INTERNATIONAL JOURNAL OF MULTICULTURALISM

International Scientific Research Journal

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"The more nations are united in a state, the richer it becomes, as each of them contributes to the world culture and civilization..."

Heydar Alirza oglu Aliyev
National Leader of Azerbaijan

"Multiculturalism is a lifestyle in Azerbaijan."

Ilham Heydar oglu Aliyev
President of Azerbaijan Republic

Letter from the Editor-in-Chief

Dear Readers!

It is with great pleasure and enthusiasm that Baku International Multiculturalism Center publishes a biannual, international, double-blind peer- reviewed, open-access journal titled "International Journal of Multiculturalism", covering the study of topics in the Social & Humanities aims to provide a forum for high quality research related to multiculturalism sciences and research.

The purpose of publishing the International Journal of Multiculturalism is to promote the traditions of tolerance that have been formed in Azerbaijan for centuries as well as to make a contribution to the environment of multiculturalism.

In Azerbaijan, multiculturalism is a state policy and a lifestyle. Azerbaijan is an example to the world with its own multicultural and tolerant style of life. The tolerance implemented by the government of Azerbaijan forms the foundation for even further strengthening of the friendship and brotherhood among the ethnic and religious communities living in our country. One of the ways in which the Great Leader, Heydar Aliyev, served our people was by developing multiculturalism in our country. The most significant value that Heydar Aliyev imparted to Azerbaijan was the ideology of Azerbaijanism, which has already become an important part of the ideology of multiculturalism. Azerbaijanism is what binds together all nations into one land and one ideology regardless of their ethnic or religious roots.

Today, President Ilham Aliyev resolutely carries on this policy. The policy of multiculturalism that is carried out under the leadership of President Ilham Aliyev catalyzes integration processes within the country.

In 2014, the Baku International Multiculturalism Center was created to promote Azerbaijan's model to the world and study other models. 2016 was announced as "The Year of Multiculturalism," and 2017 was "Year of Islamic Solidarity."

The Baku International Multiculturalism Center serves to promote conditions of multiculturalism and diversity in Azerbaijan. Our main goal is to preserve cultural, religious, and linguistic diversity in accordance with the ideology of Azerbaijanism as well as to introduce Azerbaijan to the world as a center of multiculturalism and to apply and encourage existing models for multiculturalism.

We particularly encourage submissions resulted from meaningful and ethical collaboration among international scholars and practitioners. The aim of the "International Journal of Multiculturalism" is to promote scholarly, realistic and contemporaneous research in the field of multiculturalism. The journal publishes quantitative and qualitative empirical research and reviews of research literature. Our main goal is to publish the work of a vigorous, well-networked international community of scholars and expand the subject areas of the journal.

Members of the Editorial Board, selected by the criteria of their international scientific recognizability, will strive to contribute to the increase of the quality level and popularization of the International Journal of Multiculturalism as reviewers and consultants as well as authors of invited papers. The journal serves as a platform for communicating wealthy findings in the field of multiculturalism to the researchers and readers.

As Editor-in-Chief, I continue to welcome manuscripts on multiculturalism subject within that broad definition, especially articles that announce discoveries, present new information, and address methodological issues.

I also would like to thank those who served on the journal staff and its editorial board, and particularly the reviewers for providing the support and feedback necessary to find, develop and publish high-quality material.

We hope you will be satisfied with the new issue of International Journal of Multiculturalism, not only by the quantity, but also by the quality of the published materials.

Thank you for your time in reading this letter and we hope to hear from you sometime!

With all the best wishes,

Ravan Hasanov
Editor-in-Chief

SCOPE OF THE JOURNAL

International Journal of Multiculturalism is an international, double-blind peer-reviewed, open-access journal covering the study of topics in the social & humanities that aims to provide a forum for high-quality research related to multiculturalism sciences and research. International Journal of Multiculturalism provides an interdisciplinary forum for scholars in the fields of multicultural psychology, multicultural communication, education, management cross-disciplinary, social welfare, sociology, organizational /community development, and related disciplines.

International Journal of Multiculturalism is published two times (April, October) a year by the Baku International Multiculturalism Center. The journal is published in English. To be published in the International Journal of Multiculturalism a paper must be substantial and original. The Editorial Board does not accept articles published or submitted for publication elsewhere the journal is published in both print and online versions.

We particularly encourage submissions resulting from meaningful and ethical collaboration among international scholars and practitioners. Submissions that advance from prescreening will be subject to originality-testing and double-blind review. The journal publishes quantitative and qualitative empirical research and reviews of research literature.

The voluntary service of international editors and reviewers has enabled the International Journal of Multiculturalism to provide open-access content to the global community with no subscription fees to readers and no article processing fees to authors. The journal is fully financially supported by the Baku International Multiculturalism Center.

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All back articles are made available as full text on the journal website. In the event that the International Journal of Multiculturalism discontinues its publication, its archive of published articles will still remain available on the journal website, to be maintained as an archive website by Baku International Multiculturalism Center Press.

INTERNATIONAL JOURNAL OF MULTICULTURALISM

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RESEARCH ARTICLE

MULTICULTURAL MEDIA AS AN EMPOWERING FORCE: UNVEILING ALTERNATIVE REPRESENTATIONS OF ETHNIC MINORITIES

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ABSTRACT

In an era when digital media has significantly transformed the process of communication, it is impossible to ignore the expansive landscape it has provided for an inclusive multicultural media environment. There have always been contentions of the traditional mainstream media ignoring or neglecting the minority communities and failing to provide them focus in the national / international narratives. This paper aims to study the factors preventing the traditional media from being 'inclusive' and explores how new media platforms serve as powerful tools to amplify minority voices.

The research will employ a qualitative content analysis and case study method to investigate the ways in which multicultural media contributes to the production and dissemination of cultural materials for ethnic minorities. A central focus will be on understanding the reasons behind insufficient inclusion of cultural minorities by mainstream media as public discourse and explore how digital media serves as a counter-narrative for the under - represented voices.

ARTICLE INFO

ARTICLE HISTORY

KEYWORDS

Introduction

"Media representation matters. It shapes how we see the world and how we see ourselves in it." - Geena Davis. (1) Ethnic minorities all over the world have always felt 'left out', 'ignored', or 'less represented' by mainstream media. In the United States for instance, it was not until 1965 that the 'Blacks' were given a fair share in the political system and the country had to travel a long distance into even how it was going to define a minority—whether it had to do with Blacks having to be called African American or the Spanish speaking immigrants as Latinos or Hispanics. But the fact remains that even some six decades after the Civil Rights Movement, African Americans still feel 'left out' in a system that is seen as structurally racist or unwilling to be seen as multicultural.

When exploring the reasons behind this unwillingness or simply being ignored in the mainstream media, one would come across findings such as a lack of knowledge and economic revenue in which advertisements dictate editorials. Shocking as it may be, it is an undeniable fact. "Representation matters because what we see in media doesn't just reflect reality - it also shapes it. On the other hand, positive representation can shift public opinion for the greater understanding and appreciation between cultures and communities."(2)

This is probably why mainstream media is often criticized for stereotyping ethnic minorities, and the lack of sensitivity while reporting. In a current setting, a furor has broken out in academic and intellectual circles on media reporting of the October 7 Hamas attack on the state of Israel and the response that followed of the Jewish state. For all those in the Western world who were aghast that the media had not fully grasped the horrors of the Hamas attack, equally so was the perception on the other side that the predominantly Western media had not fully come to terms with the catastrophic blockade of the Gaza Strip. And a common perception of media houses in the United States being controlled by 'Jews' runs in between. (3)

Lack of Knowledge

In recent times, a number of mainstream media outlets have reduced the number of field reporters, and local and foreign correspondents as gathering data has become much easier, and from the management angle, a corporate style of cost-cutting has probably benefitted them. The limited resources that they sport around sadly do not have the sufficient knowledge to cover, research, and report the ongoing issues faced by the minority communities.

Let us take the case of the recent flash flood that hit the north-eastern Himalayan state of Sikkim, India in October. Despite being a major disaster, given the geopolitical location, topography of the hills, and the multi-ethnic and multicultural population living there, there was somehow this perception that the traditional media had not understood the gravity of the problem and this was as a result of an inability to understand the kind of lives people who inhabited the area. The flash floods and the ensuing landslides resulted in the loss of hundreds of lives, homes being washed out by the gushing water of river Teesta, families relocated to temporary shelters, dams and bridges broken, an army truck containing explosives carried away by the fast flowing water resulting in explosions at various locations and bodies of dead found across national and international borders. It had been extremely difficult for the mainstream media to understand the magnitude of the disaster. (4)

Even if the national media had reported it, local communities were unhappy with the minimal air time/print space given. Would it have been different had the tragedy taken place elsewhere and away from the mountains and boondocks of the North East? Closely linked to this perception is also one lethargic movement of equipment that was needed to set right the damages, especially of the National Highway linking the affected areas to the capital of Sikkim and beyond. The national media, one argument went, slept at the switch even with all technology at its disposal. And the government for its part was also taken to task for being slow to rise to the occasion.

A number of instances can be quoted to show how lack of knowledge leads to poor representation. Take the Islamophobia haunting the Western world, especially after the 9/11 attack, "It is claimed that the mainstream media in the West - and especially in the US - has been disseminating false information about the Islamic world for several decades. Due to the distorted images developed and manipulated

by the media, Islam is the name of negativity in the West. It is generally believed that the Western and the US mainstream media often misrepresent and inaccurately interpret and portray Islam and the Islamic world."(5) Lack of knowledge of the religion, and the acts of certain extremists should not push the media to generalize and create an unease and tension in society.

Economic Revenue

Another reason that drives the media industry is the war between advertisements and editorials. This has created a drastic shift in prioritizing news given the space constraint of print and broadcast media. Now this "match" has been going on for quite some time in the industry. Many media houses are cowed down by the potential advertisers and the revenue they promise and compromise largely on rational decision-making in conveying a news item. This has affected the credibility of such media houses. This also is a major reason to sideline minority voices in the media – it is not glamorous or sensational enough for the TRPs, or an advertiser somewhere would be unhappy if the news is published. This might lead to questions the integrity on the one hand and issues of ethics on the other hand.

In a country like India, the media industry or media houses are torn between not just political sympathies at the center and state levels but also by caste and communities as the divides are well known. Media outlets are cajoled and threatened over news coverage with the carrot or stick of advertisements. In fact, in many instances, governments, for political reasons, are at the center, and the states have threatened to stop issuing advertisements if a media house publishes adverse news or editorially criticizes the local political dispensation. The carrot and stick framework may not be successful with major national newspapers or broadcasters but will certainly put small and medium outlets at grave financial risk, at times even closures.

Digital Media as an Alternative Representation of Ethnic Minority

The advent of the internet not only impacted the print and electronic industry structurally and functionally but also made a mark on the media-society divide that hitherto seemed to be an exclusive domain of a few rich and powerful in the national and international systems. In fact, the forces of globalization spurred on by the

internet brought down the Iron Curtain in Europe and was responsible for a spurt in global movements that questioned authoritarian regimes the world over and also gave hope to the millions who were seeking to be heard. Digital Media as an alternative representation of ethnic minorities soon found itself a space, literally an unlimited one, with no constraints of length or time—a truly global phenomenon. Traditional media that bound itself over a period of time through in-built rules and regulations soon were confronted by the new media that challenged the private and public domains. Over a period of time, ethnic minorities came to voice their views with their own on digital platforms, making effective use of Facebook, Twitter (now X), WhatsApp, Instagram, and so on in the process. And the force of Digital Media as an important phase in communication has found itself a permanent space.

Ethnic minority groups all over the world, especially the younger generation have been creating their own 'space' on the internet through various platforms and have been voicing out their opinions and say to a much wider audience. A number of protests and agitations that might have been sidelined by mainstream media are being brought to light through these digital forums. It could be said that digital media serves as an inclusive platform that is gaining momentum for its unique distinction of accommodating and giving space to a multicultural network of users. Let us take the Manipur, India, violence for instance that shook the entire world early this year. What started off as a clash between two tribes Kukis and Meiteis over a 'tribal status decree' snowballed into a riot, leading to a lot of tension in the border state of India. This incident was conveniently gaslighted by the mainstream media and the political leaders of the country until a fateful video of a naked parade of tribal women belonging to the Kukis went viral. The video detailed the sexual assault and humiliation undergone by the minority tribe and brought to light the social injustice that can no longer be ignored and forced the political leaders and the mainstream media to step in and take action. (6)

Multicultural Media as an Empowering Force

There are many facets to multicultural media, none of which can be brushed off as inconsequential to the mediums of communications or politics. Multicultural media brings with it a force of a different audience that the traditionalists cannot ignore or brush aside. From a communications point of view, multicultural media comes with a new set of messages and signals that are hard to ignore. For instance, on the one hand, a demonstration of migrants and refugees may be a form of protest

on facilities that may be lacking in a host country; yet in many ways, it is a reminder of the larger problems of war, conflict, and internal displacement. On the other hand, the multicultural media is also a reminder for the traditional media to re-tune or fine tune the existing societal problems of the day. It is easy to generalize gang violence in the United States as a phenomenon of war between drug warlords; but difficult to read through the different voices crying out for help and a pointer to simplifications of complex issues.

Multicultural media may in many ways lack the sophistication of traditional media outlets or an entity that may not have the financial muscle of established players in the industry. But whether one talks of castes and communities in India or refugees and migrants fleeing the horrors of war and conflict in the Middle East, Africa, or Asia, it is a voice and a message that the medium cannot afford to ignore any longer.

Conclusion

The strength of multicultural digital media is in its ability to offer a wider reach instantaneously, inclusive nature, and bridging the gap between people. Communication has never been this easy and efficient. It does face certain criticism for giving 'too much' information, of having to navigate through a maze of misinformation and disinformation. Reports of how many times a particular depiction of news has gone viral, creating chaos in the society, only to find that the dissemination was nothing but fake and imagined. But with technology advancing by the day journalism will have to come to terms with the deliberate and malicious portrayal of news that leaves a profound impact on society.

Disclosure statement

No potential conflict of interest was reported by the author.

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RESEARCH ARTICLE

CULTURE, MANNERS, AND BELIEFS OF AFGHAN PEOPLE

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ABSTRACT

ARTICLE INFO

Afghanistan is a country located in the heart of Asia, which has the status of the gateway to South and Central Asia. Due to its strategic location, this country is home to various ethnic groups and cultures. Almost the majority of Afghan people are Muslim and follow the Hanafi, Jafari, and Ismaili religions. The culture of this country is based on Islamic thought and national and ethnic identity. Different ethnic groups with different subcultures and different customs live together under the umbrella of Islam and Afghan national identity. Islamic holidays and national ceremonies such as Nowruz and Independence are celebrated by the residents of this country every year. Celebrations and mourning ceremonies such as Ghadir, the first decade of Muharram, and the birth and martyrdom ceremonies of Shiite imams are special ceremonies for Shiites that are performed with special customs. The purpose of this research is to introduce the culture of Afghanistan, which was done through the library observation method. The findings of the research are cultural, linguistic, and ethnic diversity. Ethnic groups who have lived together for centuries following the Islamic idea of brotherhood.

