

Assoc. Prof. Dr & Dr. Honoris Causa

Sabahudin Hadžialić

Sarajevo, Bosnia and Herzegovina

“Multi Identities within the populist world of XXI century

(BiH paradigm alongside with avantgarde of Azerbaijan)”

Abstract

Creativity is the ability to produce a new, better quality and usable product within a healthy society. With the word *innovation*, we can hope for a better environment for the society as a whole around the world, although ... although being "creative and innovative" in the XXI century, means being retrograde, introductory and exclusively in the context of not questioning oneself about the possibility of confrontation with the fact that in the globalized world none of the above can be in long, but only in the short run. In the long run, if we try, we threaten to repeat the world from the thirties of the last century, because the society implodes within itself, to "sort out the issue of possible external enemies" when we denote the enemy within the country with the repetition of a similar scenario to the one in Germany at the beginning of the last century, but in the reverse direction. Countries with multi-ethnicities such as Bosnia and Herzegovina and Azerbaijan can help the world understand, through the years of social, cultural and political interaction of different people, but also through the communion of diversity and the maturation of religion within its own habitat, how multi identities can improve society *per se*, for the future, and expand it, eo ipso, as a creative and innovative way around the world, in order to stop the repetition of the Yugoslav scenario from the end of the 1980s and early 1990s, which just happens as a "virus balkanicus" of populism, exclusion and chauvinism around the world.

Key words: multi identity, populism, creativity, innovation, democracy, Bosnia and Herzegovina, Azerbaijan

Introduction

Creativity is a capability to produce a new, quality and suitable (useful) product (Sternberg, 2005)¹. To add another word to this thought: *innovation* and we can hope for the better environment for the society as the whole, worldwide, although...

Yes, although being “creative and innovative” in the World of XXI century, The World is being retrograde, introactive and exclusive in a sense of no questioning ourselves in regards possibility to face with a fact that in the globalized world no one can be as above mentioned on the long term, just on short term. On the long term that harms the society itself and creates possible implosion within the society who will, after “getting away from the possible enemies” from outside of the country will mark new enemies within the country and will be faced of similar issue as it was in Germany back in 1930is but this time in opposite way.

¹ Sternberg, R.; Grigorenko, E; Singer, J. (2005), *Creativity – from Potential to Realisation*, American Psychological Association, Washington DC

Namely, in Germany in 1930s they were, first, establishing pure exclusive German society with the raise of Nazis within the country, and after that went outside to “fix other issues” and this time, in the world of XXI century we have an opposite, but quite similar example – first “we are closing the borders and preventing others to mix with us, and after that we will “fix other issues”, but this time, inside the country. So, what do you think what will happen next around the world? Nevertheless, there are a light example of the countries that, within their multilayer society identities can be a deacon, even after a horrified and terrible past they had (wars, occupation, one-minded exclusive non-democratic societies).

Yes, the countries with multi identities such as (by purpose I am avoiding a word multicultural society because there is no multicultural society in the world – there is a society that embrace the best of all cultural identities within its core and habitus creating an innovative multilayer society identity out of more similar identities of the same genetic code within the area) Bosnia and Herzegovina and Azerbaijan. The countries which can help all of us worldwide to understand, through the ages of social, cultural and political interactions of different people, through the *COLLECTIVENESS OF DIVERSITY or Love thy Neighbor*² (Hadžialić. S., 2014) and maturation (Tase, P. 2018)³ of religions and backgrounds, how multi identities can help improvement of the society itself, even today and for the future, and spread it, as creative and innovative way, worldwide.

Bosnia and Herzegovina paradigm

Maybe, at the first look, that Bosnia and Herzegovina live within the “swamp”⁴ of exclusivity, corruption and nationalism (better is to say – chauvinism) for the last two decades. Yes, nobody denies that, but the political parties on power since 1990, although the real Bosnia and Herzegovina remembrance of the multilayer society identity is easy to get on the surface only if:

1. We have an existence of the Rule of Law and not the Law of rule
2. Education which will reflect statewide understanding of the cultural, historical, sociological and political heritage of the country that belongs to all the people who are living and working within it and not exclusively to any particular one.
3. Establishment of the secular democratic society in which Parliament will be the legislative power and not decision makers from any of churches and/or religious communities.

Let’s go step by step – Rule of Law is easy to establish with the sincere devotion for the establishment of common goal – the establishment of the country which will be the mother to all the people and not the step-mother to some of them, in pejorative way. Education, and especially, establishment of the media literacy within the schooling process from primary, secondary school and further with the goal of “shaping up” of the open-minded and critically focused people who will question everything and will base their opinion not on what they heard from their leaders (regardless of their nationality) and what they have seen and heard on TV, radio and/or read in press or/and social networks, but on their own established capability

²Hadžialić, S. (2014), *Bosnia and Herzegovina and XXI Century*, Published by Lulu, USA

³Tase, P. (2018), Azerbaijan democratic standards matured: <https://www.azernews.az/nation/127188.html> (last approached on 28.11.2018)

