

In the Name of God

POLITICAL BOUNDARIES: SOURCES OF POWER,

POLITICAL ACTION AND ANARCHAISM,

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Introduction:

With all essential changes in the practice and meaning of the politics in the post cold war era, the principle of justice has become the most effective role in viewing the current political movement. This does not mean that we as global beings get convinced with the same motivational purpose of justice based on unwritten convention. The human mind is tired to consider any longer the contemporary structure of state, mother for all, able enough to promote the good life for world of ordinary people. There might be civilization without state nonetheless yet still possible to have a so called deconstructed form of state, with a peaceful security conceivable, after appearing general satisfaction brought by justice. It would appear soon that laws are not necessarily obeyed because of the endorsement of states.

There seems anticipation a soft term of statehood which won't be identified merely with the state like umbrella for current political acts. The great western divine idea of liberal state would almost be replaced by the most ancient eastern leviaton, that is the giant state of today's China. Western included European part of the political world face a lot of unwilling changes in a way that liberalism based on individual freedom loses most of the dominant and attractive demanding place and role. Human being concern driven into its most deep level of anxiety the time in which Corona conditions uncovers some of ugly faces of itself.

The purpose is not in mounting a philosophy for anarchist perspective, rather to observe more curiously the sounds of chaos in improperly made coercive decisions by local or international administrative bodies everywhere similar imitations as though claimed for wide range of geopolitical destinations.

The global security is an historical and valuable achievement different states had been involved in but dangerous dramatic changes in local, regional and worldly issues, arranged by political as well economical activities provided by all different contemporary kind of states with more and less based of their own interest oriented participations. States are hunger for the security whereas peace and settlement became in danger driven from the act which only states are typically able to draw.

Therefore, the human satisfaction seems hardly be attained while political action for security has coped in exclusively with huge expenses even not excepted for component poor nations.

A chance for another kind of coercive authority in postmodern society appears slowly emerging when the modern tradition of state shows deficiency to cover all human essential commons or needs to continue ordinary life. No intelligent political outlook seems correct in asking for solutions in the debris of failed administrative policies and views, neither predictive any other concept of order since the total deconstruction of all human political experiences were possible by means of states.

The liberal and totalitarian states attempt in their own way to attain purposes toward which acts are defined. There are distinctions as well as differences and we do not want to make surfaced generalizations.

What is legitimate for post September time not meant merely on geopolitical facts of boundaries between countries within which states able to function their usual duties. The political act might possible to emerge free from the geographical determination of land to which body of a nation belongs and without any need to honor the history of state to which any soul of a nation acquires proudness and nobility.

The anti- state factor in specific since Sept. 11 can work with its most dangerous impressions on social process of life and common happiness. The anti- states entities such as Alqaida, or ISIS can work against the intentions for stability internationally demanded by different states around four directions of political map of time. Other historically unknown phenomena and causes like Corona conditions are at stake here too. Political clouds interwoven so high that the effect a small piece of act do a lot change in varieties considerable desires and decisions.

However, the realization of the political act at the global level been not restricted to the categorical act of recognizable state power. The political space can entitle the implications of political states as well as that of non- state as well as anarchist players, therefore reconstructing the ideal form of state is not the only task which could be in political imagination of a philosopher. Philosopher as other people can have a personal experience awareness of the wide ranges of unconventional or less desirable events in which states present a certain relative role than a changing active.

The smell of powder brings our attitudes toward expanded civil war in different places on which for long times states have controlled without short comings. Recent events after the death of George Floyd and BLM movement shows turning down of a world super state possible even already started.

Trump calls Americans to think more about a powerful America for Americans. “America is first. Russia exercises how to solve more international issues via bilateral talks alone with Us or China over considering EU as a third part consonant. China assured of ifs first role in globalized economy & world- wide progress suffers of regional isolation, all there bear political symptoms for a new historical era in which all states power in action turns toward internal potentialities, national, economy helped via less globally more internally made authorized actions. Above all well known spotted regional disputes there are two archetypes of crisis in far East Asia, China sea and middle east most problem areas good fuel for superpowers confrontations after a long period of relative tolerance towed each other interests.

The theory of clash among civilizations drew attentions just for a short period of time. The problem is not at all on the clash or dialogue among civilizations. Now we are in the age of Corona millennium of 3rd in which different states go back to its internal priorities dealing national problems than concerning any other state’s behavior. The political recognition of other’s action in fighting against Covid- 19 possess less credit than finding true solutions prevent internal disaster of pandemic. This shows how the struggle of each state gets back from international borders to the land inside.

The important experiences of the world current issues do not allow us for a monolithic interpretation of instances. The order which is the highest good according to the Hobbes' theory of state power, not would be done completely by states. We have orders as resulted by

globalization as like there are not written orders people chanted in Portland and Minneapolis. Blacks are matters brought white house leaders to show unrepresented patience toward civils riots. Political action, a powerful term in modern philosophy of politics, the argument of which strongly analyzed by Karl Schmidt in his master work improves political understanding as far as to talk about real power of state and its enemies from globalization process as well as the destructive hostile forces inside both became in access to be taken seriously. Schmidt was not fully aware of the capacity and implications of political act as it would be possible to draw by the political philosopher.

The liberal state in globalization scene mourns for neutral concept of culture while been reluctant in caring different local or regional cultures, now gives a way for those political gamers seriously troubled with natural understanding of culture, trying to respect forgotten religious traditions and culture habits of ordinary people. Globalization is going to become more pre-empted with its unpredictable destination stepping into prenatal losing and utilitarian aspects infarcted.

In the Middle East there are traditional new and old established neighboring states beside each other with all geo and political differences. There is a common spirit to return to national sources of identity mixed with religious and metaphysical ideas and beliefs. Western like laissez-faire remains while liberalism process is fading away day after day.

Although modern political philosophers such as Machiavelli, Hobbes insist that the religion must not be regarded as having an absolute independent and dogmatic claim in polities but today the real political action would conation religion authority away from any formal recognition of Macialvellism and religion becomes true friends in post-modern political act. Nonetheless the state cannot enjoy any more of a true autonomy in the act eligible by religious leaders.

The political world long times deprived from vital connection with religion and eschatological sense of truth, now shows thirsty for ethical and religious sources and eager for revival of values and nobilities. The process of secularization has comes light off to an end. The secular political act would not possess validity not merely de jury but de facto. Look at the last plea United Arab and Israel agreement for peace. The deal was called by the great name of Ibrahim, truly or falsely, it shows that religious considerations are at global demanding for respect & recognition required even in betraying acts.

The desire to widen the primary concept of political act as a de facto reality does not indicate that state doing games with sharp knife, producing international threads comes soon to an end. Rather it brings our attention to the revival of Machiavelli- principles not only in the creator of state but powerful generation of anti- state as well as non- state and anarchist actors.