



**The Fifth Annual Conference and the First International Conference
of the Iranian Peace Studies Scientific Association**

Academia and Peacebuilding in the Nowrooz Cultural Sphere

9_10 February 2022-02-06



Book of Abstracts



ECO College of Insurance

*In the name of God,
the Beneficent,
the Merciful*



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Preface

Nowadays, sustainable national peace and security can only be achieved through the cooperation of countries in various political, economic, and social fields. Hence, in most parts of the world, peace-building processes are being designed and implemented at the transnational level with the participation of various institutions. Many security issues, such as terrorism, fundamentalism, drug trafficking, environmental pollution, ethnic and religious tensions, immigration, and other problems that contribute to insecurity and the threat to peace, have common roots in regions around Iran and have had similar effects on the lives of the people of these regions. In recent years, however, the expansion of virtual social networks has significantly increased the impact of events on different communities and the impact on the lives of people from different communities. Therefore, it seems that thinking together to find common mechanisms and design collective programs for achieving sustainable peace by the scientific and academic elites, on the one hand, can be a good ground for peaceful coexistence between governments and communities at the regional level. And on the other hand, can pave the way for common solutions to cross-border threats and insecurities.

On this basis, it was considered appropriate that on the eve of the new solar century, the field of scientific dialogue between Iranian thinkers and their counterparts in various countries, especially in the Nowruz cultural region, which ranges from Kashgar in China and Kashmir in India to Istanbul in Turkey and Beirut in Lebanon, from Ossetia in Russia and Nursultan in Kazakhstan to Karachi in Pakistan and Basra in Iraq, provide ways of cooperating peacefully and striving for new security discourses. The Iranian Peace Studies Scientific Association, as one of the most efficient scientific associations in the field of promoting the discourse of peace and reconciliation, can be a pioneering institution in providing a suitable platform for dialogue and thinking among intellectual elites in this cultural and civilizational field.

Due to the geopolitical position of Iran and its connection with the four regions of West Asia, South Asia, Central Asia, and the Caucasus, and the wider relationship of security problems in these regions with each other, the conference sought to bring in thinkers from different countries, especially from the region that more or less overlaps with the historical civilization of the peoples of these territories. As a result, the conference hosted thinkers and researchers from 13 countries, including Turkey, Iraq, Georgia, Azerbaijan, Russia, Kazakhstan, Uzbekistan, Tajikistan, India, Afghanistan, Pakistan, China, and Iran. Scientific institutions from Iran and other countries in the region have also helped us in holding this international conference. It is appropriate to accompany the Scientific Committee of this conference, which included honorable professors who provided valuable guidance in determining the agenda, evaluating abstracts, and improving the scientific level of the conference, as well as the executive committee of the conference, which included diligent students and experts.



Special thanks to those who pursued the matter professionally and with perseverance for months. Finally, this program was an achievement of collaboration at the regional level, and we hope to strengthen and continue this kind of scientific cooperation.

Dr. Mojtaba Maghsoudi

The Scientific Secretary

Feb, 2022





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Academic technical studies in Islamic universities and its importance in promoting peaceful coexistence

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Mohammad Jamal Hussein Elttayef²

Abstract

There is no doubt that art is one of the most important means of expressing the human essence, and it can send messages of reassurance, love and beauty to establish tolerance between societies. In recent times, art is no longer a human activity only, but has become a behavior at the level of individuals and groups, after modern technologies and the communications revolution have established the concept of communication through voice and image, so that every person in this world is able to produce a work of art in one way or another and express its values through it and his thoughts either heard or seen by everyone.

In the field of scientific research and academic studies, especially in reputable universities, it has become important and necessary to monitor every phenomenon and event that requires observation, study and investigation, strengthening and developing it in a way that serves the interests of the people and achieve harmony and communication between societies.

This paper is divided into three topics:

The first topic: Art and artistic activity, general concepts

The second topic: Academic studies in the field of arts

The third topic: Aspects of peaceful coexistence in academic technical studies.

Keywords : Artistic activity, peaceful coexistence, academic studies

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Female university graduates as potential peace builders!

Shirin Ahmadnia¹

Abstract

Women are known to disproportionately be victims of violent conflicts both in private and public spheres and, at the same time, they are believed to be potentially very influential in peace building processes.

According to a UN report, “in all fields of peacekeeping, women peacekeepers have proven that they can perform the same roles, to the same standards and under the same difficult conditions, as their male counterparts”. Despite women’s broad and active role in peace building and mediating conflicts at all levels, their influential role is not always acknowledged or recognized.

Scientific evidence suggests, that, “women's empowerment and gender equality are associated with more peaceful and stable outcomes”. Through a review of available data, documents, and reports, I argue that, university level education can crucially impact women’s path towards achieving such desired outcomes in spite of the pre-existing gender inequalities and cultural discriminations, which still broadly exist and withstand women’s progress worldwide. I provide evidence that women’s higher socio-economic status could result in their fruitful involvement in politics and policy making, enabling them potentially to become strong peace promoters and peace builders in both national and international levels. Peace processes nationally, regionally and internationally could benefit from women’s wider structural involvement and more active socio-political roles.

Keywords: Women, peace building, graduates, gender equality.

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Peace-Stability-Prosperity in West Asia

Cüneyt Akalın¹

Abstract

Peace in West Asia is vital. The region has become the main confrontation area of two antagonistic forces; US led Western Bloc against regional forces. Nowadays, we face a move from Unipolarism to Multipolarism. Multipolarization means the rivalry of more than one power competing for global domination in political, economic, cultural and military spheres. US hegemony marked 1990's, following the collapse of the Soviet Union. Trying to take advantage of the political vacuum, USA, with the thesis of "End of History" and "There is no Alternative" created certain legality for its economic and military interventions. "9/11" followed by the military interference of US to Afghanistan produced new terror areas. The result of US aggression, based on "New American Century" and "New World Order" projects, began to lose weight in the beginning of 2000's. In this process, the failure of the US neo-liberal economic model and the instability created by the falsity of the promises started great reaction all around the World especially in Asia.