⁴Prof. Dr. Hidajet Repovac (1945-2018) – quotation from the session of Association of Independent intellectuals „Circle99“, on 23.6.2013 in Sarajevo, Bosnia and Herzegovina

to create innovative stand from which all the society will benefit as the whole and not a particular part of it. As the outcome of the above comes the secular Parliament who will be the deacon for the future in regards further strengthening and development of real secular and democratic society as the whole. On the one side we have an appearance capability of identification of the people with ethnicity, environment and obedience⁵ and on other side of the *bridge*⁶ there is another extreme of exclusiveness, anarchism and disrespect that comes from the other shore. However, on the *bridge* there is something that might be real and true creativeness and innovation with the equal deflection from the left and/or right option. We can call it *citizen awareness* of the critical observation of the reality. Judgment creation of the possible modalities of the other and different one can be found in finding of the formula which will not, in any moment, exclude quantity in detrimental to quality, but neither vice versa. How, then, to shape up all mentioned. The most complicated things are the simplest ones.

On the following way:

1. *Without excluding the reflection of the roots of origins, and including the print of immediate communication*⁷
2. *With transparency of someone's mission in a meeting with bald biography of the reality*
3. *With the abstention of nepotism, national and gender exclusivity*
4. *Emphasizing of own defects as the presumptions of the possible solutions – improvement of the own being we creates more content society.*
5. *Non-hatred as the basic presumption for the start of the understanding and in later step with the propinquity of the identical intentions.*
6. *Through the understanding that, on a long term, only common good gains while individual benefit last for the short time.*
7. *With open way of communication with clear presumptions of acts that aims to the ultimate truth – citizens are on the first place and after that Bosniaks (Muslims), Serbs (Orthodox), Croats (Catholics) and others.*

If we look at the substance of the identification within these areas, it always aspired to retain traditional forms of consciousness. Even in the relations with other and different ones, also. New visions are hard to find its way to the "eye of the beholder", but citizens of Bosnia and Herzegovina have always been revolutionary, in accordance with the timing and manner of appearance of the same phenomenon. Imperfection has always been - illiteration of majority manipulated by the side of alienated minority, regardless of whether this were clerical or

⁵„For the Zeno from Kitia, who was, for Edvin Bevan more the prophet than a philosopher, GOOD is what makes a person independent from the outside circumstances. Only the GOOD within the person. Human will is the source of his/her dignity and his/her completeness. Insofar as human prepare his/her will on everything what destiny can bring to him/her, he/she will be saved, protected from the all attacks from the outside world. Having in mind that God rules the world, or natural law, i.e. mind/intellect – having in mind that nature in human being becomes mind/intellect – this is the rule which Tralch calls absolute natural law.” Louis Dumont “Essays on individualism” (page 46, The University of Chicago Press, 1992)

⁶Society

⁷*Bosnia and Herzegovina paradigm* shows itself here as an example for centuries, since 1180 and the Banus of Bosnia -Kulin Ban (ruling from 1180 and until 1204), when Bosnia was first mentioned in written document ever

secular. Even if it comes to the some "revolutionary" changes in the appearances of citizen's stands, it has always been controlled and directed by mentioned minorities.

But individuality in spite of conformity has not proved just only once as an interaction of creativity for us, here and now. And, of course, that the remarkable influence on the people have been made by the ruling ideology within the past several hundred years in our area, but it is precisely individuality, uniqueness of each of the engaged citizen transcended mediocrity of serving trying to bring new horizons in the grayness of everyday life. How? Through the interaction of identity, not for one moment forgetting where they came from, constantly traveling over the spheres of their own hopes. This interaction of identities (human, historical, spiritual) has created the preconditions for the creation of citizen that were shifting boundaries of human consciousness, but of the reality as well.

Creation of multi identities as the only way out

Methodologically, if we just compare genetic codes of the people in Balkans, eo ispo Bosnia and Herzegovina, it will show that we all are, genetically brother and sisters, very similar to each other⁸ so it is not difficult to, being interacted from origin, and taking into account that humans are at the beginning of life „tabula rasa“⁹, we just need to get the best out of each of us and present it within the society by creating multi identity society that we, in the core, are. I wrote a ten years ago a saying “Nation is the part of the history. We just need to wait until the end of history.” A serious, cynical aphorism which can become a truth in the years to come exactly because of the populism¹⁰ that overwhelmed society in the World of XXI century

No, I am not talking here about consensual form of consciousness (Hadžialić, S. 2013)¹¹. I am underlining the possibility to have on the table all advantages and disadvantages we have as the society as the whole within its multi identity.

Bosnia and Herzegovina paradigm can be an example for the World how different nation(s) can live together in one country (and survive through the centuries, again, together) and that can make benefit for all only if we satisfied above mentioned items that will lead us towards common good for all, regarddless if my name is Sabahudin, Dragan or Željko.

Creation and innovation within that paradigm is within awakening of the essence related to the benefit for all based on the rule of law and unifying of diversities that unite us for the good of all of us.

