



Poverty. Dictatorship. Injustice.

RAFIG ALIYEV

***POVERTY.
DICTATORSHIP.
INJUSTICE.***

*Political and philosophic
thoughts*



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In the book, the author presents his views against global changes in different spheres of society, concretizing their real influence upon politics and philosophy. In his opinion, there are not enough serious political and philosophic explanations of the developments and prognoses for the nearest future. The humanitarian component of science is far behind the rates of the rapidly changing world for different reasons, including objective ones. Maybe, this is the reason why there is not a more or less acceptable methodology of the political and philosophic analysis. Works dedicated to human mental changes are absent as well. Taking into consideration all this, the author's personal feelings, estimations and prognoses are the main criterion of his approach to the problems he has touched upon.

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TO THE READER

Honoring the tradition, I would like to address the reader with the words: "Welcome to the world of my feelings, estimations and prognoses, related to the transition from one social consciousness to another!"

All we know that, unlike rapidly changing public opinion, public consciousness is formed for decades and decades beforehand. Its change requires both much time and, what is more important and necessary, the best replacement. Otherwise, there is no sense to part with the accustomed form and methods of estimating what is seen, heard and experienced for some quite clear reasons, related to an individual's psychology.

Unlike social and economic changes or reformations, the forming of new public consciousness takes place through the deformation of the old one. Something new, also called public consciousness, is gradually created on its ruins. Such a difficult "procedure" of transition from the old to the new probably requires special efforts, or a new genera-



tion which is at an equal distance from the old and the new, offered instead of it.

In my view, our society, as part of the world community, is at the stage of “parting” with the old form of thinking. At this, the attempts to create its new form as a basis of public consciousness are not success and create a great deal of problems, seriously confusing the definitions of basic values of new time.

In the present book I have tried to consider all these incomplete processes from my viewpoint and according to my conviction, and, in medical terms, “in dissection”. What has come out of this is for you, dear readers, to judge!

Rafiq Aliyev





POVERTY. DICTATORSHIP. INJUSTICE.

The protest movement that began in European states in the mid-2010 spread over, unexpectedly, to the Arab world, where it has assumed the form of military confrontation because of the lack of democratic mechanisms of struggle...

Without going into details, let us define the place of basic notions like “poverty”, “dictatorship”, “injustice” in present protest movements, spread in today’s Europe and Asia.

Poverty. In most cases people realize that not a state in the world is able to fight this social phenomenon effectively. If a government does not have resources, the government and its population will not escape poverty. The latter is universal. One state differs from another just in the poverty level. Therefore, it is objective to think that poverty is a disease of society to be cured jointly. Principally, poverty does not lead to revolutions. It is one of the natural states of human society, and most people understand this. The only exception is hungry people’s



rebellion as a result of extreme poverty. It does not last long and often does not demand the change of the existing power and has no exact political program. People will rebel until they are satisfied. The examples are easily found in African and Asian states, though the poverty level in Europe and the USA is high, too, – up to 20% of the population.

Dictatorship is a historical tradition of government administration, and not every monarch is theoretically bad. The history of establishment of states in ancient times may prove this opinion. This variant has not lost its significance today either. The idea of the change of dictatorship differs from poor hungry people's rebellion in the end, which is not always successful and it is related to complete destruction of the state executive system. Not a state, not a people is secured against dictator's habits of the supreme power, since the dictator is one of us, and human vices are inherent in him, too. But his deeds inevitably affect the community's social and psychological state.

There are a lot of dictators and monarchs today. They get on even with democratic societies. In some monarchies, there remain the initial structure of relationship – a monarch and his homagers. Figuratively, the former keeps power over property and people within his territory. At this, monarchs are



outside democratic processes, taking place in their kingdoms, for example in Great Britain, Sweden, Denmark, Japan. Despite the fact that monarchs and their families are above society laws, they are, too, subverted (Iran, Libya, Ethiopia, Somali).

As a rule, the subversion of monarchs is the work of ambitious politicians in the country and outside it, who intend to share the monarch's property. Everything ends at this; then a more complicated stage, i.e. the establishment of a new state instead of the destroyed one, though without the monarch, starts.

Here comes to the aid the so-called democracy with majority of variants, including the form of "democracy dictatorship". Strange as it may seem, it exists. Hundreds of cars and trade units, state buildings were plundered, destroyed and burnt on behalf of democracy in Greece, France and Portugal. Everything was allegedly done within the framework of "high European democracy".

According to numerous analyses in various mass media, it can be concluded that "democratic" power in Greece, Spain, Portugal, Island and many other EU states have been robbing the state treasury, appropriating taxpayers' money for a long time. And not a "democratic robber" has been made responsible up today.



In the states of the kind, the change of government is not very effective. This is the biggest vice of European democracy. The system, which allows budget funds appropriation, i.e. corruption, as an important and active part of this form of democracy, remains. As a matter of fact, such actions are caused by the very essence of democracy, which is mainly meant for the role of consciousness in actions. Main executives of corruption are in close cooperation with democratic values, stating about them voluntarily, not more than that.

Nevertheless, social outburst is inevitable as a consequence of present developments in European states. Unfortunately, the East has outstripped the West in this matter and burdened itself with social protests, which cannot be aid or an example for western states. The consciousness level and mentalities are different, and, as a matter of fact, they define the difference between protest movements in the West and the East, including Africa. However, with all variants, the question “What to do?” is still problem No.1 for western democracy.

For this reason, we can just observe minimized results of system social and political innovations in Arab states, where it was possible to change the very control system. Despite all this, nobody is able to answer another eternal question: “What is fur-



ther?", for there is a certain deadlock. Politicians cannot offer anything significant, and, well, people have completed their mission, destroyed the obstacle preventing social reforming. And now they are waiting for something useful and better to improve their living standards.

Under the protection of the artificially expanded democracy, man can create, become virtuous or, on the contrary, he can rob, murder, spread false information, vicious lie, i.e. unfortunately, in the shadow (protection), every person has freedom of choice. Democracy is not responsible for all this, though, principally, there would not be "protection" without it. This is an obvious and well known fact. This feature of democracy gives an opportunity to interpret democracy principles the way we like. Manipulation with democracy has become a part of external policy of most powerful states, and it is impossible to change the situation so far. The very idea of democracy is becoming profound, expanded and misrepresented before our eyes.

At the same time, we know that every person has personal shadow, regulated not by him/her, but by the light, falling on him, by the rays of the sun, or light of a usual bulb. However, man often cannot define his place in his own shadow. Therefore, he feels comfortable to be in the place where someone



else's shadow is. Apparently, this person acts on the premise that it is much more difficult to "make" waves than to go with the stream; this is what most politicians use. In such a situation it is quite clear that man will choose his/her own position.

Historically, democracy has assumed the status of a secular respected lady, who got used to carrying her head high, not stooping, smiling slightly, not laughing loudly since the very beginning. They say that much time and persistence are needed to learn this. We all know that not every person nowadays can observe etiquette subtleties, established by Its Majesty Democracy as an accepted form of control over people, society, government and state. Therefore, this "lady's" reputation has been tarnished very much.

Injustice. As to this most important component of the protest wave, it is a purely human quality, manifested in compliance with the position of the powers that be. Injustice can be mollified, or in general, if it is possible principally, one can be freed of it. It is inherent in any power. There is not a state, where everything is fair in every sense of the word. Man usually gets used to this way of thinking, i.e. half-hearted justice, and poverty and fear make people close their eyes to it. Only outrageous injustice can excite the human savage essence. Then,



united, people destroy everything on their way without distinction. Neither responsibility, nor fear of death, nor strict laws and power can prevent this hidden feeling from manifesting itself. Once awakened, it initiates destructive actions for a long time.

Injustice causes hatred and anger most of all other factors of protest against power. Hatred and anger bring to a blind alley, where man becomes indifferent to everything, and his actions are only destructive. There are nearly no variants.

However, when pursuing justice blindly, a person commits a lot of foolish things and does not reach his aims. He himself accomplishes injustice, turning it into a mirage, an illusion. He loses self-control, and his actions become independent on people like him, thinking the same way that one can thus overcome injustice. Ancient Greeks regarded such behavior as ochlocracy, i.e. power of throng, which does not last long by nature.

Collective irresponsibility and impunity are the main factor of the present protest movement in the world. The situation has not changed for a millennium. Just look: black migrants' protest and revolt in Greece, France, Italy and Spain. The centuries-old extreme poverty did not bring them to upheaval, pogroms and barbarism. The main negative



motive is unjust relation of authorities, considering this part of the population to be second-rate. This is the reason of an open manifestation of their resentment against authorities. The results are well known – pogroms, arson and pillage. After a month of tenacious searches for a way out of the situation, injustice-based fire was damped down, and it weakened for a while, though coals are still smouldering. Fire can break out any time with more power. Dozens of examples can be given: France, Portugal, Italy, Spain, Great Britain, Greece, Egypt, Tunisia, Syria, Yemen, etc.

In such cases, partial liquidation of injustice towards society can also have real long-term benefits. And this is what authorities are trying to do in present Syria, Bahrain, Kuwait, Saudi Arabia, Algeria and Jordan. Naturally, on the tide of relatively incomplete injustice, it is possible to solve the problem of poverty and dictatorship partially, for the latter gives hope for the better.

This cures the wounds inflicted by the power's provocative actions. However, coercive measures against those, who wish just and equal attitude to all citizens, can lead and, factually, are leading to destruction of illusion and hope. The imaginary optimism yields to extreme radical actions of those humiliated and offended with this undesired social



phenomenon. It changes human consciousness quickest of all, and the person stops struggling against himself and keeping his accumulated resentment, caused by unjust attitude towards him.

Thus, hatred shoots up as a mad beast, which is impossible to stop, as a rule.

It is important to take into consideration the fact that when struggling against fight with injustice, human nature undergoes depreciation, human vision of the world changes. An inner need to reach, first of all, one's aim demands the increase of self-estimation and revision of accumulated resentment. The truth uttered by those, who are responsible for peace and quiet in society as a whole, would become a serious part of struggle against injustice or its consequences. However, every word should be backed with deeds, and this is the most complicated task both for power and society. There are several variants here, too.

What is important is that not every person, or a whole society or the social and political system can bear the burden of truth or lie. As a rule, nobody demands it. Not every person sees a subtle border between them. In any case, people should calm their "self". This can be reached with right words and timely deeds of those who are expected to help in the fight against injustice. Most people



think, and I agree with them, that like faith, truth is individual, personal, I would say, intimate.

However, despite its individual, personal nature, truth is very important in interrelations with society. The only thing is that it should not be scattered right and left.

Only a sober-minded man can stand any truth quietly. Society needs such people very much. I am stating with grief that there are very few people of the kind nowadays.

Therefore, truth, thrown into social space accidentally or deliberately and which became a form of agitation, may do much harm to many people. The majority of people believe that truth should be rather an exception than a rule, and should be manifested in actions, not expressed with words. People, hiding the truth, just lessen society's confidence. At the same time, everybody understands well that circumstances often demand to hide truth.

Don't we witness rotten lie about Libya and its population today? Every day they bomb cities and towns of Libya, kill people and call this "protection of the civilian population".

It is the war for oil, and there is no relation between this aggression and democracy or a desire to help the Libyans. Hypocrisy and lie are the foundation of the war for oil. After the command over anti-



Libyan coalition forces passed on to the NATO, the aims of this open aggression have defined a little:

a) To arm separate small militants from the eastern part of Libya, which is not controlled by central power, and to give them military training in order that they are able to fight with state forces, i.e. to shoot at their own fellow citizens;

b) To present armed militants as a democratic opposition, as fighters for the establishment of the Libyan Democratic Republic on the territory, occupied by coalition forces: with the capital in Benghazi, to divide Libya into two states (like Sudan) and to establish new power, if they are unlucky to overcome Qaddafi this time, and to occupy the whole territory of Libya where there is oil. This has been practiced in Iraq and Afghanistan, where drugs make no less profit than oil;

c) To create all necessary conditions for the new power and to render it political, economical and military assistance, at the same time preserving the regime of international, air and naval blockades for the western part of Libya. Coalition forces have been involved in the process by means of the UNO, which is vendible. For shame, but these are facts. This is the case when truth is the most valuable. In-corruptibility is a feature of strong people, who are ready for any sacrifices to preserve this positive im-



age. Unfortunately, few people can do this. I think UN Secretary General is not one of them. This is my personal view, and it is related to the latest developments in the Arab world.

Efficiency of making a solution, concerning Libya, without defining the mechanisms of its implementation has proved once more the opinion that the UNO is responsible for destructive wars in Yugoslavia, Afghanistan, Iraq and Libya. The UNO Security Council's latest anti-Libyan resolution looks very much like a sentence – to destroy everything the Libyans have achieved after a long-lasting struggle for a sovereign right to use their natural wealth, resources, the main of which are oil and gas. However, developments witness that oil is not only a source of richness, Libyans' welfare, but also a serious obstacle on the way of integration to the world community, an aperitif for hawks from Europe and the USA. The general appetite of the "coalition" resembles the actions of the tiger, pursuing a hare in the desert.

A great number of states and politicians tell us lies, looking in our faces, hiding the truth which is near us every day. By thus, irrespective of themselves, they are increasing the number of sympathizers with the odious leader of Libya, where, unlike Egypt, Syria and Algeria, there has never



been an organized opposition. Everything, happening there is just pretence by external forces, which have started dividing Libya in spheres of influence. By passing several hundreds of militants for revolutionaries, the West levels the very notion of “revolution”.

Therefore, the state of truth as a source of good should be healthy. It is undoubted that our modern world has got stuck in lie, which is a significant part of ongoing processes. The fact that life itself is a chain of many small and great delusions, untruth, and historical misrepresentations cannot serve as justification of delusion and undisguised swindle on part of politicians. As a rule, hope is said to be sought for and found in despair. This complicated psychological mood is based on that it is comfortable and easy for man to be a deceived optimist than an eternal and unsatisfied pessimist. I am speaking about reality of the present, about how to protect oneself from pernicious influence of untruth, lie, swindle, which have filled the space of global web-communication.

Knowing all this, you may make a conclusion that everything should follow a strict order – a word, an action and observation of conditions stipulated in truth. Only a stepwise and successive development can preserve society’s confidence. Con-



fidence as well as hatred is like sugar: when it is slightly wet, it is cheaper. Against the background of injustice, distrust is an important exciting factor, which is difficult to overcome. By nature, confidence can be regenerated if there are appropriate conditions. Intentions, words and deeds are the basis of justice as a fundamental pivot of power/society interrelations.

Violation and, as a result, disregard of these components of stability may lead to a tragedy. The example of Arab countries' internal life, with exception of the powerful external factor, provides us with much useful information about this. It proves once more that revolution matures there where, principally, injustice is ignored. One can hope for society's understanding by preserving justice. Not one who has power, but one who has truth wins at the end. However, when power and truth are together, one can reckon upon undoubted, long-lasting and stable victory. Everybody – power and citizens as basis of any society - is interested in victory of the kind.





INFORMATION CONCEALMENT, LIE AND CAPITALISM

Measured information concealment is one of the most important attributes of normal life sustenance of man and existence of society as a whole. Lie is a terrible virus destroying our common home – the world in which we live, work, meet, dispute, communicate, rejoice, are sick and sad...

If we would like to be impartial, we should recognize that historical experience of development of mankind testifies that society can only function under the condition of measured information concealment: in family, society, friendship, state and authoritative affairs.

This is the simple formula of the whole world, the world of people. No matter how transparent we try to make our relationship, we cannot know or control various thoughts coming into our minds. They contain definite information and their full statement can reflect other people's position or mood in good or bad way. Or, let us take a whole idea, i.e. a system of ideal guidelines. They are, too,



often a surprise not only for others, but for their author himself.

“A thought has come into my mind!” is a very familiar sacramental phrase, testifying that sometimes the thought/idea selects us, i.e. it comes into our minds, not on the contrary. A part of great discoveries is a result of such “crazy” thought. At the same time we know that a thought/idea can be different by destination, may serve for good, or be full of evil and hatred towards other people, society or single states. All this is peculiar to ideas like ideas of democracy, independence, fascism, chauvinism, apartheid, virtue or indifference, absence of compassion.

Ideas are very different. They are often long-lasting because of a man-made artificial secret cover over them, which does not allow looking into the depth of things, related to realization of the ideas, their true aims.

Life is so strangely organized that even a good idea is behind the veil of secrecy for its protection. The saying “Every dog has his day!” was probably thought up for this case namely.

So, if everything we know or comes into our mind is unbosomed, this will inevitably lead to isolation in society, and the equilibrium will be disturbed, confidence will disappear, people will take



vengeance on one another for thoughts and uttered ideas, which are not deeds yet.

Therefore, members of society always or almost always conceal much or little information from each other, and power - from society and vice versa. This is regarded as normal and does not cause any censure. This is one of the important conditions of preservation of established public relations among people, provision of quietness in society and continuation of friendship and good relations among people.

The history of mankind testifies that a need for the lie as a necessary condition of being, appeared in the beginning of creation of man as a rational creature. Remember the history of our ancestors Adam and Eve and following stages of human life on earth. All our life, our hope for eternal enjoyment is related to this ex facto strange, illogic want of lie. Everybody is aware of the fact that we often consider it our duty or an indispensable obligation to appreciate and consider something that we cannot physically have, see and feel. Faith and its object – God – in various manifestations are meant. However, we rejoice definitely at the fact that we manage to deceive ourselves, convince, make love an abstract substance, sacred truth, to become a God's slave, to accept any of His decisions, even the sen-



tence “to burn in the Hell”, as a priest would say, with joy. We do not turn away from Him, object to Him despite our misfortunes, on the contrary, we make it the sense of our being, deeds, and we see our future, eternity of the afterlife in this. We assist to each other with this unexplainable deed, we act the way other members of society do. We consider it an important part of our life and rely upon God’s help.

When each of us is said to be relegated to oblivion sooner or later, we do not attach importance to the obvious fact that there can be nothing – neither object nor subject – in non-existence. The latter means the absence of something material, substantial, ordinary sphere, air. The air is material; it can turn into the wind, water, fire, can become a dangerous weapon against all things in existence (tsunami, floods, long-lasting rains, earthquakes, fires, hurricanes – all these do not occur without the air). So, besides utility and necessity for life, the bracing air can be more harmful than weapons of death, like a nuclear weapon. But there is no air in non-existence, so there is no life either.

As a matter of fact, there is an irreversible rotation in nature. For want of necessary oxygen, our soul joins the stream of general energy which is always in motion...



I am saying this just incidentally... Let us talk about what is tangible, felt, or tested by tongue and ear until our soul – celestial energy – abandons man.

The aforesaid, including interrelations of man and the Creator, can be related to the necessity of concealing information for the good of man and society as a whole. Information concealment has more positive in itself and acts as care shown by people though power or by Gods though their messengers in respect of earthmen. It is intended for our natural ability to stand the lie and we stand it. Therefore, we treat our friends' deeds and God's omnipotence with patience, and even earthly power, in deeds and actions of which there is a particle of truth. However, this strictly measured truth is enough to preserve relative trust and not to take the path of unacceptance and despair.

The lie does not fall under the category of information concealment, though it looks like that externally. In this case the reason is that the lie is directed at deliberate deception, misleading of each of us and all together in personal interests, for personal profit. Surely, in addition, the lie insults man without sure.

We can distinguish between the two notions similar by meaning – information concealment and lie – clearly, analyzing the developments of recent



months – the so-called revolutions in Afro-Arab states, secret liquidation of Osama bin Laden, not less mysterious terrorist No. 1.

All or nearly all information stated by high-ranking politicians and their advisers for recent months and days, biased comments by mass media, mainly in Europe and the USA, are, at the minimum, an evident humiliation of people of their own and other states, listening to or reading the pieces of information. They make us nervous; because of them we lose confidence to whole states, governments, and their politicians, whose actions should be within strict frames of law and moral values, accepted in society and international relations. The word combination “nothing is sacred to them” refers completely to these devotees of lie and deception.

As a result, people of the world are gradually losing faith, hope for what is better, honest, bright; everything that is of great importance in our life is annihilated. Our senses – smell, touch, hearing, sight – are our native, inalienable wealth, and they are, too, destroyed by a group of apologies for politicians shamelessly.

What are their aims? What is their task? To make clear these questions somehow, we need to understand that present capitalism does not have



necessary potential for further successful and peaceful development.

The capitalistic mode of production needs a serious “dope”, new colonies, investments, wars for the sake of the system itself. Everything, happening nowadays and rousing the indignation of the Earthmen, has logic, explanation and comes from the essence of Capitalism. The world is on the threshold of the collapse, self-destruction, self-liquidation. To postpone the time of this “enemy’s” advent, people are looking for different ways of survival, preservation of whole states, governments, nations.

Therefore, today there happens what must happen. That’s, new victims, new colonies, new investments, new wars are needed. This is the most important conclusion of the analysis of the present development of the world.

The collapse of the Soviet Union gave a powerful incentive to the growth of Capitalism worldwide. The development resources per se have come to the end, and capital starts its hunt as “a hungry tiger”, “a mad wolf”, intending to go over his new victims to survive.

There are a lot of reasons of that: by logic, the level of populations’ welfare, salary, pensions should increase, the number of unemployed persons should decrease in developed capitalistic



states, etc. But we witness the reverse process today and nobody is making and hardly can make consolidating forecasts.

The social outburst is inevitable in this situation. Well, but what will it give us? What can uncontrollable “free” citizens, indignant at the authorities’ policy, offer? At any state of affairs in modern communities of the West, particularly in Europe, it is impossible to solve the problem of unemployment, to reduce taxes (they increase every month), to save any of the states of the Continent from financial bankruptcy, to write off state debts, to pay interests on credit of the International Monetary Fund, etc. successfully.

When China, Russia, India, Brazil and republics of the former USSR are said to be on the rise of development, the fact that they have not reached the terminus – present capitalism – so far is probably meant. The former socialistic states have not abandoned completely the socialistic mode of production. For the further development of these states’ welfare, there is unused resources, which are more obvious when attentively considered: this is an aspiration to be developed and more successful among other world states for a short period of time. This means a motion ahead without sure. Theoretically, this potential is only in the above mentioned



and poorly developed states. However, as witnesses of developed capitalism in the USA and Europe, they, following the way of capitalistic evolution, cannot help the West to change the structure of power, capitalism itself in order to create conditions for its further successful development and salvation from expected chaos of social and political system.

The choice of capitalism and system of market economy by other states as a way of their further existence does not mean that they have to repeat the unfortunate way of development of capitalistic states.