Introduction

Culture is a set of ideas, beliefs, and achievements of a nation. A nation that has common beliefs and traditions has a common culture. The culture, manners, customs, and traditions of Afghanistan are derived from Islam in the first step. Islam, as a religion and a common work program, has put all the Afghan people under a single umbrella. Some cultures and customs are related to a specific region, ethnic group, or race. The strategic location and xenophobic character have caused confrontation and cultural exchange. Different governments have invaded Afghanistan and returned after some time, leaving behind their traditions and culture. Afghanistan is a country in the heart of Asia and the passage of world explorers from Central Asia and the Middle East to South Asia (Ghabar, 1368, 36). Afghanistan is an exhibition consisting of different cultures of different nations. Due to the diversity of ethnic groups living in the country and various cultural practices, it is widespread. Afghanistan can be imagined as a field that has cultivated various plants. The country's cultural diversity is such that it is rare to find a country in the world with this cultural diversity. With all this diversity, Islamic culture is at the top of the beliefs and customs of the people of this region. National culture is a combination of native, ethnic, and national culture with Islamic thought. Afghanistan's culture, manners, customs, and traditions are a mixture of different customs and traditions of different ethnic groups living in this country.

Research has been done about Afghan culture; but due to the breadth of the cultural aspect, each part of the culture has been discussed. The purpose of this discussion is to introduce the culture of the Afghan people to the world. Although research such as familiarizing with historical monuments, customs, rituals, and beliefs of Afghan people, books related to open inscriptions and their scripts, tangible and intangible cultural works, etc. have been written; due to its cultural breadth, it has studied a part of Afghanistan's culture. Due to limitations, this article cannot introduce the culture of Afghanistan with the abundance of cultural items in the necessary manner; like other writings, it has taken part in the cultural options, including the introduction of Afghanistan.

In this article, questions such as the situation and ethnic groups living in Afghanistan and the main cultural practices of this country have been discussed. The

writing method of this work is an observational library. The method of collecting data is collected and analyzed in a library. As a member of the community, the author has observed and experienced various cultural aspects of the country.

Research Motivation

This research was written to introduce Afghanistan, its culture, and customs.

The Value of Research

This research has cultural value. This research is used to know the people living in the country, their customs, traditions, and way of life. This research aims to introduce the cultural face of Afghanistan to the world.

Research Methodology

The method of reviewing this writing is an observational library. A library means that it is a way of collecting data about the research questions by reading writings, articles, and other written works and thinking about the events. In other words, the way of thinking about the obtained events has been done in the form of perception, identification, research, retelling, and productivity. Observation means that the author himself was raised in the environment and is among the residents of Afghanistan who have lived in this country for generations and were raised according to the beliefs, culture, and customs of Afghanistan.

Background Research

Books and articles have been written about Afghanistan's culture, traditions, customs, and traditions. Not only domestic authors but also foreigners have produced such works; For example, an entry in the encyclopaedia of the culture of countries under the title of the culture of the Afghanistan people is dedicated to the culture of Afghanistan. Dada Jan Abedov, a Tajik writer, has written a book titled

"Customs, Rituals, and Beliefs of the People of Afghanistan". This is in addition to dozens of books and articles written by Afghan scholars about Afghan culture and people.

Research Findings

Culture is a set of material and spiritual achievements of a society. Afghanistan is an Islamic country with different tribes and religions. Common culture and different subcultures. Religious ceremonies such as Islamic holidays, and national ceremonies such as Nowruz and Independence are jointly celebrated by the people and the government of Afghanistan. Ceremonies such as Eid al-Ghadir, the first decade of Muharram, the days of birth or death of Shia imams, and the 28th day of Safar, the anniversary of the Prophet's death, are celebrated by Shiites in a special way with special rituals and ceremonies.

Research Literature
A-Culture

Culture in the word means culture, science, knowledge, literature, knowledge, education, literary and scientific works of a people or nation (Hamid, 1363, 910). Assyrians consider culture as consisting of the prefix fur meaning profession and the ancient root hang meaning pulling. The words Farikhtan, Farikhtan, and Farihakhta come from the same root, which means to educate, to learn manners, to discipline, and to be polite. Culture is mentioned in different dictionaries as politeness, reason, knowledge, greatness, wisdom, art, and knowledge (Ashuri, 1374, 16). Culture is one of the simple and impossible words; That is, despite many studies, no consensus has been reached on the clear definition of consensus. It is simple because every person remembers some knowledge of culture. It is impossible because, in the position of providing a comprehensive, accurate, and wise definition, there is a division of votes. From UNESCO's point of view, culture includes all forms of creativity and individual group expression, including artistic and scientific activities. The Culture Commission considers it a mixed set of knowledge, belief, art, manners, ritual, law, habits, and any other behaviour and ability that a person provides as a member of society; Knows. There have been many definitions of culture. A more common definition of culture is a definition that considers culture to be the material and spiritual values of society that have been created in that society throughout history (Muntzari, 2014, 20). Culture

is the identity-building element of societies, a symbol of human rational life and a whole that emerges from the combination of characteristics and symbols created in every society. The central core of this wholeness and this wise life is the special attitude existing in every society about man and his fundamental rights (Salimi, 2015, 53). According to the above definitions, it can be said that culture is not only arts and writing but also all states of human life, including basic human rights, value systems, relationships, and beliefs. Culture creates a clear boundary between humans and animals. It separates a person from another person with another culture. A cultured person knows himself and others. It gives him self-awareness and he receives others in its light. So, general culture includes different psychological, material, intellectual, and emotional characteristics that characterize a society or a group.

B- Belief

Belief in the word means acceptance, proof of speech. It is certain. The foundation of the word from the root (ver) means to choose, to excel and convert, to know, to believe. It also comes to the concept of being accepted, acceptable, believed, stable, and certain (Dehkhoda, Bita 2026). Belief is a point of view that exists in the subconscious of people, it becomes the reason for their success or failure in life. Belief means faith or trust in something based mostly on personal reasoning, trust, or evidence. Beliefs are thoughts that are hidden in the layers of our mind and their reflection is seen in life (Gurteen, 2023, October 9). The formation of beliefs begins at the time of birth. Gradually and throughout life, beliefs are formed in the human mind from all aspects of life. These beliefs interact with each other, influence each other, and form a belief system.

C- Manner

Adab plural of adab means customs (Dehkhoda, Bita, 262). Good methods, good habits, and customs are called politeness. Courtesy means good manners, good manners, and proper upbringing. In the term of politeness, it means to recognize everything that prevents a person from going astray and crooked (Watiq, 1385, 165).

Afghanistan, People, and Beliefs

Afghanistan is a rich country and a land for a variety of ethnic groups and cultures in terms of customs, and rituals. Geographically, this country is located at

the intersection of four main cultural areas. Middle East, Central Asia, Indian Subcontinent and Far East. These various influences can be seen in cultural norms and practices across the country. It was tasted in various Afghan dishes. It can be said that the regional characteristics of this country reflect the diversity found throughout the country.

A- The People of Afghanistan

The country that is now called Afghanistan was called Khorasan two centuries ago. Khorasan was much wider than the borders of today's Afghanistan. Afghanistan's new borders and name have been formalized after independence in 1919 (Mousavi, 2017, 23). Afghanistan is a mountainous country surrounded by land. Afghanistan is located in the heart of the Asian continent. This country is located in South and Central Asia and has an area of 647,500 km. It shares a border with Pakistan in the east and south, with Iran in the west, with Turkmenistan, Uzbekistan, and Tajikistan in the north, and at the end of the northeast with China. This country has a dry and semi-arid continental climate with cold winters and hot summers. So far, an accurate census of the population of this country has not been done. According to the 2012 estimate, its population is twenty-six million. (National Environmental Protection Agency, 2012, 1). In recent years, speculations about population estimation have continued. The Department of Statistics and Population Information of Afghanistan has measured 33.6 million in the year 1400 with an overall growth of 2.14%. In 1401, the same department estimated the country's population to be 34.3 million, including 17.5 million men and 16.8 million women. In terms of gender, there are 104 men against 100 women. Population growth is different in cities. The population growth in Kabul city is 3.75%, in other big cities including Herat, Mazar-e-Sharif, Kandahar, Kunduz, and Jalalabad, it is 3.24%. 24.2 million Or 70.60% of Afghanistan's population live in villages and 8.6 million equal to 25% live in cities. 4.4% of Afghanistan's population is nomadic. 47.5% of Afghanistan's population is under the age of 15. Afghanistan is the fifth youngest country in the world and 68% of its population is youth and children under 25 years old. This population mix has made this country have a huge human capital for progress and hope for the future. 49.7% of Afghanistan's population is of working age. According to this department, the population of this country is expected to double by 2050 (Daily Information, 1401, 1 Hamel). Afghanistan is divided into 34 provinces and 394 governorates. The literacy level of people over 15 years old is 34%. This figure is 43.1% in men and 10-15% in women. There are many problems in the education sector. The lack of repair for schools, lack of budget, trends in society, and lack of professional teachers are among

them (Nabizadeh, 2010, 4). Until 1389, more than seven million boys and girls attended school. At the same time, another five million did not have access to school. The number of school students is increasing year by year. According to the Minister of Education Faureq Wardak, the number of school students in 1392 is 10.5 million, and 40% of them are girls (Mahdavi, 1392, 1 Asad). The number of school survivors has also increased in proportion to the increase in population.

B- Afghan Tribes

Many ethnic groups were and still are in Afghanistan. Each of them has its own rich historical and cultural identity. Except for a small number of Hindus, Sikhs, and the Jewish minority who left the country, the people of Afghanistan are Muslims. Muslims are divided into two religious groups, Sunni majority and Shiite minority. According to estimates, seventy-five to eighty percent of Afghanistan's residents follow the Sunni Hanafi religion. Between twenty and twenty-five percent of followers of the Shia religion live with the Jafari Shia majority and the Ismaili minority (Ahmadi, 1386, 17 Jadi). The majority of the Pashtun, Tajik, Uzbek, and Arab peoples follow the Sunni religion, while the majority of the Hazara people follow the Shia religion. Shiites have followers among other ethnic groups such as Qazlbash, Turkmen, Tajik, and Pashtun. The word Afghan, which has been the national identity of this country for a long time, is derived from the name of one of the ethnic and racial groups living in the country. Afghanistan is the birthplace of diversity. Although this country is located in a more or less small geographical area, it is among the most colourful countries in the world in terms of culture, language, religion, ethnicity, race, food, clothing, music, natural landscapes, animal species, and vegetation. This country is a garden decorated with different ethnic and racial flowers. None of the ethnic groups of Afghanistan alone can complete more than half of the population; Therefore, Afghanistan can be called the land of minorities (Nabizadeh, 1390, 5). Afghan (Pashtun), Tajik, Hazara, Uzbek, Turkmen, Sadat, Pesha'i, Baloch, Nuristani, Arab, Gujar, Brahui, Imaq, Qazalbash, Pamiri, Kyrgyz and Hindu are the ethnic groups living in the country. While the national anthem and the previous constitution of Afghanistan refer to fourteen tribes. Avariwal has written down a list of ethnic groups in Afghanistan as follows: Pashtun, Hazara, Uzbek, Tajik, Turkmen, Shadi Baz, Gwarbati, Taheri, Arab, Sadat, Ghazalbash, Jogi, Taymani, Brahwai, Gujar, Tirabi, Sig, Moorish, Mongol, Monjani, Sheikh, Mohammadi, Zuri, Kyrgyz, Ashkashmi, Shighnani, Jew, Jet, Qapchag, Sanglichi, Qarliq, Timuri, Picrag, Roshani, Persian, Firouzkohi, Mishmast, Kazakh, Vakhi, Jamshidi, Ghorbet, Parachi, Nuristani, Imaq, Maliki, Wangwala, Armori, Baloch, Jalali, Tatar, Kotana and Hindu (Afghanistan Information Network, 1402, 17 Mizan). Some researchers have counted

the group of tribes living in Afghanistan up to fifty-five tribes. They consider Afghanistan a treasure of different races and nations, whose current inhabitants are the survivors of two great races. The white race includes Pashtuns, Tajiks, Hazaras, and Nuristanis, and the yellow race includes Uzbeks, Turkmens, Kyrgyz, and Mongols. The complex mix of ethnicities in Afghanistan is the result of the way borders are drawn in this country (Nabizadeh, 2015, 6).

C- National Languages

Various languages are common in Afghanistan. Many residents of this country speak two or three languages. The official languages of Afghanistan are also spoken in neighboring countries. Farsi, Dari, and Pashto are the official languages of Afghanistan. Both of these languages are related to the Indo-European language family. Dari Farsi is spoken by Tajiks, Hazares, and Imaghs, it is not very similar to Farsi widely used in Iran. The Pashto language, which is divided into two main dialects, is spoken in the densely populated areas of Pakistan in addition to Afghanistan. Despite the government's decision to expand the Pashtun language, Persian is more common. Many educated and urban dwellers prefer it. The Uzbek language is the third most important language in the country. Balochi, Nooristani, and Peshai languages are also spoken. The Turkish language is widely used in the north of this country by Uzbeks, Turkmen, and Kyrgyz. Mongolian and Arabic languages are also common (Noor Magz, 2010, 291). As a whole, the people of this country speak more than thirty languages.