US intervention to Afghanistan, which coincided with the second Persian Gulf Crisis, turned the whole West Asia into burning hell. Reactions to unipolar US projects grew fast. Vladimir Putin who took power in the Russian Federation reacted to the enlargement of NATO in Eastern Europe and began to cooperate more with the People's Republic of China. Secondly, the People's Republic of China, having gained more confidence with economic success, began to give more reaction to US based provocations in Central Asia. China stopped its "low profile diplomacy" inherited from Jiang Zemin. The idea of the formation of Shanghai Cooperation Organisation was to fight against "terrorism, separatism and extremism" created by the US. Thirdly, Hugo Chavez led Latin America's anti-imperialist wave and South America refused to be the backyard of the US. The partition of Yugoslavia, the military intervention in Iraq, US-West initiative to isolate Iran, etc. accelerated the hatred felt by the international community. The US was forced to curtail its hegemonistic ambitions.

West Asia is the main area of confrontation between the US led West and Eurasia. The US intervention to Iraq pretending "to bring democracy" brought bloodshed. Hundreds of thousands of men were killed, millions sought refuge in other countries and US tried to divide the countries on ethnic-religious bases. Syrian tragedy followed the Iraqian. The partition of Iraq and Syria aggravated the anarchy in West Asia.

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However, the US has been defeated in Iraq and Syria. Iranian resistance has reinforced West Asian forces. Turkey, considered to be a NATO member, began to cooperate more with the regional forces namely Iran and Russia. This brings new opportunities to the regional forces of West Asia, namely Turkey, Iran, Iraq, Syria, Lebanon, Azerbaijan etc. to get together and to cooperate more. Peace, Stability and Prosperity of West Asia can only be realised with a regional cooperation. We, as the peoples of West Asia are bound to find out the proper ways of cooperation.

Keywords: West Asia, Hegemony, Multilateralism, Regional Cooperation





Assessment of Pre-Nowruz Rituals: Iran Case

Sara Aliabadizadeh¹, Ebru Gözükarar² & F. Oben Ürü³

Abstract

Over 3000 years of Nowruz culture, several countries and continents share the same excitement to welcome Nowruz to build a peace bridge from their past to the future of cultures as well as mostly Iran. By the time, pre-Nowruz ritual is performed by groups and individuals prepare for the celebration of ancestral festival.

The aim of this study is to get acquainted with preNowruz rituals in Iran and manage passing them to generations by renovation of them. Holding these rituals required precise strategies and their correct and timely implementation, which was a manifestation of modern management in the ancient world. This study discusses some ancient myths, each of which has been a kind of inspiration for pre-Nowruz rituals according to Iran culture. The assessment related to the pre-Nowruz rituals in Iran, in fact, expresses the message of Nowruz, which is change and growth and transcendence, and in fact is the secret of the immortality of this pleasant phenomenon of nature, its change is a clear example of peace and it is a friendship. Pre-Nowruz rituals in Iran are full of joy and happiness and by performing this ceremony; in fact everyone is invited to celebrate Nowruz. Based on the findings of this study, it can be concluded that pre-Nowruz rituals in Iran are a common language. All people from different societies with different cultures who celebrate Nowruz on the eve of spring by performing pre-Nowruz ceremonies and rituals actually consider themselves members of this great global family as well as Iranians. Pre-Nowruz rituals with their own identity and by creating motivation and enthusiasm invite everyone to attend a celebration that carries the message of peace and friendship.

Keywords: Pre-Nowruz Rituals, Nowruz in Iran, Culture

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Interpreting Cultures through Metaphors and Myths: A Critical Review

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Abstract

Nowruz is a common culture that is celebrated for over 3000 years in the Balkans, the Black Sea Basin, the Caucasus, Central Asia, the Middle East, and other regions according to UNESCO where it promotes values of peace and builds a bridge between cultures. Nowruz does not depend on any occasion like the death or birth of a special person; indeed, Nowruz is the evolution of nature. The transformation has taken root in the heart of Nowruz and is manifesting itself in the institution of humans and nature. A transformation from nothingness and death to existence and life, from cold and lethargy to warmth and joy, from dryness and wilting to prosperity and greenery, a transformation towards becoming more balanced, which leads to peace.

The purpose of this study is to find out how Nowruz can be a messenger of peace by creating the same language and in harmony with a very clear message. Peace is in fact the balance, the balance between heat and cold, the equalization of day and night, and the promise of the resurrection of seemingly dead nature. In this study, it is reviewed critically, with the help of ancient world myths such as Rapithvan, Ishtar, and Domozi and their stories, to prove the main mission of Nowruz. By examining the common ritual traditions between different ethnic groups from the past to the present, we can observe the phenomenon of Nowruz in the form of management systems and macro-planning of communities for the New Year with the aim of increasing the welfare and peace of the people of their land. Nowruz, as the oldest and supreme cultural symbol of Iran, is an acceptable and pleasant ritual for all ethnic groups who celebrate it, and this can be a useful function in the category of cultural order and social cohesion for the closeness and solidarity of ethnic groups and creating peace and friendship. Thus also, the study sheds a light on the literature of Nowruz which is a natural phenomenon and can become a glorious celebration for all peace-loving nations with an obvious message of peace and fill the gap in the literature by this way conceptually.

Keywords: Metaphors and Myths, Nowruz, Nowruz Culture, Peace.

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Strategy of the Turkish Republic Regarding Russia, Central Asia and China: Status and Prospects

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Abstract

The Republic of Turkey is going through one of the most difficult periods in its modern history. It is becoming obvious that Ankara is setting itself ever more ambitious goals, striving to become one of the most important pillars of the new world order. This article examines the state and prospects of Turkey's policy towards the Russian Federation, the Turkic world and the People's Republic of China.

The Russian direction of Turkey's foreign policy strategy is characterized by mutually beneficial cooperation in various fields, as well as the ability of Ankara and Moscow to find compromises even in the most difficult and conflict situations, despite the divergence of interests of Turkey and Russia in the Middle East, South Caucasus and Central Asia (CA). Particular attention is paid to the medium-term prospects of interaction between Turkey and the Eurasian Economic Union (EAEU), including the possible membership of Turkey in this Organization.

Turkey's strategy towards Central Asia is based on the most important mechanisms of Turkic integration, including through the Cooperation Council of Turkic-Speaking States (CCTS), as well as on the specifics of Ankara's relations with each of the five states of the region. Turkey's trade, economic and investment cooperation with the Central Asian countries, as well as the medium-term prospects for the formation of the "Turkic world" are seen as a priority. This issue acquires particular relevance in the light of the convergence of interests of the Turkic and Eurasian integration.