The reason is very simple: this system has been collapsing and will have to quit the stage soon. Wars, social shocks, bankruptcy at a state level, worsening of these states' populations' living standards require a new approach and change of the form of their existence and ways of their further development. Newly-made states, claiming upon "bright capitalistic future" should take into consideration the experience of other states.

All this causes sad reflections and makes us ask a question: "Will not chaos and civil war start in Europe?" It is ahead of many world states in scientific and technical development and claims upon being a European empire with inherent attributes. However, this hardly can take place. Not a bit rea-



sonable, bloodless way out of the present deep crisis is considered. This is very deplorable, but facts should be taken into consideration.

One thing is clear: we can say with certitude that nowadays the world capitalism as a public and economic system has exhausted its resources for further existence, all the more for growth and peaceful development. Imperialism, as the highest stage of capitalism (K.Marx was right) has lost its urgency and attractiveness for absence of an opportunity to take an alternative way of development and additional sources of wealth, first of all, colonies, necessary for this. So, there are no methods of further development, existence and evolution of capitalism.

This system has existed and worked under its own inertia for recent 20-25 years. And has been steadily sliding into the bottom of the financial and economic, even political, slough. Capitalism has proceeded and proceeds from implementing the idea of creating large empires. This is the important condition for its further development. However, we all know that all empires were destroyed long ago and new states, big and not very big, strong in rates of their development and fertile in resources, though weak in all respects so far, appeared instead of them.



To realize its historical aim and destination, capitalism has to develop and be the foundation of the world imperialism, i.e. creation of new, stronger and larger empires. Without them capitalism is restricted in its development and, I would say, doomed to ruin, what neither leaders and peoples of capitalistic powers, nor we would wish. Capital, as the main parameter of development, does not appear on its own. Capitalism gets it by all possible ways, including wars.

Today, most experts in “prey” of new capital are tend to think that the best way of it is division of the world according to national interests of the states, which, due to their military, economic superiority, claim upon establishment of the super empire, i.e. upon transition to the next stage of the development of capitalism, interrupted at the early XX century by a sudden appearance of another system – the socialistic way of production.

Therefore, nowadays new achievements are on the agenda. *Some politicians in the West often express their opinion openly that states of Afro-Asian, South-American regions will have to sacrifice themselves for the sake of preserving the system of the world capitalism, allegedly, the collapse of the world system of capitalism may become a catastrophe not only for great capitalistic powers.*



I agree with this opinion partially and suppose that the reaction to this kind of pain syndrome may tell upon all nations of the world. Nobody will do what is necessary voluntarily to save the developed West, which needs renovating keenly. Besides, the majority of nations are not even ready to understand ongoing global serious changes and their inevitable catastrophic consequences for the whole world.

But... the start of local and regional wars with the participation of the West becomes inevitable. Unfortunately, they have a natural need of new conquests, establishment of new empires, i.e. an aspiration to minimize expenditures of the capitalistic way of production by means of new wars, getting new resources and territories in Asia and Africa by force, at the expense of the states, fertile in mineral wealth.

Unfortunately, this became a historically real need for further development and existence of capitalism. Otherwise, western states will face with regress, recession in economy and everything may end with uncontrollable chaos. This will lead the world and mankind to breakup of all international relations.

Then the expected end of the international law, which has started tearing apart at the seams



because of constant “efforts” of the West, will come. Every state, every nation will have to escape the way it can, on its head. This is quite fraught.

It is quite probable that clairvoyants meant this namely when spoke about the end of the world. Actually, global changes of the kind do not do without wars and serious destructions, colossal casualties and perturbation of various natures and scales. And a war, as we know, is the symbol of suffers and death. Both adults and children know this... Why is this awful, tragic symbol prevailing in western states’ policy? Why do they exalt it so?

However, the question “Why and how?” is the point of another, more substantial talk, with giving available specific facts and numbers according to states.





WHO WILL SAVE EUROPE?

The system crisis of recent years has led European states to political, economic, and moral and ethic stalemate. The collapse of Europe with all tragic consequences is quite possible

Recently, we have stated that the protest movement, started in European states in the mid-2010, has suddenly spread to Arab-African countries. As the continuation of the thought, let us discuss how we can explain the fact that states of modern Europe got a chance of a way out of the difficult economic situations, which, regularly and gradually, have made the Europeans, unpleased with political power, active for over 20 years. Thus, we witness real historical changes, important system changes in the world. It is not a secret that the Europeans are not satisfied with the available system of state government. In their turn, the political leaders are searching for ways out of the political deadlock. However, unfortunately, there is nothing good for the Europeans on the horizon... The East, in this case the African-Arab world, without under-



standing the essence of European changes completely, is trying to change the political system and thus to go over to European democracy, which, according to authoritative economists and politicians, has almost exhausted its possible system resources. However, the East will probably have to experience the European way of development in any event, taking into consideration own traditions, beliefs and mode of life. I hope time will show the result. One thing is clear: Europe, leaving for nowhere, wants to hand on the baton to the East, hoping that the undesired course of history slows down in such a non-traditional way. I regard this as a forced method of integration of Europe with the Arab-African world (though we have got used to hearing and seeing the opposite – “policy of integration in Europe”. In our case we have to make an exception: facts require this).

As a result of such a financial and military integration, the Europeans create a mixed system of prolonging their existence, of course, with use of natural resources of the states, having tremendous reserves of energy. European ideologues and politicians believe that this can ease tension in European states, where there is an enormous budgeted deficit – 300 millions euro in Greece, about 100 millions euro in Portugal, and 100 millions euro in Island,



Spain, Italy, in each. And the economically developed states like Germany, France and England themselves suffer from the absence of finances to raise the level of citizens' living standards. Nearly in all European countries the social assistance sum to population is decreased, and the pension age is increased.

All this happens against the background of a sudden increase in taxes, in number of the unemployed, inrush of migrants from African states, seized with military conflicts, in which Europe and the USA support those, who fight against legal authorities. They support them by means of funds, warlike equipment, and by participating in civil wars on the side of the so-called "rebels". To all appearance, they expect that after the collapse of the existing power system, a chaos, anarchy, will appear there (like in Egypt). And this will give the West a chance to take a direct participation in forming of a new power, and, of course, to be active in everything, including construction of new military structures, provision of these countries with weapons, military experts, and realignment of economy. All this will give the West a lot of extra financial sources, creation of new work places for the citizens and an opportunity of making "new Afro-Arab political partners" as much responsible as possible.



Such a peculiar “neocolonialism” is expected with correction of interrelations with these countries.

For above-given obvious reasons, Europe is penetrating into eastern states; it is not aspiring, as mass media are insistently and constantly propagating, to their integration to the world’s financial and economic system, where stability has been lost and there is a threat of the collapse of the system.

I understand that it is not easy to compare Europe to the East, and most people have got used to thinking that it is the East, which needs Europe; the East has many things to learn from Europe. I agree with this: it is never late to learn, and Europe has enormous positive experience of government and society administration gained till the end of the last century.

Nevertheless, everything in the world is subject to changes, against which Europe is not secured either. A cursory glance at the state of the European continent makes us conclude that things are not good here, putting it mildly. Europe has started often falling into traps: sometimes economic, sometimes political, social, and even moral and ethic. The search of ways out of the unenviable situation became a serious test for European politicians. Here is the reason.



The democratic system of government in Europe provides a real opportunity to change negligent power by voting at elections. This gives hope for better changes of social and economic situation for some time, what leads to refusal from radical actions and contributes to patience.

Therefore, actions against power there are not often of revolutionary nature. However, the latest developments in Greece, Portugal, France and Italy proves that in most cases the so-called “triad”: unemployment, corruption, political bankruptcy, is the most important reason of long-lasting protest actions, accompanied with pogroms, arson and murders.

Phenomena of the kind do not disappear with the change of the power, i.e. with a different political party at the head of the government. The root of social evils of the “triad” is in the very system of the capitalistic mode of production, which favors, first of all, accumulation of capital. At this, moral and ethic values are rejected for the simple reason that, as a rule, they prevent corruption, bribery and other negative things. In other words, the system of money making and the system of social conduct within moral values contradict to law and consciousness, for in most cases the former, i.e. desire to increase one’s capital, gains the upper hand.



Probably, for this reason, which seems to be banal at first sight, the analysis of protest movements in EU states for recent five years suggests that the main reason of poverty, despondency, unemployment and ignoring of people masses' opinion is in the government system of these states. However, for absence of a new, fairer political system, the protests end with one-time surge of a huge mass of citizens, what again leads to a simple change of power at the end. Europe's cleverest minds do not think about the change of the system so far. European politicians' and skeptics' narrow scope of imagination does not allow them reforming the available power system considerably and suggesting something new, that meets the calls of the times. Everybody knows that there are no variants today.

However, the Europeans' political thinking cannot stay at the state of stupor for a long time. Otherwise, peoples' spontaneous protests may lose control and sweep away both the power and the system.

Being no better off than before, peoples of modern developed Europe may be thrown decades back. In other words, if there appears a new, untested system of public relations, it is quite possible that it would be worse than the present one. By de-



stroying the previous system, which nourishes corruption, bribery and other negative things, people will consciously reject the new system, too, thinking it not liable to further reforming.

It is quite clear that the change of the present system may lead European peoples to the verge of the disaster. I think the moment unpleasant not only for Europeans, but also for the rest of the world will come sooner or later. The European political, economic and system collapse may become the beginning of a backwards motion. Where? It is difficult to define so far. However, one thing is clear - "the motion to nowhere" may become a mechanism of degradation as residual effects of centuries-formed civilization, and the globalization and super-development of communications will hardly save the situation. Figuratively, the mechanism of European system collapse will gain impetus from destructive waves tantamount to the hurricanes "Charley", "Catherine" or tsunami, "vengeance" of nature. However, no matter how critical we are to the actions of the NATO and the European states, which are not members of this military alliance, on the Arab-African field of actions, the latter are dictated by Europe's real hope for a way out from its political, economic and financial bankruptcy for free. Say, all methods like fight, war, blackmail, lie and hy-



pocrisy are good and suitable for such a vital, “sacred” cause like salvation of US and European peoples. They have no other way out. They have to save themselves on their own. It would be an unforgivable mistake not to take advantage of military and political situation and this would not leave a chance of revival of the whole continent.

I think this circumstance makes us, critics of western policy towards states below them by economy development, perceive their situation really, sympathize with them, and, maybe, demonstrate a desire to help super-developed Europe and the USA to endure hard historical time. How to do this is the point of another, more circumstantial conversation.

Meanwhile, it is impossible to ignore the loss of some Easterners’ dignity, honor and moral and religious values in such a mess and turmoil. Several days ago, Libyans, living in Benghazi, arranged “a holiday” on the occasion of “the rebels’” little success in the battlefield, accompanied with killing of great number of their fellows – supporters of the existing power.

What can be better for the enemies of Islam than the fact that residents of Benghazi (Libya) are publicly burning the green flag of Islam, trampling down this symbol of religion and identifying it with M. Qaddafi? The green flag, sacred to Muslims, has



been “afforded this honour” by the visit of a US high “guest” Senator J. McCain to Benghazi. It is possible that Nicolas Sarkozy, the French president, will visit Benghazi soon and announce “the birth” of a new state in the east of Libya with the capital in Benghazi. I spoke about this kind of “semifinal” when a collective war against Libya started, according to the decision of the UNO Council of Security.

Are the commitment of the Holy Qur’an to fire in the USA and burning of the green flag of Islam in Libya accidental coincidence? Is not this the beginning of moral degradation of most Muslims, obsessed by the idea to please protectors from the USA and Europe (this is wanted in Europe most of all) by all means.

As an Easterner, it is shameful and painful for me to look at and write about this. It would be much harder to keep silent and not to express my viewpoint.

P.S. A day after I had sent the article to the editorial office, I read an interview of Princess Stephanie, the participator of the Baku intercultural dialogue, great granddaughter of Austrian Empress Sissy. She said: “Now is the time of spirituality, return to the origins, and wise men of the East must influence Europe...” The princess’ opinion is worthy of serious attention, since viewpoints of repre-



sentatives of the West and the East on such important problems do not coincide very often.





WE ARE NOT INFECTED WITH THE NATIONALISM VIRUS

**The main distinguishing feature
of patriotism is a lack of an enemy
image; the latter is a necessary
condition for the existence of nationalism**

In the last two decades, the Azerbaijani nation has been subjected to severe tests. We have gained independence despite Armenia's occupation of 20 per cent of Azerbaijani territories. With regard to the occupation of Daghlig (Nagorno) Garabagh and seven adjacent regions, in addition to external factors, including military aid by post-Soviet army elements, there was one more factor of no small importance in the history of our relations with Armenians.

They saw in us a part of the Turks whom Armenians feel pathological hatred towards. From early childhood, they teach their children this hatred and they absorb it with breast milk. This powerful emotional and psychological burden is passed from generation to generation and it has been mani-



fested in different ways throughout two centuries. Our nations also became an object of this policy – the unbridled fantasy of “the fathers of Armenia”. The result has always been obvious, the years of 1905 and 1918, the ousting of Azerbaijanis from their native lands, the Khojaly genocide committed before the very eyes of the international community, etc.

Can all this be related to national chauvinism of the majority of Armenians or, as they consider, is all this an impudent manifestation of patriotism? They try, and perhaps, sometimes, they have succeeded in convincing the world community quiet conversely of their claims, pretending to be victims of centuries-old policy of “genocide” by Turkey and Azerbaijan.

This being said, reasonable questions arise as to how we should meet these challenges. Can we arm also with the very nationalism and teach our children hatred against our neighbor, a bad neighbor-killer? Will we succeed in doing that? If no, why?

Where do the roots of our absolute forgiveness, lack of justified hate towards those who kill our fellow countrymen, plunder their homes, and take away women and children as prisoners for further annihilation through unseen torture stem?



To find right answers to these difficult questions, we should, first of all, specify one important factor: what is patriotism? What does this feeling differ in from nationalism?

In itself, patriotism is an internal state of human beings and, it seems to me, it is initially inherent to them even on subconscious and genetic levels. It can exist without being fostered irrespective of other human qualities, and this is an individual and all-sufficient phenomenon.

Patriotism is not directed against anyone in particular. This feeling is the value of an entire nation, its defense in the shape of a covering. Overall, our fellow countrymen's patriotism poses a barrier for national chauvinism as well as the negative emotions and outbursts which are not borne by it. The main distinguishing feature of patriotism is a lack of an enemy image; it fosters a desire to do good. United, patriots do good for their nation and state together with all people of other nations, without exalting themselves, because they lack in-born hate.

As to nationalism, it is a political phenomenon rather than spiritual. Nationalism has an enemy image as a necessary condition for existence. It has general goals and objectives for the achievement and solution of which it combats and wages war for



the elimination or subordination of others. With this in mind, it is impossible to confuse these two notions – “patriotism” and “nationalism”: they have quite a different nature and specifics. Each nationalist can become not only a patriot but also a militant, and not an all-sufficient, potential chauvinist. A patriot should not be a nationalist in order to keep his spiritual state, to maintain important bonds with Motherland, its development, prosperity and defense. At times it is difficult for a person of narrow interests to draw a distinction between the two phenomena. It is known that “leaders” need these sentiments as an acceptable ideology that allows leading masses. If power is concentrated in reliable hands, patriotism is brought to the forefront, but otherwise, nationalism becomes a formidable weapon underlying an appropriate ideological structure. With the help of this argument, the authorities can easily get rid of patriots (as it was under Stalin and other dictators), especially active patriots aspiring not to allow wild outbursts of national chauvinism, which is a pernicious phenomenon for the community and state as a whole.

The consolidation of nationalists quite often results in the creation of an organization which is condescending of other nationals and begins striving to restrict their rights or simply annihilate them.



The distance between nationalism and chauvinism and fascism is not great, as very delicate and “sensitive” barriers separate these notions.

This kind of nationalism brings to its nation not prosperity, but hardship, troubles and war. A hungry beast awakens in it, which needs a victim in order to display its power. That’s why it is necessary to distinguish these two notions that appear to be close to each other. The first one, i.e. patriotism, is something natural and comprehensible for the majority, while the second one, i.e. nationalism - is detrimental for a nation and causes trouble to others. Not love and understanding but hate and lack of acceptance is underlying the nationalism.

As history shows, a nation exalted by national chauvinism is doomed to fall from the same height and to break into a multitude of parts. Only a new kind of true patriotism, arisen at the heart of such a nation can actually save it. The history provides no other versions.

Representatives of our nation have been living with such kind of innocuous individual sense for centuries.

It is our very patriotism that fully fits the above-mentioned definition. We are likely not to have nationalism inclinations in our genes in its negative sense. Even the 20-year-long non-healing



Garabagh wound has failed to arouse an enemy image for us. This is a paradox but fact.

We are living this time, while witnessing all the unfolding developments of this period in history. Whether it is good or bad is difficult to judge. Facts are stubborn things.

All occurs before our eyes and it is impossible to falsify anything. A human being cannot bear in himself two fundamental origins – virtue and evil – at the same time. These notions are diametrically opposite and their essence cannot be even counter-opposed.

Are we patriots or nationalists? It is possible to answer unambiguously to this question, which pertains to our essence as a nation. We are not infected with the nationalism virus. It is difficult to say who and when inoculated our ancestry against this virus. Sometimes you terribly want to be nationalist but I am sure not everyone who wishes for it can succeed in this. At best, we can expect some outbursts failing to turn to smolder or to be the baton to pass on from generation to generation. The nationalism of an Azerbaijani can be at best pan-Turkism which is not the same. The span is extending, and our nationalist is usually lost amidst common masses and he cannot be of any use. Growing a tree of nationalism is not the matter of one century. Our ancestry seemed



not to have been aware of such a seed – they enjoyed the fruits of another tree which could not provoke hate against other nations, even those who have been causing harm to our people for centuries. I mean those who aimed to annihilate us as nation. Too strong are the roots of our tree of virtue, which is, unfortunately, the cause of many of our sufferings. Certainly a human being can suffer from good no less than from evil.

This is the reality of our days; this is our historical heritage which has been bestowed upon us, a course set by our ancestors. As for what motivated their behavior, only God knows that, and we have to simply deal with the consequences of their deeds. Personally, I think quite a few of our compatriots would give up this kind of heritage for a certain time. But is it enough? I am afraid not. Those born to fly cannot creep – and this is the wisdom of all times. I have expressed my take on this, and there are probably other views.





THE REFERENDUM OF THE XXI CENTURY

A regular history lesson for NATO

The last months' events in the Arab world have brought new, unprecedented forms of confrontation in society into the foreground. The East has made a significant contribution to the modern system of society and state administration, without understanding it itself.

I have called the article "The referendum of the XXI century", because in earlier times, this form of society's self-expression was not the subject of discussion, and today, too, there are no serious opinions about it. At the same time, watching the present events in the East, we can say with certitude that social and political protests, the so-called "color revolutions" have only two tints – "for" and "against", or "white" and "black".

Those coming out against existing power mainly demand the president's resignation or the parliament dissolution and election of a new power. If the protests of the kind have a successful end, like



in Tunisia and Egypt, those having some relation to the head of the state, elected in his time by the majority of the population, are dismissed together with the president. Up today, this form of protest has used to end with defeat of the powers that be, who, actually, did not have a chance to use force against protesting people and to remain in power. This scenario used to result in that authorities did not stand double pressure, i.e. inside the country and from outside – pressure on part of great powers and the UNO – and they had to acknowledge their defeat and yield to the opposition, which was supported by a small group of the population. And time shows that this group is one tenth of voters, at the maximum.

The activity and radicalism of protesting people and complete indifference of those, who voted for the existing power during the elections, lead impartially to power imbalance in society. Roughly speaking, the minority often gains the upper hand over the majority of voters, and this is an anti-democratic form of accessing to power. I am not talking about repressions against those, who were “unlucky” to hold some positions under the deposed regime.

All relatives and friends of the deposed president suffer, though they should not, principally, be



responsible for the activities of the supreme power in the state.

After the collapse of the elected power, revenge in interrelations of members of one and the same society becomes dominant. Moreover, we witness how openly EU states and the USA support the extreme radicals. They encourage demonstrators, or, in terms of western political scientists, “insurgents”, rashly holding forth a hope to them and thus provoking civil disobedience and confrontation.

The evidence of this is the latest developments in Libya. I think, slightly armed groups and civilians, coming out against M. Qaddafi’s power, would not have sustained so many victims, if they did not rely upon significant and decisive military assistance of the NATO, whose planes destroy both insurgents and their defense technology “by mistake” for several times. Nearly all settlements and cities in the east of Libya have been destroyed. About 2 million civilians have either died or been forced to abandon their homes, being faced with death from bullets, hunger and homelessness.

In my view, all the participators of this undeclared confrontation, the organizers of which are the NATO and UNO, supporting the rebels, and whose ill-considered position has led to the civil war, are



equally responsible for the situation in Libya. In addition, it is again them who feed the opposition morally and financially, not only in Libya, and, in most cases, like in Libya, render military assistance. Actually, all “democratic” states in the West come out against legal power, at most Arab and African states’ wait-and-see position. They support the so-called “anti-authoritative” power, consisting of separated groups, having neither coordinated actions nor appropriate arms. Therefore, most rebels are doomed to death, which takes place every day.

Regarding their relation to developments in Libya, some western states, without assessing the situation, had no scruple in recognizing in unknown rebels the only legitimate representatives of the Libyan people, I am emphasizing, *the only legitimate representatives of the Libyan people*, who learnt about this from western mass media. The matter is, in particular, France and its strange president Nicolas Sarkozy, who was first to command to bomb Libyan cities. France’s sky force fighters had been aimed at cities of Libya before the end of the Paris conference of representatives of coalition states on actions coordination while implementing the UN Security Council’s decision on Libya, which is a serious violation of the international law and UN statutes and many other international conven-



tions. (I sympathize with the French people, who are worthy of the better by right).

And western “democrats” did not even consider it necessary to discuss such flagrant facts, thus becoming confederates of bombardment and killing of civilians, destruction of infrastructure of the sovereign state of Libya. These are fresh, well-known facts, which we witness in reality, being unable to affect the situation somehow. Nevertheless, this civil war with participation of other states has a positive moment – *the NATO is getting a regular history lesson.*

Egypt, an ancient country of pharaohs, offered the world a new form of struggle for power, rather a way of protection of the elected power. There appeared an anti-protest movement for preservation of existing power. Society has divided in two camps – for and against power. Most states of the world, especially in the West, cannot understand properly the essence of the elemental form of power defense. For this reason partly, without clarifying the situation, they call people’s support provocation on part of power, accuse citizens, who came out to defense power, let us suppose, Egyptian president H. Mubarak or A. Salih, the president of Yemen, of undemocratic approach and even violation of protest electorate’s rights.



