

The secure aspect of digital diplomacy is significantly impacted by cyber sabotage. This fact may disrupt diplomatic communication, erode diplomatic credibility, expose sensitive or confidential state information, or even aggravate international tensions. For example, in 2010, the Wikileaks incident occurred in the United States. WikiLeaks is a media group and website that collects sensitive and confidential material. In 2010, Wikileaks released a number of documents pertaining to the continuing hostilities in Iraq and Afghanistan. Despite the fact that the majority of the disclosed information was public, then-US President Barack Obama saw this as a threat to US national security (Ray, 2024). This event clearly shows that the leakage of information that is important for the state causes strain in diplomatic relations and international embarrassment.

In addition, another major threat to the secure nature of digital diplomacy is cyber manipulation in international relations. This type of cybercrime in relation to digital diplomacy presents the greatest danger of straining diplomatic relations between states and negatively changing the state's situation in the international arena. Cyber manipulation can lead to diplomatic confrontations between states, for example in 2015, in Germany, Russian-hired hackers launched a cyber attack on the Bundestag, causing damage to the accounts of members of parliament, including those of Angela Merkel. Also, a large amount of material has disappeared (The State of IT Security in Germany 2015).

This event strained diplomatic relations between the Russian Federation and Germany. Moreover, in 2020, the European Union imposed sanctions on the Russian Federation in response to a 2015 cyber attack. (Malicious cyber-attacks: EU sanctions two individuals and one body over 2015 Bundestag hack, 2020).

All of the aforementioned cybercrimes have a significant influence on diplomatic ties between states. As previously stated, the aforementioned crimes can severely strain relations between governments, particularly during diplomatic missions and on a global scale. As a result, cyberspace continues to pose the most significant obstacle to digital diplomacy. There are no effective systems in place to govern cyberspace use. Because cyberspace is so vast and limitless, it is difficult to adhere to legal frameworks; as a result, we are dealing with not just crimes against individuals and legal entities, but also crimes against states.

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All of this poses massive challenges on a global basis. Today, when the social space is developing at a fast pace, states are actively using it, the information that the state provides to its diplomat is almost insecure. The balance between digital diplomacy and security is disturbed.

Digital Diplomacy as a Tool for Security

At the end of the 20th century, along with the formation of the Internet, the cyberspace was born. Its development and active involvement in state governance will lead to the establishment of cyber diplomacy as a new type of diplomacy and a new form of international relations.

The definition of cyber diplomacy is as follows, it describes diplomatic techniques and negotiations in international relations that deal with issues related to cyberspace (Radanliev, 2024, 1).

Cyber diplomacy is very important for the security of the state, because without its use, the adversary can create social engineering tactics, such as phishing, baiting, thereby endangering the national security of the state (Radanliev, 2024, 2). In cyber diplomacy, international collaboration is required to ensure that various states are prepared to prevent impediments and threats in cyberspace. Cyber-diplomacy is a strategy for resolving conflicts and disagreements that aims to avoid cyberspace conflicts from escalating into geopolitical catastrophes. One of the goals of cyber diplomacy is to achieve a balance between individual rights and national security in cyberspace. (Radanliev, 2024, 3).

Therefore, for all of this, as we mentioned above, it is necessary to exchange information between states, educational trainings and so on, because cyber diplomacy and cyber challenges are still a new field in international relations, and therefore effective international mechanisms for its regulation do not yet exist.

Although there is no explicit international legal system for potential cyber threats, significant governments have implemented conventions to help de-escalate cyber-conflicts in cyberspace. For example, the United States and the Russian Federation met in 2013 and 2021 to discuss guidelines for dealing with cyber risks to state security. (The White House Office of the Press Secretary, 2013) (World economic forum, 2021). In addition, the United States signed an agreement with China in 2015 to prevent attacks on American companies and federal agencies from China, aimed at reducing economic cyber-espionage and state involvement in the matter.

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 As a result, with the help of cyber diplomacy, such cases from China's side have been drastically reduced. All this once again underlines, in the present period, within the framework of realpolitik, how important cyber diplomacy is in matters of state security (Rollins, 2015).

The Tallinn Manual 2.0 (2017) Cyber Diplomacy Review is a crucial resource for cyber diplomacy practitioners. Unlike the 2013 evaluation, this part focuses on cyberspace developments that endanger a state's security and play an important role in ensuring its sovereignty (Michael N. Schmitt, 2017).

The Tallinn Manual 2.0 (2017)'s drawback is that it is not a legal document; rather, it is a guide that cannot be influenced; hence, whether or not the advice contained in the guide are implemented is up to the state's decision.

As a result of the above incidents, we may conclude that cyber diplomacy, as a subset of digital diplomacy, is critical for regulating cyberspace threats to state security.

Conclusion

Overall, digital diplomacy, with its dual nature (threatening/safe), plays the most important role in state security. As we discussed in the preceding paper, digital devices are an essential component of today's world.

As a result, it is critical to operate these gadgets in a manner that does not endanger the state or any legal or physical person, but rather ensures a safe environment for them. Unfortunately, in today's environment, digital broadcasts, together with digital technology security, pose the greatest risk of the publication of personal or state information, violation of privacy, and so on.

Because the article focuses on state security, we can conclude that digital diplomacy is critical in the realm of international relations. It is via it that states and other actors interact. Because so much information passes via touch, states should have the ability to secure the information that is most relevant to them. The current legislative framework is insufficient, calling the activity of digital diplomacy into question in terms of security. Although states are actively attempting to develop a legal framework for the secure flow of information in the digital world, this is insufficient.

Because, by analyzing the cases presented above, we are convinced that the states often hire hackers, because in an unfair way, through digital devices, to obtain information that will help to weaken the adversary. In this case, we are dealing not with the question of the safe or dangerous nature of digital diplomacy, but with the question of the integrity of the nations.

Today, it is difficult to determine if digital diplomacy is risky or safe because the international community lacks a clear regulatory mechanism. With the advancement of technology, the issue of security gets even more complex, since it has downsides. States must develop a powerful lever to decrease the activation of hazardous issues that jeopardize their security.

Digital diplomacy, as a new type of diplomacy and a new form of international relations, is still in the process of development and construction, which means that the issues associated with its bilateral character are developing. The states should ensure by creating clear and binding documents to regulate the situation, conflicts and disagreements in the cyber space, so that it does not become unmanageable in the future and does not turn into a military conflict.

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