Special attention in the article is paid to Turkey's strategy towards China, including the issues of conjugation of the Turkish "Middle Corridor" and the Chinese initiative "One Belt, One Road". It was noted that the stronger the contradictions between Turkey and its Western partners become, the more actively the economic, energy and transport and logistics cooperation between Ankara and Beijing develops. At the same time, it is necessary to take into account the so-

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called. "Uyghur factor", which to a certain extent complicates the process of rapprochement between Turkey and China.

Keywords: Republic of Turkey, "One Belt, One Road", Kazakhstan, Central Asia, Cooperation Council of Turkic-Speaking States.





Withering Away the Precarity in the Culture of Peace within Nowruz Cultural Sphere

Sima Baidya¹

Abstract

The paper examines the precarity in the Culture of Peace. The paper contends that the culture of peace is a broad concept and not necessarily linear. The culture of peace is a complex, rooted in the soil of the geographies, and sustained by conditionalities. The paper focuses on the Nowruz cultural sphere, which connects geographies through their cultural bonds. Performative culture and everyday practices reflect close affinity and similarities among these countries. Nevertheless, establishing and sustaining the culture of peace is difficult and not free from precarity or uncertainty.

The paper delves into both the measures and process(s) to weave the culture of peace beyond any country's territory/sans frontier. It has been observed that more or less Nowruz's cultural sphere is a peace zone. Nevertheless, geographies are not homogeneous. The paper argues that varied political ideas present within Nowruz's cultural sphere cannot hamstring the idea of peace. No doubt, globality, and the necessity of sustainable peace are felt within the sphere and with close co-operations amidst challenges, the culture of peace is constructed and reconstructed and sustained. The paper also looks into the reasons for precarity within and outside Nowruz's cultural sphere. Postcoloniality keeps its imprint everywhere, which works against indigenous culture. The hegemony of extra-regional powers in the culture of peace in this region cannot be ruled out. Last but not the least, the paper examines the pathways to achieve peace and culture of peace within Nowruz's cultural sphere.

Keywords: Culture of peace, Nowruz cultural sphere, Precarity, Geography, cultural bonds

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Is peacebuilding in the Nowruz cultural sphere more likely in the “post-after-hegemony” era than before?

Ali Bilgin Varlık¹

Abstract

The cease of the bipolar world system paved the way for a semi-hegemonic international system, which mainly survived up until now in one-way or another. As indicated by Robert O. Keohane in his prominent book “After Hegemony”, that era witnessed “international regimes not as weak substitutes for world government but as devices for facilitating decentralized cooperation among egoistic actors”, however, deformed characteristics of hegemony has managed to survive. As the world is on the brink of post-after-hegemony, chances for cooperation toward unification have increased unprecedentedly when compared to the previous era. Although the international system inherently retains anachronism from region to region it is highly plausible to define the current trend as an era of “after post-hegemony”, that states with common cultural values are more prone to close peacebuilding and co-operation. The premise behind this idea is that the lower the external pressure or intervention the higher the intra-regional interference and harmony which would lead to global empathy. Contrary to Samuel P. Huntington’s “Clash of Civilizations” thesis identity-based political choices do not necessitate a chaotic political environment; rather they may well establish stability, concert, prosperity and prevalence. This paper scrutinizes the modalities and conditions of peacebuilding in the Nowruz cultural sphere and its realizability.

Keywords: Peacebuilding, Nowruz Cultural Sphere, after hegemony, post-after hegemony.

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Peace Education in Schools: A review of Turkey's Education Programs

Oktay Bingul¹

Abstract

Creating a peace is a challenging endeavor facing humanity, as there are various aspects of the conflicts and violence at all levels of human life. One of building blocks to manage conflicts peacefully and prevent violence is institutionalization of a resilient culture of peace. Peace education fits perfectly into such a demanding task since it feeds the seeds for a culture of peace to flourish among the future generations. Peace education cultivates inner peace of students and provides them with opportunities to explore different cultures and opinions, and to learn nonviolent communication, deep listening and empathy. Several UN bodies including UNICEF and UNESCO advocate peace education in schools and support the projects in all countries across the World. While formal curriculums of schools in various countries include peace education to address the topics of violence, hate speech, bullying and disruptive images which children and youth are increasingly confronted at younger ages through social media and within school settings, it is hardly dealt with as part of regular school activities in some other countries. Even Turkey's formal school curriculums at all levels include peace education; it needs to be improved in several aspects. In this paper, first the concept of peace education is analyzed together with a literature review and examples of different countries, and then Turkey's case is discussed. The paper is concluded with recommendations.

Keywords: Peace Education, Turkey, peace Curriculums

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Global Dimensions of the Geography of Conflicts and ways for the Conflicts resolution in the different regions of the World

Nika Chitadze¹

Abstract

In the era of the bipolar world and the "cold war", numerous regional and local conflicts served as one of the main sources of instability in the world, which the communist and capitalist systems tried to use according to their interests. These conflicts led to enormous damage to the economy, social and political development of many countries' deaths of millions of people, especially, in the developing countries. The establishment of a special section of Political Science - Conflict Studies enabled studying such conflicts and the direction of the geography of conflicts appeared in the system of political geography. After the end of the confrontation between the two systems and the ending of the "cold war", the number of conflicts has somehow decreased. For example, through negotiations, it became possible to find a solution to conflicts in Southeast Asia (Cambodia), Africa (Namibia, Angola), and Latin America (Nicaragua, El Salvador). Nevertheless, regional and local conflicts at the beginning of the XXI century continue to threaten international security. In addition, many of them have the ability to generate a kind of terrorist wave and spread them sometimes far beyond the conflict zones. Therefore, it can be assumed that without understanding the nature of the conflict it is impossible to fully understand the modern political map of the world. From its turn, modern approaches to resolving conflicts largely stem from their features. At present, science and social practice, in principle, have sufficiently developed technologies for this. Conflict resolution and prevention activities, depending on the situation, the nature of the threats, and the stage of development, include the main focus of activities - from mediation and monitoring the implementation of the agreement to military operations. Many of these technologies were developed and introduced into the practical field at the end of the 20th century. In general, the influence to the conflict for its peaceful end is affected by:

- Preventive diplomacy
- Peacekeeping
- Peacemaking
- Peacebuilding

Keywords: Conflict, war, Peace, Resolution, Diplomacy.