However, we realize that democracy is the power of the majority, and this is the most important fundamental condition of democracy. Then a question arises: the population of Egypt is 85 million, 30 million people have suffrage, and the number of irreconcilable protesting citizens is not over 5-7 per cent of the electorate. This is exaggerated estimation. The opinion of the rest of the citizens, as a real fact, is not taken into consideration by European democrats and the UNO for some reason. They do not even remember the time when western politicians, knowing hard social and economic conditions in Egypt, used to fraternize with H. Mubarak, calling him their strategic partner. The same can be said about the situation in Yemen, the USA's second outpost after Pakistan, in the war against Talibans. Politicians look in wide-eyed astonishment as if they are not aware of how many years Ali Saleh is at power in Yemen and that the majority of the population lives on the breadline. Sympathy and compassion, peculiar to educated high society, seem to be "frozen" for several years because of the policy of using Yemen territories as a firing ground to strike Talibans' positions, though it is difficult to reproach them for short memory.

Much can be said and written about these important problems. However, there is obscure hope



that this can affect great powers in international business, in united global space, where all parts have been cast, and the powers act according to a strict scenario. Nevertheless, I think we do not have a moral right to keep silent and to pretend as if nothing is going on or to think “why should we care about the war in Northern Africa?” It is amoral, since such an approach favors confrontation in the world, a part of which we are.

However, back to events on Libya, we establish the fact that Europe’s, the USA’s and UNO’s appeals and demands to the leader of the sovereign UN member-state to resign his commission to the so-called transition council sound louder and louder. The transition council has been advised by the very keepers of democratic values in Europe and the USA. As pressure on authorities, the country’s investments in foreign banks are frozen; a total blockade of the country is declared, different kinds of sanctions are imposed as punishment. Most leaders of the European Union and the USA come out with open threats against legal authorities and use military force, by thus trying to make the leaders of the country abdicate the power in Libya, and kill the citizens, who support M. Qaddafi as the leader.

By saying this, I am not supporting anybody, including M. Qaddafi or Ali Saleh, who have a lot of



shortcomings. The populations of these countries have many grounded questions and claims to them. However, I think “the showdown” (there is no better word for this) is every state’s own business.

The Europeans would be very astonished if a leader of an Arab or African state demands of presidents of France, Portugal or Greece not to pass one or another resolution, infringing upon rights of citizens of these states. It is really ridiculous, isn’t it? But, why not? For over two months, the French had struggled in vain against authorities’ resolution to raise retirement age, to freeze wage-push and increase of pension. People’s voice was not heard. The authorities passed the resolution against their own voters’ will.

In other words, in recent years, authorities of western states have not been listening to their voters’ voice, but have been willingly busy with “up-bringing” of others, thousands of kilometers away from their countries. The examples are the same France, Portugal, Greece, Italy, Spain, which are easily and operatively taking a part in the civil war on the side of small and not well trained separated groups, sometimes called “insurgents”, sometimes “revolutionaries”, among which there are a lot of mercenaries and terrorists. According to ANS TV special reporter Vahid Mustafayev, the so-called



rebels do not disdain to plunder and to kill at evenings. Therefore, the West's present conduct has no excuse and legal explanation. However, the fact is a fact, and everything is happening before the world community's eyes.

In this case, it is appropriate to ask a question: how much democratic is the process of transition of power to the minority?

The 20-year experience proves that the minority, having got access to power, to put it mildly, by an anti-democratic use of force with the help of the West, has no human resources, which are necessary to govern the state.

The liquidation of consequences of destruction during demonstrations and riots alone requires years and huge funds of the country. And what is this is well observed in all Arab countries.

The Egyptian example is enough. What did people of Egypt get exactly? Nothing good at all – disguised chaos and absence of power. Meanwhile, Europe, too, is not guaranteed against this kind of destructions, pogroms, arsons, and infringement of ordinary people's rights, for what nobody is responsible, and authorities simply close their eyes to destruction of property (this is sacred in capitalistic countries) of the society members, who do not strike.



Nowadays we have historical examples and experience of public referendum. I think the world community led by the UNO and other international organizations and their opponents must take into consideration the new variant of citizens' relation to reality, to power in one or another country. Then, maybe, justice, which we are looking for, will be echoed in society's life, and, according to democracy laws, the minority, no matter whose position it supports, will have to acknowledge its defeat, without committing arson with use of military force, pogroms and other forms of vandalism, and will join the ranks of new people, sharing the same ideas.

Developments, happening in the Arab-African world with outside military assistance, devalue the notion of democracy and open the door to long and bloody civil wars with tragic consequences.

One thing left to hope for is that there are sober-minded politicians both in the West and in the East, who will assess the democratic form of will expression like public referendum. I am sure that with this kind of approach there will be fewer victims and internecine conflicts of peoples and civilizations in the modern restless world. Neither power, nor opposition will seek for assistance from outside and see each other as enemies to be annihilated. The level of attractiveness of the country de-



velopment program, presented to people, and mechanisms of its implementation and the number of grown-up population, supporting each of the countries, will be the most important and fundamental thing. This would be the most acceptable variant of solving problems of the opposition and power. "The referendum of the XXI century" would find its way for stability and consolidation of confidence among citizens.

P.S. *I would like to notice that one of the most important reasons of the present tension in the world is the unquestionable fact that the ranks of the world political elite have been depleted in recent years; to put it mildly, the political beau monde have grown scarce; there are few politicians, who one can fix one's eyes on and trust. And all this affects the destinies of nations and states and the world civilization as a whole negatively.*





CREDITWORTHINESS OF POWER

**This is the most important constituent
of the stability system in society.
Without it, deformation in public
consciousness may happen**

For a past 100-year period of history there have been so many situations when the government was not able to fulfill promises given to citizens and even some legal obligations.

Therefore, generations of our compatriots and we have had to experience many things: currency reform was carried out three times in the Soviet period, once in the post-Soviet period, which was accompanied with serious, but secret devaluation; actually, living money, put by for years, which people kept in savings banks, was lost.

For various reasons, including objective ones, the government refused, openly or secretly, to exchange stock – lends, which it spread among citizens compulsorily in hard years. Virtually, citizens' confidence to the government fell about 25 years ago.



Not a government escaped such situations in the financial and economic sphere. Therefore, it is always risky to lose funds and lends presented to the government. However, strange as it may seem, little depends on us, citizens, and the government in the changed situation, though common efforts and aspiration to regulate normal life and peace in society should minimize consequences of financial catastrophes of the kind. Both citizens and the government should aspire to preserve mutual confidence to an equal degree. Without confidence, society may lose righteous guidelines and this will certainly have an adverse effect on its interrelations with power.

By destination and essence, the government should be extremely interested in maintenance of people's confidence more than people – actual founders of a specific political system as an accepted structure of common household. At the same time, I do not rule out the fact that we, as founders of the state, must share responsibilities and risks that may appear during the process of society development and state construction. This can only happen with mutual confidence of citizens and authorities. No matter how our human rights activists or foreign “connoisseurs” of our developing society present or characterize us, we are no longer a part



of another state and not strangers are at head of our state. As an established nation, we, like other independent nations, choose a leader out of members of our society, whom we entrust wide plenipotentiaries, figuratively, our destiny, by issuing a credit for five years. The credit should be returned with interest like other credits, otherwise its term will not be extended.

I am ready to stand my opinion that representatives of all established nations think the same way. Otherwise, even from the viewpoint of psyche, it is difficult to reconcile oneself to irreplaceable losses, at least for the sense of personal dignity and maintenance of self-esteem. For in other case, he cannot consider him a part of the established nation and a citizen, enjoying full rights. All we, irrespective of age and social position, like integrity, completeness and always aspire to harmony and concord. Therefore, citizens of any state, not suffering from mental crisis, ought to think about the destiny of the state and act, being guided by this important principle. This is a peculiar duty before the people and the power they have elected as the head of the state, who, according to the Constitution, is the guarantor of the rights of all citizens of the state, on the highest degree of panic and authoritative hierarchy of which he is.



Nevertheless, not a president in the world, despite his status and abilities, is able to withstand natural cataclysms – earthquakes, hurricanes, volcanic eruption, floods, and tsunamis - alone. The visual example of this is Japan. If we add the present global and financial crisis, which is not clear completely, to this as well as the low level of most political leaders in Europe, Asia, America, it will be obvious that it is impossible to foresee everything beforehand. To relieve those responsible for this pernicious crisis, of responsibility, everybody, or almost everybody, is prone and agrees to think that this is general misfortune of all states and citizens, and the solution of the problem is the union of efforts at a global scale. Global problems should and can be solved together, with the world community, by offering a real plan of way out from the economic and psychological deadlock. Nowadays, the difficult problem is being solved both by the leaders of the G20 and members of BRICS.

It is not right only to set hopes upon the Almighty and this will not help us in such a difficult situation. In this connection I would like to express my belief that “the Man Upstairs” does not have direct ties with earthly realities, as results of human deeds, mind and consciousness. He has his own plans, broadcasts and “communication facilities”.



We manage sometimes to guess his secrets, for example, nature's behavior, weather broadcasting, even a month ahead. However, these are just details, nuances, which we can expect. The rest, as time shows, is outside our power, and to accuse the beyond of our human misfortunes is simply impolite, unethical and wrong. This can lead to pessimism, indifference and prevent multiplication of strength in the fight against consequences of serious natural and other disasters, public riots, as the beginning of the annihilation of the centuries-old wealth of society and nation as a whole.

We cannot know who and how sends the disasters upon us, who creates them. Our surmises are the result of our imagination, the limits of which are sometimes very wide and fuzzy. Probably, our consciousness should convince us somehow of possible appearance of such surprises, what it is likely to do within its cognitive limits and abilities. However, there is no common opinion about these problems in the human world. Frankly speaking, the freedom of thinking and acting as one likes does not often conform to the reality of our situation in the world. To err is human and human imagination is unlimited, while the abilities to cognize what is going on are restricted. The scientific world is losing the hope for the fact that it is possible not only to prevent, but



also to foresee the beginning of the catastrophe, for example, earthquakes, volcanic eruptions, at least several instants before.

Thus, in searches of the answer, we rush from one extreme to another, maneuvering between fantasy and limitedness of our cognitive abilities, desires and realities. The whole life of man on earth passes in searches of connections (harmony) of these notions. History testifies that our ancestry did not find significant ways out from some situations. And judging by the results of scientific attempts to cognize the nature, including the essence of man, our contemporary, in its multiple variants, we, too, will not be able to reveal the harmony between man and nature till the end, as well as to define the true reasons of what is happening, to expose the secrets of the Earth and the Universe, which are beyond our mind.

A government, as the fundamental institution of society's political system, is a capacious and impressive notion with specific tasks and results of functioning. It has both wide potentialities and restrictions, on which, by the way, our welfare depends. Everybody understands that the most powerful authorities are unable to do what is beyond their abilities. However, it would be better if every member of society is able to define and understand



the limits of these abilities. Nevertheless, not understanding the essence of authoritative abilities, the citizen often acts in a different way intuitively, the way which is convenient to him – setting hopes upon supposedly available unlimited potentialities of the power, he complains about the officials' sluggishness in solution of difficult social matters. Any power states that such potentialities are existent, i.e. "we can do everything". Otherwise, authorities have to acknowledge the limitedness of their potentialities as well as that of cognition of nature and society as a whole.

Meanwhile, the citizen, unpleased with the authorities' actions, can feel himself a useless figure among others, even among people like him. The sense of uselessness really accumulates negative emotions, and nobody is able to stay under their influence for a long time and to neutralize the development of the process. As a matter of fact, a gradual crisis of mind is taking place, if one can put it this way. Our mind is not able to comprehensively cover and to understand the full essence of what is going on around us, both in society and in single actions of the power we elected. Discomfort creates a dozen of psychological problems. Different levels of psychological perception lead to the disorder of efficient society system. As a result, man can-



not fight against himself, i.e. he gives in to the desire of inner perception to spill out.

For the same reason, a natural desire to destroy, to transform and to re-create everything often comes about. An instinct works in hope to find desired equality: once it was able “to destroy everything” together and to create something new, differing from previous things, and does this mean that one should destroy everything every time and hope to create something better? It has happened in history several times and is still happening today. The example of disorders in Europe, Asia and Africa teaches us practical lessons full of information, the essence of which is the fact that what has been destroyed by one generation should be restored by another one, who does not perceive what has been suggested by their predecessors, since they have a quite another opinion about what should be the basis of the time system the new generation live in. It is not a secret that one lifetime is not enough to complete serious public changes and restructuring. It has been always thought that it is easy to change, while building, than to re-create after destruction. It is less painful and much cheaper.

This only seems to be so; and perhaps most people think this way. Indeed, everything is much more complicated. Therefore, the risk of destruc-



tion, unjustified before, for the sake of creation of the better may end in a catastrophe for the whole society.

A sober consideration of all these factors by the power and elite may give every member of society, citizen of the state a real chance of estimating his place among others, of making clear and well-grounded his claims to the surroundings.

I would like to believe that everybody will feel better of this, and we will start respecting ourselves and our society, exert efforts to make it better and fair, without destruction. Even an incomplete study of society proves that interrelations between the state and citizens are much dependent upon the latter, upon their active position about protection of the basics of statehood, principles, enshrined in the Fundamental Law of the country. Naturally, this position does not relieve those, who we delegate our rights voluntarily to, of responsibility.

Even chiefs of few African tribes were unable to protect these rights and make them serve for themselves. Probably, this is the reason for which some members of society choose their leader with responsibility, giving him a chance to make responsible decisions on the development of the country and statehood maintenance. Everybody knows that only one of two soldiers has a right to make a deci-



sion. Otherwise, both the soldiers may suffer seriously without fail. What can we say then about society, consisting of millions of people, enjoying rights? In such a situation one should fancy, at least theoretically, what chaos will come about if every member of society upholds their rights. This was partly practiced in primitive society, and for the reason those tribes disappeared. At best, the chief of the tribe could demand contribution to the common cause from fellow tribesmen, by using force.

Little changes have happened since then... Only laws, modern mechanisms of interrelations among members of society, newest technologies of regulations of these interrelations and many other things have appeared. However, the principle of the basics of the primitive society remained unchanged. The people's knowledge level has increased; the world has gone over from chaotic brutal barbarism to more civilized methods of food searching, establishment of interrelations, satisfaction of needs. More clear-cut outlines, defining conditions of co-existence within the frameworks of both one community or state and relations with other communities and states, citizens of which do not differ in their desires, abilities and claims, have appeared. However, thankfully, everybody lives according to circumstances, the level of society's development.



But this is the point of another talk. We have only to state the necessity of mutual responsibility of the state and citizens before one another, and, of course, that of all before society, history and generations to come.

Our welfare and the health of society, stability of our government depend on the degree of more distinct understanding of the responsibility, which will give a real chance not to worry about the destiny of creditworthiness, given to the supreme political power. The latter is not less interested in this.





DOES DEMOCRACY NEED IDEOLOGY?

**It is not an easy question, and to combine
them painlessly is very difficult,
though reckless attempts are constantly made.
What are the indiscernible contradictions?**

It is known that ideology presupposes aims, actions and appropriate transparent mechanism of implementation of decisions within democratic bases, without any ideology. At this, the role of ideology in interrelations of members of one and the same society is not denied.

The processes of the recent 20 years show that it is impossible to live without ideology.

Under present conditions of information revolution, this is, per se, the maximal term for adoption of a new idea.

Proceeding from dialectics of assessment, democracy and ideology are incompatible notions. Democracy is intended for all people. Ideology is sometimes a small group of citizens, who put interests of the followers of one or another ideology



higher than widely-advertised democracy in the West presupposes.

Strange as it may seem, facts testify that democracy, too can lead to authoritarianism and disintegration of society into movements “for” and “against”, quarreling with each other. Democratic authorities, relying, mainly, on party members, suppose that they can hold power with their help for a long time. This is what often happens. Just look: the population of the USSR was over 280 mln., while the number of members of the ruling party, the CPSU, was only 19 mln., less than 1% of whom had access to power. In those times, ideology used to take the place both of democracy, and cultural content of human lives, including spirituality – religion. This “hotchpotch” survived little more than 70 years, and the absence of true freedom adversely affected the further destiny of the peoples of the USSR.

Democracy can exist and act in parallel with several ideologies or political parties.

However, principally, this is not a duty of democracy. Party character is not peculiar to it. The democracy principles are too much self-sufficient as it is.

Its destination is quite different from ideology. Nevertheless, the deformation of democracy princi-



ples often makes the majority of population lose a hope for better living conditions or for the change of the form and essence of power.

Unfortunately, most politicians and officials of international organizations leave aside this important factor – internal contradictions – and seek for the reasons of resentment and manifestation in unsatisfied insurgents' social, economic and financial despondency. However, in my opinion, this factor is very important, but secondary. The reason is the absence of an idea (not ideology, but an idea; everything begins with it), which can be a basic guideline in society members' behavior, the idea, which may become a concomitant in their difficult life, a motive of a hope, though an illusory one, for changes.

For example, even if Russian and French authorities build modern accommodation facilities for peoples of the North Caucasus (Russia) or for migrants from Northern Africa, former French colonies, and provide all of them with jobs and benefits, there will be temporary quietness, since the absence of ideas, called to unite them, will make itself felt sooner or later. There will be found a dozen of other reasons for vandalism, pogroms, arsons and acts of terror. Therefore, ideas, though they are not material and tangible, nonetheless, play a defining role in life of each of us, directing our consciousness to



one or another way of decisions and forming the mode of life and conduct. Not a philosopher or political scientist will deny this seriously.

The examples of Tunisia, Egypt, Yemen and Libya are unambiguous evidence of the absence of the so-called opposition's common idea position. There has never been a strong opposition in these states, and it is not there today. Masses of people, which won, do not know what to do with the power, deservedly taken away from the leaders of these Arab states. They are afraid of Islam, and there is simply not another ideology. It has nowhere to come from. The de-ideologized world does not provide worthy examples. Europe itself is searching for a pretext to keep EU states (they are 27) together. The idea of unity of Europe has not managed to become an ideology for the peoples of the continent for 70 years.

Therefore, we can welcome peoples' and states' return to social ideologizing, though it will be no less difficult and poignant than expiation in religion. Nonetheless, the return is as necessary as repentance is. It should be taken into account that God Himself fits in with the ideology very well. An Ideal God is the most powerful, inasmuch as people do not worship God Himself directly, but the idea of God. The very idea in each religion is different,



say, the oneness of God in various manifestations corresponds or should correspond to human spiritual needs. Unfortunately, such important moments cannot find their places in ideologies of the present. They are, too, directed at material profits.

Nowadays, in most states, including South-Eastern Asian states and the states of the Arab-Islamic world, there take place not revolutions, but riots of hungry people, having nothing at all – neither material nor moral components. Hatred towards everything and everybody is dominant in their actions; it occupies a firm place in political and social life of eastern countries.

In the West, more specifically, in EU states, things are not better. In the East, it is logically believed that any property is a result of mind and consciousness; if you have them, you have the property, too. And de-ideologization of society is quite contradictory to this time-proved order of things. It removes human consciousness from spiritual satisfaction, which is basic. The material becomes dominant and acts as a yardstick of a human's social position and assessment of his actions in society. There is nothing good for the soul. The idea and idea-based ideology are not meant for government of state structures, but for influencing society members' morality and behavior.



Only today, 20 years later, leaders of many states have understood the malignancy of deideologization process and have been trying to return to the lost ideology, at least in its altered form. Searches of another variant of influence were no success. It was impossible to escape the idea no matter how long and persistent the searches were. Society, state and power need ideology as an infrastructure of a definite idea. The structure of the power without the ideological inside often malfunctions and creates difficulties in the development of society and the world as a whole.

Then a logical question appears: how to combine ideology with democracy? Unfortunately, this important question is still disputable nowadays. Both “marriage” and “divorce” are equally pernicious for society. Nevertheless, co-existence is a necessary condition of development. For this, most people suggest democracy as a form of society functioning, within the framework of strict laws, and ideology for the heart, as a private affair, a moral value. It is difficult not to agree to such a pragmatic approach. It is said not accidentally that Confucianism and Buddhism give some chance to balance democracy and ideology, mind and heart.

Deideologization of society and state as a whole, in its time proposed by the USA and sup-



ported by the then CPSU Secretary General Mikhail Gorbachev, brought most states and peoples, as was expected, to the edge of the disaster, a partial loss of statehood, abhesion of tens of peoples and representatives of ethnic minorities, living in one state.

The important moment of the analysis of the period is the fact that deideologization that started in the mid 80s of the XX century only reflected Socialistic states and some developing states of the East, where ideology, forcibly propagated from without, has been dominant for centuries, though historical data about eastern societies prove that ruling over a country and people by means of idea (even of religious nature) for centuries has been basic. The idea, robed in a religious cloak, was the essence of power.

Principally, ideology and religion are on one and the same plane, and they do not have a direct relation to governing a state. For this, there is Its Majesty Democracy – the power of the people, as it is sometimes emotionally called.

Laws of democracy cannot create morality and other moral values, which people are guided by. In present events in the West and East there are not ideology and authoritative leaders with idea monopolism. Interrelations with society have changed for 20 years.



A revolution without the leader, ideology and a program, building of a new life, which demonstrators in different states want, is also a result of the absence of ideological basis. Figuratively, these revolutions do not have “the heart”, and their “mind” is partial. The replacement of power will not change the situation with unemployment and poverty, financial crisis completely.

The important distinctive feature of present unrest in the Arab states is an attempt to oppose one part of the population to another – some for power, some against it. This is a phenomenon of the new time.

Western ideology has changed little. Can we imagine, for example, present Great Britain without the idea of monarchism? It is offensive for every true Englishman, a generalized character of whom is John Bull, to think about this aloud. There are enough states of the kind in Europe. This form of power has existed for centuries and proved its value. Societies of these states have a minimal need of alternative ideas. Only immigrants, who need ideas for heart and mind like the Englishmen, the Dutch, the Swedes, the Spaniards, the Belgians, can venture this thought. The absence of ideas, as we observe today, brings to riots, pogroms in cities of France, England and states of Europe, especially in



Italy (problems with refugees from Africa and gypsies of the state), in Germany (problems with immigrants from Islamic states).

As it turned out, these people are not satisfied with absence of a worthy ideological guideline rather than with their social and economic situation. Therefore, authorities cannot and will not, probably, be able to find way to their hearts; they are unable to change their hurt consciousness. Being near a Frenchman, every North African emigrant thinks themselves unequal in rights, and perhaps this ideological inferiority complex cannot be compensated with solutions of social and everyday nature. A more suitable variant of compatibility should be found.