D- Lifestyle

Simplicity is part of the Afghan society life. Good morals and tolerance are institutionalized in Afghan society. Not shying away from oppression, forcing, and exploiting the characteristics of Afghan people. The people of Afghanistan are religious. Entertainment is a part of people's lives. Afghanistan has happy, lively, and humorous people. The role of the smile has always been in the corner of Afghan people's lips. Delicious food and a variety of food are a part of the food culture of Afghan people. Afghan men's and women's clothes, despite their similarities with other neighboring countries, are unique and show the outstanding culture and identity of the people of this country. The folk games of Afghan people are many and varied. The people of Afghanistan are hardworking and have low expectations. Afghans live their lives most simply. Unlike Western families, Afghan families tend to live together. Due to this simplicity, they prefer sitting on all fours to sitting on a stool and sleeping on the floor to sleeping on a bed. Avoiding luxuries has made them

able to safely pass all the hardships that have been imposed on them throughout history. Afghans are hospitable people. They consider the guest as a member of their family and treat him with delicious homemade food. The historical hospitality of Afghans has made them have many proverbs with the theme of welcoming guests in their popular culture. Afghans are great sociable people. They welcome any excuse to be around and be together. Whether it is a birthday, engagement, wedding, mourning ceremony, a continuous occasion with the change of season, or a ceremony to welcome or say goodbye to travellers or to honour guests. Going for family outings, in gardens, or around rivers is also a measure of their true love for the beauty of nature around them. The common national characteristic that is common to all of them (Calkin, 2019, 1 Jedi). Afghans are addicted to eating their special bread, which is one of the most delicious types of bread in the world. They have a well-known food called Shorba, in which they eat bread. The bread soaked in soup is eaten again with dry bread. The level of advertisement, desires, thoughts, wishes, affections, likes, the amount of love and inclination towards the hometown, recognition and acceptance from the society, adherence to cultural and popular values, and social occasions differ between different ethnic groups. It seems that religion, nationality, and ethnicity have always been the three basic components influencing the way of life in Afghan society. Afghan people are patriotic. The long history of war with colonialists and foreign oppressors proves this point well. A large population has been displaced from Afghanistan as a result of successive wars. The number of refugees in 1990 reached six million. Right now, it has the same number of immigrants from abroad. This population constitutes the largest number of displaced persons in the world (Normagez, 2010, 291). More than 80% of Afghanistan's population makes a living from agriculture, and some of its agricultural products, such as Herat saffron and Kandahar pomegranate, are world-famous. Afghanistan is one of the richest countries in the world in terms of mineral resources such as gold, copper, and other precious metals. Security threats have caused not much investment in the mining sector of this country in recent years. Based on research, the value of Afghanistan's mineral resources is estimated at 3 thousand billion dollars (Popel, 2016, 7).

Religious, National Ceremonies, and Religious Mourning

Religion, nationality, and culture have gone hand in hand and created various ceremonies in this country. This event is celebrated every year by the residents of this country. Religious holidays such as Qurban and Fitr, national ceremonies such as Independence Day and Nowruz among the majority of residents, and Ghadir Eid among Shiites are celebrated every year. In addition, since the first decade of

Muharram, the martyrdom of Imam Hossein, the grandson of the Prophet of Islam, is commemorated among Shiites, and the tenth day of Muharram is commemorated under the name of Ashura among all Afghans under the name of days of mourning. Nights of Qadr in the holy month of Ramadan, the birthday of the Prophet of Islam and his death are among the days that are celebrated among the people of Afghanistan.

A- Religious Holidays

Eid al-Adha, including the ninth day of Dhu al-Hijjah, which is called the Day of Arafah, along with three other days, is included in the Great Eid or Eid al-Adha. Eid al-Fitr, which means the end of Ramadan and the first of Shawwal until the third day of Shawwal, is celebrated under the name of Eid al-Fitr or Small Eid in Afghanistan. People rush to meet each other during these holidays. They face a special reception at their friends and neighbours' houses and say Happy Eid to each other. The visiting ceremony continues these days. If someone has lost their relatives, the first destination is relatives and neighbours. First, they should visit him. The 30th night of Ramadan, that is, the night before Eid, is called the Eid of the Dead. Families distribute baked vows among the people in memory of their dead. On the night of Ramadan Eid, which is known as the night of Eid Zinda, they cook and distribute to the neighbours. On Eid al-Adha, those who have the ability or who have lost a loved one slaughter a sheep and distribute its meat among the neighbours (Haidari, 2011, 325). The 18th day of Dhu al-Hijjah is the day of Eid al-Ghadir according to Shia beliefs. According to them, on this day, the great Prophet of Islam chose Ali as his successor in a gathering of 100,000 pilgrims in the 10th year of Hijrah. Shiites celebrate this day under the name of Eid Ghadir in Afghanistan every year. The ceremony is held with the gathering of people in mosques and mosques and speeches by clerics on religious issues and remembrance of the same day. The 19th, 21st, and 23rd nights of the month of Ramadan are also celebrated by the Shiites as the Nights of Qadr. These nights, which coincide with the beating and martyrdom of Hazrat Ali, are commemorated by holding special ceremonies and speeches, fasting, reading the Qur'an, prayers and prayers. The ceremony goes on from the beginning to the end of the night with live music. In mosques and Hosseiniyehs, people start the night with prayers of praise, prayers, and greetings (ibid, 326).   (Ibid,326)

B- National Occasions

Nowruz and Afghanistan's Independence Day from England are the national occasions of Afghanistan. Nowruz coincides with the first day of the solar year and

the beginning of spring. Like their neighbors, the people of Afghanistan celebrate the first day of spring and rejoice when it arrives. Nowruz is celebrated every year in most Asian countries, including Afghanistan, as an ancient day and a reminder of the magnificent Aryan civilization. In celebrating Nowruz, all the residents, both young and old, benefit from it without gender diversity. Afghan people celebrate Nowruz as the beginning of births and the season of fertility and happiness. For Afghans, Nowruz is a message of greenness, happiness, beauty, cleanliness, and a symbol of unity and empathy. Nowruz, as the first day of the year, makes a person attached to a pleasant future and increases his passion for life and work. In the villages, Nowruz is celebrated by killing sheep and cows and dividing the meat among the residents, praying together, and reading the Quran. In cities, especially cities such as Mazar-e-Sharif, Kabul, and Bamyan, it is celebrated by lifting a big flag called Jahande, and this Jahande is tied to the name of Hazrat Ali. Ceremonies such as camping, playing in people's houses, and collecting people's donations for making vows are among the rituals of Nowruz in the villages. In the cities, like on Eid al-Adha and Fitr days, people go to each other's houses and receive each other's hospitality (Abdov, 2013, 43). Afghanistan's Independence Day, which coincides with the 28th of the month of Asad, is another national event in Afghanistan. On this day, in 1919 AD or 1297 AD, the brave forces of the Afghan government and the people were able to defeat the British Empire win the battlefield, and gain the independence of Afghanistan forever (Ghabar, 1368, 835). Independence Day is celebrated every year by the government and people in cities and governorates. This day is a holiday in the calendar of the Afghan government, and extensive celebrations are held by government departments and people.

C- Religious Mourning

Mourning, like other holidays, forms a part of people's lives. Religious mourning has a special place among the Muslims of Khorasan, both Shia and Sunni. The Muslim people of Khorasan have mourned the sufferings of the Ahl al-Bayt of the Prophet since the distant past until now, and have enthusiastically aligned themselves. If the authorship of Maktal al-Hossein Khwarazmi and Rouza al-Shohdai Hossein, Waez Kashfi, one of the Sunni scholars, in the mourning of Imam Hossein, which is special for mourning gatherings, is evidence of this claim (kohi, 2022, 25). The people of Kohi, Afghanistan, both Shia and Sunni, mourn Imam Hussain on the day of Ashura. However, this ceremony is fading among Sunnis. Shiites celebrate the first decade of Muharram magnificently. Speakers and religious preachers are present in all villages and mosques related to Shiites during these ten days.

People entertain the participants by offering three meals. In many places, various Ceremonies of Adrez, Rouza, and Shion are held twice within 24 hours. After expressing their religious content, the preachers avoided the event of Ashura and read some poems in this connection. By reading songs and poetic words, mourners raise the feelings of the participants. A group is also sitting and beating their chest with their hands. This ceremony is called breastfeeding. Chaining is also popular in some places. They carry a bunch with chains on their backs. Cutting a machete is also one of these ceremonies, which is considered illegal by religious scholars. On the first night of Muharram, the first flag is raised in the mosque or Hosseiniyeh, and on the ninth day, mourning peaks. On the 9th and 10th day, after mourning, the men go to the nearby villages or alleys with the flags they carry. The mourning ceremony is held jointly between men and women. A separate place is considered for women in the mosque or Hosseiniyeh. In the joint gatherings of Rouza Khan, he is a mourner, a preacher, and a men's breast lifter. On the roads and streets, there are drinking fountains, and various drinks such as juice and milk along with sweets and biscuits are prepared for the passers-by by the mourners. In addition, on the 40th day of the martyrdom of Imam Hussain, the 28th of Safar, on the occasion of the martyrdom of the Prophet of Islam (Haidari, 1393, 328), and the days of the martyrdom or death of Shia leaders and Fatima, the daughter of the Prophet, Shias mourn.

Conclusion

Afghanistan has different ethnic groups and accordingly has different cultures. This country, being at the crossroads of Asia and the gateway to South Asia, has seen many travellers and tourists. These forced and salty visits have marked the cultural exchange in the country. It has turned this country into a paradise of different cultures. The people of Afghanistan are Muslims. All residents of this country are divided into two religious groups, Shia and Sunni. Sunnis follow the religion of the Great Imam Abu Hanifah, and Shiites live in the country with a Jafari majority and an Ismaili minority. Afghanistan is a young country from the point of view of its population. More or less half of the country's population is of working age. There are various customs in this country. Religious Islamic holidays such as Eid al-Adha and Fitr, and national days such as Independence Day and Nowruz are celebrated by the people of this country every year. Religious days such as Eid al-Ghadir, Muharram decade, and the death day or birthday of Shia leaders are celebrated by the followers of this religion every year."

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RESEARCH ARTICLE

CHAOS THEORY: A NEW PERSPECTIVE IN APPROACHING COMPLEX ACTIONABILITY, CULTURE, CIVILIZATION, AND CULTURAL DIVERSITY.

Part I: Disorder created by the Order Perception

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ABSTRACT

   The perception of order and disorder has been the most mysterious part of mankind's thousands of years of existential struggle. After becoming a social entity, humans have always desired to live within an order. However, every established order has ended in some way. Every state, every empire has settled into the dusty leaves of history. In other words, when we look at history and civilizations clearly, it turns out that order cannot actually maintain its existence forever. Therefore, the approach that there is no real order but there is an order within disorder will yield better results. This can only be possible by looking at history, civilizations, and cultures through the details of Chaos Theory.

   In the article, the principles of Chaos Theory are examined through the perception of order and disorder, and historical and intercultural relationships and conflicts are attempted to be studied according to the principles of the theory. In the study, an analytical examination at the theoretical level is conducted, and it is discussed how Chaos Theory will shape the civilizations and cultures of today's and tomorrow's world. In this context, it has been attempted to demonstrate that the theory has now shattered the past perception of order and that all societies are shaped by the perception of order within disorder.

Introduction

The emergence of the word "chaos" dates back to 2500 years ago in the Ancient Greek world, within the science philosophy that began for the first time, expanded on the reason for human existence, and extends to the discussions made to express the confusion in the operation of the universe in "Greek Cosmology."

It remained as an esoteric thought for a long time and turned into a part of belief systems. In some studies, it has been used in the sense of chaos and disorder before the universe entered into order. In ancient times, although chaos was shaped by different narratives such as "Ra" (the Sun God) in the Egyptian civilization, and "Yang" in the Chinese civilization, it was attributed meanings such as disorder, anarchy, and confusion in Ancient Greek Cosmology.

However, when Chaos began to be considered as a theory, it was understood that the existing perception of orderliness did not fit with humans and the societies they formed, and even nature itself displayed a behaviour unique to it with its own disorderly order, or more precisely, with its own distinct order within disorder.

Although "Chaos" as a theory initially garnered interest in the fields of physics and mathematics, it has become/is continuing to become the main subject of all branches of social sciences today.

Especially when Chaos is mentioned, it is seen that the actions of people, societies, and nature, that is, the universe, are in question, starting from the perception of disorder. However, although the word disorder has been defined with chaos for a very long time when looked at within the logic of today's scientific data analysis and data processing, the term "order within disorder" takes its place instead of disorder or confusion.

Since Chaos is a structure nourished by actions, human actions come to the forefront. Human actions, due to our subject matter, are based on complexity, and it is necessary to approach the subject with the logic that "every action has a reaction." Therefore, Complexity and Chaos Theory have a structure that can progress together. Because, as will be explained in later parts, human actions now have the characteristic

of an order within disorder on the scale of today's values.

Understanding Order, Predictability, and a Perspective on Chaos Theory

The perception of order has always been associated with the notion that humans and nature inherently possess an order. However, scientific studies on the formation of the universe today have formed a consensus that the universe's emergence involved the dispersion of holistic energy, moving at great speeds and slowing down over a very long period of time to transition into the known material universe structure. This has led to the shaping of a thought center for the transition from disorder to order, together with the free development of science and the philosophy of science.

This fixed idea of orderliness has led to the entrenched belief that societies with order can be created, which has been influential in the field of social sciences until today. However, the idea of creating an unbreakable order in society based on imposing order on people has never yielded the desired result. Because humans, being a part of nature, are also disorderly like it. Yet, order has still become the most desired and sought-after lifestyle. Here arises a question: Why does mankind desire order? The answer is provided in five points:

- There is a high belief that order brings balance and makes life easier,
- It is habitual and comfortable,
- The balance brought by the order is stable on both sides,
- It is easy to compare orderly systems and they are understandable,
- Any system with a balanced flow easily finds buyers for its products.

It is necessary to emphasize a point here. Although chaos is referred to as disorder, the logic underlying this definition is based on the tendency to perform the same/similar actions against the same events and predictability. However, human action ability never conforms to this logic. Order or orderliness may well be a phobia that humanity has acquired along with becoming a conscious being. The origin of the word is "Phobos" from ancient Greek, which is also known in mythology as the "god of fear."

Humans living in a certain geography would panic with the sudden darkening of the sky, the onset of a storm, and lightning strikes, unable to react immediately due

to a survival instinct, leading to their death; facing starvation all of a sudden during a drought after always finding food; severe seasonal changes; and with the transition to social living, unexpected attacks by other groups at unexpected times have created lethal traumas for humans and resulted in the development of two types of consciousness in response.

The first is the existence in an environment where order and predictability prevail. In other words, mankind has pondered how both nature and humans themselves could be brought into order within a disorderly and unpredictable nature, and, believing in the ideas he has put forth, has pursued their realization. Although he could not create permanence in this regard, he has achieved partial success. However, all the natural and artificial systems he has established have had a lifespan, and the established systems have always returned to their initial state, that is, to an "unorder" state.

The second is the actionability linked to the instinct to preserve the order brought to the systems he has created. Action is a behavior pattern in which the conscious human has nearly infinite options against the surprises of nature and the arbitrary activities stemming from the desires of other people. This perception has over time turned into a structural thought style for mankind and the process developed with structuralist logic has fostered the effort to create balanced and orderly systems.

The chaotic environment has evolved with changes showing through the stages of humanity's transition from unconscious life to conscious life, from individualism to collectivism. Humans, possessing only the instinct to live, have shown individual and societal action development with the reach of the homo sapiens cycle. Thus, cultures have emerged from cultural unions, civilizations have arisen, and people have developed within a multicultural life (Harari, 2015, p. 102). p-goturek (Harari, 2015,102)

This point needs further emphasis. Research shows us that the transition of mankind to a social structure and its growth generally developed along river banks. Hence the first civilizations are called riverbank civilizations. In this context, the Chinese civilization emerged along the Yellow River, the Sumerians in the Mesopotamian triangle, and the Egyptian civilization along the Nile. Although our studies of civilization history have an Asian dominance, the Mayan and Aztec civilizations in South America also carry characteristics of similar periods.