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The Nawruz Culture System as a Platform for the Preservation of Folk Traditions of the Different Peoples of the World

Larisa Dodkhudoeva¹
Zinatmo Yusufbekova
Mumina Shovalieva

Abstract

The Navruz Holiday is one of the greatest national holidays of world nations, including Tajiks. The word Navrus originated from basic Pahlavi language, where it is pronounced as Nuk Ruj (nuk ruj) or Nug ruz(nugruz). The population of the ancient Soghd called this day as «Nav Sart» (Navsart). Various nations pronounce the word Navruz differently: Novruz, Naviyz (the Arabs), Nowruz, Navruz (the Persians and the Tajiks), Nauryz (the Kazakhs and the Kyrgyzs), etc.

Navruz symbolizes revival, peace, merry and victory of kindness over the evil. It has extremely rich ceremony culture. During the Nawruz celebration boys, who carried the pole, stopped near every house of his neighborhood, sang songs, different in regions of Tajikistan: «Gulgardoni-«Calling spring» in the southern parts of Tajikistan, «Boychechak» ‘snowdrops’ in the northern parts of Tajikistan, «Hil Hil-i bulbul- Tender nightingale») in Shahrizabz, «Boikandak»- (Picked much flowers») in Zerafshan valley, «Bahor omad-«The spring came») – in Sary-Assiyo-district of Uzbekistan, where the Tajiks are living with the Uzbeks.

The culture of this holiday is based on the values, which constitute fundamental, spirituality of any nation. Just for this reason Nawruz became the world, universal holiday on the planet.

Keywords: Navruz, Tajikistan, Folk Traditions

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Historical Roots, Socio-Philosophical Content, Stages and Main Characteristics of the Nowruz Holiday

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Abstract

The ancient Turks paid special attention to the holidays associated with nature. According to the conceptual and philosophical foundations, Nowruz, which has become the national holiday of most of the peoples of the East, is considered a huge cultural system, consisting of the following layers: the Nowruz holiday is an international political nature: different ethnic groups, peoples, states, political structures, ideologies, historical and modern cultures, heavenly and non-poor religions, traditions, language on the three main continents of the world: Asia, Europe and Africa. It is a phenomenal cultural event that unites families, cultural areas, past, present, and future of humanity, establishing social, political, cultural, psychological harmony and peace between them. The Nowruz holiday is celebrated yesterday and today because of its historical roots: it is not only a holiday of peoples, but also a holiday of renewal and peace of mankind around the world from the point of view of its theocosmic universal nature.

The Nowruz holiday is a calendar holiday due to its ritual and mythological structure. As an organic structural element of nature, mankind took root in this theocosmic-synergetic rhythm of nature from the mythological-cosmological starting point of its history, calling it "Nowruz" - "New Day" and living in cosmological harmony with this rhythm throughout its life history.

The conceptual mythological and cosmogonic structure of the Nowruz holiday is based on the idea of creating the whole Universe (man, animate and inanimate nature). This holiday, which includes a complete reconstruction - cosmogony, embodies the original mythological ideas about how all the elements of life (the first person, the first object, the first time), the origin (resurrection) of the original elements.

The philosophical essence of the Nowruz holiday is based on the ritual embodiment of the original philosophical and mythological ideas about the recreation of life. According to the philosophical concept of the holiday, the system of space and time (cosmological continuum) consists of two layers: sacred (sacred)

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and ordinary (profane). The socio-psychological basis of the Nowruz holiday is the idea of peace, eliminating all contradictions and conflicts.

The Nowruz holiday has a continental character in its geographic structure. This holiday, which is celebrated by representatives of different ethnic groups in Europe, Asia, and North Africa in various transformational forms and modifications, is the homeland of these ethnic groups.

In science, there are two conclusions about the origin of the Nowruz holiday:

I. This is the oldest natural holiday of the Turks. In Chinese sources, hundreds of years ago BC. NS. We come across records that the Huns held the spring festivals on March 21st. The Uyghur Turks even had spring ceremonies that were identical to modern customs. The rock paintings of Kobustan depict the ancient ritual of changing the year. In the Turkish epic "Ergenekon", the return to the old land is associated with the first day of spring, and the tradition founded three thousand years ago is still being carried out - the ritual of forging a red-hot iron.

II. It is a collection of ceremonies based on ancient Iranian legends. "Nowruz" translated from Persian means "new day". Naturally, information about the Nowruz holiday should have been included in Persian sources. Nowruz is mentioned in written monuments of the 11th century, especially in the "Shahnama" by Ferdowsi. This is widely discussed in Persian literature of later times. If the Persians, like the Caucasian Turks and Huns, celebrated the holiday of spring from ancient times, then it would be mentioned in many written monuments. Nowruz holiday during the Achaemenid period e. b. Although celebrated since 350, its historical roots go back to Zoroastrianism.

Nowruz is a spring holiday associated with an ancient agricultural culture. All the signs of the holiday - lighting a fire, sprouting malt, performances of scythe goats, calling the sun, knocking on the door of the year, ending the war, ending a quarrel, commemorating the dead, painting eggs, fighting eggs, making a khoncha from seven blessings, building a house-cleaning in the entrance, at home, in the yard, boiling a boiler in a stove, throwing a hat (scarf), shaking off a bag from a chimney, gathering all residents at the hearth, fortune-telling is a ritual and celebration of the meeting of nature and man, it has nothing to do with listening. On the contrary, at various times in history, all religions have benefited from the light of God.

Keywords: Cultural Event, Mythological and Cosmological Essence, Primary Elements, Chaos, Water, Fire, Earth, Air, Ecosystem, Spring Holiday, Ethnolinguistics, the World of Colors of Nowruz.



The role of civil society in peacebuilding in the countries of Nowruz cultural sphere

Maral Galym¹

Abstract

The role of civil society in peacebuilding issues remains a topical topic of the last decade. Today, civil society is a unique actor that has the opportunity to realize its potential not only within one country, but also beyond its borders. This article is devoted to the study of the role and function of civil society in peacebuilding in countries united by one Nowruz cultural sphere. Today, despite the great interest in civil society in peacebuilding issues, the questions of the effectiveness and sustainability of both civil society itself and the measures implemented by civil society forces at the global level are still open.

The Nowruz culture is a common heritage that unites and promotes friendship between the peoples of the Balkans, the Black Sea basin, the Caucasus, Central Asia, the Middle East and other regions. Precisely why civil society initiatives in countries united by one Nowruz cultural sphere are an invaluable contribution to building peace and constructive dialogue between regions and generations, as well as to creating a sustainable society. The author will consider new approaches to organizing the activities and contribution of civil society to peacebuilding, as well as measures to improve the efficiency and effectiveness of activities implemented by civil society in the countries of the Nowruz culture sphere.