The result of misunderstanding of what is going on today is real social revolutions that are on the last “preparatory” stage in Europe – in Greece, Italy, Spain, Portugal, France.

The events, called by most people “revolutions” in the East – in Tunisia, Egypt, Libya and Yemen – are nothing other than hungry people’s riot. They are not guided by ideology or the idea of building another social system, but by hate towards people at power. Revolting people do not realize what they can suggest instead of the existing corruption system and the majority’s impoverishment.



Nearly all known social and political systems have been tested.

The results are known: in Europe there is capitalism with democratic “inside”, in CIS states – semisocialistic-semicapitalistic orientation with hope to find an acceptable way of development, in most countries – dictatorships with imaginary people’s essence, in some states – monarchy without the constitution and laws of the population’s social protection.

All this confirms that power over people’s minds is much more important than power as such, let it have unlimited rights and authorities. These two forms of power are incomparable, but, together and supplementing each other, power becomes stronger and more lasting.

I think, people who have preferred to obtain consciousness, not property, understand this well. Even the Almighty calculates His actions taking into account, first of all, the factor of consciousness, a factor which may change the way of thinking and then the way of behavior of a man He created, of His slave whose consciousness may sometimes leave, as a thousand-year history showed, beyond the limits that God circumscribed. Therefore, religions have a great deal of restrictions, rules meant to keep people within religious ideology.



Holy scriptures sent down by the Almighty teach us that sometimes a human's path back to the limits He circumscribed lies through the Hell, humiliation and other forms of punishment, intended and written down in books by God or spiritual men of wisdom both in Europe and the East.

The present events happening in the world prove the righteousness of such conclusions, importance of separating democracy from ideology and provision of their peaceful co-existence, creation of some balance between material and spiritual constituents of people's life.





PSEUDO-DEMOCRACY AND SPIRITUALITY...

**The end of any form of democracy
brings to the beginning of
a process – destruction of
social interrelations system**

The XXI century started 11 years ago. For this short period of time the world has cardinally changed.

Wars, destructions, nations' genocides, and seizure of neighbors' territories – all this became normal in interstate and transnational relations. Even the generally accepted international law is gradually becoming the object of free interpretation in interests of one or another powerful state. Apparently, it would be difficult to maintain world order within law in such a difficult situation. The West and the East are becoming more inimical day by day. The abyss between them is constantly growing. Our world, the world of people, is losing the balance of its historical being. There are signs of World War III, looming on the horizon.



Without making up about what is going on, we can immediately switch over to the results and prospects of the world's conflicts of ideological, informative and, of course, military nature. Today's developments are rather side effects of peculiar unknown "democracy", imposed by a number of states.

As a result of peace and war imbalance, states and nations have almost lost trust in one another. Doubts became an integral part of worldview in the West and the East; it lost control of consciousness and became a dominant factor in international relations.

It seems to me that under the conditions, the policy of spiritual devastation and demoralization of society, existing in the world, is mainly directed at revival of "the morals" of masters and their slaves, lost several centuries ago. All this takes the world back to the time of paganism, but with more developed technologies. The latter favor a rapid moral and economic enslavement of peoples of the countries, fallen behind economically from the West.

Even the fathers of "democracy" worked out a mechanism of natural selection – through the market, different kinds of financial, economic and political relations, by creating the so-called "Open so-



ciety", where, as a matter of fact, there is too little space for true freedom, human rights, national identity, real sovereignty, culture and interests of indigent nations of these states: they sort of do not exist.

Most leading states of the West, supported by the unstable balance of paganism and Christianity as monotheistic religions, have not passed the exam on history, democracy development and equality of peoples and nations, and now they have been trying to lay the foundation of a new, more convoluted modern form of paganism as a sort of western cult, brushing aside Christianity and Islam, established for centuries.

Judging by real results and reached aims, "Open society", as a western democracy's brainchild, does not provide at all, as it was declared, for the creation of socially fair society, in which all strata of society, irrespective of their financial positions and roles, would live equally. Declared criteria of such society are not only unimplemented, but also leveled and obliterate all possible sides of social equality in society. Thus, the psychology of master and slave, natural enslavement with new forms and qualities again emerge before the eyes of the civilized parts of Europe (they still exist).

Naturally, the domination of all material things through the market of free economic rela-



tions, invented by neo-liberals and pseudo-democrats, comes first. Experience shows that their initial intentions did not include the notions like charity and protection of the poor, i.e. a social and cultural pivot of being, and the definitions are easily taken outside the limits of the very “Open society” by Western logic.

In normal society – in the context of man and nature co-existence, the spirit (spirituality as a whole) should overcome the matter in the end. By force and essence of its primacy, materialism must be a basis of the spiritual; it must favor strengthening of the individual’s moral state, and not vice versa.

In such conditions, not finding more righteous, adequate replies to the challenges of the new time, peoples of the East are falsely aspiring to deny not only western culture to preserve their habitual religiously formed morality, but also the West itself. No matter how dismal it is, this serves to global aims of the West in the end and keeps eastern peoples at states of economic stagnation and moral degradation, which itself leads to isolation of states and nations from scientific achievements and high technologies.

It seems to us that the eastern nations, even as an adjunct of western capitalists’ financial interests,



must think and present forms and practical arguments for saving western states from excessive loss of morality to please material wealth and financial savings. There are a lot of clever, pragmatically thinking people in the West, and they need support while talking to their fellow citizens about their attitude to the East. It is difficult to convince the opponents of good relations with the East without support. Weak arguments, intensified with the voice (according to W. Churchill) may be not enough.

By logic of historical development and the growth of the prestige, the West should have spread its influence mainly by means of its example. However, despite logic and common sense, it resorts to coercive methods, “persuading” or “compelling” sovereign, but weak states to accept new rules of the game in international relations, which are only convenient to it, infringing the rights of other nations and states, and, virtually following the policy of genocide of nations and ethnic minorities and groups.

This method, per se, seems to be doomed to increase the threat of disintegration of moral standards of the West and the East. Everything is related and intertwined in this world. There are no generally accepted moral and ethic criteria, so, there are no normal society with steady criteria of co-



existence of different nations and states. Amorality of politics at various levels of power leads to similar things in interrelations both of people and states. This imperils our world.

This is the price of the game of pseudo-democracy to the prejudice of spirituality, morality, good and peace.





POWER OR IDEA? WHICH IS MORE IMPORTANT?

**Without hegemony of
the idea, dominion is
considered to be transitory,
a tool of ruling over
society by means of laws.**

The article is about those religious movements, the faith of which has turned into an ideology of the future power they dream about. Naturally, I am based on facts available in Azerbaijan though I am sure the situation in other CIS states is the same.

It is a difficult mission to train appropriate people able to rule society having a total influence upon consciousness, social conduct and the thought about power.

The way the question about power is put and the attempt of problem solution take two decades, at the minimum. For this period of time, several hundreds or thousands of young people have gone



through the filter of religious intellectuals who are ready to make serious decisions and to accomplish aimed plans of getting and keeping power in their hands for a long period of time.

However, the aim of this established stratum of society is not to obtain power. What is principal is to do so that power itself passes gradually to them in a peaceful way.

Hundreds of well trained religious intellectuals are thought to be already able to keep this power.

Nursists, followers of well-known Said Nursi, who died in the last century, are one of the movements of the kind in the space of Turkic-speaking nations and states. He established his movement and was in prisons of Turkey for a long time. Now, his activities are successfully continued by Fatullah Gulen, a well-known emigrant living in the USA (Washington). Turkish authorities disliked Said Nursi as far as 30 years ago. It is difficult to know what the present situation is. Nonetheless, his ideas directed to the synthesis of religion and science for the sake of “happy society”, have been supported by many Azeris, too. The followers appeared here since 1992.

It is for about 20 years that Nursism ideas have been used by our clever young people of high



education and intellect. They are educated thanks to F. Gulen's followers who established close cooperation with the Azerbaijan side and financed their all media and educational projects. The graduates of his lyceums have become a noticeable part of society. They are not interested in power as such, but in the process of getting a chance of dominating over society for a long period of time, a chance of keeping people under Said Nursi's ideas. Without hegemony of the idea, dominion is considered to be transitory, a tool of ruling over society by means of laws. The basic thing is to *manipulate* people by means of the idea that has become a norm of life, an obligatory attribute of existence.

Society and the powers that be in the East have always claimed for this kind of administration. It is very important today, too, and, above all, the aim of the kind is achievable – the example of the Islamic Republic of Iran and a number of Muslim states give us a ground to speak about this.

It is appropriate to note the fact that we cannot imagine present Britain or Japan without the idea of monarchism. It is offensive for any true Englishman or a Japanese to think about this aloud. There are many states of this kind in Europe and Asia.

This form of power has existed for centuries and has justified itself. Societies of these states have



minimal need of alternative ideas. Only immigrants, who need ideas for heart and mind like the Englishmen, Dutchmen, Japanese or Swedes, allow themselves such a thought.

The absence of the latter brings to mass riots like ones we witness today in cities of France, England and other states of Europe.

These people are unsatisfied with the absence of ideal guidelines in society rather than with their social and economic situation as it becomes clear. Therefore, the authorities are not and, to all appearance, will not be able to find way to their hearts, since they are unable to change their strangulated consciousness. Any European does not consider him to be equal to another European, and social and everyday problems solutions will never compensate this innate complex of ideal insufficiency and inferiority.

Unfortunately, everybody sees the reasons of this in social and economic disorderliness of these people, though, I think, this factor is auxiliary. The reason is the absence of ideas that may be principal in their conduct. Even if French authorities build modern houses and complexes and provide all migrants with job and grants, peace will be temporary, for the absence of ideas uniting these individuals will let know about itself sooner or later. A great



deal of other reasons will be found for vandalism, pogroms and arsons.

Therefore, ideas play a significant role in life of every individual, since they direct our consciousness to one or another way of making decisions. The above said confirms the idea that power over people's mind is much more important than power as such, be with unlimited rights and authorities.

These two forms of power are incompatible, but when they are in one person's hands, the power is strong and lasting. I think those staking initially on somebody's consciousness, not property, understand this well.

Any property is the fruit of consciousness, and when you possess consciousness, you possess property as well. This is a long way to power, but, to all appearance, the most righteous and one that withstood the test of time – since the beginning of history of mankind.

Even the Almighty God plans His actions taking into consideration the factor of consciousness – the factor which is able to change the way of thinking and then the conduct of man, His slave whose consciousness, like history shows, sometimes exceeds the limits of what God permitted.

Holy Books sent down by the Almighty teach us that sometimes a human's return to the frame-



work of the permitted lies through the Hell, redemption, humiliation and other forms of punishments, invented and written down in books by God or church sages of the West and East.





REPUTE AND A BRIBE

**These quite clear notions
are incompatible from the
legitimate and moral viewpoints**

Two circumstances have made me write this article:

a) relentless struggle against corruption and bribery announced by the President of the country Ilham Aliyev in the midst January of this year;

b) the reaction of the population and actions of those against whom the President declared the war and called the population to help the authorities, to be active against awful occurrences in society.

Indeed, much has been done for a short period of time. In my view, the main thing of this is the fact that people have gained a real hope for the better, and what is more important, they have got rid of fear before officials, violating their rights of the citizen. Figuratively, a partial "reincarnation" of fear took place – delicate balance appeared: some people are not sure till the end that things will last for a long time, while others cannot recover from the



previous state of their superiority over others. To be optimistic in such situations is very profitable both morally and materially. This very feeling makes us share our ideas about how society takes the solution of the highest political power of the country...

Today we can speak with certitude about the fact that, having felt the President's support, people started breathing more freely and demand the observation of their real and imaginary rights. This is the principal change in the struggle against corruption and bribery.

We know that history of bribery is as ancient as some first professions well-known to mankind. There is a serious difference between the West and the East as usual. *In the West, an official is given a bribe to violate the law; in the East – to let live in accordance with the law; or in the West a bribe is given to have a chance to study, while in the East – to let not study.* Most people in the West and in the East know the value of the knowledge, and the price of ignorance, occurring mainly in the East, is always of changeable nature. It is defined by a person with powers to dictate his will. Actually, he is not aware of the fact how much the ignorance, sold at an available "market" price at the moment, may cost a person. These substantial differences take place nowadays, too. The struggle against this harmful phenomenon has



begun since the day the phenomenon appeared, i.e. in ancient times, and is still going on today.

It is known that the antipodes like religion and atheism, good and evil have always developed in parallel and opposed each other.

The struggle is still continuing. None of the components has gone out of the picture. Only methods of the struggle and forms of opposition have changed. The same happens with the fight against corruption and bribery. The human factor plays the important role here.

Some people in uniforms sometimes skillfully act the person, allegedly having the right for remuneration, more specifically, "special" remuneration. Even a citizen's bashful denial to give a bribe is regarded as aggression, encroachment upon his sacred right to get a required amount of remuneration he supposes to get as a person in uniform.

History testifies that racketeer people unite quickly, understand each other and create a vicious circle, or rather, vicious society. They like those who help them to be outside the perimeter of honor in its true meaning. They are on the same wave; they share their experience and ways of getting desired remuneration. They feel comfortable and are at the state of euphoria because of material service citizens render them "voluntarily".



Some people in uniform get used to the imaginary “virtue” so quickly that his “second nature” appears. They think and even are sure that sometimes a bribe can serve for good. Supposedly, some people understand bribery as historically established phenomenon related to the evolution of the imperfect living being called “man”.

However, we should acknowledge the fact that human psychology has been gradually getting used to racket, giving or taking bribes for millennia. To justify this vicious practice, “a rational creature” is persistently fighting to unite absolutely different elements of life of society and peoples’ conduct, i.e. trying to unite honor and bribe, creating some symbiosis.

Everybody knows that the notion of “honor” has been and is still pure personal, individual and is related to an individual’s behavioral motivation, his worldview.

Upholding one’s personal honor is undoubtedly a constituent of the personality, respecting himself and others. It is a form of self-defense, usually causing other people’s respect and liking. Some people prefer dying if they cannot defend their honor, for example, the honor of their family.

When the matter is the honor of the uniform, the person, wearing this “important” authoritative



cover, becomes secondary, i.e., roughly speaking, the honor of the uniform and personal honor differ for various, but quite legal and clear reasons. Here, human honor yields to the honor of the uniform, and the latter defines the position of an individual in society.

Let us fancy a bribetaker without such a saving uniform for a minute. He may indeed look baked, as a king in an Andersen's tale, and ridiculous. Thus, "the honor" of the very person wearing the uniform may be an easy victim of the person defending and exalting the official over other citizens, not having the right to use such kind of cover. Say, there no uniform, there is nothing to defense one's honor with.

Meanwhile, the illusion of the honor of the uniform gradually seizes the essence of its wearer and everything merges into the whole. Thanks to this powerful cover namely, the person finds his place among other owners of the uniform, whose honor and uniform occupy their own place separately and only supplement each other. People respect and honor such officials, give them due not by means of presents but liking and love.

As to the official, dependent on the temporary powerful cover, the so-called uniform, he has to "get into" the uniform and diligently see to it that



he acts rightly “true fighter” for abstract honor which he, too, does not understand. However, as a matter of fact, everybody knows that at times the power of the uniform helps the person not act in accordance with his honor, but by the rules. Unlike the uniform, personal honor is of stable, invariable nature. The uniform, with inherent powerful honor, may go away to another wearer, who, maybe, will value it not for the opportunity to use it in self-interest. In such a case, the uniform is rather a national heritage, property of the state, and its honor is guaranteed and protected by the law. It does not need support of its “content” - the official, since it makes or has to make the wearer of the uniform a more transparent and publicly accessible person.

Great sages used to say that not power, not a position, not the official chair spoils the person, as most people suppose, but his hurt psychology. Psychologists call it the uniform syndrome, side effects of power, chair. Do not be surprise, there is such a disease, and it spreads very quickly, like a virus, in an appropriate environment. In the course of such developments, unconventional changes in the conduct of the person, having powers, are indispensable. Figuratively, some of officials aspire to be amoral as soon the circumstances allow. The latter are often connected with initially pure uniform, for the honor of which



members of society must fight all together. Only then we can hope the number of corrupt officials and bribetakers minimize.

Then, racketeers will become an exception, not a rule as it has been until recently, when the head of the state started noticing them, and people are in solidarity with him.

I am sure one should and can wear the uniform, saving face as one ought to. Most people act this way. They are the majority, and as usual, unfortunately, the majority is passive.

Meanwhile, we all realize that nobody has ever brought up and does not bring up a question of full eradication of bribetaking in any society. The reason is banal: this is virtually impossible, though it is quite possible to diminish the harmful influence of the human weaknesses and avidity.

The minority of dishonest uniform wearers is very active, so they are visible and make an impression as if they run the show, as if they sway human destinies. In truth, there are much more forced bribegivers than bribetakers: one in a thousand or more. This is my view.

But nobody is secured against mistaking such delicate definitions. Therefore, I am not going to insist. *Let every person figure on individually, not being afraid of defending his personal right of a full-fledged*



citizen and of being protected by the existing law, even from officials, racketeers, for whom money is much dearer than honor and the uniform.





WESTERN AND EASTERN WAYS OF THINKING: SIMILARITIES AND CONTRADICTIONS

**Historical experience
of the Middle Ages and
reality of our times**

On September 9 to 11, 2009, an international workshop called *"The East and the West: Common Moral Values, Scientific and Cultural Relations"*, dedicated to the 70th anniversary of Prof. Aida Imanghuliyeva, the Azeri Arabist, first Doctor of Arabic Studies among women of the East, wonderful scientist and person, was held. Like Ibn Al-Arabi, who lived 700 years ago, she devoted her scientific and creative life to problems of bringing the East and West together, thinking it necessary and urgent. With her numerous scientific researches on Arabic literature, she tried to prove the world that the West/East relations must be established, first of all, on the synthesis of western realism and eastern sensitiveness.



The historical experience of the Middle Ages, including enormous titanic activities of the pleiad of scientists like Mohammed Ibn Al-Arabi, confirms the thought that the forms and ways of thinking in the East and the West haven't changed much for millennia. Truly, economic, political, ideological and cultural interrelations within and under the influence of globalization have been developing very rapidly in recent decades. One of the results of this is the coincidence of viewpoints on many international problems. There are universal problems, in solution of which the West and the East are jointly involved: terrorism and drug business, trafficking and poverty liquidation, prostitution and environment, non-proliferation of nuclear weapons.

However, taking into consideration coordinated decisions on such, seemingly, purely humane problems, each of the parts aspires to justify its opinion by different criteria.

Thus, the West lays emphasis on realism and pragmatism, believing its choice to be necessary and objective, while the East proceeds from the criteria of the unity of the world, emphasizing the matter of equality before God, propagating that all people are the Almighty's creatures and to help them is rather a believer's duty than political reasonability. In other words, western thinking and decision making



occur through the mind and consciousness, while eastern thinking – through heart, feelings and intuition. Ibn Al-Arabi strived for the unity of two methods of thinking: through mind, without ignoring intuition.

In this context, a sacramental question arises: why is Ibn Al-Arabi so important today? Why is his rich scientific and literary heritage consonant with the problems of the present? Why do we need to study the heritage of the person, who lived 700 years ago? What does this give us? Naturally, we can ask many other questions whether a scientific breakthrough of the kind is necessary during the study and analysis of the creative work of Ibn Al-Arabi.

It is quite impossible to answer these questions unambiguously, with “yes” or “no”, without comments and argumentation. We should make out the motivation of our present deeds – scientific investigations. I think there are several reasons to study and preserve the heritage of “the greatest sheikh” Ibn Al-Arabi and to pass it to generations to come. This will probably last until generations of scientists guess and reveal the mystery of his greatness and scientific heritage. For this one of the outstanding representatives of the eastern thought appears before us in the role of several persons.



The first, Ibn Al-Arabi was a true intellectual, versatile scientist and mystic. Not every person is able to understand and analyze the problems of his times and to prognosticate, to show real ways out of the situations, people often get into. As usual, this happens after a long inactivity of the thought. I think that Ibn Al-Arabi managed to create more or less integral understanding of the meaning of human existence, constant relations and dependence on heavenly forces and forces of macrocosmos. He managed to foresee events and would speak about them in an open and understandable way. Ibn Al-Arabi would declare his aspiration to consolidation with the Creator during his lifetime, not fearing the anger of religious fanatics. He said approximately the following: "Man is a part of the Universe and the One Who created everything". This opinion is present today and repeated as frequently as 700 years ago. Thus, the necessity to find the better variant of solving life problems is constant. It means that today the experience of those who once conducted successfully ended searches in this sphere is needed.

The second, Ibn Al-Arabi's aspiration to change the human essence for the better has not come true yet. For past 700 years, human society has changed, but not to the degree to understand the



essence of God a bit, proceeding from the positions of Ibn Al-Arabi. The problems and social diseases have not changed cardinally for 700 years. The development and achievements of science, appearance of new space technologies and nanotechnologies have an insignificant influence on methods and forms of thinking of the overwhelming majority of people. They remained nearly the same as 100, 200 years ago. With time, the matter with usual calculations has even got worse. Having a calculator, man stopped multiplying, dividing, adding and subtracting with his lazy mind. The same happens in other fields. Technical innovations have driven man into the corner; he stopped understanding the essence of the seen and heard. This negative moment is felt in other spheres of human life: in interrelations with people, in their attitudes towards children, history and realities of life. Unfortunately, everything happens before our eyes, and most people think it normal.

I think man was born with definite dignities and vices, and he himself must get rid of the vices, including the stagnation of thought. But history shows that, by nature, an individual is not able to overcome all this alone. Unfortunately, everything will get worse. People will use cell phones, super-high-speed computers more actively, without un-



derstanding the meaning and mechanism of their work. The human mind will remain in the state of “calmness”, and most people, not understanding the mechanism of functioning of technical innovations, will think little and will not aspire to invent something new, to change life for better. An average user of a cell phone (for example) is not able to make at least one detail of this “amazing” plaything, which makes the big world so close and accessible. A herdsman in mountains can hear the voice of his son, who is in America or Europe, and the animals he grazes will be in perplexity that their owner is very joyful and pleased and does not brandish his crook nervously, does not shout at them.

The third, following Ibn Al-Arabi, one should recognize that to change the most people’s way of thinking cardinally, a new person with new thinking potentials should appear. Naturally, the way the problem is put is illusory, but I do not see serious reasons that may lead to other cardinal changes of the planetary scale.