The most significant feature of these civilizations is the dominance of religious figures who established faith superiority in society, especially with the science of astrology they developed by observing the stars, in conjunction with a god-emperor structure to govern the society. For many centuries, these societies existed "in a so-called order." (An order where the god-king and priests ruled over the people)

The reason for putting the word order in quotes here is that throughout their existence, they did not encounter natural and human-induced dangers that posed a comprehensive threat of annihilation. However, over time, the Sumerians would disintegrate and vanish, and the Egyptian civilization would melt away its glorious periods and be buried under the sands. Successors will always come to their place, either acknowledging them as ancestors and continuing with the same culture or attempting to create something entirely new. But no matter how hard they try, elements of the old will continue to persist in their new origins.

When looking at all civilizations, leaders – whether god-emperors or those without divine attributes – will desire one thing: the continuation of their societies in an orderly existence. Or, in other words, we can call it the preservation of an order in which people will fight to the death for him against insurrections and external threats.

Yet, there is another significant point. Just as humanity has managed to survive millions of years without extinction despite everything, it has also been very successful in living together with nature. Humans have realized that their chance of existence lies not in individualism but in collectivism, understanding that they can exist to the extent that they socialize and multiply. In this framework, all sorts of unknowns that seemed supernatural to people and that they could not understand, again developed on the basis of their not understanding but believing without understanding, and were limitedly explained by religious figures who developed their own teachings, leading people to silence, belief, and especially fear.

But the consciousness levels of humans also increased over time, and strong personalities emerged among them to guide them. Around 500 BCE, in the China-India region, Tao and Buddha knew how to embed in people's minds the concept of Karma, which shaped the notion that their actions always have consequences, by teaching them how to feel the universal energies at profound and indelible levels. However, these ideas could only seep into the Western world due to natural reasons such as being separated by great mountains and deserts from other regions of the world, the incredible difficulty of transportation, and the unbelievably vast

geographies. The ancient Silk Road, a commercial highway covering thousands of kilometers and the world's toughest conditions, continued to be the subject of conversation among people sitting around the fire in caravanserais at night, along with the exotic and magical goods of the east, facilitating a cultural exchange of universal knowledge (Yıldırım, 2012, p. 138).   p-goturek

About a century later, in the West, on the shores of the Aegean, a philosophy that attempted to make sense of human existence and the world through science was born within Greek civilization, likely due to the flow of information brought by the trade of eastern goods coming from the Silk Road to the Mediterranean and then spreading to Europe.

Thus, actions and reactions, that is, Karma, became something contemplated and ideated upon in the Western world. However, Greek Civilization was also somewhat like the riverbank civilizations. That is, there was no threat that could annihilate them. Although there was a Persian threat reaching the shores of Anatolia, the sea was a natural protector.

But for the protectors of Greek civilization, the rulers of the city-states, one thing was important just like the previous ones: Order! But unfortunately, order never came to the Greek peninsula. There were continuous disruptions and disorderly developments. Peace was short-lived. The Greeks always tried to dominate each other. But on the other hand, science also advanced. The foundations of mathematics, chemistry, physics, and medicine were laid here. Human existence was constantly questioned. Aristotle wrote and debated in his schools about how the consequences of our actions could be good or bad, beneficial or harmful. He introduced to the world his concept of the "Golden Mean," which resembled Tao's balance of Yin and Yang in feeling the universal forces. But in any case, the "perception of order" became indispensable for people, for societies, and for their rulers.

The goal was always to dominate order. For this, the roots of today's capitalist system were laid during these times through means such as material wealth, expansion of lands towards more fertile areas, and increasing the number of slaves. However, a lasting order could never be established. On the contrary, it opened the doors to even greater disorder. Every move made towards order was met with disorder in return. This was actually named in Ancient Greece. "Chaos". It was said that chaos had always existed. Although they sought solutions, this issue was eventually left behind because the idea of warring and annihilating each other was at

the forefront.

At the beginning of the 300s BCE, an important development occurred that would completely change the perception of a homogenous and similar cultural structure that constituted the foundation of Greek Civilization. The Greek Peninsula was too small for Alexander the Great of Macedonia. He wanted all of Asia (Uludağ Birsel, 2020, p.100).   p-goturek

He set out with this intention and succeeded through wars that extended to India. But something very important changed. Even though he bound every conquered place to himself, Alexander's civilization did not align with the cultures of the new places. Therefore, there was only one thing to do. Cultural assimilation! And he did this, transforming Greek civilization by eliminating its closed boundaries into the Hellenistic Civilization. However, harmony was necessary, and for that, a new philosophy was needed. This philosophical movement emerged as Stoicism. For the Stoics, the only reality was nature. They actually laid the foundations of karma. According to them, no matter how ethnically diverse humans were, they could all come together at one point: nature. Nature is disordered. It is unpredictable and real. If people learn to live intertwined with nature, they could shed their differences and live without the need for any worldly power. However, this thought would remain inactive as long as there were leaders and their states chasing order and dominion.

Throughout the long life cycle of humanity, there have been great individuals who have influenced large masses with their ideas stemming from the connection between karma and disorder, or the Chaos Theory. Tao's "Yin and Yang" spoke of a balance, representing action and reaction. This balance showed the way for humans to integrate with the universe. According to Buddha, there were four noble truths. He spoke about the transience of happiness, where one could not remain happy with the worry of it ending, and when suffering, the concern of perpetual sadness prevented the attainment of happiness. Essentially, he taught that when happy, one should live in the moment, and when in pain, focus on experiencing and moving through the suffering.

This thought helped his followers for a long time, allowing those who could manage it to stay present in the moment. His teachings, like the others, were based on the idea that artificial structures dependent on order could not stand for long in a disordered nature. Because artificial structures were also produced by humans, and all human actions were disordered. Therefore, the karma of their actions returned to

them in disorder. This idea remained as the core principle of Karma.

For a very long period, there were those among humans who pondered deeply on this subject and created different paths, yet these thoughts remained as faint but not extinct within the material development of humanity. As developmental processes accelerated and expanded in every field, people began to think more about the material realm. Long before, the Greek philosopher Democritus interestingly suggested that the fundamental source of energy was atoms, and the integration with universal energy would also occur through this means. It was truly interesting. Because, according to him, atoms combined to form a new material structure, then decayed, and afterward created another structure (in one word, a legendary approach). But as development continued, the atom began to be considered more as a source of material energy. Energy itself started to become embedded in the most important struggle for power and dominion in the material world.

The evolution of mankind over millions of years has been characterized by a slow pace. For thousands of years, those sitting around the fire watched indifferently as the lid on top of a water vessel danced with the steam and made noise, seeing it as nothing but a harmony of the night. However, in the 17th Century, once it was recognized as a form of power by someone, the evolution of mankind gained incredible speed. The influence of the church in the West began to wane. Science and philosophy remained free in every respect, and there were no longer any barriers to human development. This led to the scientific revolution, which changed everything.

Societies that had been pursuing order for thousands of years now sought a mechanical order within mechanical evolution because of science, and they pursued the adaptation of developments in the field of mathematics to social domains. People were awakening to a new world where, according to the guiding philosophers, it was possible to create homogenous and unbreakable orders in the economy, social society, and among individuals.

The power of steam was magnificent. People had seen the ease of transport, and the endless transfer of materials, and realized that through this power, they could produce thousands of times more in the same time frame compared to what they made by hand. (It is said that especially in England, every household's basement became a center of invention). It was just a matter of trying, correcting mistakes, and repeating until a proper function was achieved. Now, there was a material world and mathematics in front of mankind, and with science, solving everything seemed

possible.

This new era was called the "Mechanical Worldview." It was led by three great scientists: Francis Bacon, Rene Descartes, and Isaac Newton. Bacon, in his work titled "Novum Organum," launched an intense attack against Ancient Greek philosophers. He criticized them for merely engaging in theoretical studies on the reasons for the existence of matter and not doing anything actionable for the benefit of societies (Yıldırım, 2012, p. 100). p-goturek

Bacon focused on the "how" question, believing that there were ways to control nature's disorder. He was convinced that humans could live in prosperity and that they had the mechanisms to control all forms of disorder to establish such an order. These ideas were quite new, but during the period when the Industrial Revolution was at its peak, they were indeed captivating and there was no force to stop them. On the contrary, these thoughts were nourishing people from all walks of life.

Descartes was also nourished by these ideas. He pursued the creation of a control and order mechanism. For him, everything was mathematical. A life defined by concrete numbers, measurable and predictable, was his ultimate dream. Just as mathematics was clear and unequivocal, human life and nature could also be in harmony in the same way. This mindset was made permanent by Newton, who lived in the same era. He truly provided the mathematical foundation of the thoughts of the others.

He was the person who laid the material and philosophical foundations of the mathematics used today. According to him, laws of motion, forces of gravity, and the working principles of everything in the universe had a fixed and unchanging system. So, in the end, an infinite amount of action could be explained with mathematical formulas. Newton's mathematical order was constructed as follows (Rifkin Howard, 2010, p. 35). p-goturek

"In a mechanical and mathematical system, the universe resembles a set clock. This machine, set in motion once by God, operates within a perfect order. For the first time, this system provided a rational justification for the planet Earth orbiting in its path. Newton's theory satisfactorily explained how a solid, heavy, and cumbersome body like the Earth maintains its motion, thereby validating the Copernican system above all debate. This is Newtonian mechanics. Accordingly, it unifies all movements on Earth and in the sky into the same formula, binds them to the same laws, and represents the unchanging and unifying general principle of the entire universe."

For the mechanical order, it was possible to control everything and ensure its progression in an unbreakable manner. Of course, there would be disruptions. But the response to this was very simple. The universal laws are mathematical, they are scientific. The problem is that the artificial systems of societies or humans have not been shaped exactly according to these laws. Thus, if the error can be fixed, everything will function properly!

This was named Newtonian mechanics and Descartes' determinism, that is, certainty. It was so influential that successors believed that universal laws were ordered through mathematics and that capturing this precision in the material world was possible, so all philosophical approaches were built upon this structure.

Even Kant, in the 16th century, expressed in his work "**Perpetual Peace,**" which contained very significant visionary thoughts, that war would end and nations could coexist in an order acceptable to all (Kant, 2012,p. 10). John Locke placed the state and society within the mechanical order paradigm in terms of operation and anticipated that people could adapt to order, provided they were freed from abstract conceptual structures like religion that disrupted their perceptions of orderliness. Adam Smith tried to apply the same to creating unbreakable economic models. However, the situation was never like this. Because nature had an order within disorder that we could not understand. Humans and the unnatural/artificial structures they created were both disorderly (Minc, 1995,p. 200). p-goturek

Those approaching Newton's mechanical paradigm envisioned four principles for structures that were bound to the order they believed in and were unbreakable.

- ✓ *Order*
- ✓ *Predictability*
- ✓ *Determinism*
- ✓ *Reductionism*

The collective name for these principles was called the "Paradigm of Order." Order signified the system's continuity, Predictability meant that any development within the system could be known beforehand, Determinism implied that the planned outcomes of systems were always certain, and Reductionism suggested that even if the system incurred minimal losses due to natural causes, it could continue without disruption and with desired efficiency.

Pierre Simon Laplace, a representative of this field from the 18th century, summarized the issue as follows*: "I would like to draw your attention to the fact that today's developments are a reflection of past events and the cause of what will happen in the future. There is no difference between the smallest and the largest dynamics created by universal forces. At their deepest roots, there is the atom, and their movements are the same. Therefore, nothing is unpredictable, and looking to the past will suffice to learn what will happen in the future"* (Laplace,1951,p. 73).   p-goturek

However, this was not to continue. Important physicists of the 19th century, including Weltanschauung and many others, began to point out that the order paradigm created by Newton and Descartes did not fit either the universe or societal systems, and they turned towards a paradigm of "disorder, unpredictability, and variability." According to them, there was a certainty in the Newtonian paradigm, and consequences emerged proportional to the power of causes. This meant that the foundations of the predicted future outcomes were within the causes of the past. However, the new generation of scientists decisively determined this could not be true and created a new paradigm claiming that simple and small causes from the past could be the reason for significant consequences in the future. They named this the "Disordered Energy System," laying the foundations for "Chaos Theory."

The 20th century became the era where the Newtonian paradigms were completely demolished. The "Theory of Relativity" formulated by Albert Einstein and the works related to Quantum physics, which were shaped by the logic of disorder and unpredictability, began to open the doors to Chaos Theory.

Chaos Theory, Transition from Monoculturalism to Multiculturalism, and Karma

Karma needs to be described as a concept that expresses the order within disorder on its own. Because the Universe and our world within it inherently contain "disorder," which means "a disorder within an order that we find difficult to understand." Karma, then, is action and the corresponding reaction to those actions. As mentioned at the beginning of the study, with the awakening of consciousness, humanity has become a being that is constantly in action. What is important for us is this:

How should we act so that the outcomes are not bad for both us and others? But there is another important point here.

What will be the future effects of reactions with bad outcomes?

Leaving these questions aside for now as the subject of another book, trying to understand Chaos Theory, which is highly related to Karma, will be quite beneficial for us to better visualize Karma in our minds.

It is beneficial to approach the topic in three stages. The first stage is that people living on Earth are in action every moment and encounter a reaction at every moment. However, this may sometimes be an immediate response to one's own action, sometimes a consequence of an action previously taken, or it may be an indirect/direct effect of another's action on another or others. As it can be seen, this appears like an equation with many unknowns or the physical embodiment of a combination of energies. Some see this as chance, some as divine justice, and some as an expected outcome. But the truth is that every moment of action means rewriting the future at every moment, and we humans are the only beings in the universe who have managed to do this with our relatively free will and continue to do so.

The second phase of this broad topic is the karma found in chaos theory. The first agreed-upon aspect of chaos theory is this: **"Chaos is not randomness at all. In a random system, everything is possible."** Here, it would be appropriate to delve a bit into the philosophical dimension. With the aforementioned aspect, a movement, that is, an action, can choose and also change its path with a karmic free will. Let's think about it. An action that can be chosen with the logic of order in a given situation may lead to a certain outcome in a predictable trajectory. But alongside this, different paths are also possible and if chosen, a different trajectory will form and a different outcome will emerge.

Therefore, in the actions of a logical, conscious, and free-willed human, there are various assumptions. However, the problem here is that the development of the consequences of actions, that is, the reactions, cannot be easily predicted. In other words, it may not be clear whom the chosen action will affect. We will touch on this issue more clearly in the fundamentals of Chaos Theory shortly. However, the issue of karmic behaviors and outcomes in a chaotic environment is not a new topic. This question has come down to us today with thousands of years of history and many explanations.

