



# The West and the East at Davos — Where Is the Order and Where the Chaos?

Tea Khomasuridze<sup>1</sup>

## ABSTRACT

The purpose of this article is to investigate the challenges that result from the convergence of different thoughts and opinions of eastern and western civilizations. We would like to emphasize the role of the international forum in the dialogue of these two sides, and the preconditions that are reflected in the dialogue on the Davos platform on social and political processes in the world. In addition, what changes have been produced by the formation of two different cultures and what positive or negative effects are reflected in the life of the peoples of the modern world. The subjects of our interests are the geographical spaces, as economic-political concepts, the geostrategic areas, including the aspects of dialogue between two different cultures. During the study of presented paper has been used Georgian, English, Spanish, German and Russian sources and literature, which gave a great background to the development of multilateral analytical discussions.

## KEYWORDS

Civilizations; West; East; Davos; International Forum

“What good would politics be,  
if it didn’t give everyone the opportunity  
to make moral compromises.”

Thomas Mann, *The Magic Mountain*

Aspects of relations between the West and the East have repeatedly caused interest in the global issues of international relations. The relation of these two geopolitical areas was variable and is in line with the historical reality marches. Nevertheless, the changes in this regard should not have happened or changed, the dependence between the West and the East constantly stipulates the world economic, political or cultural panorama. We emphasize the role of “Davos Culture” in development this relationship. The word — dialogue — is not used to create a conditional, general, mood. As you know, the purpose of dialogue, of talk, its strength in solving problematic and regulatory issues is its sharp effect rather than any military force that is accompanied

---

<sup>1</sup> Tea Khomasuridze, Tbilisi State University, Faculty of Humanities, 1 Chavchavadze Avenue, Tbilisi 0179, Georgia, tekhomasuridze@gmail.com



by fatal consequences. The West and the East rarely were constituted conflicts, confrontational geographical entities and not just in the context of the past.

Interestingly, what particular mission can be fulfilled by the World Economic Forum in the relations of these subjects and how do organizers or world leaders confront conflict and peace? Is it possible to compromise with “Davos people”? We do not refer to Platonic dialogues or Goethe’s conversations because of the extent that the scope of the disputable issues or the extent to which the damage is due to their deeds. It is also about the impact on the development of humanity. In the history of political and economic culture of the world, facts have suggested that, while considering the relevant issues, intellectual effect can very well prevent the wrong assessment of the values or the consequences of inaction or inactivity.

Our purpose in the presented work is to outline the role of a culture of dialogue based on concrete examples. However, it is impossible not to be bold to the truth of Paul Valery: *“The main course of the public affairs will result in concrete, purposeful opinions, and all the management of governance will be found in the style of one person; other personalities make it a tool of thought, the thought that was the most happy opinion of the general thrill and confusion.”*<sup>2</sup> *“We do not see any consensus between citizens and unanimity, or, if we see, only those who are united with the state or private persons. The swearing is only for the sake of breaking... The laws are not the power to end this universal corruption ... From here comes the greed, the pursuit of true glory, not the shameful honor that hits hatred, hatred, disagreement, bloodshed, persecution, torture, suppression of rising evil”* — noticed Niccolo Machiavelli.<sup>3</sup> The same can be generalized to evaluate certain stages of civilization in the world, while the deficit of citizens has left a lot of bloody traces.

The reality of the past must not be the subject of disguise. Francesco Petrarca noted that *“I’ve been striving to study the past with great passion”*. Sir Francis Bacon has reckoned us beyond the centuries that *“the antiquity of time is the youth of the future”*, the reality of men’s perception is the reasoning of these words. However, in the history of peaceful dialogue and forceful justice, their ratio is often the opposite. Bless Pascal thus filled the philosophical idea in the initial detail of the issue that we are interested in history: *“It is right to obey the justice, but it is impossible not to obey the power. Justice, which does not support the backs of power, is powerless, and the powerlessness of justice is always trampled.”*

The questions are:

- Power and powerful law, or dialogue and difficulties to overcome a peaceful analysis?
- Morality or strategic action for the interests of the states?
- Is it possible that states should dictate the moral each other, or they can become an example of the morality by themselves?
- Forced methods or advantage of logic?