Today we live in the world, in which the character of thinking and forming of the worldview of an individual might pass to a higher level of understanding the meaning of life in earth. Passing all formations of evolution, man of the present can



only correct his attitude to the world as a whole. But the thinking process is much behind the minimum of the possible, in comparison with the development of science, culture and civilization. Therefore, we have to search for the answers to the questions of the present in the heritage of great scientists of the Middle Ages, in creative works of such intellectual giants like Ibn Al-Arabi, Ibn Khaldun, Ibn Rushd.

Probably, this is the reason for which we try to preserve the heritage of Ibn Al-Arabi to pass it to new generations with hope that they would understand the meaning of being and unity of the world better than we do.

Ibn Al-Arabi treated the Qur'an, a divine book, in his own way, what made medieval Muslim theologians indignant. In the commentary of the meanings of the Qur'anic sura and ayats, he stated his views as Sufi scientist rather than simply a Muslim believer. Taking the knowledge of God as the main condition of being, Ibn Al-Arabi regarded God not as the One like him, but as a regulator of the world energy system, within which human being passes.

Supporting this thought, I could add that today this approach is evident. I consider it quite understandable and acceptable. Anticipating things, I



can end my thought with the words that “God is energy”, omnipresent, powerful and eternal. We can call the energy differently. Its essence will not change. We are part of this universal energy system. Medieval scientists, writers and poets spoke and wrote about it in different and peculiar ways. They were not understood then. They were accused of heresy. Most people do not understand their position today, too. Fortunately, the motives of this misunderstanding are different today, and they do not lead to executions, inquisition.

The thought of the unity of the Universe, running all through Ibn Al-Arabi’s creative work, is very necessary and still urgent today. In the epoch of present boom of scientific progress, each of us can receive evidence of the rightness of “the great sheikh” Ibn Al-Arabi’s prophecy.

He is ever more contemporary. His scientific heritage will serve the mankind for many centuries, showing the way to understanding of the secrets of the Universe, God as the Creator of all living being, the Almighty as reality, without faith in which, according to the Sufi Ibn Al-Arabi, life in earth loses its meaning, and man becomes a defenseless unprincipled creature, who cannot stand straight. This can only become a reality with the great energy of the Universe.



Ibn Al-Arabi has been read and is read in most countries of the continents. He is especially respected in the West. His idea of variety of human relations is quite convenient for the western thinking. Mysticism, a desire to join with God attracts most people during their life. Ibn Al-Arabi supposedly created such mirage, having left behind seven stages up to God. He as though repeated the Prophet Mohammad's way.

Sufism Ibn Al-Arabi was sincerely true to is convenient to everybody on a large scale. In Sufism, there is no extremism, religious radicalism and fanaticism. The essence of this most spread Muslim current is the unity of the earthly and the heavenly.

Only man himself, with diligence, can reach the summit – the unity with divine energy. We know well that, principally, this is impossible. Man gives back the energy of life received in the mother's womb when he dies. Ibn Al-Arabi tried to preserve the energy of life, at the same time being in the so-called energy system of the Creator at times. Despite the fact that the unity of two worlds itself provides such a union after death, we do not understand and cannot feel it physically.

I think the study of the heritage of great scientists and thinkers will always be urgent and important, for this heritage helps us reveal the traces of



similarity and “scratches” of contradictions between the West and the East.

* Mohammad Ibn Al-Arabi, the Arabic mystic, poet and philosopher, lived and created in the XII century in Andalusia (Spain). He was a follower of the unity of the West and the East without precedent conditions as it would be said in our days, i.e. on the basis of equal rights of all religions and nations. He is the author of more than 600 scientific and literary works. Only 250 of them reached us. Some of the manuscripts are kept in Institute of manuscripts at Azerbaijan National Academy of Sciences in Baku.





MAN IS A REASONABLE LIVING BEING

**Though one can bring out an
angry beast of prey in him.
This is a very ignoble and
dangerous business.**

Nowadays, important moral and ethic values have been almost lost in the modern world, badly corrupted by capitalists and big money-devotees. Only goals and needs are left. As a result, a great number of people on various continents have properly acquired animals' deep instincts.

Since the moment of birth, parents drive in the child's animal beginning (it is said to be biological and animal) inside, where it may stay for a long time, even till the end of the person's life.

To keep the beast at the state of a deep dream or relative calmness, there are laws of society, culture, religion, moral and ethic values, traditions and customs.

However, what is terrible is that as soon as the circumstances allow, the beast inside man awakens



and livens up. We well know what we can expect from the inner beast which is awakened.

The thought that everything happening in various states today is domination of the animal beginning is pursuing me persistently. At this, the beast's beginning is manifested in everything and everywhere, even in the way of life. If we look the world around us attentively, I am sure we will find out a dozen of examples when a beast livens up and implements its destination.

Earlier, the beast was contrasted with one-party ideology.

We know that ideology is an essence of any party. However, nowadays ideology is not a dominant in the struggle for power. Now we can witness the division of society into two groups, at the minimum, - "friends" and "strangers" as the most important characteristic of ideology. And this became a negative factor in society. The uniting role of ideology (as it was during the USSR) is rejected by the majority of population, who are prone to perceive universal values and principles of classic ideology, as possible elements, able to balance members of society. Probably, they are very naïve to think that thus they can implement their abilities completely.

One more important factor is that religion, like ideology, has lost or been losing the role of prepar-



ing society for serious changes. In a simple word, it is impossible today to fight revolutions, being based on religious principles like in Iran in the late 70s of the XX century or in Algeria in the early 80s of the same century. Religion, irrespective of its followers' wishes and the very essence of the existence of piety, is turning into a component of the movement of those unpleased, offended, homeless, in a word, of the opposition to authority.

I think it can only have a claim on a temporary replacement of the ideology of changes in developing Arab and African states. However, this can hardly become a mover of revolutionary character, for such a situation has both positive and negative contents.

The positive leads to sluggishness of masses, while the negative, this is very important for the majority of religious fans and "people fearing Islam", eliminates the establishment of power, according to religious basis.

People are simply tired of being at a constant fight for their own existence, and the desire to protest leads to manifestation of the animal beginning, a savage instinct. When we speak about animal nature in a human, we do not intent to insult anybody at all. We all are reasonable animals. When mind leaves us, a beast awakens inside us. It is brought



out by the absence of political intuition of most state figures.

Speaking about the present, we can state that the position of the USA and CE regarding latest developments in the Arab states is not clear completely. The US president's and State Secretary's statements contain clear doubts about their decisions, even after H. Mubarak's resignation, there is no answer to the question: what does the USA want from this disturbing region?

The US external policy priorities at the Middle East have not been defined yet. Not only time has changed, but authoritarian regimes, on which the USA and West have staked, have collapsed, too. Hence the responsibility is very high, and expressions are mixed. A frequent change of viewpoints is evidence of that known opinions and estimations are rather perfunctory.

Those people who utter them are apparently not ready to define their exact positions in the region. One thing is clear: the USA has to stop supporting unambiguously the authoritarian regimes in the Middle East.

The only exception so far is Israel, the US strategic partner and eastern outpost, which is getting nervous and, maybe, suffering from revolutionary changes in neighboring states most of all.



The light is nearly seen at the end of the Palestinian-Israeli tunnel, which increases the probability that the Arabs' dream about the release of territories, occupied by Israel in 1967 as a result of six-day war, may come true. At the same time, Iran's real intentions to consolidate its influence in the Muslim world by establishing the Palestinian state become jeopardizing in the regions. And there is no certitude that the USA will be involved in the war if it breaks out. Everybody understands that not a person in the world is ready for such cardinal changes of the situation. Neither demonstrators nor authorities have had and have decisions, intentions or projects, made beforehand. Everything previous has been destroyed (this is the easiest thing one can do, and everything starts with this), and nobody ventures to prognosticate what to do further or what a power system to create.

From times immemorial, a dozen of methods of influencing the people's behavior, of making them an obedient, patient slave, homager or citizen were invented to rule over them. Everything has been tested. We will only dwell on the following variants: ideology and party affiliation. The historical experience of the world development directs our thought to the important aspect that parties and their ideologies do not work for welfare of the



whole population or consolidation of society members, but rather for promotion of their party personnel to important posts in state structures, till next elections. This is absolutely contradictory to fundamentals of even the most veiled democracy. The latter does not presuppose division of citizens in “friends” and “strangers”. All are equal to it. Democracy criteria are universal at the maximum and are in everybody’s interest simultaneously. Probably, parties (usually in European states) work their way to power somehow and achieve this goal in a more or less transparent way and within democratic mechanisms (for example, in England, the USA, France, Germany). However, there is no division of society into several camps, which are at clear loggerheads with each other every day, though the members of the party which won the election have some advantages.

People’s division on the basis of party affiliation has a negative impact on society members’ interrelations, or distinction becomes more explosive day by day.

The history of human community development shows that party affiliation, a party members’ activity, is not constant. Party affiliation and activity can increase or decrease, depending on existing circumstances. It is impossible to observe democratic



rules of co-existence completely in the East, where people have got used to authoritarianism. There is a significant disparity between democratic values and local conditions, people's mentality. Nobody can deny this, for everything happens in reality. As a result, the whole society suffers. One party regards another one not as an adversary or a rival in the fight for power, but an enemy to be destroyed. This is still practiced today.

And to kill, to destroy or to humiliate anybody, to teach anybody a good lesson, savage beginning is necessary. If it feels "freedom", it would be quite difficult to put it back in its place. Therefore, circumstances, in which this animal beginning can manifest itself in a human being, require preserving it in its first stages. Some animals do not distinguish their individuals from others in times, at the state of excitement and aggression. The main thing for them is to demonstrate their character, to get rid of negative emotions and serious discomfort of co-existence. Therefore, you have not to look for better ideas at such critical moments.

It is asked: where to get democratic, social ideas, if the beast has already been brought out – "collectively" and simultaneously? In the situation of the kind, it is quite impossible to drive the beast back. It means we have to get used to living with



animal feeling, since the animal nature is not alien to us, and it cannot be neutralized. So, the human's animal component should be pacified and reformed exclusively by local means. The world community has missed the time of immunization against this "disease". But ... it is great to be together even in the Hell!





FROM WISDOM OF ALL TIMES

**Emotions and Conscience,
Power and Law**

Prologue

I wished to express my opinion about this uneasy problem as long ago as 15 to 20 years.

But I was not sure of my surmises then and I could not find an acceptable form of abstracting my personal view. When I speak about senses and realities of our life, I do not mean a particular man or a state.

Power and law, emotions and conscience existed as far back as antiquity, and people have been searching for an ideal variant of combination or, at least, more synchronization of these four important elements that form an entire system of self-government and government of a state and society.

Perhaps, the present variant is not deprived of shortcomings. Somebody may have a more rational form of stating or a view of the matter in question. Nonetheless, the four magic words are familiar to



each of us. We live with them, trying to penetrate into their deep sense, but unfortunately, we do not always understand the difference as well as secret and obvious interrelations between them. I preferred free verse, i.e. rhymed prose, in writing my article. It is for you to judge what has come out from this, but, please, not after once cursory reading. For sometimes we yield to “emotions” not having reached the “regularity” of what has happened. Please, be so kind to take into consideration my author’s request.

We know that the touch of centuries’ wisdom always opens man a magnificent picture of an unexplored world.

In this unlimited space, pieces of very important and precious advice and answers to a lot of questions of one’s personal life and that of society can be found. Everything is easy and simple in life that we often make problematic, unbearable, nervous, and sometimes incomprehensible through ignorance.

I have tried to find answers to the questions I have asked myself and I hope they can be useful to other people, too.

Therefore, I have decided to share the results of my “journey” to the kingdom of the ancestors’ wisdom. As you guessed from the headline, I am



going to speak about four vital elements of life:
emotion and conscience, power and law.

*So, we have two separate "duets"
That do not form a quartet.
A medieval sage or
A perspicacious poet would say so.
Not a person has managed to hear
Their ensemble "singing" or
To see them in a common band.
I think we are also not destined
To have a harmonious quartet.
We have what can
be principally had.
There is nothing illogic and unnatural.
A society development locomotive
does not have the terminus:
Their present is life,
Their parting is death,
For death is not the end,
But the start of another life,
In another ocean,
At another eternal berth from which
Everything starts.*

What to do if there is not constant, steady
peace and concord between the four vital elements
of life?



*None of them can be separated or
Unnoticeably erased from the list.
Each of them is a vital,
Important and useful object.
There is not humanity, a state,
A nation without them.
The world has been held up
On their imaginary harmony
and relations:
Some of them come, some of them go...
And this is an endless rotation.
Despite the fact they are not a quartet,
They all have the same life melody.
Millennia are not enough to
Learn this difficult melody.
This science of life has neither
Limits nor the end.
Minute by minute,
Second by second and
Even for ages with different voices
One has to sing one song –
To arrange everything,
To assign its place
To each in an orchestra.
One should know its own space
Not to take somebody's place.*



*So, we have that
What we may have principally:
Two "duets" and hope for a "quartet".
There is no other way out!
High degree of consciousness
May help find relations between
The four vital elements.
I do not doubt the existence
Of the relations.
I am also sure that
Not everybody is lucky to behold
Or get this, and I think
There is nothing reprehensible.
Law and conscience will
Never make friends,
The law is not a tradition,
A rite at all,
It is a specific thing.
Citizens should not demand
Conscience from the power,
But actions according to law and
Not yielding to its inner voice.
This way can power keep power
Given by people for a long time,
Protect the property, dignity and honor
And be a friend and a defender of a citizen.
Conscience cannot defeat the law,*



*And power is its captive and slave,
And as such, it protects citizens
From criminals and social enemies
Who even think nothing of
The laws of the God's hell.
We need the law
If we want peace and concord.
Conscience can never
Dominate over the law.
Emotions coming from conscience
Are weakness in the end.
One should understand
This simply and clearly.
God offers mind advices
As fundamentals of all decisions...
It means that one cannot govern
His family properly,
Let alone a state or a government,
Guided by conscience and emotions.
Conscience has a space,
And in personal relations
It can become a criterion.
A strong leader will not let conscience
Protest or be on strike.
He'll make it make decisions
According to the law and
Not deny the law or power.*



*People's voice and heart feeling
Are not a diamond
As has been thought for ages.
As a rule, people like distinguishing things
They have no need for knowing
Fine points of governing a state.
A nation is a heart, concentration,
A reference point from law and power
As well as from emotions and conscience,
Good and misfortune.
Concentration leads to a balance and peace
Trying to be closer to them.
The mean is not always golden,
For in case it is,
It remains such no longer.
It may prevent from progressing
And can make move backward,
Since we should be equal before law,
Not before conscience.
So, only law can make us such
And firmly stood on our feet.
If this is not so,
It is high time for regress.
Conscience is not a bosom friend of law
And should not be so.
Power judges according to the law and
It should not obey conscience.*



*They cannot be good friends at times,
For this will lead to laws misrepresentation,
And then anarchy is not escapable.
Law can be equal to conscience sometimes,
Though only the law prevails
Since decisions are made through the law,
Which should be let through mind, too.
Wishes of conscience may be considered
When laws are enacted,
Though it is always necessary
To go towards legality,
Protecting the citizen's emotions and
Conscience as far as possible.
Not to leave them aside,
Not to fall behind
the world development.
Emotions, the inner voice as
The reaction of one's heart,
Should be on the watch of the law,
Defend it and calm those,
Whose conscience is not good,
Should explain that the law has
Answers and excuses of everything.
One should only wait a little,
Let one's heart and conscience cool down,
Be more reasonable, restrain one's anger,
Not to revolt, not to resist,*



*But try to understand
The sense of laws that exist.
Even within laws,
One can be free, honest,
And not the slave of the law and power.
However, one has to live together
With the law and power and
Be complaisant, law-abiding
And let the power govern
According to the law,
Struggle for people and protect them.
Well, how can one be law-abiding
Without giving vent to emotions,
Without losing anything
valuable by chance?
It means laws should be made
A matter of conscience.
For this reason we elect parliamentarians.
We trust them law adoption
Letting them through their mind,
Considering the people's
Wishes and needs,
We want them to pass laws
For a long time,
Not to churn them out.
Not to vote down today
The law enacted yesterday,*



*Not to change, to amend,
But act in the national interest,
Not in behalf of a party or individuals.
If so, conscience and the law
Will have nothing to share
And nobody will have
To put anybody else to shame,
To call to conscience, to jail,
To threaten still others...
One can live in peace and friendship,
Create, sleep calmly and be law-abiding,
Govern the country, be on good terms
With his conscience,
be friends, not enemies.
Conscience has only personal relation
To the law.
The latter is adopted through intellect;
It is not a contract,
But a collective decision.
Not conscience, but mind will answer
For deeds before God in heavens
And before the law on earth.
Only man and adopted laws
Have power over one's mind.
After a law passed,
Man becomes its slave,
For the law is adopted*



*By everybody's approbation
And by mind
And it serves everyone!*

I would like to suggest taking into consideration and agreeing with the following: the law is native to us, and it is enacted for us by representatives we have elected. One can deal with conscience without power, since it is our heart and we have to take care of it individually, to be patient, to put to rights our emotions at a difficult moment and to call oneself to conscience!

*Both conscience and power
Are not a duet either,
But have a deep philosophical sense.
Each of the constituents
Can dance and sing on their own,
But have a common chorus
For the sake of people's sacred affair;
They should be coupled
For defeating enemies,
For being in time to assist
In people's and country's affairs
And to be patient and firm.
An enemy must know:
People in power have conscience,*



*Are compassionate and emotional.
They cannot part with conscience,
Since they have managed
To gain high wisdom...
This is the end of our "tale".
Well done, one who understood it
Is almost a sage.
The rest have much time for re-reading
And searching for the sense.
The wisdom of all times
Will show them the righteous way.
The ancestry will help them!*





ANDREAS GROSS IS STILL LOOKED FOR

**We should remind you that
A. Gross was OSCE co-chairman
on Azerbaijan for a long time.
Do not be surprise, local informants
were not trusted then, and therefore
the OSCE used to dispatch an envoy**

Dear reader! More than eight years has passed since the ill-fated day when the egg A. Gross sat on the day of 2003 Presidential elections turned out to be rotten. Then, offended, A. Gross set off to search for a more qualitative egg.

The supposition that he would have found an egg, corresponding to European standards, at least by the 2008 elections appeared to be false. According to the information we have, he has been still travelling around the world with the only aim – to find an egg and to wash away the mud he got as far as 2003 in the city of Sumgayit.

We are telling the 8-year story about A. Gross' egg without alterations and additions. The pamphlet was placed on the author's web-site in late Oc-



tober 2003. Then, it was not published by chance, though that did not upset us. We thought we had time to check the rightness of prognosis till next presidential elections. However, the pamphlet hero's activity decrease made it necessary to share the prognosis with you, dear readers. Now, we can observe the difficult process of hatching all together.

October 2003. "The US State Department made a statement about the presidential election to be held in Azerbaijan on October 15, 2003 in the spirit of classic democracy. It provided wide opportunities for necessary political maneuvering depending on the situation. There are so many contradictions in one document (of less than a page and a half), that they provide a vast field of fantasy to our genre of satire. The beginning of the paragraph of the State Department statement denies its end, what makes an impression that the beginning was supposedly written by S. Karamanly, while the ending – by Ch. Ganiyev. This is a strange coincidence. On October 24, 2003, human rights advocates, proudly leaving the negotiation room of Attorney-General Z. Garalov, stated: the first, "the arrested" (people arrested during street disorders are meant) were discharged after their agreement with Attorney-General had been reached", the second, *ibidem*, that they were released after the Attorney-General's



protest". In truth, the arrested people were released according to the resolution of the Court of Appeal – not as a result of negotiations, that is for sure: otherwise the law should have been stopped existing.

The statement of the US State Department (cited) is contradictory as well: "...elections do not correspond to international standards...", "...in some cases - correspond to international standards...", "...a step towards democratization and election transparency has been taken...", "...the USA will cooperate with I. Aliyev's administration, expecting him meeting the Council of Europe obligations", etc.

Logic prompts that the step our country took towards democratization and election transparency should have pleased transoceanic and European democrats a little bit, but it turned out that this is not so: we just still keep on thinking about them too good.

On October 15 to 16, 2003, some radical oppositionists, not pleased with the election results went to the street and made disorders and several acts of vandalism in Baku. Blood was shed, one man was killed and tens of fight participants were injured. Principally, this should have caused protest and condemnation of pogrom instigators by the transoceanic and European advocates of democracy. A



serious notice addressed to those who made pogroms should have followed, "...guys, it won't do behaving like a hooligan, behave properly, we become involuntarily ashamed of you. We defend, finance you and try to make democrats of you on western pattern. You have not attained our level, but you behaving worse than our democrats in the West! That will not do! You let us down and very badly. How much time will we need now to bring up "new democrats not stained with transgressions", who would help us, zealous persons of democracy, have pressure on your government?"

Might this have worried our "friends" in the West? Nevertheless, anxiety runs in their blood. In every connection, even not concerning them, genes provoke a serious, long activity. What is it: we have tried, spent money, trained for 10 years and everything is in vain?! "The democratic" pie was hopelessly spoiled during one day. Their "good soul" and "lavish hand" will not bear such a number of political corpses. The hell with corpses and hands, really. The corpses will be taken unnoticeably, and money will appear, while something should be done with the soul, what is more difficult. At that with the necessary eastern soul, which is at odds with the intellect, accepted by society. This is a very difficult business and requires many efforts.



Really, there was one “openhearted” Andreas Gross. He spent all day long sitting at the polling station in the city of Sumgayit, at that in a way as if on the egg, i.e. watching the ballot box, thinking aloud that an oppositionist will hatch from the egg (box) with sure.

When it had been announced by 8 p.m. that Ilham Aliyev polled 55 per cent of votes, Gross did not bear. He took his old crumpled bag and left in an unknown direction as usual, without saying good-bye.

He was said not to have eaten since the morning, but to drink often and nervously, without relieving nature. Observers would whisper to one another quietly that he had allegedly gone on hunger strike”.

There is no news about him till now. There are rumors that Gross has found another egg and now will have to make guesses about it and study it attentively before hatching it. He does not want another egg he is going to sit on to let him down as it happened in Sumgayit.

It is shameful before the OSCE and Council of Europe and it is especially pity: according to A. Gross himself, he had so many “faithful friends” in that city. Unfortunately, the egg they recommended turned out to be rotten or, rather, as our country ex-



perience prompts us, laid without the cock's participation, obligatory in such cases.