For example, Şems, who had taught Rumi, has a very relevant exchange with a person who came to him with a complaint. After experiencing a great trouble, the person says to Şems, "Something happened to me that turned my world upside down," to which Şems responds, "How do you know that what's on top won't be better than what's underneath?" This is a brilliant explanation of the order within chaos from a thousand years ago.

Now it's time to consider what chaos theory means for human life, karma, and all areas of social sciences. The main application area of chaos theory is the entire universe. Viewing the universe as a kind of main system, within it galaxies, suns, planets, and many other bodies moving independently in their own orbits are smaller systems within the main system. At the most unknown point of this system, the Earth and we, the inhabitants of our world, also form an active structure as parts of this chain of systems. Every person on Earth, the societies they form, states, companies, etc., and all other artificial structures created by humans are smaller systems within the main system. This shows that we are directly or indirectly connected to the main system in a way that cannot be separated and will be affected in every circumstance. The tight connection between Chaos Theory and Karma lies here.

Zygmunt Bauman, one of the most important philosophers of the 20th century, said "No event occurs randomly. The problem is precisely in the unpredictability of the consequences of actions" and in his theory called "Disorder" he explains that "Events do not occur by chance, every event that occurs has a purpose, the effects created by the purposes may be uncertain because a new future emerges every time" (Turan, 2013,p. 3). p-goturek

According to Nietzsche, *"The world in which knowledge must struggle is chaotic, disordered, disconnected, formless, devoid of beauty, lacking wisdom, and inharmonious. The field of physics, in explaining nature, does not possess a single and directly comprehensive model. The only way to grasp reality is to express it in different forms. That is to say, there is no order of being that can be a positive and ontologically coherent* "Whole" in the way we can make sense of it. Action, or deed, is always present and effective. In short, from the perspective of physics, chaos refers to a situation where deterministic scientific processes lead to unforeseen outcomes that cannot be predicted in any way.

For those of us who believe we live in a modern world, Alain Minc, one of the 20th-century philosophers who advocate disorder, has contributed with a critical sentence to the dynamism of chaotic environments. He explains the abundance of risks by the karmic ambiguity in the outcomes of our actions when he says, "*Transition*

from a world with no risk but with threats to a world with no threats but with countless risks."

Therefore, understanding chaos theory is of critical importance in terms of being able to act effectively in a karmic world and avoiding adverse developments.

The emergence of chaos theory as a theory and its subsequent examination on a human scale is not very old. However, the magnificent advancement of science has demolished old theories based on a logical order rooted in Newtonian mechanics. Subsequently, scientists who turned their attention to this subject felt the need to examine every aspect of the social community in conjunction with chaos theory.

The main propositions of the theory are as follows:

- Complete dependence on initial conditions,
- All elements of the system are influenced by each other's every movement (Butterfly effect),
- No event repeats in the same way,
- Temporary stability within its own chaotic boundaries,
- Multidimensionality,
- Interaction with each other and, therefore, the occasional emergence of larger dynamic systems unexpectedly,
- Unpredictability.

It would be appropriate to group the main principles of the theory into two categories. The first group comprises the Core Principles of Chaos Theory, while the second group consists of the Structural Principles of the Theory. These principles are listed as follows (Sergio and Vaio, 2005,p. 187).   p-goturek

Core Principles of Chaos Theory:

- State of imbalance (Complete dependence on initial conditions)
- Non-linear dynamics (Multidimensionality)
- Butterfly effect
- Entropy
-

Structural Principles of Chaos Theory:

- Bifurcation

- Cross-analysis
- Attractors
- Self-replicating structures

A Look at the Core Principles of Chaos Theory

Before delving into the examination of the theory in the context of human and societal actions and its relation to Karma, it is beneficial to examine the conceptual framework of Chaos Theory.

According to the theory, the general system we refer to as the universe is inherently imbalanced. Even if balance is occasionally achieved, it is always temporary due to the emergence of a new situation. The only constant is change. This leads us to the statement, "Fate can be rewritten at any moment," because the future is variable. This implies the following:

Order can lead to disorder

- Within disorder, there is order
- Order arises from disorder
- In the newly formed order, the period of harmony is not infinite
- A new order arising from the disorder of a previous order will eventually evolve back into disorder within an uncertain timeframe.

As seen, in every circumstance, all systems created by humans, which are embedded within the natural universe, are inherently disorderly. This discussion brings us to another principle of the theory. Systems operate based on initial conditions. Since this is rooted in disorder, every system is prone to deterioration, and preventing it is impossible. However, the key point here is the possibility of a newly emerging order, even if temporarily stable, after the initial disorder (Laszlo, 1990, p.219). p-goturek

Therefore, the relationship between Karma and the principles of Chaos theory is quite clear. Humans are constantly conscious beings engaged in actions. The reactions arising from their actions become Karma for them, and at the same time, they have direct or indirect effects on others. Each individual is unique, which also

makes their actions unique. Consequently, unique actions emerge at any moment, and their karmic reactions occur with uncertain and irregular timings. As mentioned in the first section, when humans transitioned into society, those who governed them also pursued order. The greatest fear for the kings and emperors of countries was the emergence of chaos that could render them powerless. However, regardless of their efforts and precautions, their kingdoms and empires remained in balance for certain periods and then returned to the first proposition of chaos theory, which is the complete dependence on initial conditions, emphasizing that disorder is the main element. Looking back in history, no empire or kingdom has been seen to stand indefinitely. In today's conditions, with the rapid development of technology in various fields, especially in communication and transportation, it is evident that any system anchored to the logic of order is quite fragile.

Another point is that the identity-based cultural ties inherent in the characteristics of Homo sapiens create disorder in the way people perceive good and evil. Personal and collective actions that may seem normal to some societies are considered very bad behavior by others. Therefore, there is a kind of disorder in the impact force of Karma. Ultimately, every system created by humans has an action-based disorderly karmic structure. This leads us to another proposition, which is that no event repeats in the same way.

Conclusion

In the first (Part I) part of the article, which consists of two parts, has been tried to explain that the logic of order actually makes people and all kinds of dynamic and operational systems created by people disorderly. Especially with the perception of order at the core of Newtonian mechanics, for a long time, it was tried to place the functioning of social systems within the system of order, but all efforts failed and a state of disorder emerged. Social scientists, who are interested in the need to act with a different logic, have tried to fit Chaos Theory, which originally belongs to the fields of modern physics and mathematics, into the mechanics of social sciences and has acted in different ways.

In the second part (Part II) of the study, we will try to approach history and inter-societal relations based on the principles of Chaos Theory and Karma relations, mysterious teaching dating back thousands of years, will be touched upon.

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RESEARCH ARTICLE

INTERCULTURAL STUDIES: LIFE AFTER DEATH FROM THE VIEWPOINTS OF DIFFERENT RELIGIONS

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ABSTRACT

Humans are concerned about different issues most of their lifetime; these concerns range from providing the family with necessary facilities, to raising children, to health, to marriage, to life and life style, and death. Death and what happens to us is an issue that scares most people. As nobody has ever returned from the other world or worlds, this phenomenon has remained a vague mystery leading humanity to speculate about it. Death is an issue recognized by all religions and their followers, a great point of discussion among religions, scholars, clergymen, and men of wisdom, poets and ordinary people. Yet, there is another issue worthy of attention: life after death and what happens to our body and our soul. Life after death is also a mentality raised in this direction. However, each religion has a different view on this issue. This paper attempts at investigating the differences and similarities in the views of different religions about death and life after death. This research was done through library method and by investigating written and reliable sources. The result of the research shows that all divine religions believe in resurrection, paradise and hell, each with its specific promises although their heaven and hell are different. Non-divine religions also believe in reincarnation.

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KEYWORDS

1. Introduction

As life and different aspects of it have been a concern for mankind (Alnajm, 2020), death is also one of the concerns of philosophers, historians, and all sociologists who have sought to unravel it in the last few decades and have tried to propose new and efficient ways and methods to understand, act, and live next to death (Walter, 1994). In recent decades, understanding the nature of the issue of death and coping with it has been influenced by radio, television, virtual space, and media advertisements, as well as studies conducted by thinkers and sociologists known as death studies (Yakobsen, 2013, in Mousavi and Jahangiri, 2016).

Even in prehistoric times, i.e. in the era when there was no such thing as an established religion, there was attention and concern about the issue of death (Bergman in Eliasi, 2008), and among all religions, death is like a great tension, more important and valuable than all other issues (Malinowski, 1954). In different religions, death is the subject of the alive. The dead do not have any conflict or preoccupation. Among the creatures on earth, man is the only one who knows that his body is perishable. In fact, what makes death an important and special issue is not death, but awareness and thinking about death (Elias, 1982).

Each society and each religion and ritual presents a unique interpretation of death to the nation and its followers (Mousavi and Jahangiri, 2016). Some religions believe that the death of people brings them one step closer to the right path (Bergman in Eliasi, 2008). In this paper, the issue of life after death and its various aspects will be discussed and investigated from the perspective of different divine and non-divine religions.

2. Review of Literature

Javaheri and Yazdani (2015) in a paper investigated the attitude towards death based on the five dimensions of natural acceptance of death, relief from problems, apocalyptical beliefs, avoidance and fear of death, and then the role of three factors

of religious adherence, trust in medicine and social support on people's view on death with the help of 390 elderly people from Tehran. The result of the research showed that most of the elderly believe that death is a natural event and most of them saw the occurrence of death as a way to get rid of life. The highest degree of difference in attitudes was found among people regarding the avoidance and fear of death.

Akbari and Makwandi (2017) conducted descriptive-analytical research with the aim of examining and comparing death from the perspective of the Qur'an and psychology. The research showed that the science of psychology and the holy book of Muslims agree on many issues. Both point to man's fear of mortality and his desire for immortality and emphasize that the type of emotional reactions of people when facing death and accepting it are influenced by various factors such as the behavior and personality structure of a person and his ability to deal with past issues and problems. However, there are also differences between the attitude of psychology and the Qur'an towards the subject of death. One of these differences is the belief or lack of belief in life after death.

In an article, Hosseini (2018) tried to compare resurrection and reincarnation, which are two dynamic beliefs regarding life after death and the return of the soul. The belief in reincarnation originated from Hinduism and resurrection from Islam. Reincarnation means that the human soul is trapped in a cycle of repeated worldly births and deaths until it reaches the absolute truth. But the principle of resurrection is based on the belief that when the human soul is transferred to purgatory after death, it returns to its earthly and revived body. The rationale behind reincarnation is not perfect and without flaws, and the mystical intuition of reincarnation cannot be a valid reason either. There are no sufficient and convincing reasons to accept reincarnation, but there are many valid narrative and rational reasons for believing in the resurrection.

Mohammadi (2019) has examined the issue of death from the perspective of mystic poets. The result is that Persian-speaking poets have more of a mystical view of death, although many of them have paid attention to the issue of death from psychological and social points of view the factors that cause human fear of death, and the psychological states that arise from the thought of death and the effect of people's social status on thinking about death.

Barati, KurdiArdakani, and Shahgoli (1400) have investigated the concept of death according to the great philosopher, Mullah Sadra's theories and modern medicine. Death in modern medical science is based on physical symptoms such as

breathing stop, heartbeat stop, and lack of blood flow in the body. MullaSadra's view is that natural death is the result of the perfection of the soul so that the soul of a person absorbs perfections as a result of an intrinsic movement and when it reaches its deserved perfections through the body, it leaves the body and at that moment death occurs, which is a different analysis of death.

3. Different Religions, Different Views
3. 1. Zoroastrianism

The name of Zoroastrianism is derived from the name of a prophet from ancient Iran, Zoroaster, who had very important and vast parts of the ancient world in his territory (Razi, 2002). Zoroaster was chosen as a prophet at the age of thirty and was killed by the Turanians at the age of seventy-seven in Balkh, Afghanistan. Zoroastrianism believes in one God whose name is Ahura Mazda. Zoroastrians consider death to be an evil thing, but believing in the judgment of humans based on their actions and deeds causes them to accept life after death; for them, the end of material life means transition to another world (DevaniBehran, BahramiKohishnejad and Azari, 2017). (Devani Behran, Bahrami Kohishnejad and Azari, 2017

In the religion of Zoroastrianism, the soul is alone in the life after death until the resurrection, and there is no mention of the body. In other words, the human soul continues its life after death until the day of resurrection and the body and soul are present together as the material and non-material dimensions of a human being. From the point of view of Zoroastrianism, the soul has a desire for permanence and immortality. Because of this, religious ceremonies are held for the spirits of the dead and fathers and ancestors. From Zoroastrians' point of view, time is divided into three periods: the original and eternal time, in which only goodness prevailed over everything, the present time, in which filth and demonic power have entered and tried hard to contaminate all pure and righteous creatures, and the future time, when goodness and the good prevail over everything again (Bagheri, 2019).

Evidence shows that Zoroastrianism, which is the first religion of the world, discussed the issue of previous lives and the issue of resurrection and raised the issue of apocalypse in a complete way. According to the teachings of Zoroaster, the Iranian prophet, when the universe comes to an end, the world will be resurrected. On the Day of Resurrection, good deeds and bad deeds will be calculated, and a fire will be lit for the wicked and wrongdoers and they will be thrown into it. However, in the

book of Gatha, it is not clear whether the evil soul itself remains in the fire of hell forever or comes out and goes to purgatory. From the study of Zoroastrian texts, it can be concluded that every soul, both good and bad, will pass over ČinvatPeretum (Sarat Bridge), i.e. the separating bridge, on the Day of Judgment. Ahura Mazda is the main judge and referee and there are assistants, just as Soroush, Rashan, and Mehr also have the same responsibility (Amouzgar and Tafazoli, 2001).

3.2. Judaism

Judaism is also a name to introduce the beliefs, lifestyle, and ideas from the religious point of view of the Jewish people. Judaism, with all its special rules and principles, is one of the first Abraham religions. There is monotheism in the Abraham religions, of which the Jewish religion is one. The holy book of Judaism is called the Torah, and all the views and principles are extracted from this book.

Judaism has a different view of death. Ceremonies related to the spirit of the deceased and burial methods are indications of the importance of life after death in this religion. Jews believe that what is taken by God at the time of death will not disappear or be destroyed and will be accounted for in another world. This belief is clearly seen in the Jewish prayer: "O my God, the soul and spirit that you have given me is pure, you are its creator, you are its image-creator; you have breathed it into me and you will take it from me, but on the next day you will return it to me again." This prayer shows that life existed before the body and is given to the body, which is a gift from its creator, and of course, its return will be by God. For this purpose, some of the Jewish customs are as the following (Hosseini, 2010):

- *The presence of the family next to the dead person*,
- *Reading the last part of "Mishna" (part of Talmud) beside the bed of the dead person*,
- *Accompanying the body to the grave and burying it*,
- *Shivah (ceremony of the seventh day)*,
- *The anniversary ceremony*.