Keywords: civil society, sustainable society, Nowruz cultural sphere, peacebuilding

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The Naturalistic Settings and Socially Construction of Peace and Friendship in the Nowruz Ritual

Davoud Gharayagh-Zandi¹

Sevil Makouee²

Abstract

As an Iranian tradition, the Nowruz ritual did constitute the natural order and foundation. It is possible to bring from the foundation to the social characteristics too. By the means, it sets a context for peace and friendship in-between the human and nature and among humans too. The foundation is such as the beginnings, the end of time, the diversification for happy-go-lucky, the living legend, the living proof, the echo-system of the nature, the harmony with the nature, focusing on the value - not price - of the nature, and the last one the rhythmic tone of the time. Not only does the foundation helps the social dimensions of human life in peace and friendship, but also it is a good ground that why it has a long life in the Iranian culture in the historical trajectory. It does try to explore that the Nowruz from the outset of the Iranian life in which made social solidarity and mental integrities among them and that could be spill over the generations and would be extending among other non-Iranian people too. Then the foundation is the mysterious of long-livings of the Nowruz in the past, nowadays, and in the future.

Keywords: Nowruz Ritual, Peace, Friendship, Nature, Human Beings

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Relevance of Intercultural Dialogue for Peace, Security, and Development

Punit Gaur¹

Abstract

"There can be no sustainable development without peace and no peace without sustainable development." Sustain stable, secure, and inclusive societies are the prerequisites for the survival of humankind in the 21st century. Development cooperation through intercultural dialogue can significantly prevent conflict and establish peace around the globe. Equal access to justice, respect for human rights, the effective rule of law and good governance, and effective and accountable institutions are the ultimate goal of the intercultural dialogue. The formation of multicultural societies like India is the consequence of the inheritance of intercultural dialogue in its history, tradition, constitution, and political arrangements. This paper's central question is the relevance of intercultural dialogue for peace, security, and development. The article also points out how intercultural dialogue is decisive in preventing and resolving conflict and establishing consensus.

Keywords: Intercultural Dialogue, Peace, Security, Development

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Peace and Conflict in India and Kashmir

Ajay Gudavarthy¹

Abstract

The proposed paper wishes to argue that peace is a political process. It cannot be achieved `merely` through diplomacy and policy-frames. Achieving peace also needs to go beyond dialogue to highlight new ethics of understanding interconnectedness. Here, I am not using interconnectedness `merely` as is done in the literature on globalization. It is not `merely` about mutual dependence on resources and technology. Interconnectedness here is about `political ethics` of mutuality and reciprocity. Once they are breached they impact not `merely` the colonized or the dominated but also `necessarily` and `always already` the dominant and the oppressor too. Breakdown of mutuality and reciprocity, either as an institutionalized vision of rule of law or as a process of dialogue has the ominous potential of engulfing and emerging as meta-processes. The proposed paper will attempt to highlight interconnectedness and Meta processes as the basis for peace. This will be done by analyzing the recent developments in Kashmir, beginning with the abrogation of Article 370 and declaring an unprecedented lockdown and shutdown of internet facilities in Kashmir valley. There was a generic consensus in India but the processes of exceptionalism have now emerged into meta-processes engulfing the rest of India and there are similar conditions of exceptionalism in the rest of India today.

Keywords: Peace, India, Kashmir, political process, Interconnectedness

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Nowrooz: The Hallmark of Communal Harmony in Kashmir

Abid Gulzar¹

Abstract

Kashmir has remained the confluence of cultures from time immemorial. Since being on the traditional Silk Road passing through the Sinkiang, Central Asian region and Iran, Kashmir has witnessed the huge influx of traditions, beliefs and customs right from the Achaemenid era to Aryan Immigration and later during the medieval period when Iranian Sufi saint, Mir Syed Ali Hamadani in 14th century visited Kashmir with hundreds of his companions, religious scholars, artisans and craftsmen. That entirely metamorphosed the socio-religious, economic and political milieu of Kashmiri society in every respect. Persian gradually attained the language of communication and scholarship, so much so that the Iranian traditions, art and literature continued to make its serious diffusion during later centuries. The great litterateurs and scholars from Central Asian lands and Persia who visited Kashmir in later periods proved as flag bearers of Persian traditions; the Nowrooz been the epitome of that. The rituals, myths and beliefs associated with Nowrooz couldn't stick to Muslims only but the learned Pundit community observing Shaviat Hinduism of Vedic origin who would observe the festival of Navreh as the mark of the beginning of spring as per the Vedic traditions couldn't resist the universal appeal of the traditions and rituals associated with Nowrooz since the spirit behind these celebrations revolved around humanism, tolerance, accommodation and harmony in every sphere of life irrespective of color, race or religious beliefs. The Nowrooz, therefore, became a hallmark of communal harmony in Kashmir throughout the centuries.

This paper is a serious endeavor to limelight how the Nowrooz became an indispensable identity of the people of Kashmir so much so that in what ways the traditions and beliefs associated with Nowrooz provided a common ground for the unification of communities and ethnicities in Kashmir, mentioned as Iran-e-Saghir in all the historical and literary chronicles. The paper shall also emphasize how even after the negative propaganda against the Nowrooz celebrations, labeling it as unislamic by some divisive elements, withstood all odds and continue with its strong appeal of mutual respect, love, harmony and co-existence.