Dear Mr. Gross! It is necessary to look into the essence (heart) or rather face the truth, not to cherish the egg the origin of which is unknown. Undoubtedly, it is a very precious object, but can let somebody down as you understand. Much depends on the state of heart and consciousness of the one who laid it and the one who sits on. This is a very delicate business, requiring great patience and proficiency.

The reader may ask: "What is the connection between the US State Department statement and Gross with the egg?"

The answer is: both of them were let down:

- the State Department by the opposition;
- Gross by the egg and intuition.

Oh, you are still curious about the connection between the opposition and Gross' egg? The connection is direct. If the egg is not certified by a local cock and a foreigner is sitting on it, one should not expect a viable chick to be hatched.

A hen, cock and qualitative incubator, desirably with human soul, should be found. This is a five-year task at the minimum. It is game time".

March, 2005. "Over 18 months has passed since our less known eastern prognosis. We inform



you that the searches of A. Gross have been no success.

According to rumors, he has probably decided to sit on several eggs simultaneously and not to wait for the next presidential elections as we have supposed.

This is for better, of course: probability to get a desired chicken increases. However, this case, too, is not fully guaranteed...

The consequences of the disappointment may be more unpredictable... Nevertheless, we'll live, we'll see; we'll not have to wait long. The parliamentary elections are approaching, and this means that, somehow or other, new "chicks" may hatch.

We would like A. Gross' parental care to be claimed". This is the end of the tale.

October, 2010. We remember again our dear, nearly own A. Gross before the present parliamentary elections, and the absence of encouraging information about him has upset us, of course. Therefore, we have decided to mark his merits in promotion of democratic values in our country, though 8 years are not a long term for young democracy. Nevertheless, Gross' dream has almost came true: the wheel of power is in strong hands, and the Azerbaijan tricolor flutters on the high mast, black oil lights up the streets of our city majestically and



distinctively, a wonderful quietness reigns in the streets...

The only thing we miss is our dear Mr. Gross. Today we could buy the most expensive egg for him. It would be general joy: Gross among a lot of expensive eggs from all over the world. He deserves such honors... This is my personal view of the respected OSCE co-reporter's disappearance.

P.S. The head of the article may seem having double meaning: either somebody is looking for A. Gross, or he is in constant quest of a new egg! We are explaining our view: we have been looking for A. Gross, though we would like to see him with egg in his hand, as the mystery of searches is in the egg.





NATO COUNCIL OF "WISE MEN"

**Recently a new NATO
Council of wise men has met in
Brussels, a NATO headquarter**

Take the very name of the Advisory Council, NATO's only military and political alliance of full value in the moment, alone! No less a person than Madlen Olbright, a US State Secretary in 1997 to 2001, author of bestsellers like *Madam Secretary* and *Religion and World Politics* will head the Council. As a matter of fact, she is a very wise woman, otherwise she would not have been entrusted the destiny of the very important document like new Alliance Military Doctrine. People far from true intentions of alliances of the kind have nothing other than to imagine different variants of the necessity of financing (it amounts to hundreds of billions of dollars) of the most powerful military-industrial establishment (MIE) as well as construction and functioning of tens of military installations in different countries and continents. Since we do not know the truth, we



can only consider “probable” versions of reasonability for all nations of Europe and the USA to maintain a gluttonous dragon (MIE) that is very exigent in its intentions and a possessor of thousands of “heads”, including nuclear ones.

Since the collapse of the twin towers in New York in Sept. 11, 2001 it has been repeatedly stated that terror, as an enemy of capital, has no religious and national belonging.

Nonetheless, there are many people who are likely to believe that both of them have the same source of origin, they have religion and nationality. Money, as a rule, goes there where it is provided with safety and comfort, where it can be multiplied up hundredfold and can conquer new beneficial regions. Capital calls new regions just modestly and bashfully, “zones of national interests”. Does this mean that capital has already “a nationality”? However, the capital does not leave unconsidered its ‘native’ country either, the country where does live the very nation that claims, without knowing anything, virtually, upon other nations’ wealth and territories and, offensive as may seem, is associated with power.

Terror organizers demand their share of power and money and destroy everything on their way as if in the name of a certain powerful immate-



rial idea. There turns out a complicated element, something like vengeance for justice. Meanwhile, quite real people with real interests and wishes form the basis of both the components, Capital and Terror. But do these people have faith and nationality or not? The essence does not change anyway. There comes out a peculiar political cartoon like "Prostokvashino" (Land Of Thick Sour Milk from Rus.) where the cat, one of the leading characters, "walks on its own account" like a creature without kith or kin.

However, the history of establishment, existence and activities of such unions of the Capital and Terror proves their durability, power and, especially, striking fidelity to their secret ideals.

Inasmuch as the 65-year study of the ideas and thoughts of founders of the alliance of the kind has not had popular results, every average citizen of the world is free to think, say, to dream up the way he likes. To think and to dream up are not prohibited until you claim upon the interests of such a union with the dangerous inside. So, we will risk giving free scope to our imagination. It is a good job the imagination, an unrealized wish, does not fall under the article of military commission yet.

The Capital as well as Terror, like epidemic, I would say rather pandemic viruses, take even the



strongest person by the throat and spread over his body quickly. Nearly every person in the world has poor immunity against these quite transparent kinds of viruses. The vaccine has not been produced yet. Physicians treating various kinds of military and chronic diseases often explain that the given virus is only based on human character and psyche, his emotional state. The capital exalts somehow, raises self-concept and sometimes kills in the name of its lofty ambitions; a terrorist uses the capital and destroys and takes souls rather than wealth.

Everything is seemingly alright: for a good cause and for good, or to the detriment and for evil, depending on viewpoints and political and religious belonging. They are together when necessary and when not, they act separately. However, like in many other cases, it is for man to choose; to all appearance, he prefers the capital and to reach it, he uses all suitable methods, including terror. Therefore, Terror and Capital are at least cognates if not twin brothers.

According to a Biblical legend, the first act of fratricide (the story of Abel and Cain) was the result of envy, though it did not go without the material, since the envy was based on true relations of the father to the sons. Since that ill-fated day, two beginnings – the evil spirit and mean matter – have



united and generated a mass of abnormal children scattered all over the world. Cupidity, envy, betrayal, wars and murders are characteristic of most of them, especially those who left for America for gold. They had to take away something from others since the very beginning.

This has become their true nature. As to the pair of the spirit and matter, which should be sacred according to Gods' intention, they should have generated quite normal generations as well. They exist apparently, but they are a passive minority. To all appearance, the Capital grows heavier because of excessiveness and leads its fans to the bottom: the material conquers the spiritual and nothing can be cardinally changed. The change, too, requires wishes, money and some efforts at the minimum. An impression forms that the end of all living beings is on the hook of the very capital based on terrorism. Terror needs much more money than normal peaceful state does...

However, let's go back to the beginning of our talk, to the point of readers' interests. Wisdom is a deep mind based on life experience and knowledge. Glossaries of the Russian language say this. I think this is so, but we have got used to accompanying the word "wisdom" with peace and concord, education and joy.



Who can give examples of how the wisdom of the members of the newly-made Council contributed to the establishment of peace in “hot spots” – in Yugoslavia, Iraq and Afghanistan? How many lives has the very “wisdom”, the possessors of which were included in the list of NATO wise men, saved? It is blasphemy.

The day when the wise men are also canonized is very near. By the way, one can already find the names of several pairs of “wise men” of the like in the list of canonized persons.

My friends, acquaintances and me have always lived and still live with a hope that those responsible for tragedies in the above-listed countries and every place of the world where unjustified bloody wars are waged in the name of the capital are punished publicly so that not a person will ever start destructive wars on the territories of independent countries where quite normal peaceful people live.

Really, the ways of the capital (as an idol for its followers) are inscrutable and every criminal and killer can find an asylum only there where Its Excellence Capital rules, where material wealth suppresses everything related to pure spirit and divine energy. They, i.e. slaves of wealth, aspire to use the sacred notion like ‘wisdom’ in their dirty business.



However, an intrusive thought is not leaving me alone: what is a principal difference between wise men, Capital and the Fathers of terror if none of them creates and protects, but destroys and kills, some of them do it openly, while others – underhandedly, thievishly? If the results of their deeds are the same, is it worthy of racking one's brains over the study of the etymology of the terms of the monsters - Capital and Terror? Time will show the NATO wise men's abilities. Suppose they will dissolve the outdated alliance (NATO) and will justify the sanctity of wisdom publicly?





DISCRIMINATION IN THE US CONGRESS AND SENATE?!

Recently, it has been spoken much that citizens' rights in the US Senate and Congress are violated at the high level. I have decided to summarize the information and bring it into the state of article.

Our visits to a number of Congressmen's and Senators' web-sites resulted in a rare chance of rendering feasible assistance to normalization of work of Americans' important legislative bodies.

Anonymous sources, close to US Congress, reported that the devices are only given to few congressmen and senators, who have relations with the rich part of pro-Armenian lobby in the organization. Having furnished themselves with comfortable, expensive devices, resembling contact lens, equipped with super lenses and functioning for twenty-four hours, individual Congress and Senate members have got used to them so that they do not only refuse to take them off during sessions, but also try to sleep with them on their eyes. Taking into consid-



eration the fact that it is dark (night) across the Ocean, and it is light (daytime) here, we can say that we live in different time zones and dimensions. Thus, the time difference with “the constant observation object” is nine hours. We suppose that this makes “binocular carriers” mainly work unwillingly at nights.

Despite complexity, the lucky men, i.e. the bearers of the devices, are said to be always in a state of political ecstasy.

Sitting at sessions in the Congress, Senate and their numerous committees, and in captivity of events seen through the binoculars, they do not only fail to see and hear their colleagues speaking about various matters which are very important for world destinies, but do not even react to the Congressmen’s mimicry, smiles and gesticulation changing during sessions.

The envy of other members of the committee makes them psychologically excited. Some of them jump with joy for their find, while others, in full ignorance, worry and are nervous. An unprecedented form of political discrimination of the kind jeopardizes making of decisions in concord and deliberately. As a result, the image and authority of the great state may decrease, which a major part of mankind will suffer from, too.



Anyway, ultrasensitive electronic chips, built in the body of the binoculars, register all current negative occurrences in details, then increasing them to the size that frightens even an average American.

These microcomputers allow taking samples from the objects under observation. Then, the samples are tested at special “medical binocular laboratories” located almost near the building of the Congress. The test results are sent for additional processing and assessment from the unique laboratory to a group of sympathizers, or adherents (on non-public basis) of the idea of “Great Armenia” and their protectors in the Old World.

Thoroughly processed data, corroborated with views of specially trained European “Armenia addicts”, who are among the staff of the department of intercontinental binocular carriers Fund, are partially sent, from time to time, to our “innocent” human rights advocates, who, owing to their abilities, assist American privileged congressmen. Afterwards, all information is miraculously placed in the Europe mass media with help of daltonians (not sight, but mind is meant – *Editor-in-Chief’s comment*) like J. Corley and A. Pross, who try to make the test results approximate to European standards. The latter almost always work against other countries.



Finally, all dossiers are reflected in various so-called reports on violations of human rights and, supposedly taking place in our country. In our view, this is done rather in case if, God forbid, we start returning our lands occupied by the Armenians by force, not using pieces of advice of a dozen of well settled OSCE Minsk group officials. It is then that our “sins” before mankind will come to the surface like lake fish poisoned by poachers. As a result, incredible works by Congressmen, supporting Armenians, will prove to be correct and costs on expensive intercontinental lens-like binoculars will be quickly repaid with interest.

Immediately the Armenians start another war for surviving on a strange territory, those wishing to get binoculars will most likely queue up across the Ocean, in front of the Congress, and maybe then there will be annulled discrimination measures towards other congressmen enjoying equal rights, who, if they are fortunate, may control the world all together. We will probably feel relieved then, anyway, we will not be alone. Though, our religion prohibits taking anybody to the Hell with you; this is a great sin. However, if everybody is pushed there all together, maybe, Allah will ease up on us as the first objects of investigation of US Congress “pioneers”, who agreed voluntarily (or against their



will) to carry out a dangerous experiment with virus-carrying intercontinental binoculars.

We know well what discrimination and violation of the international law are, having it felt on the back of (social and everyday conditions are meant – *Editor-in-Chief's comment*) a million of refugees.

Therefore, we state with an initiative to create a group of those who sympathize in and worried about the most Congressmen's rights violation. We demand to stop this disgraceful phenomenon in life of the democratic state and to give everybody what he/she must have by right: an intercontinental binocular to each Congressman, and 20% of occupied Azerbaijani territory to us. We want all this injustice to be liquidated simultaneously.

Every offended, deprived or robbed person should help their fellow-sufferers, giving them a helping hand, but not dragging them to the verge of the disaster. We suppose that the congressmen, as people of high western culture, will respond to our modest help and ardent support properly and we hope the sooner they all receive long-awaited binoculars, the sooner their life will probably turn into a real nightmare.

Maybe then they will understand somehow our unfortunate IDPs and refugees, living in tents and caves of the XIX century until recently. This will



be international human solidarity without distinction as to religion, nationality, race, and sexual orientation. Down with all forms of human rights violation, including discrimination towards the US Congressmen!

Long live international intercontinental solidarity of those humiliated and insulted, robbed and deprived of homes!

Provide those wishing with a binocular or a piece of native land, surely purified from fatal elements!

The binoculars should be updated, and the returned lands should be rendered harmless from mines. Our request: the binoculars should be only used during session breaks from honorable motives and to preserve health and avoid family problems. When at work, people should be in real, not virtual world.

We are with you! We ask everybody who hasn't lost a sense of humour and ability of compassion yet to join our initiative for defense of the American congressmen's rights.





THE PERSON IN CHARGE IN "THE SOUTH CAUCASUS"

**To all appearance, this will be
clear in the course of the settlement
of the Daghlig Garabagh problem**

The wide space of US "national interests" in the South Caucasus does not allow this super power to decide on the depth of its interrelations with states of the region, important in the world and all-European policy. Three states in the South Caucasus – Azerbaijan, Armenia and Georgia – present, differently, the sphere of interest of the USA, Russia, Turkey, Iran as well as the European Council and even Indo-China.

Reputable political and economic experts of the world strategic centers agree that the reason of these states' heightened interest in Azerbaijan is, first of all, many-sided development, available financial and economic potentiality, political stability and, of course, geostrategic location. Undoubtedly, the US political forces and leadership have got exhausted information about the potentials of each of



the three South Caucasian republics, about the perspective of their development and advantage of keeping good relations with each of them. I have no doubt about this.

The US imbalance, one-sided profitability of establishing relations with other states, inherent in the US external policy initially, have worked faultlessly and been advantageous in political, economic, military and strategic ways for over 100 years. This was practiced with almost all states of Africa, Asia, Latin America and even partner states in Europe. Almost every state accepted the role of the senior brother voluntarily or under pressure. Anyway, then there were no other variants.

The leaders of the developed states like England, France, Germany, Japan, etc. realized that non-acceptance of the US "suggestions" or not taking American politicians' "pieces of advice" into consideration was usually a bad omen.

For the so-called developing countries, such "defiant" position always resulted in a failure, *sensu stricto*.

Thus were carried out coups d'état, waged regional and local wars. As a result, the dependence on the USA, as a dominant world capitalistic state, increased, and regimes, the USA disliked, used to lose real power one after another, local political



leaderships would be replaced and everything would resume its normal course.

This centuries-old tradition is so stuck in politicians' and ordinary Americans' mind that it has been an important feature of any power in this country – both the Republicans' and Democrats' – for a long period of time. Say, actors used to change, while the political decoration used to remain... That was convenient for everybody, both the slavers and slaves...

However, many things have changed for recent 20 years. A strong craving for independence and freedom, advocated by the very USA and their European partners for the sake of destruction of the world socialistic system, has its continuation and specific result for today, irrespective of “the protectors” of freedom and democracy in the world. Democratization results exceeded the limits of the plan and stuck in the craw of many powers that be, despite US efforts to control the situation. Deplorable as it is, world leaders were not ready for this; it has become obvious that, as a matter of fact, they did not mean this, when spoke about protection of democracy in world states, especially in former USSR republics.

Most every developing Arab state and states of other part of the planet “respected” and “hon-



ored” the established rules of world games. Actually, nothing used to have changed there for a long period of time.

However, events developed quite differently in the republics, separated from the Soviet Union. Peoples of these countries, used to “discipline”, started to understand everything literally and did not want to be under anybody’s supervision. Russia itself could not recover the results of the USSR collapse for a long period of time, and it is not self-confident yet, though became one of the eight leading states of the capitalistic world, claiming upon the role of the important leader in the world business. Russia’s success in world politics adds to CIS states’ confidence.

Conditionally, young developing countries, appeared as a result of the collapse of the USSR, felt the taste of freedom, independence and in many important matters they started taking serious political and economic decisions, sometimes contradicting the plans of the former Group of Seven, led by the USA. This time methods tested by decades – coups, revolutions, direct military intervention, public punishments of the disobedient, malfunctioned one after another. This turn of things has annoyed the US leadership and their alliances more. Even obvious political blackmails, freezing of re-



gional conflicts, direct verbal diplomatic and military threats do not have a proper influence on independent countries of the Middle Asia and the Caucasus.

Outright failure of the NATO's campaigns in Iraq, then in Afghanistan, political fiascos in the Ukraine and Kirghizia have consolidated the political positions of these states. Fear has left the leaders of newly established independent states. It is replaced by confidence. I think it is the important result of the today's world development as a whole.

Nowadays, everybody demands equal partnership, mutually beneficial relations and, of course, consideration of their national interests by right. Upholding such a principal position, leaders of new states have stopped searching for justificatory motives of their actions as it used to be 10 years ago.

This seems to have thrown the US leadership into confusion and offended its super powerful pride. Due to authentic malice and impossibility to change the situation, some high-ranking officials in the US President's Administration make unclear or repeated statements, which sometimes contradict to one another. It makes an impression that today they have no clear-cut plans and directions about how to behave in this mysterious region – the South Cauca-



sus. The US State Secretary Hilary Clinton's last visit to the region and uncertain and confused statements are a good evident of this.

Nowadays, the situation is quite different and everybody is aware that traditional methods do not work anymore.

Apparently, the Americans have absolutely got out of the habit of subtle policy of diplomatic hints. Moreover, Russia, the USA rival in the region, acts in unison with Turkey, one of the NATO's important members, which is terrorized by the so-called "Armenians' genocide of 1915".

However, due should be given to the sports and political pertinacity of the two powers – neither the USA nor Russia, despite the developments, does not want to miss a historical chance to be the first in the world's outcome of such a difficult conflict, without infringing upon Azerbaijan's interests in the territorial integrity strongly and slowing down the process of Armenia's pretentiousness upon the strange territory for a while.

The serious catalyst of the process acceleration is Turkey, the third important political actor in the South Caucasus, the influence of which in the region may increase as a result of the Dagligh Garabagh problem settlement, even in close co-operation with Russia. The events of the latest two years, in-



tensity of meetings with participation of Russia's and Turkey's high political leadership indicate that negotiation results are very important for both of them. Actually, the place and role of America, their rival in the region, are dependent on them. Undoubtedly, this may make clear the question of "the person in charge in the South Caucasus".

Undoubtedly, if the results of Daghlig Garabagh settlement negotiations are positive, the Russia/Turkey relations will become stronger, though their claims are much greater.

Apparently, such a result is convenient for Azerbaijan, too. It is better to thank two neighboring states than be indebted to the USA, which has many confused and uncompleted problems in the region. As a result, the prestige of the super power may be lost before the peoples of Asia and Europe, and Iran will get a real chance to be more quite and confident before the US threats. The territory of Iran will become difficult of access for those desiring to fight with it.

I think in such an interesting and more distinct context, the solution of the problem between Azerbaijan and Armenia is more predictable. The struggle for the warm South Caucasus is becoming very hot, what may really work against the USA as well as Russia and Turkey.



None of them will give in to each other, but will try to win one prize point at least. In this case draw game is worth its weight in gold.

Principally, we all need a real settlement, which is expected not only in Azerbaijan. This is also taking of barriers on states' way to the region to more successful integration into the world economic system, profitable for everybody.





“PREOCCUPATION PRIESTS”

**Like all priests, they are, too, people
of peculiar mental structure and
perception of the visual environment.
The perimeters of their vision are limited
with the task to preserve their status**

The XXI century with various innovations has become a turning point both in science and in people's conduct, providing significant changes in the character of man of the third millennium. Some people say that this is partly due to the fact that the expectations of the end of the world, doomsday and the second advent of prophets or the twelfth imam have not come true. Others think it to be the result of the artificial globalization of human thinking, which was not prognosticated by “the fathers” of the idea, which has managed to become an obsession. Still others are prone to relate this to a grandiose scientific and technical progress, which took our mind by surprise. No matter what it is, the majority of experts in psychology agree that one of the characteristic features of the beginning of the new millennium is a chronic “preoccupation” of most state



officials and leaders of the international organizations in the West and the East.

The scientific and technical “commotion” put most people on one and the same flat “plane” of the world: allegedly, everybody has become able to see everything, and everybody can not only behold, but also hear, worry about and empathize with each other.

As a result of this alone, some people plunge into pessimism, caused by bad news from a numbers of agencies, while others have lost the ability to react, supposing beforehand that an adequate reaction may lead to fatal termination. The most active people took the position of “preoccupation”, convenient in all respects and passing into lingering, but slight indisposition, which at times can cause “withdrawal pains”, according to the experience of the recent two-three years. To maintain the stable “ecstasy condition”, these “aristocrats” exert every effort to maintain the necessary level of “preoccupation” constantly: there are a lot of examples. Sometimes they even stimulate “preoccupation” artificially.

Not to offend anybody, let us take any first persons – for example, Smith and J. Corley, known supporters of the Armenians, advocates of the interests of “the suffering” Armenian people, living



across the ocean. They have been or, rather, wanted to be in the habitual state of deep transnational preoccupation for more than three years. They receive energy needy for preserving this state, “native” for their hearts and bodies, from our fellow countrymen, the so-called human rights advocates, too. I happened to see the happy faces of “the providers” of energy, Smith and J. Corley need. Their pride is unlimited.

Azerbaijan is the country of energy carriers, and much is done to have our oil in Europe through Turkey or by other means. But here, one can provide wanted amount of energy without efforts (true, individually so far) by means of e-mailing across the ocean. There is what to rejoice at and be proud of.