An example is the following for the creation and innovation:

1. Carry out the revision of all privatization in the transition from the end of the war, 1995 and up to date.

⁸Al Jazeera Balkans – „Genetic map that inserted pandemonium on Balkans“:

<http://balkans.aljazeera.net/blog/genetska-mapa-koja-je-uvela-pometnju-na-balkanu> (last approached on 28.11.2018)

⁹ Starting with Aristotle in 4th century: <https://www.britannica.com/topic/tabula-rasa> (last approached on 28.11.2018)

¹⁰ Read. Chauvinism and exclusiveness against the other and different one “hiding under the coat” of protecting the essence of the nation(s)

¹¹ It is good reflection in the art, by all means, although in the society as the whole we need wider focused conclusions - Hadžialić, S. „Totality of creation“, DIOGEN pro culture magazine, 2013:

http://www.diogenpro.com/uploads/4/6/8/8/4688084/totality_of_creation_sabahudin_hadzalic_25.6.2013.pdf (last approached on 28.11.2018)

2. Arrest all war crimes' suspects in Bosnia and Herzegovina regardless of religion, nation, race or gender they belong to. I wrote a another saying as well, back in 2010: "Human pest: Everybody should be responsible for the war crimes, but nobody from my own people¹²",
3. Make transparent operations of all authorities in power – from state level of BiH, through entities (Republic of Srpska and Federation of BiH), and then through Cantons (all ten of them) and District of Brčko and down to municipalities. Establishment of independent ethical state body who will control and coordinate this.
4. To revise all undergraduate diplomas since the war ended.
5. Employ three times more inspectors to control the operation of enterprises and stimulate them with a percentage of the amount that is found to be evaded, hidden, withheld and not filed for tax collection.
6. Establish an army with one command. Instead faked ones that we have today which we can see how it works.
7. Stimulate the development of the education sector with a salary increase for the teachers and administrators.
8. Execute and enforce payment of tax claims.
9. Prepare a development strategy of the country based on existing resources rather than the development strategy of the country based on desired resources.
10. Assist the development of the NGO sector as part of the "critical mind" directed at correcting all the work of authorities. But not to continue with nowadays kind of NGO that abuse and buy influence¹³ rather than civil use.

That is very easy to be done. Just to put aside artificial conflict created by "groups of interests" (they called them "a parties", but they are nothing more than groups of interests) – mainly financial ones¹⁴ that we have to leave aside of each other and live as citizens who will base their existence on work and devotion to the proper development of the country, understanding globalization as advantage for the interaction with other and different ones. Bosnia and Herzegovina paradigm is quality above all, because we lived through the thousand years together and we...survived together.

¹²Read: nation

¹³Read: slaves of the parties and nation(s)

¹⁴UN report on Corruption in Bosnia and Herzegovina back in 2011 (today is even worse)

https://www.unodc.org/documents/data-and-analysis/statistics/corruption/Bosnia_corruption_report_web.pdf
(last time approached on 28.11.2018)

Why this must be done? Because, by doing that Bosnia and Herzegovina paradigm will become stronger as a world example of the society which has all advantages to become one of deacons as multi identity society within the world of populism of XXI century¹⁵.

Azerbaijan avantgarde

With the examples of Albanian Christian temple in Shaki¹⁶, the Jewish community in Oghuz¹⁷ where there are two Jewish synagogues, while in Gabala¹⁸ there are Caucasian Albanians. The Village of Kish¹⁹ in Shaki and Village of Lachin in Ismailli region Village of Nij²⁰.

In his October 2016 visit to Baku, Pope Francis praised Azerbaijan as a place of religious tolerance after meeting with Azerbaijan's President Ilham Aliyev. After a private meeting with Sheikh ul-Islam, the region's grand mufti, the two men held an interreligious meeting at the country's largest mosque with Orthodox Christian, Muslim and Jewish leaders²¹.

Having a state government involved more into the creation of multiculturalism is an excellent avantgarde system which might be a sample for the wider community, outside of the country itself, Azerbaijan. Namely, the World itself.

As stated by Peter Tase (2017) ...quote: *“The Republic of Azerbaijan has advocated for a more effective dialogue among religions and ethnic groups at the global stage including its effective participation and vital support to many forums, international organizations and multilateral discussions. The restoration of cultural monuments such as the Gülüstan Monument in Julfa Region of Nakhchivan, the maintenance project of the Momine Khatun Mausoleum and of Noah's mausoleum, are remarkable accomplishments of the government of Azerbaijan and of the government of Autonomous Republic of Nakhchivan. Moreover, the restoration initiatives that are taking place in the villages of Lahij located in the region of Ismailli and Nij, a town located about forty kilometers to the south-west of Qabala. Regions are a true testimony of the impressive priority that the government of Azerbaijan has allocated towards the preservation of multicultural values, treasures and monuments that are inherited, for many centuries, in the sovereign territory of Azerbaijan*²².“end of quote...we can see how patriotism is not created on just protecting the main nation in its own country but all of the parts of a nation in the constituent body of Azerbaijan.