By understanding the concept of the soul before the body in Judaism, one can understand the existence of resurrection in this religion. After the judgment, there are two different fates before every human being. First, he will reach eternal life and second, he will enter Sheol with the punishment of eternal death. These show their belief in the resurrection, but there is a difference regarding its time and place, and by whom this judgment will be done (Shahangian, 2009).

Enoch texts, whose authorship probably dates back to three centuries BC, are a sign of belief in resurrection. On a journey, Enoch, along with several angels named Raphael, Gabriel, Uriel, and Michael who are his guides, first visits the world of Sheol and sees souls waiting for the judgment day (Shahangian, 2009: DevaniBehran et al., 2017).).   : Devani Behran et al., 2017)

3. 3. Christianity

In the Christian religion, the presence of Jesus Christ is considered the most important sign of resurrection. They praise Jesus Christ as God incarnated and in human form, who came to earth to bear the burden of people and reduce their pain and suffering and was always with people, and they believe that Jesus is a means to save sinners from punishment by God.

According to the followers of this religion, Jesus had a trial and was sentenced to death after the Last Supper. His body died after suffering a lot of pain by being dragged to the cross. A faithful Jew brought down the body of the prophet and after wrapping it in a shroud, put it in a grave on the hillside. The women who came from Galilee also went after the body and found out about the place where the prophet was buried. Three days after the death of Jesus Christ, when the women came to the grave, they noticed the grave was empty. Then they saw two white men in front of them who said to them: Why are you looking for a living person in this grave? Jesus is here, alive. Don't you remember his speech in Galilee? He said that he should be surrendered to the wicked people and be killed by them and would rise on the third day. According to the Bible, sometime after rising from the grave, Jesus left the earth, ascended to heaven, and rested with God.

The four gospels describe the resurrection and rebirth of Jesus Christ with strong evidence and signs and consider it the main example of the resurrection of the dead before the coming of the Day of Judgment, an event seen by many witnesses and watchful eyes. But the resurrection before the Day of Judgment does not end here and we can point to the miracle of Jesus in giving life to the dead as another example of rebirth before the resurrection of everyone (Rahimpour, 2010).

Christianity says that Judgment Day will start with the advent of Jesus and these two events take place simultaneously. On that day, all the dead will return to life, the living will be transformed, and the divine court will be set up with the judgment of Jesus Christ. All the people of the earth will be divided into two groups of sheep and goats on this special day. Sheep are the kind and benevolent people who

have tried to do good things and help their fellows during their lifetime. And the goats are those who acted contrary to the previous group and set their world and hereafter on fire and will suffer in eternal fire (Ashtiani, 2008). Hell is like a fiery pit and like Sheol, an underground world into which the dead fall, but only the wicked are the ones who have no way to escape and go underground (Vahidi and Bashirinia, 2015). Catholic Christians believe that after the death of pure people, their souls will enter heaven and rest with God, but the souls of oppressors and sinners stop in a place near hell, which is purgatory, also called the counter of hell (Ashtiani, 1368).). (Ashtiani, 1368).

3. 4. Islam

(Vahidi Mehrjardi, 2013).

One of the primary reflections and ideas of human life is resurrection, belief in the next world and judgment of human actions (VahidiMehrjardi, 2013). In fact, belief in the principle of resurrection is one of the most basic and, in fact, one of the main beliefs of religions (Peterson, 1991). Qur'an deals with the aspects of life after death more than any other topic and has examined it from all aspects. It should be mentioned that this divine book contains about two thousand verses about resurrection, which are found in all chapters except for a few (Tabatabai, 14th century AH), among which the following verses can be mentioned:

- *Ya-Sin: 51: "And the trumpet will be blown, then they will come hastening from their graves to their Lord."*
- *Al-Infitar: 4-5: "And when the graves are cultivated and made upside down, let every soul know what it sent forward and what it left behind."*
- *Al-Isra: 49-51: "And they said: When we become bones and dust, will we be resurrected [again] to a new creation? Say: Being a stone, or iron, or a creature of which you think high, [you will be resurrected again]".*

In some verses of the Qur'an and traditions, the word Maad is talked about in its literal meaning, i. e., the place or time of return, for example, the verse "He who made Qur'an an obligation for you, will certainly bring you back to the place of returning." In this verse the word "resurrection" is used to refer to the place of returning (here Mecca), but in other cases the word "resurrection" in its idiomatic meaning refers to the return to life after death (Ibn Manzoor, 1988); it can also be interpreted as the act of rousing people in order to attend the court of divine justice to answer and be held responsible for their actions (Tarihi, 1989).So, Islam sees the death of a person as the beginning of entering another world and his eternal life. Some believe that resurrection is only possible for humans, and others believe that resurrection is not specific to humans, and animals are also included in resurrection.

As Qur'an says: "And the day when wild animals will be gathered together" (VahidiMehrjardi, 2013). (Vahidi Mehrjardi, 2013).

Qur'an has offered rational and strong reasons to prove the Resurrection and the Day of Judgment, including the absolute ownership of God over everything and everyone, the Lordship of God, the sovereignty and ownership of God over the creation of things and all the worlds, and the idea of "Everything has a principle, positive or negative." (Tajabadi, 2016). AllamehMajlisi believes the actual concept of Allameh physical resurrection is this: The mortal bodies of the worlds will return on the Day Majlisi of Judgment and relevant souls will go to them again (VahidiMehrjardi, 2011). (Vahidi Mehrjardi, 2011).

3. 5. *Hinduism*

Diversity can be seen best in India, a country of multiculturalism (Ahmed and Tiwari, 2023). One of the most important religions of India is Hinduism but unlike other religions, Hinduism, which is six thousand years old, does not have a specific founder. Hindus believe that everything and everyone in the world is connected and that this world is governed by certain laws. All beings considering their family and age have their own important duties, which are called dharma. One of the main and oldest beliefs of the Hindu religion is the theory of reincarnation or samsara, which is considered as a rival to the theory of resurrection in Islam (Bahrami and Gohari, 2017).

The word "reincarnation" has its roots in the word "Naskh" meaning "extermination" and "transition" (Sajadi, 1379). Annihilation, metamorphosis, resakh and rescission are definitions in reincarnation, whose meanings are, respectively, the transfer of a human soul to another human body, the transfer of a human soul to an animal body, the transfer of a human soul to a plant body, and the transfer of a human soul to the body of objects. Reincarnation has long been accepted by many people from different sects and ethnic groups. All Indian religions and sects believe in reincarnation, except for the materialistic school of Charvaka (Shahrestani, in Bahrami et al., 2017: Eliasi, 2018).

Hinduism, as the third largest religion in the world, is one of the main origins of the theory of reincarnation. Hindus believe that after death, the soul enters and transfers from the dead body to a new body, and this repetition of birth and death is called "reincarnation", which will continue until the soul is completely cleansed of impurities and ignorance. Good deeds can make a good life and a peaceful birth for a person, and bad deeds will make life and birth difficult for a person. According to this religion, everything that is born will one day die and be born again, and this cycle

is also called samsara. These births and deaths are done in a circle and most people try to get rid of it. This avoidance of people from rebirth is called Moksha (Ilyasi, 2008).

3. 6. Buddhism

In Sanskrit, the word Buddha means a person who has attained enlightenment. It is believed that Buddha lived around the 4th to 6th century BC (Shaygan, 1362) and like many other religions, Buddhism includes legends and myths in addition to reality (Jahangiri and Mousavi, 1396).

Buddhist texts say that the Buddha decided to leave his wife and child at the age of twenty-nine, and after shaving his hair and wearing the clothes of Hindu monks, he spent six years of asceticism, and at the end, he reached enlightenment under a tree that is now known as the Buddha tree (Shaygan, 1362). Buddha was able to reach nirvana, that is, to have complete control over his mind and remove evil feelings such as greed and hatred. Nirvana means extinguishing the fire, and the extinguishing of all troubles and worries was the Buddha's intention. Buddha decided to share his learnings and experiences with other people in order to reduce their suffering and pain. In order for all people to reach Nirvana, he shared his learnings with them in the form of four undeniable truths (Mardani, 1401).

Every
The four outstanding truths of Buddhism are as follows: every creature that opens its eyes in this world is condemned to suffer and the origin of all these pains is birth; So all of us should try to stop this cycle of life and death, and to reach absolute freedom or Nirvana we should go through eight steps; These stages include correct understanding, correct thinking, correct speech, correct actions, correct life, correct effort, correct intentions and correct attention or meditation, a concept close to extremes in austerity and self-worship (Shaygan, 2012). Samsara is an interwoven cycle in which each stage is dependent on the other stage, and Buddhists believe that this entire cycle is in the hands of Yama, or the Lord of Death. Buddha also says that human death is not the end of this cycle, but a stage of it. Buddhism has identified six realms for the rebirth of our soul (Rosen, 2008).

The six realms for rebirth are humans, heavenly beings, animals, hell, hungry spirits, and domestic beings. Every human being will be born in one of the realms after death depending on karmic inheritance. But among all the realms, the two realms of heaven and hell are more important. The hell realm has eight burning hells and sixteen mild hells. In the realm of heaven, there are six heavens according to

people's wishes, and entering these realms is determined according to a person's karmic balance. Also, Tusita is in the realm of heavenly beings, where according to Buddhists, other world Buddhas live along with some high-ranking earthly Buddhas. Death is only an indicator of crossing one realm and entering another realm (Jahangiri et al., 2016).

4. Discussion and conclusion

Belief in life after death has ancient roots, and belief in the immortality of the human soul and life after death is embedded in human nature. All divine and non-divine religions agree on the issue of life after death, but there are differences regarding the events after death. The belief of divine religions such as Islam, Judaism, Christianity, and Zoroastrianism is based on the theory of "Resurrection" and these religions believe that on the Day of Judgment, all people will be judged. Believers and people who have done righteous deeds will enjoy various blessings in heaven, and unbelievers and wrongdoers will suffer in hell.

Non-divine religions such as Hinduism and Buddhism believe in reincarnation and believe that humans are caught in a cycle of multiple lives and deaths. The event that awaits us after death is rebirth. Reincarnation is based on the principle of karma and believes that our rewards and punishments are not determined by a supernatural entity and that it is we ourselves who will determine the course of our future lives with our actions. People who have done good deeds during their lives will ensure an easy and happy rebirth, and those who have done wrong to their fellows and done bad deeds will experience a difficult and restless rebirth.

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E DITORIAL

THE WORLD'S MATERIALIST SOCIETIES AND TAIWAN: A RACE TO THE BOTTOM?

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A history is existent in the United States, the UK, and many other modern, industrialized, developed societies throughout the world, in which a new way of living and outlook on existence was evinced after WW II. Many would call this a veritable mythology, a new folklore, and sequence of norms, a dawn-of-a-New-Age moment into a materialist, consumer-driven worldview, a post-war boom that looked to introduce all that could be great in culture and economy, all that is beneficial to native citizens, families, migrants in new lands, and all others who live

in developing countries.   mesafe qoyaq abzaslar arasinda

This looked good on the outside, but to be sure there was more going on, and the dawn of the Cold War at this time signposted a new dark age in which entire populations would be driven into fear and suspicion, and a new covetousness and acquisitiveness exhibited an insubstantial outlook onto life and living. The new suburbs—showy, bourgeois displays of this new age—themselves indicated a new bromide and banality, a diminishment of communal values that had once been valued in family and civilization, and a step into an insulated existence which even warm, mom-and-pop hopes could not moderate and tame. In the midst of this, 1950s pop culture seemed to promise something bright—Elvis Presley and his like, many new movies that looked toward new ages in filmmaking, new poetry, and literature (to be examined below), dance steps that appeared brighter and livelier than ever— certainly appeared to aver this. However, such indicators were less than accurate. Even in the 1950s, rebellion was in the air, and the likes of The Movement in the UK and the Beat Poets in the United States undoubtedly showed how standard, emblematic, and oh-so-dull and carnal ordinary culture and its associated dynamic would soon be under full assault, and not long after, veritably removed from ordinary existence. Most people see this time as the end of one era in the world, and the beginning of something very different—an oncoming world of the Beatles, the Rolling Stones, and soon after that the likes of David Bowie, Punk music, and from there the 1980s and 1990s, a world of REM, Sinead O'Connor, Prince, Public Enemy, The Cure, Pulp, et. al. I seem to be focusing on music here, but to be sure the great poets and writers that emerged from the 1950s on—without doubt, the most important poetic/literary movements of the 20th century—also introduced great new ideas. In terms of citizens and the people, social movements from the Civil Rights Movement, through women's rights and environmentalism, to the dawn of Internet existence and social networking, through Occupy Wall Street and LGBTA movements, to no less than the Sunflower Movement in Taiwan, showed how societies had changed immeasurably since the origins I have referred to.

With this introduction, I want to signify a feeling I have about life in the modern, industrialized, developed societies I have referred to, and their social coinage and philosophy in the present day. This is that, to me, these nations seem to be lavishing in something very like a backward 1940s-1950s social and economic life in which materialism and covetousness are the norms and source of all hopes and desires. An essential move to the cities and suburbs had led toward a monotonous, superficial sprawl, and a world in which civic life looks to be a lot less than fulfilling, with life in this world seeming to be a race to the bottom. Such a lifestyle can have any number

of negative impacts on people, including children—who are unable to see a richer and more rewarding world; teenagers who experience boredom, isolation, and frustration in this skin-deep existence; and the elderly, who experience much separation and in essence loneliness. How and why all of this is seen as the best and most satisfying lifestyle seems to be the big question.

Above I said that an approach to life like this is "backward," and I will not step away from such a critique of the depthless existence that celebrates the corporal and cosmetic, and ignores that which is spiritual, poetic, philosophical, and yes, divine. From the people to the government, everything in these societies revolves around that which is economic, that which yields commercial, monetary gain, and all that is the worst about free-market, liberal economics—a given mercantilism, excessive market fundamentalism, deregulation, privatization, austerity, and the pre-eminence of the policies of international economic institutions (the WTO and the World Bank—no friends of ordinary citizens they). If I sound like a Luddite, forgive me, but to be sure a stout rejection of this preference for markets over community, churning economic inducements over cultural norms, and the above-noted values and institutions over collective action, has been seen in many of the best thinkers in recent years. The Washington Consensus, with its drive on commercial value and mercantile expansion, has driven any number of economies and world citizens into abject poverty, scarcity, and hardship. This "consensus," fortunately, has been cast aside in world politics today—though you would not see as much in many countries, with their rage for a laissez-faire, neo-liberal, free-market, winner-take-all race to the bottom. Top to bottom you see this conservative thinking nowadays. Yes, as a teacher I may be basing my view primarily on what I see in university students, and to be sure virtually every pupil here is engaged in a utilitarian, hard-headed aim to get the best, highest-paying jobs they can get, with all the associated materialist gains (I suppose that many people would say this is not the worst goal for any average university student). A lust for the best motor scooters, houses far beyond their means, swanky trinkets and luxuries, and every bit of extravagance and opulence they can muster, is a constant goal of students and most other citizens all over the world. To raise my sights a bit, governors (to say nothing of celebrities and other well-known entities) are well-known for living lavish and excessive lifestyles—it's seen as the best possible upshot in life.