The above-mentioned misters’ countries of residence help us with many things, including the attempts to find “a convenient” way out from the Garabagh problem, while we, in our turn, favor their single citizens in staying in the state of continuous “preoccupation”. Mutual benefits of the kind are not found in other states. It is in our blood – to take care of people, to give the last piece of bread to make the neighbor better. Moreover, though Smith and Corley are not our relatives, their indisposition is organically connected to our problems. They have got used to our people, they love



them and want our things to be the way the character of their sick chronic state demands. I think to show solidarity and understanding in this is our duty, the roots of which are in our ancient history.

Our Smith and Corley are people of established preoccupation, and they will not probably try to change their way of life somehow. We, too, have accustomed to them. When you read that somebody is preoccupied with or worried about some events in our more or less successful country, which are not his direct business, then you, subconsciously, look for Smith's and Corley's familiar faces, and having found them among people as preoccupied as them, you calm down, knowing that the disease is not transmitted, Allah be thanked, through handshake, kiss or by mail. To get the infection of preoccupation from somebody, one should stay in the aura of the man at least for several months and complete the course on "Theory and practice of artificial preoccupation", financed by the Universal Preoccupation Fraternity (UPF).

Some of our citizens, imitating the state of eternal preoccupation and anxiety for about ten years, have already joined the reputable "organization".

The main aspirants to the membership are some so-called "human rights advocates", who



have been in the state of political and legal depression for a long time.

They say that it is obligatory this stage should be passed to go over to the “preoccupation priests”. However, one more serious circumstance is that local conditions are not the ground for the UPF affiliation. It is necessary to reach the level of world standards – for a start, a person should try his strength in CIS space at the minimum, open a UPF local branch and only after this get ‘a license’ for the organization affiliation.

We will try to keep you, dear readers, informed of the events in the Universal Preoccupation Fraternity.





ADULT GAMES: CHILDREN'S DESTINY

When children become the subject of political or other scores settled by adults, they suffer from this first of all; the balance of children's worldview, their friends is destroyed.

To look at others in the light of adults often becomes an eternal habit or, worse than that, an intrusive idea, haunting the child the rest of his life. He loses complete independence in taking a serious decision.

Therefore, I consider the actions of the men, who force women and children to fight for wearing headscarves at school, at least, unethical towards children and society as a whole. There is no necessity to turn a headwear into an object of hostility among members of one and the same society – common citizens and citizens, holding power. Religion was not intended to fight against anybody. Its destination is quite different – to promote creation of harmony of relationship with others and inside itself.



Unfortunately, some “men” (I am saying this with irony) are aspiring to get political and social dividends from various points and canons, postulates of religion, which, by the way, can or cannot be accepted by believers themselves.

This is purely personal business of each person – faith according to understanding of the essence of faith and Holy Scriptures. Instead of seeds of good, people, imitating politicians, cultivate saplings of evil willingly. A schoolgirl cannot make head of adults’ intricate actions and peripeteia, so everything in her head has already become double: adults want to restrict her freedom, though she, a girl kind by age and inner world, does not understand the word “freedom” at all.

Apparently, she cannot understand and explain what is called freedom namely: to ignore prohibition on wearing a headscarf at school or her parents’ prohibition to go to school without a headscarf, to go for a walk with persons of the same age, to go to cinema, to party with a friend if there are “strange” boys, etc. It turns out that with wearing a headscarf, the world of this girl, still a child per se, is divided into two: the one prohibits, prevents, while the other, reproaching the actions of the former, sets forth not less strict prohibitions, the non-fulfillment of which may result in different forms of



punishment, up to manhandling and deprivation of the right to study. By adults' will, the child turns into a bone of contention, a subject of political showdown. In fact, she is deprived of a significant part of childhood.

Well, what is better for a teenager: to see the world and surroundings in all colors of the rainbow or just in black and white?

Why does nobody of those, who are "for" and "against", think seriously about the fact that it is always or nearly always children who suffer while adults have it out: when divorcing, quarreling with each other or with neighbors, whose son or daughter is a friend of their children, wearing headscarves or not? What are they supposed to do? Whom to smile at or who to put out one's tongue at? How to brighten up the childhood which has become boring for some reasons? At the end, she has to make a choice: whom to believe and whom not.

Though she cannot make it herself, since others do not allow her to make it, thus undermining each other's authority. It would be an unforgivable mistake and injustice to involve children in adults' political games.

Adults should help them develop and establish their relations, taking into consideration their needs, transparent notions and grounded positions,



offered by adults. It would be better to deal with politics and struggle for power outside family, which is sacred, close and mysterious.





SOCIAL FEELING...

**Society is a product of human
thoughts and decisions**

You may often become an involuntary participant or a witness of talks between quite imposing, intelligent people. Some of them unwittingly express their dissatisfaction with society or with those who, by their status, should keep order in society. There are always enough persons discontent with society. There are cases when somebody makes a stand for society with timid. However, this does not prevent most people from abandoning their view; they think society might be better or give everybody what he/she likes.

To clarify this delicate and actual, even painful, problem, one should find out some questions, defining the circle of criteria of a society's healthy feeling.

Naturally, I understand the complicity of the problem. It has always been people's concern and will be as long as we live and think, exchange our opinions and stay in one and the same society. I be-



lieve that when a person is 35 to 40, he/she must start thinking over lofty matters, over who he/she is indeed, what has given to his/her family, nation, country, and society as a whole.

After that you may ask yourself what they must have given to you in return. After a just answer to the question is found, you may imagine the correspondence of the desired to the existing and understand the essence of your being in the world. When interrelated with society, it is always better to receive less than to give less. This is a centuries-old wisdom. If it were otherwise, a society would probably not have a potential for development and compensation of what it cannot get from others. Anyway, people are always in debt of society, though, judging by society members' deeds, they think quite the contrary. The world is established this way. We always, or nearly always, blame the society that it is not what we want it to be. It means a conscious evasion from individual responsibility for the state of society.

Society is not an amorphous notion, rather specific one. It consists of us, we create it, and strange as it may be, we aspire to get what the society would never borrow from us. It has no such needs. What society needs is defined by what we are able to do for its normal functioning. There is a



certain interrelation between each of us separately and the community of people members of which we are.

Society is a product of human thoughts, deeds, and decisions. Therefore, we must take care of it as a joint product of our collective actions.

All we believe that society manages, leads us, makes us respectable citizens, members of one team. In general, it is true. We are one team.

Like any team, this one must work in well coordinated group and as synchronously as possible. Only then society will turn to a comfortable home for everyone. The absence of coincidence in our deeds related to the very society will have an inevitably negative impact on all of us.

Society, no matter how we judge it, has a peculiar intellect, i.e. an ability of gathering, comparing results of its members' deeds and actions. Following the aforesaid, it creates some universal variants for independent functioning and provision of equal conditions for all subjects of society. Taking into consideration out distinct features and characters, different approaches to many things, the society forms universal standards for general use. Nonetheless, it cannot take into consideration the diversity of characters, deeds and attitudes completely. However, it has a right to move changes,



taking into account the interests of the majority of the population under all circumstances. Every society is based on this principle.

The complex of such orders is often concretely and clearly shaped in the Constitution, the General Law of the state.

What is beyond it has no legitimacy. However, rules of interrelations within a society, though accepted not in a legislative way, have a real effect on our behavior and relations with other subjects. These are unwritten norms like time-honoured traditions, customs and rites.

Thus is created certain integrity of our existence in one human society with people who are bound with a common care of keeping fundamental norms fixed in the Constitution or socially accepted and having the status of “unwritten but stable laws”. By protecting them, we protect ourselves and our families from criminal deeds menacing their health and quiet living.

In other words, by protecting a neighbour from a criminal, we provide our security and vice versa. The result is one and the same.

Society’s feeling depends on the state of each individual. This is the power of society. If it were a charity organization, like many people think, just ruins of it would leave.



Back to the aforesaid, I would like to underline again that society must receive more than it is able to give. This is the basis of its functioning, preservation of its ability of being a keeper of our common House. Otherwise, society will never develop, and stagnation will come.

Such a surplus of something less received, roughly speaking, resembles in some way obligatory administration maintenance costs of a cottage in which you live for several months a year, but have to pay money to keep it well conditioned at any time to be able to welcome you, your descendants and heirs.

Society is a seasonal shelter for members of a large “worldly cooperative”: some people come, others go. By structure, such “housing cooperative” must stand all natural cataclysms and human passions.

Our wonderful world is established this way. To change or try to rearrange anything within it is an ungrateful job, moreover, it is not perspective. It is better to keep order and cleanness of your place – a room in the cooperative which is a part of the whole, i.e. me and you, are founders of a peculiar “cooperative” which I consider our society to be. Logic suggests that society’s felling and state are fully dependent upon each of us.



Proceeding from the aforesaid, I would come to a conclusion that the society we created needs love and care more than groundless criticism and discontent. Sometimes, one must realize the reality. If this is the case, we will inevitably understand the fact that, subconsciously, by criticizing society, we criticize ourselves. To change society one should change himself/herself first of all. Nothing will come out of that otherwise. The history of human society development gives an opportunity to talk of that.





TURKEY-AZERBAIJAN RELATIONSHIP

**The modern history exam has been
completed. Peoples are satisfied,
but exam excitement remains for a long time**

Changes, taken place in the South Caucasus for recent months are of historical nature. They have defined the limits of hope of peoples and states of this eternally restless region decades beforehand. Naturally, strange as it may seem, the war between Georgia and Russia in August 2008 clarified many points. It became obvious that neighboring states' interests may both coincide and lead to bloodshed. In this case, Georgia's "friendship" with powerful states of the world, which have a lot of own problems, has failed it.

They spoke, protested, threatened, but could not do anything specific.

Figuratively, it is like in Indian fairy tales: two elephants cannot fight for the sake of a strange baby animal, fallen into a trap. This is not inherent in them, and everybody knows this. But the elephant's



feet are very heavy. Sometimes, a high wall is not an obstacle for them.

We can approach other people and problems of the planet, a part of which the South Caucasus is, from the position of such a simple logic, too. There are too many “elephants” of various weight and abilities on this ‘patch’, comparatively small in the world’s scope, competing with and contradicting to one another.

The elephants hurt by somebody in the circus are given something “tasty” at once and they “move” away gradually, decreasing their fury.

People do not differ from elephants much; they just have consciousness and intellect.

Nevertheless, it is people who often simulate aggression from scratch. Elephants act in the same way in critical situations, and their behavior, in known sense, is nearly predictable, but the conduct of man, who possesses power and serious means of attack, including the nuclear “truncheon” and inter-continental ballistic rockets, is not.

So, the following can be said in respect of the South Caucasus.

Russia has won and wins in all peaceful and non-peaceful combination in the South Caucasus in past and in present. This is a bitter reality of our history and modern times. Only Georgia has lost seri-



ously in this war. We can only sympathize with Georgian peoples sincerely.

Turkey, the nearest regionally significant state, has turned out to be at the state of a free fielder, not bought by any team of the major league, though a possibility of important suggestions could be supposed. Nevertheless, it is among the losers, too.

I am judging by the results of the present developments in the world. Despite the fact that most so-called experts and political scientists spoke too soon that Azerbaijan Republic had lost not less than Georgia, I do not agree with the opinion and think it to be harmful:

- * It became easy to official Baku to define its choice – who to trust in, though the word “trust” in politics is conditional;

- * Our republic has not changed its positions in the field of the South Caucasus; it became closer to the center;

- * At last, the probable became evident; cards are exposed and everybody is shown in their true color and bluff is impossible;

- * It became more than clear that it is impossible to write off peoples of our countries. The first, an infuriated nation can overcome elephants of any sizes. The second, some peoples (I mean Turks and Azeris) have lost confidence in some leaders, and



others consolidated their positive opinion about the character of the other. This is a very important regional factor;

* Azerbaijan has proved its will to be an equal partner in business with all neighbors and others once again;

* The settlement of the Garabagh problem has taken a worthy place in all recent international forums, though this does not mean much. However, for a half of a year, we have succeeded in this complicated matter more than for recent ten years in respect of the openness of the position of participations of the peaceful negotiation process. Political rhetoric became more specific and substantial. Possible variants of the problem solution are defined within reasonable compromises. Maybe, this is better. We need peace and territorial integrity;

* The war between Russia and Georgia and following changes on the political map of the South Caucasus dispelled doubts of the powers that be about importance and persistent necessity of rapid settlement of the Garabagh problem and return of the territories, occupied by the Armenian aggressors, to Azerbaijan.

Many things can be added to the above given results of recent 9 months, but there is no need. The main thing is an obvious fact that a curved line in



Turkey/Azerbaijan relations, at last, has led to the origin point of consideration of the will and interests of the two countries.

This result is very important, and perhaps plays a significant role in the stability in the South Caucasus.

The meetings of the Azeri President Ilham Aliyev and Turkish Prime-Minister Rejeb T. Erdogan, held in May, 2009, are very important in this respect. They laid the foundation of new, more pragmatic relations between the two countries – Turkey and Azerbaijan. At this, brotherly feelings of the peoples of the two states underwent serious tests with circumstances, and passed the history exam with dignity.

The friendship of peoples is said not to provide the division of rights and obligations. There is only high responsibility of the elected power – to protect their peoples' feelings from mould of time and current political predilections. Friendship is a specific form of politics. It has sacred rules, violation of which may lead to disappointment so that afterwards you will not want to make friends with anybody for a long time. People themselves protect the limits of the feeling. Any attempt to violate them puts the instinct of self-preservation in action inevitably. We have felt this in reality recently.



The comparison of the world's powers to elephants is solely to show them their real power. It does not have any relation to nations.





ALL IS NOT QUIET IN BAGHDAD FOR A LONG TIME

**And fearful Teheran
is already real**

The realities of the present world are rolling as a heavy road roller over human rights and countries. The world seems to have reached a blind alley, the way out of which is unknown yet. Why is this happening before our eyes? Must a neighbor be a friend? As to modern Russia, the Northern Caucasus, dependent on it, is a non-healing wound for the peoples of these wonderful mountains and a chronic headache for the Russian Federation, involved in an unequal struggle with great powers for this subregion. The Russian statehood is based on three crucial factors: patient people, oil and gas. The triad is consolidated and united by the Blessed Trinity of Orthodoxy. Nevertheless, one wants the neighbor be well.

Turkey is occupied with its own headache, "the problem of Kurds", a part of which is the war with PKK (Kurdistan Workers' Party), in which the



Turks are against Kurd militants. This is a common state problem and unsolvable historical situation yet, at which the main thing to care of is not to shatter the state foundation. All neighbors need the stable Turkey established by the great Atatürk.

In Iran, religion did not unite the peoples of this Islamic republic. The country is divided in two quarreling political camps. The one is armed with Islam; the other has the green flag with the revolutionary red color. The official flag has been stained with blood. Apparently, not everything turned out as had been expected or promised, when in 1979 the peoples of Iran declined monarchy in search of happiness and welfare, peace and concord under the aegis of religion. Therefore, the quest of an appropriate social and political system is still continuing and, unfortunately, not always peaceful. Let us wish the Iranian people peace and calmness. They could wait a little with searches, but let the people decide on their own.

Georgia is on the brink of the political, social, financial, economic and territorial precipice. Dissatisfaction with authorities is increasing more and more. There seems to be a deadlock in the country.

There is a threat of civil disobedience and confrontation, moreover, of civil war. Wise peoples of Georgia stopped proposing long toasts, singing in



chorus and indulging in their wine long ago. Today the wine is not red of itself; it is red because of blood. Many things – history, culture, common destiny, centuries-old friendship of our peoples, connect us with this country. Recently, the connection has been consolidated with powerful steel pipes, carrying many useful and important things to many countries. Despite all this, we hope history help Georgian peoples to find the right way out of the present difficult situation.

As to Afghanistan, the tragedy of its bellicose and steady people, who are a match for severe mountains, has been continuing for centuries. To some degree, the tragedy is related to the activities of great powers, ready to make a profit out of the Afghan people's main misfortune – drug dealing, attracting them as magnet.

The red color of the poppy does not only attract with its brightness; this is the color of blood the Afghans pay for one of their resources, killing some people as poison and giving others power over the rest. The ill drug fate is pursuing this heroic nation, overhanging them as the sword of Damocles. And its searches of a worthy place in the world, outside poppy fields, are not abortive. Nevertheless, it seems at times that the searches were suspended long ago and for a long time, and the people are not



to blame for that. However, we wish them good sincerely!

In Pakistan, domestic discord has continued for decades. The flame of neighboring Afghanistan has spread over to peoples of this country with the atomic arsenal, too. As it was said in the Holy Qur'an, "the Sun and the Moon met", and a real nightmare shrouded Pakistani provinces and towns. There is almost no chance to escape a sudden death.

Armenia and nearly all Armenian population are captives of evil thoughts, treachery and hostility of official Erevan and its "orchestrators" with neighbors. As a result, the country has plunged in the abyss of own monkey business. Local "know-alls" have lost ties with the reality and pass the desired for the real. They do not and cannot see light at the end of the tunnel, and maybe, they do not aspire to come out to light. The heart and the bodies of President Sarkisyan and his friends are seized by genetically-laid fear and suspicions. At the same time constant fear and evil thoughts on part of the orchestrators are their bad advisor, for a theft thinks everybody to be a theft. And it is unreal and dangerous to trust in one person: one can lose. As a result, Armenia has deprived itself of everything positive, as well as friendship with neighbors. Little more, and it may turn into a rogue state. Even pre-



sent friendly Iran cannot save the situation. First, it has, too, difficulty in keeping afloat. Second, there are many people wishing to sink the Iranian ship than expected. It does not have time for the hungry Armenian neighbor today.

The Azerbaijan Republic is, as usual, on the watch in turbulent surroundings, including the Caspian Sea rich in natural resources. Despite hard conditions, it manages, though with difficulty, to define exactly and to pursue a positive course of the Azerbaijan ship. Our neighbors get an eye on the wealth of the Caspian Sea; they cannot share the spheres of influence in the zone of fishing and oil and gas production. Therefore, the Caspian Sea became the apple of discord not only among five sea-side states long ago. Nevertheless, our sea feeds everybody – both near and far, pleased and displeased. The dialectics is such! Keeping to historical traditions, the Azeri people follow the principle: if a neighbor feels bad, we do not feel well either. The bad neighbor is not “a gift” of history, but destiny. Its laws are severe. Wisdom is to make friend with your neighbor. There is little logic, but this is the case.

P.S. We have tried to show some real examples. There is no need for expanded explanation. We would like to remind one more time that not every-



thing is simple in this world as it may seem. As seen, it is difficult to live and to get on in unfavorable conditions. Your neighbor is not always your friend, but you have to live as if you are the best friends. This is the great dramaturgy of the past and the present. The meaning of interrelations has not changed for two millennia. Things are the same before our era and in our era. Does dog still eat dog like in old times? However, this does not mean that we should be indifferent. Maybe, the article has been written for this reason.





FAMILY AND GENDER PROBLEMS

Family problems have existed since the creation of the first couple – our ancestors, Adam and Eve, who had scarcely tasted “the apple of love” when the Almighty separated them. The heritage of the event does not lose its significance today as well.

The problem is an innate difference between genders' attitudes to family life, to man/woman interrelations. The difference in understanding the meaning of family life often becomes a reason of serious discrepancies, disagreement of each other's deeds, and this results in rapture of relations and disintegration of the couple. Thus, unmarried mothers, children without full family come about, and this situation affects the child's future. Incomplete parental love tells on their further life. Grown-up children often take vengeance on everybody for no reason and not understanding. Everything, accumulated in their subconsciousness, comes out and darkens their life. Meanwhile, the history of mankind suggests that everything should have a reason.



Every human action is programmed in consciousness and subconsciousness. The so-called natural programming occurs irrespective of the individual. Not a psychologist doubts seriously about the fact that man and woman think and act differently in one and the same situation, and this is quite natural and has obvious prerequisites.

It is very difficult to preserve traditional family values in the epoch of rapid development of science and technologies, the centre of which is a human being. Democracy, human rights, freedom of expression and imaginary free speech – all this violates the positive conservatism established in family. Statistically, the number of divorces and the so-called civil marriages (strange excuse for extramarital relationship) has increased many times; the cases of early marriages have become frequent. A sharp contrast is present: freedom of co-habitation and profound traces of the Middle Ages. There is not middle actually.

Experts are prone to relate what is going on to the change of social relations in society, a wide democracy in starting a family. Allegedly, time makes positive changes in our private life. Women suffer from these changes most of all. There are too many unmarried mothers than expected. Some divorced families are marriages of convenience, marriages



with foreigners. Our women marry to foreigners willingly, and the latter abandon their wives and children and disappear in two-three years. It becomes a difficulty to find the ends, in the direct meaning of the word, but even the fact that the father of the children is found makes little sense. There are no legal grounds to demands financial assistance from a foreign husband. Our girls do not often know the full name of the so-called husband, who formalizes interrelations with help of mullah in his own way, making them seemingly legal and being judicially irresponsible. These are not simply words. I have happened to witness many investigations of family conflicts in various embassies. Diplomats have difficulties in finding and making responsible “a man any girl would marry”, too.

A promised beautiful and careless life in the cottage at the seaside yields to a bitter reality – to provide oneself and children with the minimum of conveniences. In our times, the woman is out of her depth in such a burden. Foreigners prefer marrying girls who have just left school or who have not left it yet, i.e. girls without definite profession. Unfortunately, parents give their blessing to such wrong marriages, condemning their children to long disappointment in life and sufferings till the end of their life. Their lives are different, and as a rule, bad



(if not to say tragically bad); a further adaptation to their new, extramarital status forms. Most of you guess what all this ends with...

Far from going into details of this history of unpleasant parental unconcern, I would like to draw your attention to another thing - a more down-to-earth natural component of the process of the family discord. The matter is that man and woman see different reasons of starting a family and of love as such. Their motives are different too; hence, their actions and deed have different consequences. The natural discrepancy of man's and woman's characters is completely told on their approaches to family life and children's upbringing. Here is the beginning and continuation of the collapse of the family, even the unity of hearts. How does this manifest itself specifically?

The fact is that there have not been ideal couples in the world for centuries. Poets, novelists, as a rule, exaggerate, deluding people beautifully by propagating classic forms of family starting and exalting the sense of love to the absolute. At that, like skillful musicians, they train people to keep time with their ideals in life, and people get used to assessing their actions in accordance with their personages' actions. If the ideal have really existed, it would not have been made the object of novels, mu-



sic, or works of art. In respect of love, they try to make an impression as if, besides this feeling, everything is secondary or its absence makes us spiritual invalids, that love is the meaning of life. This is delusion. At the same time it is known that most people have never possessed this feeling or do not possess, but work miracles any way.