The concept of “West” and “East” includes not only geographical area but religious and cultural too. If at the modern stage West is considered a strong political party

2 P. VALERY, *For Dictatorship*, Tbilisi 1979, pp. 117.

3 N. MACHIAVELLI, *The Prince*, Tbilisi 2010, pp. 21–22.



in the international orbital orientation, the parallelism of the term to Christianity. The “West” meant Christendom, while “East” — Islam. The Arabian origin of the world scene in the 7<sup>th</sup> century, in the religious context, the West and the East were further exacerbated. On the other hand, these two hemispheres were considered as the geographical sides of Europe, Western and Eastern European countries. In addition, this is conditional, according to the globe’s position from which we look at the world. William Nieff notes that according to some historical outlook, India was the only West for China, while the West for Japan was China, which is considered to be the Far East.

Mrs. G. Alasania in the article “West and East” in the Georgian Witten Sources emphasizes, that except for the west and east mentioned in the title text of the Georgian kings,<sup>4</sup> are not only geographical but also symbolic of power: “*The conquest of the East and West was a dream of every power. After the Seljuks conquered Khorasan, Iran, Azerbaijan, Iraq and Baghdad, the Abbasid Caliph Al-Qa’im recognized their leader Tughril Beg as a King of the West and the East.*” On the Turkish coins the Sultans were referred to as “*Sultan of the Two Lands and the Two Seas*”. The conquest of the West-East is characterized by the domination of the world for the Achaemenid Persians. The sovereign of Persia referred to himself as “King of Kings”, “the Parties, the Land, the Land of the Earth”. As well as for the personality of Alexander of Macedon, in the idea of a political union of two geographical parties, in the expression of the Universal Power of the world. In the 297–281 silver tetradraum of Lysimachus period, Alexandre is depicted in two horns, adapted to the Greek mythology as the image of two-pointed Zeus.

This judgment of the issue takes its origin from ancient times, in particular in the Islamic Arabic reality — the character of Zul-Qarnain in the Qur’an is the foundation of this view, on which the Qur’an receives information from the Syrian legend of the 6<sup>th</sup> century: Allah gave power to Zul-qarinain and sent to conquer the West.<sup>5</sup> In the east of the sunset, he built the fence, on the two mountain slopes (here are two symbols), and defended the inhabitants of Yajuji and Majuji, from the spreading of the universe. There is an opinion that the Papal tiara’s form is derived from the old Syrian legend, though he may have a different explanation in the history of Catholicism — the Pope’s mater which has a fish form, symbolizes a Christian as followers and obedient. On the other hand, in historical realities, the cause is more ancient than his explanation from Christianity. In the Old Babylonian period, God was a dagger and a symbol of fish and a symbol of the human being. Servers of the Semiramida cult were the fish-shaped miter as a sign of respect for Dagon — an ancient Mesopotamian and ancient Canaanite deity. After the Greek-Macedonians entered the Babilon, religious people moved to Pergamos, and from Italy, where they influenced Etruscan religious views, and later on the whole theological world.

4 G. ALASANIA, “*West and East*” in the Georgian Witten Sources, *Historical Essays*, Tbilisi 2007, pp. 20–21. For the first time in the Georgian historical sources, the names of the parties are given in the title of the title of Giorgi II in the Annexes of the Ruis Urbnisi: “*King of the Kings of Giorgi and all East and West Caesar.*”

5 ENCYCLOPEDIA OF ISLAM, Tbilisi 1999, p. 67. Zul-Qarnain — The two-horned; horns are symbolic of strength in the Old Eastern mythology and represent the two sides of the universe, from which the Byzantine royal coat is derived from the two eagle eagles.



Historical events suggest that, along with time variation, has been subjected to the modification of the notion and from the beginning of the new period, it has become the dominant source of economic factors. Consequently, a new term — Geo-economy — was established. The development of civilizations, their rivalry in the military-political arena, conflicts of Christianity and Islam on religious grounds, have always had historical prehistory of material interests. The relationship between the two parties in the field of trade was developing as a peaceful and conflicting background. Egypt, Mythan, Phoenicia, Urartu, Achaemenid, Persia, Syria, Ugarit, Sidoni, used the Mediterranean Sea as an act of action.