¹⁵„Aristotle denounced demagoguery many centuries ago as being a degeneration of democracy. This is true but is not all. Populism is a flood to which four currents contribute: the beguiled voters; the power-hungry intellectuals; the short-sighted politicians; and the appeasing elites...The latest danger for freedom is the spread of populism in our democracies, be it of the democratic kind or of those who use our liberties to try to destroy our freedom. We pilgrims of liberty have much to contribute to the fight against this new plague, because much of it originates in the realm of ideas.“ *Presidential Address of Pedro Schwartz at the General Meeting of the Mont Pelerin Society in Miami, Florida, 19th to 23rd September 2016:*

<https://www.econlib.org/library/Columns/y2016/Schwartzpopulism.html> (last approached on 28.11.2018)

¹⁶Info: <https://www.advantour.com/azerbaijan/sheki/albanian-temple.htm> (last approached on 28.11.2018)

¹⁷Info: <https://www.meydan.tv/en/site/culture/15440/> (last approached on 28.11.2018)

¹⁸Info: <https://www.azernews.az/travel/101366.html> (last approached on 28.11.2018)

¹⁹Info: http://azerbaijan24.com/about/azerbaijan_cities/north-west_azerbaijan/kish/ (last approached on 28.11.2018)

²⁰Info: <http://studies.aljazeera.net/en/reports/2015/10/20151015112738701335.html> (last approached on 28.11.2018)

²¹Is multiculturalism in Azerbaijan a valuable model?:

<http://www.europe-infos.eu/is-multiculturalism-in-azerbaijan-a-valuable-model> (last approached on 28.11.2018)

²²The example of Azerbaijani multicultural tradition is the only way that ensures peace in the world - American expert (Interview Peter Tase): <http://ednews.net/en/news/interview/141978-the-example-of-azerbaijani-multicultural-tradition-is-the-only-way-that-ensures-peace-in-the-world> (the last approached on 28.11.2018)

A primary source of Azerbaijani Multiculturalism is the presence of Albanian Apostolic Church in the occupied territories of the Republic of Azerbaijan, in Karabakh, Gabala (Qabala), Shaki and other regions of Azerbaijan.

The history of Udis, one of the Caucasian Albania tribes, has been in the focus of attention of the Azerbaijani and international historians, it must be emphasized that the Udis, Ingiloy, Khynaligs and Gryzes have survived up to now and almost all of the Albanian tribes have managed to protect their Albanian identity; the Udis, even more so, were capable to preserve not only their Albanian identity, but also their ancient religion.

The challenging and mischievous period that the Udis used to experience, was associated with the history of the Albanian Apostolic Church and at the same time the ongoing regional social and political processes of the early XIX century strongly affected the Udis. Specifically, the tragic outcome of Christianization policy conducted by the Russian Emperor Nicolas I in the Caucasus and in the Azerbaijani territories had a negative impact on the fate of Udis community. It is commonly known that Caucasian Albanians were partly subjected to the assimilation in terms of the language and religion followed with the loss of political superiority as a result of the collapse of the Great Albanian principality ruled by the Mehranids in the VIII century, remnants of this nation (ethnic group) preserved its adherence to Christianity and managed to protect its political and cultural unity, as well as its language, and above all, maintained its ethnic idiosyncrasy through their ethnic names till the beginning of XIX century. At the same time, the Albanian Apostolic Church was revived in the areas of Artsakh, Udi and Sheki principalities since the X century and they functioned until 1836. However, the tsarist Russia began to pursue the policy of destruction of the historical memory of the Albanians (including the Udis, a nation that managed to preserve its ethnic traditions alive for centuries), with the purpose, political objective, of relocation and settlement of the Armenians in the Azerbaijani territories after the occupation of the Caucasus, and particularly, after the signing of the Treaty of Turkmenchay in 1828 as a result of the insidious policy of the Armenian Catholicos. According to Dr. Mahabbat Pashayeva (2017)²³, a senior research fellow at the National Academy of Sciences of Azerbaijan...quote: "With this aim the Russian Emperor Nicholas I, subdued, discriminated and restrained the Albanian Apostolic Church, which had survived throughout the IV-XIX centuries, Nicholas I ordered the inclusion of Albanian Apostolic Church to be under the administration of the Armenian Gregorian Church by a decree that was sent to the Senate for confirmation on March 11th, 1836. Thus, the painful and long – lasting assimilation process of the ethnic identity and religious affiliation of the Albanian tribes, including the Udis, began after 1836."...end of quote.

Because of ideological assimilation, a part of the Udis was forcibly subjected to identity transformation, suffered *Gregorianization* and *Armenianization*, and the remaining part of the population was forced to adopt Orthodoxy and *Georgianization*. Therefore, as the ethnic identity of the Udis was vanished and blurred due to the policy in the sphere of religion pursued by the Tsarist Russia in the Caucasus, there emerged contradictory views concerning the origin of the Albanians in the second half of XIX century, most of them refuting each other. However, despite such a tragic fate, some of them did not forget their history and