Love, as one of the most important components of every person's life, has been and is a serious problem without an adequate answer and without requital. One of the reasons is the fact that man and woman have different aims in love and life. Sociologists' and psychologists' investigations give every ground to say (though few people will like to talk about this) that in most cases, women take love as faith, pure, perfect, impeccable, while for men, it is a sort of conviction, which can be changed, supplemented, etc. That is, for them it does not become faith independent on mind. There are other differences, too:

a) As physicians and philosophers of different times suppose, man is often guided by the sense of possession and diversity. One, even most beloved, intelligent woman is not able to satisfy these needs. Most people think that it is not love that keeps the honest man in marriage, but the initial craving for the one he once loved and wanted. This is, perhaps,



morality, ethic and the values he is guided by. The sense of high love that seized man initially and desire to make that love and the object of love a property turn into something, preventing the man from full self-realization in sexual sphere of his life. There are just exceptions of the unwritten order of things, too, but they are very few. Men strive after everything new eagerly, and every new object of possession causes more yearning for the unknown. Women's aspiration of the kind is due to shopping. They are more interested in preservation of the family. Man wants to possess her wife unconditionally and independently; he wants to have power both over her body and soul, and this often has a reverse effect – estrangement;

b) For a woman, marriage is, as a rule, emotions, love, desire to be the only one, needed. She does everything she can for this, till the end, of course, if her love is true. But her physical abilities to diversify her common life with husband endlessly are restricted like any person's abilities. Everything ends gradually one day. Later, it becomes clear that nothing can be done new and better than there has been. I think this is the reason why most men, considering endless diversity to be the mother of enjoyment instinctively and not finding it in family for quite objective reasons, cool down and search



for new objects of delight or spiritual enjoyment. (Do not be surprised, there are spiritually dissolute people as well). I am writing about real things, in their true colors and without exaggerations. Sometimes it is very useful to call things by their proper names, no matter how unusual they are. As we know, as a second nature, a habit comes with time. Man can get accustomed to everything – to the good, to the bad, and even to the abominable. Centuries-old historical facts have proved this. Man differs from animals in this. Man, a rational primate, can prognosticate events, and this quality prevents the decline of power and energy to some degree. At the same time, the hope for the better does its business – endurance to severe trials of life becomes the main reason of the fact that man, unlike animals, can experience many things and survive. The lost energy is compensated with new “finds” in the field of passions.

Well, in the light of the afore-said, I would suggest all couples preserving what they have, value and are ready to give their lives for to preserve their families. I am proceeding from the fact having lost trust in one of the partners – wife or husband – once it is too difficult to go back to purity, to origins. The proverb “Trust is like sugar: when slightly wet, it is cheaper” is to the point in



this case. It is better to maintain trust in family as something valuable in family life than to make it an object of endless searches. It is true sometimes it is possible to return to initial life together, but the original pure love, which has been subject to unjust punishment and lost its sanctity, suffers. The ideal, the exalted object of affection, turns into a usual down-to-earth creature, necessary only to preserve the family. As a rule, in families of the kind, there are mutual respect, sympathy, responsibility, proceeding from the couple's common aim to preserve family for the sake of their children's future. This is my purely personal opinion, expressed aloud, and, of course, it does not urge to anything.

I do not like give pieces of advice, since it is very difficult business, especially as in respect of love. But I have decided to risk for our sake. Try not to jump to conclusions, be patient. It is not a doomsday yet, and I doubt whether it is a threat for the participants of the family drama. Actually, we have been getting ready for a happier, and at the same time, undesirable end from birth. The matter is only time, though it is not the best healer and does not heal anything special despite the known opinion. But it will allow the couple valuing their potentials and building their future, being guided by the facts available in their family life.



WHAT PREVENTS THE DEMOCRACY VIRUS FROM FIGHTING AGAINST THE DICTATORSHIP VIRUS?

The system of the International law has seriously cracked recently as a result of the events in Kosovo, Afghanistan, Iraq, Palestine and Daghligh Garabagh. The law is a very delicate matter and, of course, it cannot stand up to frivolous treatment to its constituents: conventional norms and mechanisms of regulating mutual relations of all nations and states. One who has broken it must answer according to the law. But the inhabitants of the Earth have got used to another thing: nowadays the strong “beat” the weak, who have broken, by virtue of their weakness, individual points of the community law and some regulations of the afore-said law.

The fight against them is very hard, according to the laws of wartime, without judicial investigation and – along with the culprit, to great shame of the international “law eaters”, it destroys the law itself: not only by the methods of its selective appli-



cation, but also by the echo of bursting rockets and shells in the process of compulsion to observe the international norms of behavior.

Judging by TV channels' broadcasts, all this fails to make the majority of the world not only fall into the state of psychological shock that is so usual for us, but also feel slight sorrow, which, by the way, is getting to disappear slowly.

However, everything is not as bad as it seems: a recent execution of an Italian, not guilty of all this in Iraq shocked Italy and a half of Europe, mass media reports. Probably, the matter is that the human soul, owing to its psychological abilities, is not able to perceive such a large amount of pain and grief, which we witness every day. The world can turn into a large ward of intensive therapy if to act as one's nature says. The proverb "Self comes first" is likely to have existed for ages for such cases. And as a French philosopher said, "One cannot cry for the whole world, you should choose one thing". Now every person cries at his own shrine and takes care of his own cart.

Radio, TV, press and other forms of mass media overload us with so much information, that a small engine, called "a heart" and the soul as well, shrivels with the horror of the heard, seen and read; mind, in its turn, refuses to be an assistant of the



soul as a conductor and a filter of the received information.

From time to time the heart seems to stop analyzing what is going on: "... more than 1,200 Iraqis were killed during April; the war took away lives of 106 soldiers of the coalition forces". In the first case it is simply "killed", in the second "the war took away". The accuracy of the words of the world TV channels' authors of survey is astonishing: "the war took away", "died in the war". In the first case, there will be a common grave of human body parts, and in the second – solemn burial with paying the last honors, including gun volleys, to the heroes of super democracy.

Those, who have not been "gone" and "killed", had better remember sometimes all, who were gone by the war, not by the wind, but by the war, which is terrible, relentless and no longer useful.

In the aggregate, all these facts indicate a possible end of the actions of the international law, on the ground of which a new form of democracy of the XXI century, hitherto unknown to the world politics, is built; on completion of the principal constituents of this system, the necessity of the law is likely to fall away, as such democracy does not need additional piling up, especially as some serious gen-



tlemen of Europe and America in their time thought of it at a party of a cup of tea or a glass of whisky, and added an attribute “international” to the word.

More attentively, there are representatives of different nationalities among the population of every country, and each of these countries could establish that law, calling it international. From such an easy logic construction it follows that we can have a majority of international laws, as a result of which the law, once established and now preventing some all-knowing and all-having people from converting their “global dream” into a real fact, backing it with practical deeds, - let it be even at the expense of the attempt to expand psychic and physical potentialities of our souls, not meant by nature for perception of rich imagination of “fathers” of new democracy, will disappear. They say some countries and nations must be glad that they were chosen for the experiment not simply, out of thin air.

Only the chosen are experimented on like rabbits in biological laboratories, which become sick later due to viruses, inoculated in their bodies. But all we know that this is done in favor of the sick, i.e. for good purposes.

It seems that the nations, “selected” for the approbation of the new system of democratic prin-



ciples, were not explained properly the sense of the historical experience, carried out. The “democracy virus” has been inoculated, the body has reacted, the reaction of the immunity has started, the reproduction clockwork is ticking, but the result will be known later.

The incubation of various kinds of viruses differs. The others are side effects of the experiment. The dictatorship virus must blockade the action of the democracy virus; the later has never dominated in the Iraqi society. But, nevertheless, to bear two viruses in one organism simultaneously is an extremely undesirable state, but there is likely no way out.

Now we are waiting for the end of the struggle of the two viruses, destined to decide the fate of the organism, weakened and wasted.

However, judging by the data of the international laboratory, a third virus, that of religious fanaticism and extremism, is penetrating into it as a balancing spiritual-biological element.

Physicians say that if these three viruses, independent on one another, get along together in the organism, this phenomenon can be beforehand christened “the golden discovery of the XXI century”, awarding all the conceivable premium and medals to it.



There is nothing left for us to do but watch how the democracy virus successfully fights against the dictatorship virus and what the virus of religious fanaticism will do if the first two are weakened and not able to adapt in the body.

It is known from Biology and Medicine that the virus is the so-called “thing” – it is not a living being and acts like a robot. But the physicians doubt one thing: the virus of religious fanaticism has not been studied enough and it can turn out to be of another type and nature than other viruses, as its “behavior” and structure are beyond both logic and electronic-microscopic analyses. Such an unexpected and strange element impedes the civilized struggle of enough “legal” viruses of democracy and dictatorship, approbated by centuries.

Little time is left. One should have patience and wait.





"THE HURRICANE OF DEMOCRACY" AND THE DESTINY OF OUR RADICAL-DEMOCRATS

Dear readers, you know from the world's e-mass media that for over a year and a half the hurricanes like "Charley", "Francis", "John" and "Joan" (what tender names the destructors have – could not be better on purpose) have been raging and are still destroying everything on their ways.

Historians and weather forecasters say they have not observed so many hurricanes of such "killing power" for such short distances.

On the other hand, according to famous shamans and persons with extrasensory perception, hurricanes are a sort of punitive acts of nature, directed against individual countries and even continents as God's punishment. In old times, this was called "the feast of Gods", enraged with residents of the Earth.

Such demonstrative "feasts" were usually held once or twice in a year and, as a rule, they would



last for 1 to 3 days at average – apparently, that depended on the degree of guilt and the organizers' mood.

Guiltless children, old and sick men, etc. suffer incidentally during such showdowns. This has always caused God's slaves' calm inner protest, which accumulated and genetically passed from generation to generation, not having real chances to go out.

Some personalities used to imitate Gods, believing that they could cause a hurricane not yielding to natural forces. We think, for example, Julius Caesar, Tamerlane, Napoleon Bonaparte, Adolph Hitler and others thought so, but it turned out later that it was the result of the real historical figures' insane fantasy.

However, earthmen are familiar with this kind of hurricanes and treat them calmly, without bitterness towards those who were at the origins of history cataclysms. They cannot also get accustomed to those outstanding historical personalities who imagined themselves Gods and became famous for their abilities to make cataclysms in history.

In the early 90s of the XX century, there happened several storms of different origins: from natural to military (like for example, "Desert Storm", organized by the powers that be from 34



countries). Fortunately, it abated very quickly, and everybody believed it to remain quiet for a long time. Most people went so far that thought that the results of the storm would never inspire people for new “deeds” of the kind.

However, the strange, but dear and habitual hurricane called “Democracy”, picked up the baton from “Desert Storm”, has stayed too long in Iraq.

Experts in social shocks and abnormal phenomena have difficulty in giving a more or less real assessment to the force of “the Hurricane of Democracy” of the early XXI century.

It has established a record by its power and duration, claiming upon a special place in the Guinness Book of Records. Hardly ever a person will dispute it.

Spiteful tongues say that “the Hurricane of Democracy” is not ruled by earthly powers: supposedly, some Gods have got tired of taking participation in boring, monotonous “feasts of great Gods” and they have decided to test their abilities “autonomously”, using people God created.

So, they have been feasting in Iraq and Afghanistan for more than two years (it is, too, a sort of world record), but there are no signs that God-human “Hurricane of Democracy”, i.e. the feast of separatist Gods, is coming to end.



Some observers regard this as a connection of heavenly and earthly separatist globalists. Apparently, others, much stronger Gods, show the example of great patience, or the angels have got carried away by the performance of some “Gods’” earthly pranks and forgotten to report to the Man Upstairs about increasing destructive power of “the Hurricane of Democracy”, killing more and more people every day and eradicating hopes from living beings’ hearts, who preserved “democratic warmth” in their hearts by a miracle.

It is a big unforgiveable sin and dangerous business to interfere in Gods’ affairs. But we, the whole world, can say all together (to escape individual responsibility): “Gods, stop “the Hurricane of Democracy”, punish separatist globalists among you, who mock at people. We are Your creatures, called “caliphs” on Earth in Holy Scriptures. We understand some “caliphs” deal with the Satan, but You are Merciful and Gracious: take compassion upon guiltless children, old men and women, please. Stop “the Hurricane of Democracy”!

Having addressed Gods this way, we will feel relieved that each of us has taken a serious step towards democracy and rights, by striking the positions of heavenly and earthly aggressive separatist globalists.



The main thing, dear readers, is to pronounce the appealing prayer aloud, to hand over it to the neighbor and so on, like rippling down the chain.

We all are watching “the Hurricane of Democracy” very attentively. Unfortunately, this not God-pleasing matter is widely supported in the Congresses and senates of some states.

They have been exerting every effort to change the direction of the destructive force of the hurricane towards Middle Asia and the Southern Caucasus, where there chiefly remain relative stability and hope, changeable, but gradually getting stronger, for the improvement of living conditions and welfare of peoples of the large region with the prevailing Muslim population, which has experienced several destructive wars, revolutions and coups as well as numerous extermination camps, exiles and political repressions of 1937 for the XX century alone. Since the XXI century they expected a calm, measured peaceful course of life, when everybody finds his place, neighbor, friend, partner and they start clarifying what to do further, what to do with independence they have gotten, how to consolidate and develop achievements of every country, every nation, having faith in their hearts.

But, instead of the sense of shame at the fact that they did not manage to fulfill their plans in



other states, the architects of “the Hurricane of Democracy” are trying “to palm off” the very radical-democracy to other states and nations.

For this time, their target is our country, one of the stablest in its development and part it takes in the world’s affairs. That’s why we should fear the activity of “the Hurricane of Democracy”, which has no positive experience for the time being, but can confuse people’s mind.

What if, instead of revel against authorities, “color” revolution or a quite coup d’état, it takes away our radical democrats? “The Hurricane of Democracy” would be able to demonstrate them as unique specimens to run an extra experiment on them. This might have been done till the 2008 presidential elections, but it was not.

However, let “the Hurricane of Democracy” not shatter; there still will be election campaigns. Nevertheless, I am sure that the results will be negative, unconsoling for different radical democrats again. This is the will of history, our people.

Our life is interesting, despite the activity of “the Hurricane of Democracy”, inasmuch as now the country is turning into the theatre of the Absurd, and its artists have become closer, more predictable. They know exactly who is whose friend, who hates whom, who will betray whom at proper



time, and at last, bowing their heads before the audience, say in a low voice: "Sorry, but nothing has come about this time. The number of bad "dancers" among us exceeded the expectations and needy outside support was late". And our credulous people will take pity on them again, getting ready for a patient hope for next elections.

The matter is more than serious. No kidding, what if the fathers of "the Hurricane of Democracy" fold our radical democrats in their "warm arms" for a while? The Azeri people will, probably, have to grieve for the destiny of histrionics of the theatre of the Absurd for a long time, and in general, it may happen that it will be shut down for restoration and a change of scene. Everything will depend on how quickly the experts of "the Hurricane of Democracy" laboratory will re-bring up our radical democrats. God give them patience and strength to live till next elections not to upset people who need the theatre of the Absurd to appreciate the normal theatre of professional politicians.

"The World's Preoccupied Fraternity", too, has interfered seriously in the matter. Both the organizations try by all means to impose their "democratic" innovations at a global scale. Let God be their judge!



EAST-WEST: THE PROSPECTS OF GLOBAL INTERACTION

Against the background of ceaseless anti-American confrontation in Iraq, the voices of the analysts, foreseeing the conflict between the Muslim East and the liberal and democratic West, are heard oftener. Nevertheless, according to most political scientists, the conflict of civilizations is inevitable and, to most degree, conditioned by the clash of economic interests of ruling circles of some states. The United Nations of America, in particular, has never hidden the fact that one of its main goals is a constant provision of oil and gas to its economy. The increase in price of energy resources and restless situations in the regions, where there are enormous resources of oil, of course, affect the Americans' welfare negatively.

The most vulnerable point of the US economy is the excessive use of energy and other natural resources. Thus, 24% of the world's use of energy falls on this country, what is 28% more than its national production, at which 52% of needs, the USA pro-



vides at the expense of the importation. The unstable political situation in states of the Gulf had a significant blow on US interests and made it make unprecedented sacrifices to provide military presence in the region.

However, to reach stability in the Middle East, military actions will not be enough. The western analysts, who started up a large-scale campaign on democratization of the Middle East, understand this very well.

The first attempts to modernize the state system of Muslim countries were made long before that, but the results turned out very contradictory.

For recent 40-50 years, most Muslim countries, which took the road of democratic development, have turned into authoritarian states, in which human rights are roughly violated. Besides, they were not able to overcome the difficult economic crisis, having become a rough adjunct of the West.

During many years modernization was presented as a universal means for solution of social and economic problems, though its strategy did not conform to the tradition system of these countries. As a result, the given societies split into followers of "the development" according to western style and supporters of the tradition culture, mode of life and worldview. In most cases, traditionalists regarded



modernization as encroachment upon their clothes, foundations and religion.

Nowadays, modernism is supplanted both in the West and the East by globalization, which is presented as a new theory of mankind's salvation. But traditionalists reject it as decisively as they rejected modernism and westernization. In their turn, pro-Western politicians, who inherited power from colonial empires, are mercilessly pursuing the supporters of traditionalism, criticizing traditional thinking and everything related to traditionalism. This struggle is of open nature in Pakistan, Egypt and Sudan, but its signs are observed in other countries, which do not draw the attention of mass media yet. Such as Algeria, Bangladesh, Malaysia, Saudi Arabia and even new states of Central Asia, not drawing attention of mass media yet.

Thus, the struggle between united forces of aggressive secular modernism and relative post-modernism, opposed in their turn by traditionalism, which is aggressive to the same degree, is going on in Muslim states. The forced push Muslim communities to different sides and threaten with dissidence, for which the West is responsible, too, according to some analysts.

From western viewpoint, traditional communities are outdated, since really only tradition is the



main obstacle on the way of development. Nearly all scientific works of western scientists say that if the Muslim world wants to catch up with the West, it should abandon traditions and rites. Tradition cultures should be eradicated for the development and progress after the western style.

At the same time, followers of traditionalism do not regard their convictions in this context. They believe the tradition to be a dynamic beginning, and, in their view, unchangeable views cannot be called a tradition. Muslim scholars, in particular, state that traditions change in a specific way, within their own characteristics, in a unique way. In their opinion, the change of traditions has a sense when it takes place within the framework, not alien to the very tradition, though in the West such a conception is not accepted, since it does not conform to either intentions, or rates of modern development.

Such a methodological approach makes us participants of political polemics, in which whole ideological and political systems are presented. As Richard Rorty noted, we inherited rhetoric questions, set before us 300 years ago about the importance of making distinctions between religion and science, science and politics, science and arts, science and philosophy. This rhetoric resulted in forming of the culture of Europe. If the West announced



about their commitment to make these distinctions, it does not mean that there are objective and rational arguments for their acceptance in the East.

Discussions between the East and West are not always for good of the latter. It should be acknowledged that the criticism of western values, imposed on the Muslim world, is often reasonable and grounded.

The progressing decline of the values, on the basis of which democracies of the West have been established, is very obvious today. According to public investigations, only 17% of the New-York population lives in "traditional" families. The USA finances unmarried mothers' assistance programs very widely. But despite this, there is not a state body among federal and local agencies, concerning about citizens' moral health, so long as this is not the state obligation.

As a result, the number of prisons and cops increases, drug business and AIDS are spread. With AIDS fighting purposes, compulsory lessons, dedicated to methods of escaping HIV-infection, are introduced at schools; condoms are spread for "safe sex" free of charge. When it becomes clear after millions of expenses that the problems do not disappear, but increase, officials come to conclusion that little money has been allotted for their solution.



In 1988 the police of a typical American city Fullerton (California) compared the biggest problems of city schools in 1940 to those of the present. It turned out that mischievous people of 1940 used to talk at lessons, to chew the cud, to run in halls, to throw papers down to the floor, to wear clothes against rules.

In 1988 the schools administrations would solve quite different kinds of problems – drugs, alcohol, pregnancy, suicides, rapes, robberies, beatings. Today, the statistics does not differ much from the data of the late 90s.

The globalization cannot solve economic, environmental and demographic problems of the West. But the crisis of the western morality is much more important and dangerous.

And the matter is not only sexual freedom, which undermined the foundation of the very protestant ethics, which the philosopher Max Weber related to the success of the western pattern of capitalism.

The ideology of money making and pursuing, which seized the western world, does not conform to reality of modern productive forces.

On the other hand, according to political scientists, western democracy has exhausted its resources, too. People are less able to influence the



decisions of the authorities, whose behavior is closely connected to finances.

The weakening and destruction of social institutions lead to the loss of civil society, which has never been built till the end.

The development of global information technologies has revealed their dangerous quality to easy convert into total control over the personality and society, i.e. to destroy individual freedom, the fundamental principle of the West.

For this and other reasons, the multistep “American pie” is accepted in the East ambiguously.

Liberal democracy, using the struggle for human rights as a cover, is regarded as an attempt of the West to impose alien individualistic consciousness on the Muslim world.

Liberalism denies any principles and theory, incompatible with individualism. Rationality and motivation in accordance with the logic of liberalism are defined with pursuing of personal ends for the improvement of one’s welfare. The rationality in this sense becomes the main order of knowledge, meant for understanding of human nature. The approach of the kind is contradictory to the traditions, established not only in the Muslim East, but also in India, China and Japan.



Peoples, brought up in the vein of self-sacrifice for good of common interests, have a difficulty in agreeing with the fact that a rational man is one who pursues his own ends.

According to the Turkish sociologist and philosopher Ziya Gökalp, individualism is “the absence of ideals and leads to skepticism, moral instability, the feeling of disappointment and despair.

The predominance of individualism in any society is the sign of its decline.

The growth of mental and nervous diseases, suicides is the typical sign of the society, in which individualism prevails”.

Banal as it is, R. Kipling’s saying “The East is the East, the West is the West” has not lost its urgency in our times, despite the fact that, actually, people all over the world read the same newspapers, watch the same TV programs and use the same “world web” every day.

Naturally, we can discuss positive and negative sides of political and social events in the West and in Muslim states for a long time.

But the most important thing is that politicians and public figures on both sides understand the significance of political and inter-religious dialogues, which are the only way of peace preservation and effective fight against really pernicious



phenomena – world's terror, religious and ethnic intolerance, and any kinds of extremist ideologies.

The mind and self-preservation instinct should prevail over the thirst of profit and aspiration to subordinate the neighbor in order to restore peace in the Middle East and to maintain it in other regions. The global interdependence has put the mankind in one ark, which should not split in the abyss artificially made by those who do not want the East and the West to meet.





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