I should probably pause to observe that many social movements have actually been quite active in recent years, evincing a much deeper view onto life than that described here. The Sunflower Movement in Taiwan noted above very much

bespeaks this, and Taiwan's very move into democracy in the 1970s and 80s very much shows a committed and caring populace, plugged into the realities of their lives, seeking and creating positive change. This is to be sure true, and even today I am willing to acknowledge this actuality in Taiwan. But that does not change my essential opinion as described above, and my concern that Taiwan and other nations can and must seek something deeper in life.

And so, all of this is indicative of a trifling view onto life, a view onto only that which is rich, superficial, mechanical, and token—not that which is truly rich, significant, sacred, common, collective. I can only hope that the people of Taiwan emerge from this frivolous existence into something greater soon.

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No potential conflict of interest was reported by the author.

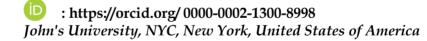### Contact Information
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BOOK REVIEW

TEHRAN AT TWILIGHT

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ABSTRACT	ARTICLE INFO

Salar Abdoh wrote a third novel on a son wanting to free his mother from a theocratic regime. In this case, we are talking about Iran and its fundamentalist Islamic trend. Beyond its humanistic story, this novel is by essence and in its structure, pedagogical. It teaches us how the Iranian society works under their authoritarian leadership. The novel reveals the moral corruption of those on power, using religion for pecuniary gains and to dominate entirely the society. In this analysis, we have tried to extract the main features and the secondary ones that characterized the fiction of Abdoh.

Not without my Mother! Denouncing religious fundamentalism and the totalitarian Iranian regime through a novel

The novel entitled, *"Tehran at Twilight"*, published in 2014, by the Iranian American author Salar Abdoh, is about identity; personal and collective identity! Malek Reza, the main character of this novel, is an Iranian who lives in the USA; he was an immigrant at some point, but became a citizen of this country. Through him, the reader is traveling around the world, or rather in the Middle East. With Reza or "Rez", we go to Iran, Iraq, Afghanistan, USA, and Poland. Salar Abdoh is a cosmopolitan and a cosmopolitist. Abdoh takes us into the Middle East world, and especially in the political life of this region of the globe. Indeed, we do not learn much about the author's view of American politics, except a little bit about USA foreign politics in the Middle East, through the American military operations.

Although entrenched into humanism, Salar Abdoh takes us into the world of Iranian politics. From Malek Reza to the Jewish Polish woman named Anna, we are submerged into the abyss of Iranian political maelstrom. All the characters, meaning the main ones, are all related to political activities of some kind. Sina Vafa who grew up in the USA, a serious close friend of Malek Reza, became a political operator for an Iranian fundamentalist group known as QAF. There is also Clara Vikingstad who is a journalist looking for a "fortunate" scoop that will make her famous and wealthy. Then came the Iranian political "operator" named Fani. This one is basically trying to survive in the Iranian totalitarian political system. Fani wants to grab some money from the belongings of Sina Vafa, the son of a wealthy Iranian. On the American side, the important character is James McGreivy, a military man, a captain of the Marines Corps, whom became a scholar and a specialist of the geopolitics of the Middle East. Then appeared Soaad, the mother of Rez, who was also a victim of a Islamic religious

social system. To say it all, she was the victim of two elements: one, the totalitarianism put in place against individual freedom; but most and foremost, to us, the machismo of Iranian society. She could not be herself. When she tried she was punished severely. Soaad had to marry a man that she did not love. And, when she found someone to love wholeheartedly, she was punished harshly by having to abandon what was hers: her son Malek Reza! For a great part of his life, Rez thought that his mother had gone to Australia, as his father's explanations were the established truthfulness. The other great character was Anna the Jewish Polish woman who had escaped the Holocaust by coming into Iran through a journey full of obstacles, dangers and of wonderful experience. Anna, she was a "Tehran's Children"; these were Jewish Polish Youth that left Poland to avoid dying by the hands of the Nazis and their Polish collaborators. These Jewish Polish teenagers survived the Second World War by living in Iran, a Persian Muslim society. Through Abdoh, we keep on discovering a lot of social and historical facts. Undoubtedly, Salar Abdoh's novels are pedagogical. Yes, they instruct us on historical phenomenon that we ignore!

Abdoh, the novelist, cares about his country and, he wants us to become aware of and knowledgeable about the political affairs of contemporary Iran. Precisely, this novelist is very critical of the daily politics of the Iranian politicians on power. He denounces the fundamentalist Islamic system put into place. He firmly believes that the fundamentalist political religious system is an hypocritical regime! It is a system that has abused its citizens, especially people like the family of Sina Vafa. Sina is the son of a richman who was operating a grand scale business in Tehran. Without regard to the wealth and the work of the Vafa family, the fundamentalists behave like a mafia organization to dispossess Sina and his family of their wealth and properties, that they had accumulated over the decades. The father was an ambitious businessman, a man very capable, adroit, etc. Be that as it may, the fundamentalists had decided to grab the possessions of Sina by using politics, the judicial systems, bribery and violence. This behavior makes you think of the rise of Protestantism and the stealing of Catholic properties through the facade of religious justice movement in Europe. In others words, from inside, Abdoh explains to us that these men are not religious at all. Several of them are religiously dressed to hide their interests, which are to enrich themselves from other people's belongings by recoursing to political and social corruptions of all kinds. A shadowy group of Iranians wanted to obtain the possesssions of the Vafa family and they were using Fani, Sina and Malek. These fundamentalists were devout "Muslim" godfathers who wanted their "taxes". Fani was working for them and he had to make sure that they would have their share of

the Vafa's booty[1]. The author wrote, talking about the fundamentalists: "*A food chain that no longer ended with a jack-of-all-trade like Fani; rather, it ended with other men, far more shadowy, devout godfathers who wanted their cut because that was their job. Between last week and this week Fani was no longer working alone; he had to answer to these other men and pay tax. It was simple, well-worn structure, Malek realized; they let you move the ball up the field on your own, but when it was time to score they stepped in and said, Salaam, "We are in." It was, in a way, the quintessence of gangsterism[2].*" Concisely, the fundamentalists were criminals, Iranian Maffia members disguised as "pious" indiviuals..! N'est-ce pas? Through the legal help of Malek Reza, who was pressured and under constant surveillance of Fani, the Vafa Sport Center was to be sold for hundred milions of dollars, which were to be shared among the fundamentalists. This part of the story is in reality a clear denunciation of the obscure activities of many Iranian fundamentalist politicians. They simply use religion to hide their vile criminal activities. In addition to common law crimes, these men are also implicated in numerous political crimes in the name of God and Islamic moral rectitude. To this end, Abdoh writes in his political novel that, "*before the revolution, when everything was fine and in its rightful place, the world was ticking away handsomely without the troublesome Islamic Republic, without the killings and executions, without the war and everything that followed it[3].*" Manifestly and penetratingly, our writer made an undeniable statement against the violence and the injustices that the Iranians, men and women, old and young, religious or irreligious, poor and rich, face in their daily life of their existence within the Islamic Republic of Iran. As in his novel entitled "*Out of Mesopotamia*", Abdoh testify once again against the phenomenon of political violence. Evidently, for the novelist, wars, in the Middle East and anywhere else in Asia, are absurdities and useless[4].

Captain James McGreivy is a Westerner and a typical WASP in that story. A White Anglo-Saxon Protestant. He is also a warrior. He is depicted like a true combatant. A man who is as well cultivated and educated. A son that many American fathers would have loved to have: truly, someone to be proud of. At first, he was perceived by Malek as a Nemesis; effectively, according to the story, he is a success. On top of being an officer in the combat arms who fought during the Battle of Fallujah in Iraq, he is an academician, a real scholar who published a book denouncing the military operations in Fallujah. The intellectual soldier is a fun and a very lovable character. He is the American cool guy. On the long run, Malik Reza developed a serious friendship with James McGreivy. It is not an accident since both live in the

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[1] Salar Abdoh, op cit, p.89.   Abdoh,S.op cit,p.89
[2] *Ibidem*.
[3] Ibip.102.
[4] *Ibid*.104.

USA; both are Americans; both are scholars of the Middle East; both work at the same school and finally both have living experience in that part of the world! Yet, Malek, for his part, was born in Iran and grew up in the USA. In this novel, Malek denounces the American values and its foreign policy. For instance, Sina, although an American, is very critical of the America identity; in his third year in college, Sina became a serious anti-American student, who was also dreaming of going in the Orient to straight up things. According to the novel, he did take that course of action. Sina was also involved in Iraq. Shiah Muslim represents about 15% of the world Muslim population, which means 154 to 200 million individuals. Iran Shiah population is about 95% of their 87, 590 873 million citizens. Which represents also, about 40% of the world Shiah Muslim population. In Iraq, the Shiah population, in 2015, was about 15 million, out of a population of about 35 000 000 million. Iraq is a nation of 55 to 60% Shiah Muslims and 40% Sunni Muslims. Based on this demographic statement, we understand why Abdoh has Sina's character involved in the politics of Iraq. Even in his more recent novel, *"Out of Mesopotamia"*, Iraq is the main place of the story, although in a constant relationship with Iran. In *"Tehran at Twilight"*, the story evolves mainly in Iran; and in *"Out of Mesopotamia"*, it occurs mainly in Iraq.

Abdoh in *"Tehran at Twilight"* has excoriate racism in three ways: one, his novel includes people from several ethnic and national background. Salar Abdoh is a cosmopolitist and a cosmopolitan Iranian American author. Secondly, he has an African American character in his novel, a woman named Candace Vincent, who will become ultimately, the fiancée of the Euro-American scholarly boy, James McGreivy. Thirdly, Abdoh wrote a comment about the skin tone prejudice in Iran, a country that is warmer than cold; a country where the population should have understood the role of the sun on their pigmentation. No! It is not the case. Here, what he wrote about this: *"When he (Malek Reza), had gone on jobs with Clara, he would usually shave and put on good clothes. It made a difference. And it made a difference from city to city too. In Tehran, the lightness of his skin and a clean suit would actually get his foot inside the doors that were impossible otherwise. And next to Clara, people often took him for a Westerner with enviable native fluency. They gave him respect, called him sir.*[5] Abdoh even wrote to this effect that Sina used to call Reza, His Whiteness[6]. From this outlook, this character, Malek Reza, is depicted as being very European in his book. There comes the theme of assimilation to a human category considered more culturally advance or having more manners, etc.

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[5] Ibid.45.

[6] Idem.

Another theme that is constantly present in the story is the phenomenon of the social classes. The main characters are rich folk, highly educated characters, political leaders or operatives serving closely political masters of some kind. Reza's mother who is an educated Iranian woman, is an example of this. There are themes that speak about the desires and the objectives of the neo-Americanism: skin color, American English fluency, acquiring diplomas from Ivy League universities, going to school even though you might be impaired socially like Candace Vincent who keeps going to school even though she has three children and a miscreant lover. It is not a story of amiss ambitions. All the actors of the drama are there in the position of becoming overachievers! Everyone wants to achieve glory, money, diplomas, love, peace and freedom in the United States of America.

The greatest aspect of the story is Soaad the mother of Rez. Malek is reunited with his mother Soaad, this poor woman victim of an organized marriage, in which she never loved Reza's father; consequently, she found a lover but he was killed by the agents of the new revolution. Soaad was punished for loving another man than the father of Reza. The punishment consisted in being separated from her son that she never abandoned in her heart and mind. But because "Allah is Great", she is reunited with her beloved son Malek Reza, who gets involved in all kind of obscure transactions to obtain the emancipation of his mother from the Iranian political apparatus and their political vile operatives full of evilness within their heart and mind, all coated with a smell of Islamist machismo! This markedly look like the story from Beth Mahmoody, who wrote the book *"Not Without my Daughter"*, and was published in 1987. Overall, that book is the story of an American woman who ran away from an abusive husband when she was living with him in the abusive and dictatorial Muslim Republic of Iran. The lady had to escape from Iran to reach later the US embassy in Ankara, Turkey. Salar Abdoh, this time, he worked the concept of running away from evilness through the involvement of a beloved son in the maze of Iranian politics and affairs. The main differences between the work of Betty Mahmoody and Abdoh, it is the fact that Mahmoody is telling us what happened to her and her daughter and, Abdoh is speaking about a fake story explaining socio-political realities of the contemporary society of the Islamic Iranian Republic. In both cases, we speak about the power relationship between male and female, and relationship between the stale political apparatus and its citizens. Hence the rich work of reflection of our Iranian American author.

This novel on contemporary political realities in Iran, teach us about the subcurrent of the conduct of politics in that totalitarian, fundamentalist republic. From outside, you would never think of Islamist politicians as thieves! They seem to promote the values of Islam; but the novel explain that certain individuals are using the Islamist totalitarian regime to steal the properties of others. In this context they are trying to rob the gains of business people. These business people had a savoir-faire that the nefarious politicians do not have. The politicians use the violence of a totalitarian regime to obtain forcefully the belongings of skillfull Iranian entrepreneurs. Abdoh showed us that because he knows about that awful social phenomenon. This is a godawful situation since we know that many people clung to the views of these religious fanatics. Secondly, through the story of the mother, Soaad, Abdoh has shown us how the regime is a "penitentiary facility" for its citizens. The system keeps people as prisoners while at the same time using them to spy on their own family like the Stasi used to do in the defunct German Democratic Republic, better known as Eastern German Republic. Abdoh reminds us that the Iranians are under the unacceptable power of a few political renegades who are claiming faithfulness to God and moral righteousness in the name of their Shiah Islamic faith. Equally to this we encounter as we read a multitude of actors and actresses that bring life to the novel. For instance, how can we forget Anna the Jewish Polish lady, who converted to Islam to marry her Iranian husband, but who also was caring for her Jewish identity. The evidence of this is she requested to be buried with the other Jews in the cemetery. Historically, that novel made us discover the story of Jewish children who came from Poland and arrived in Iran. Some stayed, and some others went to Palestine. This is a great story that many Westerners like us did not know about. We even read a book on the Middle East in World War II; the work was entitled, "*Le Moyen Orient Pendant la Seconde Guerre Mondiale*[7]", written by a French historian Christian Destremau; all along the pages of that book, we never read anything about this topic! Nonetheless, Abdoh reminded us about this act of heroism of the Iranian nation. Thirdly, this book took us to an unknown world, which is the quotidian of the Iranians and some of the political emissaries. The author made us travel into the social life and the dangers of contemporary Iranian society without being hurt physically, although we, as a reader, psychologically suffered for the unbearable social, political and economic pains that afflict the plethora of characters.