Keywords: Nowrooz, Kashmir, Pundit, Navreh, Vedic, Persian, Sufi, Hamadani

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‘The Legacy of Nowruz in Kashmir: From the Lenses of Academics’

Fozia Jan¹

Abstract

Over the Centuries academics have remained a key element for transmitting knowledge and culture. These are so interrelated and interconnected that none of them can be separated from others. The contemporary nature of academics is vibrant and can strengthen the peace-building activities more assiduously with greater scope. However, historically the economic and religious activities between nations used to be a direct source of knowledge, culture, and propagation of peaceful relations among people beyond boundaries. Kashmir is famously known as “Rishevaar (Land of Saint)” is not only famous for its landscapes and meadows but also for its rich cultural and literal heritage that is majorly impacted by external influences via traders from West Asia, foreign rulers and etc. Kashmir valley is cherished all over the world for its secular nature blended with unity in diversity due to which ‘Kashmir’ and ‘Kashmiriyat’ are synonymously used when the word ‘Unity’ is discussed. Besides being a heterogeneous society various festivals irrespective of religion, sect, or belief are celebrated by Kashmiris wholeheartedly. Nowruz is one of the most celebrated festivals of Kashmir for decades and knowing its significance Jammu and Kashmir (J&K) Government has declared it a public holiday so as to cherish and uphold the peaceful coexistence aspirations of people linked with it. For Kashmir, Nowruz is a way of celebrating human-nature connection and being thankful to Almighty God for His creations. The blend of secular character and humanity makes this festival more incredible which is added by the activities held at an academic level. J&K’s highest academic institutions like the University of Kashmir, Central University, and others celebrate this festival by organizing events like plantation drives, debates, seminars, competitions, and social services activities. Centre of Central Asian Studies (CCAS) of Kashmir University is famous for its contribution in encouraging the academic linkages between Kashmir with Central Asian, West Asian, and Middle Eastern culture and literature from its very inception. Moreover, CCAS organizes various international conferences to smoothen the joint academic activities with the region beyond. This paper is an attempt to elaborate and highlight the linkages between academics of Kashmir with the essence of Nowruz that stands as an important element of Kashmir’s rich heritage, the imprints of culture and literature of West Asia (especially Iranian) on Kashmir. This paper aims to focus on academic efforts that

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are being upheld by the academicians and institutions of Kashmir so as to enhance the people-to-people knowledge connections and cooperation.

Keywords: Nowrooz, Kashmir, Academics, Culture, West Asia





CICA and Asian Cooperation Organizations (SCO, ASEAN, OIC)

Svetlana Kozhirova¹

Abstract

Consider the activities of the Conference on Interaction and Confidence-Building Measures in Asia (CICA), a structure aimed at creating a comprehensive mechanism for developing and agreeing with positions of Asian countries on key security issues. CICA is a forum to which many states of the region have joined as permanent participants. Now eight countries and five international organizations, including the UN, have observer status at the CICA. In a number of specific areas, CICA cooperates with existing regional organizations such as SCO, ASEAN, and OIC. The concept of the CICA's work today runs along with five main areas: military-political interaction, the fight against new challenges and threats, including terrorism, drug trafficking, transnational crime, and human trafficking, as well as the economic, environmental, and human dimension.

Cooperation with the Shanghai Cooperation Organization, the participants of which (including the observer countries) are all members of the Conference, will be of great importance for the further development of CICA. The presence in the organization of both resource-producing countries and large importers of oil and gas creates preconditions for the formation of an energy block within its framework, which will increase the energy security of its member states. The interaction between ASEAN and the CICA can be based on five points necessary for building a "community of common destiny" set forth by the President of the People's Republic of China Xi Jinping in Jakarta: 1) adhere to the principle of trust and strive for good-neighborliness; 2) adhere to the principle of cooperation and mutual benefit; 3) constantly provide mutual assistance; 4) adhere to the principle of "living in perfect harmony"; 5) adhere to the principle of openness and tolerance. The problem of Afghanistan in the context of international and regional security can become a point of contact and development of joint approaches and strategies of the CICA and the OIC. The transformation of the CICA into the Organization for Security and Development of Asia proposed by Kazakhstan means an expansion of the format of the Conference and a turn towards solving new problems, and that at present the urgent task of the CICA is the transition to qualitatively new levels of cooperation - preventive diplomacy and conflict prevention.

Keywords: CICA, SCO, ASEAN, OIC

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Eurasian Economic Union: Framework of the Cooperation with Islamic Republic of Iran and Turkish Republic

Marina Lapenko¹

Abstract

The emergence of the EEU in January 2015 marked a new phase of joining the Eurasian countries into the global economic space. At the moment, membership consists of five states: Armenia, Belarus, Kazakhstan, Kyrgyzstan, and Russia. Today the EEU is an international organization of regional economic integration, which has an international personality and was established by the Treaty on the Eurasian Economic Union. The creation of the Eurasian Economic Union, undoubtedly, changes the balance of powers in the world. According to the EEU Treaty, the regime of free flow of goods, capital, services, labor, as well as equal access to transport and energy infrastructure and common rules of customs and tariff regulation is being introduced stepwise on the territory of five state-members.

Besides that, the creation of free trade zones of the EEU is largely determined by the current geopolitical situation in the world. Several regional players play an undoubtedly important role for all the members of the Union.

Iran and Turkey are two of those. Iran appears to be one of the most promising partners for the EAEU. Being a neighbor and a large state in Eurasia, the Middle East, Western and Western Asia with a population of 80 million, a rich history, and a strong army. And so far it is our only key to India, without which Eurasian integration would be absorbed by China. The most convenient route for cargo is possible through Iran, which is reflected in the idea of the North-South transport corridor project. And in this context, Iran's accession to the EAEU will simplify the movement of EAEU goods to the port of Chabahar, a direct sea route to Mumbai.

The significance of Turkey for Russia is another important question. Turkey is trying to play on different fields in its favor - balancing between the West and Russia, “flirting with Iran”, striving to please both NATO and Moscow. However, it is obvious that this kind of balancing is a dangerous and short-term thing. In this context, it is necessary to think over the philosophy of further cooperation between Russia and one of the most significant players in the south of it - with Turkey. When developing this strategy, it would be nice to ask the question with whom exactly in Turkey we are dealing, with whom we will be dealing tomorrow, whether we are speaking on our own behalf or on behalf of a single subject of the EAEU.

Keywords: Eurasian Economic Union, Iran, Turkey

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Building Sustainable Peace: Needs and Challenges for Peace Teachings and Practices

Muhammad Nasir Khan¹

Abstract

The question of building peaceful sustainable development is an academic discussion in almost every society of the world since the world history. Although major gaps exist in peace teachings and practices but this is the need of the day to explore these gaps to achieve the goals of building peace in the society. Exploring the gaps between peace teaching and practices in youth is not one-sided but the agenda of almost all countries for establishing a more peaceful world. Therefore, the purpose of this study is to develop a better understanding of needs and challenges in peace teachings and practice. Participants of the study were professionals and experts. Content of social studies concerning peace teachings at the secondary school level has been analyzed through thematic content analysis. The unstructured interview has to be used as a tool of research. The findings of the study have highlighted the existing gaps and needs for strengthening the linkages between peace teachings and practices. The study has been significant in policy development to reduce the challenges and gaps in promoting conceptual understanding peace in-school youth.