²³ "Albanian Apostolic Church: Historical Outlook, published by the Baku International Multiculturalism Centre, in Baku, pages 142-143 - www.multiculturalizm.gov.az

strove to keep their religious beliefs and ethnic traditions alive. The Udis partly settled in the village of Nij, where they live up to today. They refused to attend the Armenian Gregorian or any other Christian Church in order to protect their language, culture and their faith in the Albanian Apostolic Church by performing the worship at home in a manner required by their belief, and in this way they preserved their ethnic identity, as well as protected themselves from assimilation. It is tantamount to emphasize that in the second half of XIX century a part of them underwent the process of *Georgianization*. According to the General Population Census conducted by the Russian Empire, there were many Udi villages in Azerbaijan during the second half of XIX century. In the province of Yelizavetpol are also identified several Udi villages. In the district of Nukha (Yelizavetpol), present region of Oghuz - Azerbaijan, are located the following Udi villages: Vardanli, Mirzabeyli, Sultan-Nukha, Jourlu, Malikh, Yenikend. Furthermore the village of Kirzan in the district of Gazakh and village of Seysulan in the district of Javanshir were recorded as the Udi villages in late XIX century, but finally they also underwent through assimilation, at a later stage, and the Udis residing in those parts of Azerbaijan were introduced as “the Armenian Gregorians” in conformity with the religious classification of the Russian Empire. Consequentially the Udis Community of Azerbaijan underwent through a Gregorianization process heavily encouraged by Russian Emperor Nicholas I. In addition to the artificial integration, exposure of the Udis communities into the Armenianization campaign of the second half of XIX century, it is a historic fact that over 120 thousand Armenians were moved from the territory of Iran and the Ottoman Empire to the Southern Caucasus, these actions were taken according to the treaties of Turkmenchay (1828) and Edirne (1829), just after the partial occupation of Azerbaijani khanates by the Russian troops. According to Dr. Nazim Mustafa (2015)²⁴, ...quote: “The Armenians from Eastern Anatolia and Khoy regions moved into the village of Kirzan and settled on these historic lands of Azerbaijan.”...end of quote. This was the territory of the former *Ganja khanate* and the population was mainly engaged in gardening and winemaking, as a result with the Armenian settlements established in this territory of Azerbaijan, we have the beginning of demographic processes that proved to be against the national interests and history of Azerbaijani people and was the inception of a terrible and destructive campaign against the multicultural, interethnic and intercultural environment that had existed in the historical lands of Azerbaijan for many centuries.

An important historical event is that, on a parallel fashion with the migration processes encouraged by Russian Emperor Nicolas I, the Udis community living in the historical Azerbaijani lands experienced a bloody ethnocide and maltreatment from the Russian troops. The village of Kirzan, Gazakh county, is a genuine example of a developed ethnic culture, and consolidated economy that was embraced by the Udis community. In this village of Azerbaijan there were more than 700 houses, based on the number of irrigations canals, gardens, and archaeological ruins discovered in the area. The Udis have lived in Oghuz Region since ancient times and they kept alive their native tongue, unfortunately the Russian-infused assimilation of Caucasian Albanians into the Armenian culture and Gregorian Church dramatically affected their ethno-linguistic characteristics and made them highly vulnerable and significantly weaker towards the defense of Caucasian Albanian culture and valuable customs. The Armenianization of the Kirzan Udis was accelerated at the beginning of the XX century, in connection with the social and geopolitical processes that were going on in the

²⁴ Ibid, pages 146-147

region. The massacres of 1905-1906 seriously affected the Udis population of Kirzan²⁵. Subsequently the Udis of Kirzan took a temporary refuge in Mansurlu, a Muslim village, to survive. In December 1905, the administration of vice-roy of Caucasia settled the people of Kirzan in Havlabar district of Tbilisi, which was predominantly inhabited by Armenians. After the ceasefire of interethnic clashes some of the Udi families left Kirzan and established their community at approximately 2-3 Kilometers southward, at the right banks of the Kura River they founded a new Village named Yeni Kirzan (New Kirzan). In the 1930s the village of Kirzan became the most densely populated community out of the three villages that are mostly inhabited by the Udis, approximately 40 Udi families were living in this village. Despite of a series of brutal events in its early and recent history, the Republic of Azerbaijan has strengthened the intercultural dialogue, interfaith harmony and multiculturalism has become a state policy. The President of Azerbaijan H. E. Mr. Ilham Aliyev has prioritized and constantly encouraged the preservation of cultural identities and ethno-linguistic treasured of Azerbaijan²⁶, which must be underlined especially this time, during the Conference devoted to the 100th anniversary of the establishment of the Azerbaijan Democratic Republic.

The effective multiculturalism policy and dynamic strategy of the Baku Process, led by the Government of Azerbaijan are in concert with the centuries old literary tradition that was shaped by Azerbaijan's most emblematic writers and philosophers, as Abdulla Shaiq once said: "we are all atoms of a single sun!"

It is a unique sensation to observe that every major writer in Azerbaijan's classical literature, running through the centuries of history, have preserved the values of multiculturalism and have always shared them within the framework of an emancipated world view.