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[7] Christian Destremau, *Le Moyen-Orient Pendant la Seconde Guerre Mondiale*, Paris, Perrin, Coll. Tempus, 2015 640p.

Destremau, Ch., (2015) Le Moyen-Orient Pendant la Seconde Guerre Mondiale, Paris, Perrin, Coll. Tempus, 640p.

Our fictionist is a humanist because all he promoted was humanism. Clearly, his book and his story are full of humanistic events which are testimonies of a man looking for a better world for Iranians and for all human kind. Think of McGreivy and his love for a woman who is not the same ethnic group as him and who has three children from another man! In sum, these characters are not innocents. Abdoh created them for us to develop a sensitivity to others, beyond our nationality, ethnicity, religion or social classes. Through that story, we noticed also that Abdoh makes us understand the beauty of filial love and altruism.

In short, this contemporary and political novel is also a hymn to maternal and fraternal love. It is on this, that this literary adventure of Solar Abdoh and its main character, Malek Reza, is based. By reading these pages, we remember our friends who came to North America and told us such stories where family life is intertwined with the political existence of a society; the latter, in fact, could be afflicted by a deadly human pathology: the desire for power over all, to the detriment of the well-being and happiness of others. Abdoh, once again, knew how to make us appreciate the political literary art based on the hope for a genuine democratic world, where the fundamental rights of human beings would be the socio-political foundation of the essence of this said society. At once, let's say it: the moral of this story is, it is love that must be the foundation of our collective political life. Without it, we would be stricken in a maelstrom of collective hatred and incessant violence. Definitively, the author of *"Tehran at Twilight"* knows it too well!

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E VENT REVIEW

STANDING ON THE SHOULDERS OF GIANTS: AN EVENT REVIEW FOR NEPHILIM ANTHROPOLOGY CONFERENCE 2023

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Glasgow is the perfect Scottish city wherein to relocate our Nephilim Anthropology Conference. After all, we started holding this unique gathering of respected scholars, freelance researchers and wild enthusiasts online during the COVID-19 lockdowns in April 2021 simply to raise a few spirits. However, my partner and I moved to the idyllic Isle of Bute this year, which meant London was no longer a viable option for staging our event. Furthermore, the prospect of convening our get-together in a staggeringly pretty Edwardian venue a mere ninety minutes by ferry and local train from our new home proved far too great a blessing to ignore. And as such, we contacted the President of the Glasgow Theosophical Society, Mr. Malcolm McQueen, to start the festive ball rolling.
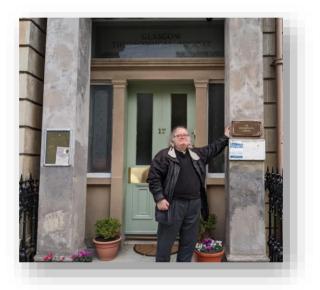
On reflection, where else would count as an ideal Halloween weekend setting for this type of multidisciplinary meeting? Especially, perhaps, when considering the fact volume two of *The Secret Doctrine* by H. P. Blavatsky (a literary masterpiece if nothing otherwise), outlines supernatural intrusions into our fleshly realm, not to mention the kind of archaeological speculation initially fuelling the so-called "New Anthropology" arising inside Moscow academies before this political block collapsed, as issues demanding examination. Either way, each of these investigations formed a vital facet of our engagement with both contemporary cutting-edge sciences, besides transparently arcane and occult lore.

Standing outside the doors of Glasgow Lodge, *Rev. Dr. David William Parry* is an acclaimed poet, dramatist, and queer priest with the Old Catholic Apostolic Church (OCAC). What is more, he founded as well as curates this revolutionary conference, while being coequally known as the first Chairperson of Eurasian Creative Guild (ECG). Among other things, Rev. Parry offers lectures and delivers regular sermons on perennial philosophy and LGBTQIA+ theology. He is concurrently an elected Fellow of the Royal Asiatic Society as well as the Royal Society of Arts and a Member of the Society of Authors.

Mr. Malcolm McQueen serves as the President of the Glasgow Lodge of the Theosophical Society in Scotland. By profession, he is an analytical chemist, who enjoys organic community gardening, planting trees, astrology and climate science.

Obviously, the above noted, the clue to our groundbreaking theme is found in the title of our group. A concept originally emerging decades previously from an Abrahamic, a Biblical, and a Koranic, mystery. Each sacred text in turn suggesting our human origins and received narrations of history, might not be as clear as we moderns think overall. In itself, a notion hinting that in the misty, indistinct, far-distant past, something had gone radically wrong in mortal affairs. All in all, that agencies beyond our world had interfered with this continuum and an unexpected wickedness was the inescapable result. Some fundamentalists say, of course, these Inspired Scriptures contend physical, cannibalistic, giants, the innate enemies of our humankind, were made manifest on this Earth during that period. Other, more subtle, interpreters, debate these contentions by asserting titanic ethereal, or devolutionary, forces are being alluded to throughout these hallowed books. Still other pundits declare we are actually reading cunning metaphors and classically Surrealist myths regarding our human condition, even though on the loftiest of levels. Nevertheless, be it this way, or that way, our annual conference is determined to unearth the great truth behind these mysterious, deeply symbolic, texts, as well as their implications for the development of our species generally.

With suchlike in mind, Nephilim Anthropology Conference, or NACon, can boast of a permanent interdisciplinary panel of leading authorities in their respective fields consisting of accredited psychics, writers, registered priests, poets, musicians, occultists, psychotherapists, mystics, as well as Pagans. Each given assembly accompanied by highly esteemed guest speakers who only wish to make a single contribution to our ongoing conversation. An expansive formula welcoming our ever-loyal hybrid (online and in-person) audiences, whilst including those interested in conspiracies, forgotten Civilisations and anomalous phenomena, Christians of every description, Muslims, the intellectual avant-garde and Jews. Every participant manifestly bestowing their own special gift upon our burgeoning community. Thusly, amongst our rarified presenters in October we can count:

Mr. Vladimir Wiedemann being a man best known as a radical philosopher, practising mystic, writer, and journalist. As such, he helped establish the theme of our Nephilim Anthropology Conference back in 2013! Moreover, as a student of academic philology, Wiedemann attended the Tartu-Moscow School of Semiotics where he completed a thesis: "Leonid Andreev and Arthur Schopenhauer: Motives of Schopenhauer's Philosophy in the Russian Culture of the Silver Age." He also worked as a correspondent for the Russian Service of the BBC in Germany for over 20 years, whilst authoring more than 20 books, including the extremely well-received text

Evolutionary Humanism (2017). Altogether, Vladimir is a permanent panelist for Nephilim Anthropology Conference.

Ms. Alyson Dunlop Shanes is a radio presenter and hypnotherapist who hosts the *ADX-Files Radio Show*, which features the paranormal, UFOs, and unexplained phenomena; subjects she investigates as Lead Researcher with SPI Scotland. As Alyson states, "I have been a hypnotherapist since 2006, gaining my diploma in cognitive-behavioural hypnotherapy in 2011. Also, I am particularly interested in fears and phobias, relaxation techniques and dream hypnosis." Relatedly, Alyson teaches meditation workshops in Glasgow, while being the author of several books including *Nods to the Old Gods: The Pagan and Magical References of the Scottish Romantics* (2012), and an adaptation of the famous poem about witches by Robert Burns, "Tam 'O Shanter." Currently, Alyson is gathering notes for a forthcoming book on shamanism.

Father Alan Cox is a radio broadcaster and producer for three weekly shows "Understanding Spirit," "Musical Memories" and "Sunday Morning Spiritual," whilst being renowned as the healer and consultant who exorcised reptilian traumas from around David Icke alongside other people from every walk of life for 20 years. His published book is called *The Life of a Psychic Broadcaster* (2019), whereas Fr. Alan serves as a permanent panelist for Nephilim Anthropology Conference.

Ms. Pamela Joy Giese is a well-known esoteric astrologer and graduate of Psychology from the University of Wisconsin-Whitewater, USA. Further, she is a Bishop in the Treasury of Light, Gnostic Church, wherein Pamela has served for over 40 years. Unarguably, she brings with her a strong background in Theosophy, as well as her intriguing researches into psychic giantism and subtle bodies, while one of her outstanding achievements is to have read for a Master of Science at the International College of Esoteric Studies.

Mr. Andrew Gough is a prolific contributor to history and mystery shows, such as *Forbidden History*, *NASA's Unexplained Mysteries*, *What on Earth*, *Mysteries of the Abandoned*, *Conspiracies Decoded* and many others. He has published over 40 articles on his website and is the Editor-in-Chief of *The Heretic Magazine*. Andrew hails from Chicago, USA, and has lived and worked in London for over 20 years. For Andrew, accounts of the Inner Earth, the civilisations that allegedly reside there, and the chambers of ancient relics that are purported to be preserved in these subterranean kingdoms, are subjects that have been relegated to folklore, fantasy and fiction. But what if these stories are true? Also, what do the Nephilim, Knights Templar, Lost Knowledge, UFOs and The Hollow Earth have in common? Andrew examines these ancient tales along with the findings of modern science in an attempt to reveal the truth. Beyond question, Andrew's research is based on first-hand excavations and will

be sure to challenge conventional beliefs about what is real and what is not—and what exists beneath our world. Unarguably, Nephilim Anthropology Conference is honoured to have Andrew as a permanent panelist.

Ms. Debbie Elliott is an acclaimed dissident writer and popular podcaster who has published a sci-fi novel, *Monkey Mind Robot Body,* as her first contextualisation of trans-humanism and artificial intelligence, as well as the evocatively titled volume, *Exorcising Witches*. In addition, Debbie is the editor (as well as an occasional contributor) for *Hermes Risen* magazine. Of note, she recently took a post at The Sunday Tribune in order to author mainstream articles on the topics of faith, hope and theology! So said, Debbie has joined our Nephilim Anthropology Conference as a new permanent panellist.

With regard to our audiences, they are more like family and friends than conference attendees. Undeniably so, since this loose, but loyal, band of extremely divergent people share our passion for the marvellous. All meaning, our individual search for enlightenment in these topics consciously blends a number of methodologies into this shared quest. Techniques hopefully leading us to a greater understanding of the subjective side of spaces, the puzzle posed by time, the riddle of

our unconscious psyches, experimental arts, engineered meditation as well as applied geomancy. Certainly, we are all weary of the fantasies beclouding such subject areas, because the genuine magic inhering these metaphysical realities guides us into a view of super normality, or the authentically paranormal, whereby we humans expand into superior horizons.

In terms of our extra contributors on the day, however, it must be mentioned some presentations were delivered online due to the overtly international configuration of our experts and audiences. Therefore, core panellists like *Prof. Emeritus Michael York* joined us from Amsterdam. Still and all, Prof. York is a UK-based American Religious Studies scholar who specialises in the study of pre-Christian European religion and its relation to contemporary Paganism. In 2003, he published *Pagan Theology*, in which he put forward the idea that the ancient pre-Christian and pre-Islamic religions of Eurasia, indigenous religions from across the globe, and contemporary Pagan faiths could all be constituted as forms of paganism, whereas his other publications include *The Emerging Network* (1995), *The Divine versus the Asurian: An Interpretation of Indo-European Cult and Myth* (1995), and *Pagan Ethics: Paganism as a World Religion* (2016). His interests remain in New Religious Movements in general and the more amorphous movements of New Age and Contemporary Western Paganism.

Sadly, *Ms. Maria Wheatley* could not attend due to ill health, but as a second-generation dowser taught by European Master Dowsers, her late father, and Chinese geomants, she prides herself in living close to the largest stone circle in the world, whilst being a leading authority on geodetic earth energies, ley lines and ancient megalithic sites. Above dispute, Maria is the UK's foremost dowser of the geodetic system of earth energies and runs tours to sacred sites worldwide. Additionally, Maria is the author of many books on sacred sites and dowsing, whereas she discovered the Neolithic longheaded lost civilisation of Stonehenge and has studied Neolithic Britain and Bronze Age prehistory at the University of Bath as well as the University of Oxford. Alongside other professionals, Maria combines her knowledge of archaeology and earth energies with state-of-the-art equipment to detect and interpret the hidden frequencies that the Earth emits. Maria has also written diploma courses and runs EsotericCollege.com which offers certificated courses on holistic subjects including past life regression, Druid astrology, tarot and dowsing. Lastly, Maria teaches advanced dowsing techniques that are not taught anywhere else in the world, while being a permanent panelist for Nephilim Anthropology Conference.

Mr. Leo Lyon Zagami is primarily known for his brilliant career in the media and music industry as a record producer who became popular on the web during 2006, because of his direct involvement in the New World Order and those Secret Societies recognised by the majority as the "Illuminati." His blog rose quickly and gained attention from people like David Icke, for its accurate fully documented insider information. Indeed, Zagami has collaborated in the last few years (via a series of articles and scoops) with InfoWars, and as the protagonist of a highly successful documentary made by Alex Jones in Rome, called *Demonic Possession Of The Vatican Exposed*, an initiative launched in 2015 during the 24 hour InfoWars special called Operation Money Bomb. Latterly, Zagami had a scoop on InfoWars regarding a Gay Vatican Drug/Orgy, that forced the mainstream media to cover the story. Fascinatingly, Leo is the author of more than a dozen books, while he is publicly known for being one of the founders of Italians4Trump. All in all, Leo serves as a permanent panelist for Nephilim Anthropology Conference.

Mr. Rob Hall is an independent researcher and podcaster who is equally a treasured permanent panelist for Nephilim Anthropology Conference, and the presenter of Esoteric Knight of Malta. At present, he resides in Turkey.

Finally but by no means least, *Mr. Jeff Lippman* is an American lawyer practicing in the USA. Over and above, he presents a regular podcast show called *Garden of Doom*, which has featured a number of our NACon panellists through the past three years. As such, he is the shield and defence of our evolving project and a highly valued participant in these undertakings.

Everything considered, this was another fine example of accepted scholarship uninhibitedly cross-fertilising its findings with those of organic researchers who merely object that present-day academics need to extend their viewpoints to embrace subjective, but already established, materials. A dialectical process proceeding all the way to those untamed visionaries who champion half-crazed data discerned at the very margins of sentient comprehension.

To conclude, we welcome everyone to become a future member of our community, as well as a potential collaborator in the eventual unmasking of these great and fearsome enigmas. Our stance being any interaction with more experienced fact-finders in these fields will powerfully enable each participant to communicate on an equal footing with one and all. So, when each is said and done, this ultimately avant-garde network will encourage people to speak their minds and share their own

heartfelt ideas on giants, gigantism and those telling debates surrounding Biblical Nephilim. Arena's of public discussion that are no longer at the absolute limit of insane speculation, but rather overtly feral probabilities increasingly grasped by anyone with a mind open to the miracles and enchantments of creation.

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