Keywords: Peace, Secondary schools, Social studies, Sustainable development

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Role of historians as influencers in the promotion of Peace in the Nowruz Cultural Zone

Farhat Nasreen¹

Abstract

The value of peace in any zone of space and time cannot be overstated. Peace is in fact central to all kinds of progress. From times immemorial moral codes were designed by societies to maintain harmony in their spheres. When we superficially read History, we may gather that moral codes changed from time to time and place to place. However, in-depth research of historical events of a very long duration reveals that in fact there were some moral codes that never went out of fashion. An effort to maintain peace is one of those undying moral codes.

Educators interact with young and impressionable minds. Teachers in the Higher Education sector get numerous opportunities of generating ideas that can steer their society in a specific direction. They can do so, firstly by simply sharing what they themselves know with their students and secondly by encouraging students to work towards the creation of new pathways of thought.

History of the self is always a matter of interest for human beings. Patterns of historical repetition indicate that while subjective templates like name, place, and time change, the structural construct of situations remains mostly unaltered. The scale might change but the root of the problem might be the same. For example, wars are a historic phenomenon. Men fought even in the Neolithic times and they are still fighting. Alternately the search for internal peace has been as much a subject of concern for men as has been for external peace. The historians can create a database of incidents in which the result of choosing peace and harmony was progress, as opposed to the destruction, which the disruption of peace brought. This paper proposes to explore historic trends, which brought peace and progress. It would build an argument in favor of the indispensability of historians in the craft of building moral codes which would defend peace; both as an idea and a practice.

Keywords: Historians, Promotion of Peace, Nowruz Cultural Zone

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The importance of cultural and humanitarian cooperation between the countries participating in the "One Belt - One Road" initiative

Aida Shaikova¹

Abstract

Strengthening cultural and humanitarian interaction is essential for the successful implementation of the long-term Belt and Road Initiative. Moreover, the initiative is a transcontinental project aimed at countries with different levels and types of socio-economic structure and development and involves their "voluntary association" to form not only a transport, communication and trade system. In the future, this OBOR should consist of "corridors" of cooperation in the information, energy, scientific and technical, agricultural and tourism spheres.

Such a complex nature of the project determines the complexity of its promotion at the interstate level, as well as in the public and expert environment. In addition, under the influence of the global economic crisis, in some countries, the tendencies towards the growth of protectionism, the growth of the population's disappointment in economic integration are intensifying.

It should be noted that the presence of a rich and long history of the formation of cultural exchange along the routes of the Silk Road is one of the reasons for the further expansion of cultural and humanitarian ties between many countries on a bilateral and multilateral basis.

From this point of view, it seems important to pay even more attention to the systematic development of cultural and humanitarian interaction, the formation and maintenance of the necessary level of knowledge about neighboring countries and peoples. Since, due to a lack of mutual knowledge about the current situation, the peculiarities of economic and cultural development in other countries, the general public may negatively and wary the implementation of cooperation projects that are important from an economic point of view.

Globalization entails not only interpenetration and mutual enrichment of national cultures. Culture is increasingly becoming a kind of commodity, and many states strive to do their best to promote it on the world market.

Keywords: BRI, Culture, Globalization

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National features of the Nauryz holiday in Kazakhstan: «Korisu» -a manifestation of friendship and harmony in relations

Azhar Shaldarbekova¹

Abstract

In Kazakhstan, spring is crowding winter and fully comes into its own on March 21 – it is on this special day that the bright holiday of Nauryz is celebrated, which marks not only the spring equinox but also the renewal of nature. Nauryz in Kazakhstan symbolizes fertility, friendship, and love. On this day, people dress up smartly, go to visit their relatives and friends, and do not stop good wishes. On March 14, Kazakhs in Kazakhstan celebrate "Korisu"(the literal translation is "seen"). On this day, people visit each other, when they meet, they certainly shake hands and say: "Happy last year!". This ancient custom has been preserved only in the western regions of Kazakhstan.

In ancient times, when the Kazakhs were engaged exclusively in nomadic cattle breeding, exactly a week before the spring equinox, they counted their cattle and, rejoicing that the long winter was finally over, visited each other, discussed losses and offspring, and also prepared for Nauryz. This custom has been preserved only in Atyrau, Mangistau, West Kazakhstan regions, and some districts of the Aktobe region; in other regions of the country there is no such tradition.

Usually, elderly people shake hands; women touch each other first with the right, and then with the left shoulder. Regardless of age and gender, you should definitely visit your older sister. No wonder people say, "The path of a girl is difficult and thorny". Previously, there was a tradition to hang clothes lying in a chest on the days of "koris", as well as weapons: a spear, a sword, and a shield. This custom was called "zhyl koru", and its meaning was that everyone should see the New Year: animate and inanimate objects. "Korisu" was previously celebrated on March 14, 15, and 16. And very often a sign came true: on March 14, a small snowball usually fell from the sky – "nauryzdyn aksha kary" (white snow of Nauryz).

Keywords: Nauryz holiday, Kazakhstan, Korisu

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Role of Education in Peace and Harmony in Society

Jabar Zaman Khan Khattak¹

Abstract

Human being emerges as a ruler of the World. It creates serious disagreement in people, groups or countries. It leads in conflicts and then results in violence. Violence or absence of peace have several social shapes i.e. (individuals) fight between two individuals, Groups (clashes of gangs), Communities (caste conflicts and communal violence), Nations (war between two countries), Cultures (world wars and contemporary Anglo-American war in Afghanistan, Iraq, etc.)

Education has profound effect on peace and harmony in society. Education helps young people to gain knowledge, enhance their skills in the area of peace and form an attitude about the meaning of peace in human life. Peace education prevents the emergence of conflicts and creates conditions such as human rights, freedom and confidence in the society.

Geneva Conventions is a specific reference to protection related to education in wartime. United Nations declares September 21 as observance of International Peace Day. The General Assembly announced that it is a day dedicated to strengthening the ideals of peace in all peoples and among nations.

Education for Peace is based on educational system. It is the process of promoting the knowledge, skills, attitudes and values needed to bring about behavioral changes that will enable children, youth and adults to prevent conflict and violence and create the conditions conducive to peace whether at an intrapersonal, interpersonal, intergroup, national or international level.