Azerbaijan's literature is a fine testimony of the atmosphere of multiculturalism and tolerance that reigned in the society of Azerbaijan throughout different periods. They are a picturesque 'cardiogram' of Azerbaijan's real life centuries ago, a tradition that is rarely observed in other contemporary european cultures, encompassed under Muhammad Hadi's²⁷ genuine paradigm: "Oh, people, we are all brothers!"

Conclusion – Multi identity as the methodological prevention against populism which leads to chauvinism and destructions

Advantages of multi identities which is the source of encircling multicultural society and protection of the society as the whole, and being presented through BiH paradigm and avantgarde of Azerbaijan are the following:

1. Understanding of the improvement of my own cultural, sociological and political identity only if there is an interaction with other close and/or similar identities.

²⁵ Coming from the province of Yerevan the armed detachments of "Dashnaksutyun" Party committed inter-ethnic massacre in Kirzan in November 20-29, 1905

²⁶ "Albanian Apostolic Church: Historical Outlook"; 6th Round Table, Baku, October 10th, 2015, Editorial Board: Prof. Dr. Kamal Abdullayev; Prof. Dr. Isa Habibbayli, Full Member of Azerbaijan National Academy of Sciences (ANAS): Published by the Baku International Multiculturalism Centre, Baku – Azerbaijan.

²⁷ Agha-Mahammad Haji-Abdulsalim oglu Abdulsalimzade, 1915 – Published in Baku 2016 by „Literary Sources of Azerbaijani Multiculturalism,“ page 8, by Baku International Multiculturalism Centre. Managing editor Rashad Ilyasov, Ph.D. Production editor Alish Mirzalli, Ph.D.

2. Protection of the comprehensive heritage through the focus on the best from each of us in comparison with other and different ones, and by doing that improving the society as the whole.

Bosnia and Herzegovina and Azerbaijan are the societies which might be a deacon for the rest of the world, having in mind that their soil has been protected by different religions, ethnic backgrounds and cultures, although in the same time of the same habitus, focused on the country as its own, like have been said in 1943, within the Resolution conclusions of the First session of ZAVNOBIH in Mrkonjić Grad, Bosnia and Herzegovina²⁸ and in 1918, when was established Azerbaijani Democratic Republic²⁹.

Simple as it is – one for all, all for one, for the benefit of the society as the whole people(s).

References

- [1] Sternberg, R.; Grigorenko, E; Singer, J. (2005), *Creativity – from Potential to Realisation*, American Psychological Association, Washington DC
- [2] Hadžialić, S. (2014), *Bosnia and Herzegovina and XXI Century*, Published by Lulu, USA
- [3] Tase, P. (2018), Azerbaijan democratic standards matured: <https://www.azernews.az/nation/127188.html> (last approached on 28.11.2018).
- [4] Louis Dumont “Essays on individualism”, 1992, The University of Chicago Press, page 46
- [5] Aristotle in 4th century: <https://www.britannica.com/topic/tabula-rasa> (last approached on 28.11.2018)
- [6] Hadžialić, S. „Totality of creation“, DIOGEN pro culture magazine, 2013: http://www.diogenpro.com/uploads/4/6/8/8/4688084/totality_of_creation_sabahudin_hadzialic_25.6.2013.pdf (last approached on 28.11.2018)
- [7] UN report on Corruption in Bosnia and Herzegovina back in 2011 (today is even worse) https://www.unodc.org/documents/data-and-analysis/statistics/corruption/Bosnia_corruption_report_web.pdf (last time approached on 28.11.2018)
- [8] *Presidential Address of Pedro Schwartz at the General Meeting of the Mont Pelerin Society in Miami, Florida, 19th to 23rd September 2016:* <https://www.econlib.org/library/Columns/y2016/Schwartzpopulism.html> (last approached on 28.11.2018)

²⁸World War II and the establishment of the National Anti-Fascist Council of the People’s Liberation of Bosnia and Herzegovina - „The First Session of ZAVNOBiH, as the highest political representative body of Bosnia and Herzegovina, was held in Mrkonjić Grad November 25-26, 1943, during which 173 councillors, 31 members of the Presidium and five members of the Presidency of the Presidium of ZAVNOBiH were elected. The following persons were elected to the Presidium Presidency: dr. Vojislav Kecmanović, President, Avdo Humo, first Vice-President, Aleksandar Preka, second Vice-President, Đuro Pucar Stari, third Vice-President, and Hasan Brkić, Secretary. According to the ZAVNOBiH Resolution, Bosnia and Herzegovina was proclaimed a federal unit of equal peoples.“ Source: <http://www.parlament.ba/Content/Read/181?title=Drugisvjetskirat&lang=en> (last approached on 29.11.2018)

²⁹ Celebrating 100 Years of the Azerbaijani Republic Through History and Film: „The ADR was the first independent and secular democratic state in the Muslim world and was a pioneer that combined both European liberal-democratic values and the abundant cultural heritage of its people in one entity. It ensured political rights to all its citizens regardless of their ethnic and religious affiliation, class or gender.“ Source: <http://descnet.eu/blog/celebrating-100-years-azerbaijani-republic-through-history-and-film?lang=en> (last approached on 29.11.2018)