The Troy-Sidon Kingdom was a missionary to traverse the West. The residents of the resettlement founded the city of Utica in North Africa, as well as Colony Hades on the Iberian Peninsula (today's Cadiz, Spain). The monopoly of the Mediterranean trade on the II-I millennium of the ancient calendar, the Phoenicians, was also influenced by Egypt's foreign-economic relations. The West was also in the centre of attention to the Near Eastern states. Following the weakening of Assyria, Tiro-Sidon and the strengthening of the Kingdom of the Jews became a crucial aspect of the development of trade-marine and land roads in the development of international relations. After the establishment of colonies in Africa and Iberia Peninsula, tradesmen from territories from Spain were imported from silver to Britain and imported tin from Britain. The domination of the Mediterranean Sea was a matter of jealousy in the relationship between the twenty-sixth dynasty of Egypt and the new Babylonian kingdoms. Pharaoh Necho II (609–595 BC) contributed to the development of maritime trade. According to his order, Egypt's powerful fleet was designed to serve this purpose.

In the VI-V centuries (BC), Mediterranean relations were determined by Carthago as a major median trade centre between West and East. The merchandise was mainly the metal that was brought from Spain and slaves who were brought from Libya. From the 60s of the III century (BC) Carthago has been a rival of Rome. The existence of the Roman state caused substantial changes in the palette of International Relations and sharply changed the axis of history. This period can be considered as the changing of the dynamics of civilizations when the “accidental crossing” of cultures. This term refers to Bernard Lewis's crossing of different values. In connection with this issue, S. Huntington points out that the development of international relations between cultures and, therefore, depends on time and space, and in this respect, allowing Europe's superiority, as a separate cultural entity, has emerged on the basis of ancient civilizations, thus becoming highly developed Elements of State System. Of course, before the United States, it was only “Western” that Europe was considered, but the emergence of the United States on the platform of active civilizations, also the root modification of the number of events. At the same time, the United States has been lobbying not only in the Western hemisphere but in the whole world. The author of the “Clash of Civilizations” may not agree with the view that the Eastern peoples were trained by no less developed culture and civilization, and they would have significantly affected global political geography.<sup>6</sup>

We think, that we are going to the conclusion that leadership and monopoly stage should place for cooperation and dialogue in a series of issues. Hedley Bull notices:

---

6 S. HUNTINGTON, *Clash of Civilizations*, Moscow 2011, pp. 59–60.



*“If two or more states are in contact and effectively influence the bilateral interests, then they are at some degree in the same international system. Countries in the international system have common interests and united values, and they share one law, jointly participating in the functioning of common institutions, have a common culture.”* In terms of common culture, we gradually came to the key term — “Davos Culture”. What is the meaning of this term and what objective tasks can the principles of its work offer to the international community? How can the regulatory issues of the West and East be addressed within the World Economic Forum? Whether or not the “culture of Davos” will create a new economic civilization, whose umbrella will be able to eliminate the world’s economic, cultural, religious crisis and peaceful coexistence. Problematic issues are at stake in the same reality. *“World history is the history of the big cultures,”* notes Osvald Spengler.<sup>8</sup> Based on this postulate, what effect did the Davos culture affect the nature of world history?

In the panorama of the difference, one of our interests is the essence of the term, is the culture of Davos an example of modern global civilization or its constituent part? Samuel Huntington’s opinion on the issue includes two answers: On the one hand, the “universal civilization” (the term “Universal Civilization” was founded by Vidiadhar Naipaul), because it gives the world an intellectual society, university education, the best of English language, Higher political Figures and heads of commercial enterprises share democratic and market-economic ideas; At the same time, according to Huntington: *“People from Davis control almost every international institution, world governments, an important part of economic and military potential. In this way, the culture of Davos is very important, but how many people in the world share this culture? About 50 million or 1 percent of the population [...] this is not a universal civilization. We will follow the analysis of the development of events and develop the own opinion.”*