Peace education is now well recognized within international legal instruments and within critical educational literature as an important aspect of education. Peace educations taught in schools have importance are;

1. It provides capability and values to students to build and sustain peace in their respective families, friends, community, workplace, country, world, and within themselves.
2. It helps constructively to handle the after-effects of war or conflict and the presence of violence in individual daily lives like increased violence and aggression.
3. It develops social responsibility which is needed in the 21st century.
4. It nourishes younger members of society for a better future. It indicates the illness and remedy of society in order to live build a better place in society.

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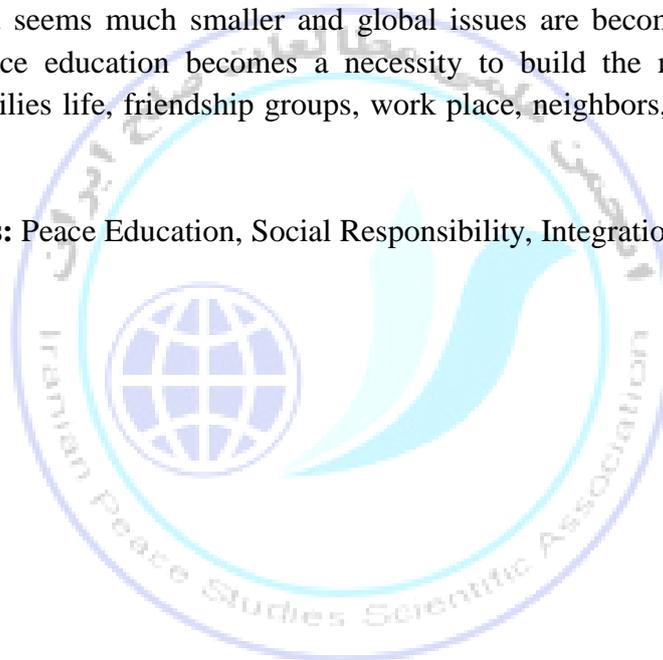


In Pakistan, like other countries facing many constraints in promoting peace education i.e.

1. The presence of three parallel education systems i.e. formal, informal and non-formal.
2. Peace education organizations hesitate to focus on intra- and interfaith conflicts and violence. More specifically, madrassas consider the issue of sectarian violence off limits.
3. Other than the quality of contents, peace education depends on the quality of teachers, which varied from project to project. Students respond more readily to trained teachers.
4. NGOs and their international partners have stronger roots to integrate peace education in curricula at provincial levels.

The world seems much smaller and global issues are becoming local. So the need for peace education becomes a necessity to build the maintain peace in students, families life, friendship groups, work place, neighbors, as well as within selves.

Keywords: Peace Education, Social Responsibility, Integration, Conflict





Kazakhstan as a “Land of Global Initiatives” and its impact on Nowruz Cultural Sphere

Akbota Zholdasbekova¹

Abstract

The Republic of Kazakhstan has taken a number of major initiatives with far-reaching global significance and relevance as well as the visible positive impact from the day of Sovereignty. Most of these initiatives have been brainchildren of the First Kazakh president Nursultan Nazarbayev and have been acclaimed, the world over. Start from the idea of Conference on Interaction and Confidence Building Measures in Asia (CICA) put forth by Kazakh leader in UN General Assembly session of 1992, steps for nuclear non-proliferation, bringing the religious leaders of the world together, promoting regional integration, creating a capital that can serve as another global center, leadership role in organizations such as OSCE, SCO and OIC are just some of the examples. Some of these initiatives are such that on which a plethora of literature has already been produced; yet there are some others whose various aspects have been covered in the prevailing discourse but a lot remains to be deliberated upon some of their dynamics.

Nonetheless, what is more notable is that the present founding Kazakh leader has ensured “continuity of creative initiatives”. One may find various reasons to look at these initiatives positively as well as otherwise; but the continuity with which some important domestic, regional and global initiatives have been unfolding from Kazakhstan, indeed makes Kazakhstan “land of global initiatives.” Similarly, there may be many angles to look upon such initiatives and of course, several reasons to point out shortcomings in and discuss flaws in such initiatives. However, this paper discusses, in detail, the positive impacts of a select few of the major global and regional initiatives emanating from Kazakhstan, in a thematic setting and tries to briefly talk about the futuristic initiatives taken by the country and its leadership and its impact over the whole “Cultural sphere of Nowruz”.

Keywords: Kazakhstan, Global Initiatives, Nowruz Cultural Sphere, regional initiatives

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Nowruz Cultural Sphere in Greater Eurasia: Significance and perspectives

Akbota Zholdasbekova¹ & Moldir Bolysbekova²

Abstract

The international system has become increasingly multipolar after the global financial crisis and the strategic and economic growth of emerging powers such as China, India, and Pakistan, or the reemergence of ‘old’ great powers like the return of the Russian Federation to the higher league of international politics. In this context, one of the critical changes in world politics is the emergence of Eurasia as a geopolitical space in which the key cooperative and conflictive dynamics are converging into a new ‘great game’. We do understand “Nowruz Cultural Sphere” as a sub-system of the Greater Eurasia region. This new environment is characterized by the non-linear patterns of tension and engagement between the most relevant regional powers, and the existence of intentions to interfere in the regional space by extra-regional powers.

The increasing interconnectivity of regional infrastructure driven by the Chinese-led projects of the New Silk Road ‘One Belt, One Road’ and regional integrative initiatives like the Shanghai Cooperation Organization and the Eurasian Economic Union, or still mythological Turkic or Persian Worlds are coexisting next to ‘cold regional wars’ in the Middle East, the Black Sea and East Asia. The issue of the creation of a Eurasian ‘axis’ or ‘concert’ grounded on the convergence of national vision against third parties in the region has become one of the most debated topics among regional and global experts. The key challenge for scholars is to think about the consequences of these global changes both regionally and interregional. The impact of this new international is varied from country to country but there is a positive prospect of cooperation and mutual learning from different experiences has been growing in the last years. This era of global transformations and changing engagements requires additional efforts for academics and scholars to present, analyze and explain these global phenomena since the political, economic, and social forces have changed significantly from the previous times. This work is an attempt to bring Eurasia and the “Nowruz Cultural Sphere” from an interregional perspective. We hope it is only the first step.

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Keywords: Nowruz Cultural Sphere, Eurasia, interregional cooperation





پنجمین همایش سالانه و نخستین همایش بین المللی انجمن علمی مطالعات صلح ایران
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