- [9] Shaki – Info: <https://www.advantour.com/azerbajjan/sheki/albanian-temple.htm> (last approached on 28.11.2018)
- [10] Oghuz – Info: : <https://www.meydan.tv/en/site/culture/15440/> (last approached on 28.11.2018)
- [11] Gabala - Info: <https://www.azernews.az/travel/101366.html> (last approached on 28.11.2018)
- [12] Kish – Info: http://azerbajjan24.com/about/azerbajjan_cities/north-west_azerbajjan/kish/ (last approached on 28.11.2018)
- [13] Nij – Info: <http://studies.aljazeera.net/en/reports/2015/10/20151015112738701335.html> (last approached on 28.11.2018)
- [14] Interview - Peter Tase (2017): The example of Azerbaijani multicultural tradition is the only way that ensures peace in the world - American expert: <http://ednews.net/en/news/interview/141978-the-example-of-azerbajjani-multicultural-tradition-is-the-only-way-that-ensures-peace-in-the-world> (the last approached on 28.11.2018)
- [15] Albanian Apostolic Church: Historical Outlook, published by the Baku International Multiculturalism Centre, in Baku, pages 142-143 - www.multiculturalizm.gov.az
- [16] *Albanian Apostolic Church: Historical Outlook*”; 6th Round Table, Baku, October 10th, 2015, Editorial Board: Prof. Dr. Kamal Abdullayev; Prof. Dr. Isa Habibbayli, Full Member of Azerbaijan National Academy of Sciences (ANAS): Published by the Baku International Multiculturalism Centre, Baku – Azerbaijan.
- [17] „Literary Sources of Azerbaijani Multiculturalism,“ page 8, by Baku International Multiculturalism Centre. Managing editor Rashad Ilyasov, Ph.D. Production editor Alish Mirzalli, Ph.D.
- [18] World War II and the establishment of the National Anti-Fascist Council of the People’s Liberation of Bosnia and Herzegovina: <http://www.parlament.ba/Content/Read/181?title=Drugisvjetskirat&lang=en> (last approached on 29.11.2018)
- [19] Celebrating 100 Years of the Azerbaijani Republic Through History and Film: <http://descnet.eu/blog/celebrating-100-years-azerbajjani-republic-through-history-and-film?lang=et> (last approached on 29.11.2018)