The globalization laid the groundwork for a new style of cooperation and a new political dialogue. Cosmopolitan society was characterized by special barriers such as nationalism, capitalism, liberalism, hydro resources, neo-economy and others. At the expense of merging cosmopolitan aspirations and individualism, smaller nations often created large empires when the new “meta-ethnic” boundaries were defined as the accompanying process. Western historiography and humanitarianism are an opinion that Davos is the demonstration of the ego-centricity of the representatives of political elite for the rest of the world. However, it should be noted that Roger Martin, the dean of the University of Toronto School of Management, has reviewed the Renaissance World Economic Forum in the magazine *Financial Times* and emphasized that it is impossible to speak about entrepreneurial interests or political privileges. In his opinion, the new talents, the new intellectual society at the level of nationalities and nations that stir up the loyalty between the parties and help the world out of the conflicted anarchy.

Davos is the highest city in Europe (2,884 meters above sea level), which became the centre of congresses in 1928–1929, when the famous German philosopher, founder of Continental Philosophy, Martin Heidegger, started here to discuss the anti-Kantian

7 H. BULL, *The Anarchical Society*, New York 1977, pp. 9–13.

8 O. SPENGLER, *Decline of the West*, New York 1926–1929, pp. 170.

theories.<sup>9</sup> This territory became the centre of the World Economic Forum since 1971, when Klaus Schwab, professor of economic science at the Geneva University, invited 444 representatives from different business sectors to the first European administrative symposium. Invited guests were mainly from eastern Europe. The main goal was to focus on the attention of leading states on the topical issues of the East and to solve common interest issues in economics, politics and education. Besides of geopolitical changes, this was a period that demonstrated the horrors of the war to the world community. Considering the historical examples, in the aftermath of the Cold War, on the background of large-scale colonial systems, confrontations and military clashes, we consider Mr. Schwab's initiative as timely, progressive, which can even serve more of the world's well-being than guarantees of international order Lama. Later, the symposium was transformed into a form of European administration, centred in Geneva, which hosted annual meetings in Davos. In 2008, in leading American print medias, such as *The Guardian* and *Time*, Samuel Huntington, called the "People of Davos" as politicians and public figures participating in the Davos Assembly. This was conditioned by the inclusion of well-known personalities in the economic forum as: Gordon Brown, Hamid Karzai, Nelson Mandela, Lee Bolinger, Andres Fog Rasmussen, Fareh Musharraf, Al Gore, Mikheil Saakashvili, Victor Yushchenko, Bill Clinton, Paulo Coelho, Bono...

The chaos of conflicts begins with the absence of dialogue, the lack of cultural affinity, the stubbornness of individual logic, which in turn generates a dynamic aggression. Aggressive methods often conflict between the East and the West, the contradictions in their internal sphere, religious, ethnic or cultural basis. During such a rivalry, we should become one of the target tools of regulation of relations and to take account of the historical experience; Moreover, the basic principles of international law cannot even come to defuse the crisis in action. It is noteworthy Edward Luttwak's view of war and peace, although it does not exclude the effect of dialogue, but the main feature of the war is the natural trajectory of the conflict — a natural move towards a peaceful end. He believes, that, if we intervene in the escalation process, we will challenge his or her facing difficulty: *"Everything is so simple in the war, but it's the simplicity of his difficulty. The difficulties are accumulating and creating tensions that lead to the war."* According to historic principles, the coexistence and strength of civilizations, while the crisis of the nation, seems to be effective and to take decisive action. When the difficulties of relationship are accumulated, the state mechanism is weakened, by Paul Valerie's idea. We believe, that the questions in the introduction are answered. However, the processes in recent history are even more dynamic and new interests will arise for future investigations.

---

<sup>9</sup> C. BAMBACH, *Heidegger's Roots*, London 2003, pp. 80–82. Martin Heidegger (1988–1976) — a well-known German philosopher of the twentieth century, who, despite his merits philosophical studies, was criticized for many times over cooperation with the Nazis. From 1933 to 1935, he served as a Rector of the University of Freiburg and read lectures on Catholic Theology and Oriental Philosophy. After the end of the Nazi regime, when he was already removing university activities, he was invited to the University of Freiburg as an honorary doctor. Is the author of books "Being and Time" (1927), "Introduction to Metaphysics" (1957) "Art and Space" and others.