IZLAGAČI NA KONFERENCIJI		<p>◀ N.J.E. ELДАР ХУМБАТ ОГЛУ ХАСАНОВ, osuromice-ri ambasador Republike Azerbajdzan u Republici Srbiji, Republici Crnoj Gori i Bosni i Hercegovini. Bio je šef Nacionalnog biroa Interpola u Republici Azerbajdzan, prvi zamjenik ministra unutrašnjih poslova Republike Azerbajdzan, prvi zamjenik generalnog tužioca Republike Azerbajdzan, generalni tužilac Republike Azerbajdzan, Ambasador u Rumuniji. U zvanju je General-poručnik-a prevode. Autor je 25 knjiga i više od 170 naučnih radova iz oblasti organizovanog kriminala, terorizma i ilegalne trgovine drogom, doktor pravnih nauka, profesor, počasni doktor Univerziteta Otkidus (Konstantca, Rumunija), počasni doktor Univerziteta Babeš – Bolyai (Kluz – Napoca, Rumunija), počasni doktor Univerziteta Andrej Saguna (Konstantca, Rumunija), akademik Saveza srpskih kraljevskih akademija. Dobitnik brojnih otkrivanja na zemlji i inostranstvu. Govori ruski, kurdski, engleski, rumunski, srpski.</p>		<p>◀ STRAJLO KRSMANOVIĆ, Direktor Nacionalne galerije Bosne i Hercegovine. Po obrazovanju teatarolog. Najveći dio radnog vijeka proveo na TV Sarajevu, kao dramaturg i uređnik. Bio poslanik u predstavničkom domu parlamenta Federacije BiH, te suvremenik umirovljenik za evropske integracije Vijeća ministara BiH. Pisao pozorišne kritike, bio selektor, član žirija i voditelj okruglih stolova na pozorišnim festivalima u BiH i Jugoslaviji. Saradivao na nekoliko filmskih projekata.</p>	IZLAGAČI NA KONFERENCIJI
		<p>◀ ADIL KULENOVIĆ, profesor filozofije i sociologije, novinar, izdavač i publicista. Studirao na Filozofskom fakultetu i Interdisciplinarnom postdiplomskom studiju Univerziteta u Sarajevu, na Grand Valley State University - Michigan, specijalizirao na Institutu Gramsci u Rimu, Osnivač i glavni urednik Nezavisnog ređa i televizije - Studije 99, koji je radio Elitar rat. Za ratno novinarstvo dobitnik je nagrade Federico Motta Editore, „Obiettivo Europa“, a za recenzijsku uređničku posluje Silver Prize, Rose, Europagog parlamenta - Gradana Evrope za 2000. godinu. Dobitnik je Ordena Onogorskog zastave 2011. godine Republike Crna Gore. Osnivač je Asocijacije nezavisnih intelektualaca „Krug 99“ 1993. godine, cij je sadašnji predsjednik.</p>		<p>◀ SLAVO KUKIĆ, dopisni član ANUBiH, kao autor ili koautor potpisuje 12 sveučilišnih i srednjoškolskih udžbenika, još 12 studija i istraživanja, sedam knjiga analiza bosanskohercegovačke političke i kulturne situacije, te na koncu, preko 150 znanstvenih radova objavljenih na nekoliko svjetskih jezika. Tijekom radnog vijeka je obnašao funkciju predsjednika Izvršnog odbora SD-e Posušje, u četiri mandata funkciju predavatelja za nastavu na Ekonomskom fakultetu Sveučilišta u Mostaru, bio je u vodstvu nekoliko nevladinih udruga, a 2011. godine i kandidat za sastav Vijeća ministara BiH.</p>	
		<p>◀ ZLATAN DELIĆ, redovni je profesor sociologije na javnom univerzitetu u Tuzli, Bosna i Hercegovina, magistrirao na Filozofskom fakultetu Univerziteta u Sarajevu u oblasti savremene filozofije. Doktorirao na Fakultetu političkih nauka u Sarajevu na području socioloških teorija globalizacije. Posljednjih godina bavio se sociologijom bosanskohercegovačkog društva i države i geopolitologijom.</p>		<p>◀ SENADIN LAVIĆ, redovni profesor Fakulteta političkih nauka Univerziteta u Sarajevu iz oblasti filozofskih nauka, metodologije znanstvenih istraživanja, fenomenologije, historijsko-sociološka analiza, sociologije migracija, socijalne epistemologije, problema jezika, identiteta, racionalnosti i lektologije. Učesnik brojnih lokalnih, regionalnih i internacionalnih naučnih skupova. Objavio je šest knjiga: Pluralistički racionalizam, Između periferije i centra, Lokalni sociološki pojmovi, Metodološke rasprave, Bosna i nje Kultura i Ustual Dirilju (distribuirano 2015) i Zaborav razlike (Sarajevo, 2018). Glavni i odgovorni urednik univerzitetskog časopisa Pregled. Predsjednik je „SDZ, Preporod“ i Predsjednik Vijeća za nauku Bosne i Hercegovine. Šef katedre za sociologiju na Fakultetu.</p>	
		<p>◀ GRADIMIR GOJER, rođen u Mostaru. Redatelj i književnik. Prethodivao kao zamjenik profesor na Akademiji scenskih umjetnosti Univerziteta u Sarajevu. Obnašao je odgovorne funkcije ministra kulture Kantona Sarajevu, dopredsjednika Sarajeva, dužnosti direktora Narodnog pozorišta Sarajeva, Kamenog teatra 88 Sarajeva i Pozorišta mladih Sarajeva. Akademik Akademije Balkanske Evropeane. Objavio 50 knjiga i režirao 130 pozorišnih predstava. Prevodivao na engleski, poljski, norveški, italijanski i makedonski. Dobitnik Srebrnogilke nagrade Grada Sarajeva.</p>		<p>◀ SEVRAN MIRZAZADA, diplomirao je na Fakultetu za diplomaciju, smjer međunarodni odnosi u Bakuu. Tema magistranskog rada je „Azerbajdzan i zemlji zapadnog Balkana: istorija i perspektiva“. Kao saradnik Ministarstva vanjskih poslova Azerbajdzana (2006-2016) radio je u azerbajdzanskoj ambasadi u Rumuniji 6 godina, zatim prvi operativni poslova Republike Azerbajdzan u Crnoj Gori od 2012 do 2016. godine, a potom direktor je Kultura – ekonomskog centra Azerbajdzana u Crnoj Gori. Član je Međunarodnog fondacije za otkrivanje mira i razvoj. Govori azerbajdzanski, kurdski, ruski i engleski jezik.</p>	
		<p>◀ SABAHUDIN HADŽIALIĆ, Assoc. Prof. Dr. i Dr. Honoris Causa u Statutu je istaknutog samostalnog umjetnika. Dobitnik više nagrada i društvenih priznanja kako u zemlji tako i inostranstvu. Djela su mu prevedena na 25 jezika. Objavio u Bosni i Hercegovini, Francuskoj, Švicarskoj, Srbiji, SAD i Italiji 24 knjige poezije, proze i esejistike te udžbenike. Predaje na nekoliko univerziteta u BiH: Italiji, Litvaniji i Poljskoj na svim kulturnim studijama. Član je brojnih udruženja književnika u zemlji i inostranstvu.</p>		<p>◀ DŽEMAL SOKOLOVIĆ, bio je profesor na Univerzitetu u Bergenu, Norveška i Univerzitetu u Sarajevu, BiH. Autor više knjiga i oko 200 naučnih radova. Posljednja knjiga „Aporije demokratije“. Radovi objavljeni na engleskom, francuskom, italijanskom, norveškom, maderskom, njemačkom itd. Ostalo predavač na neke univerziteta u svijetu. Knjiga „Nalovno: Peopple“, u izdanju Cambridge Scholars Press, objavljena također u Oslu i Bergenu.</p>	