AFRO EURASIAN STUDIES

Contents

Editor

Academic circles and popular media alike have been discussing the changes in the global economic and political balance of power. Whatever the future may bring; the region of Africa, Europe and Asia, i.e. the Old World, which was the cradle of world civilizations for millennia, is destined to play a significant role in shaping the world again.

The Afro Eurasian Studies has been established in summer 2011 to offer a respected peer-reviewed outlet for the scholarly research in social and administrative sciences, which would shed light on the history and the current state of economic, political and social dynamics of Africa, Europe and Asia. The journal welcomes original manuscripts in English on a range of subject matters including economics, finance, management, political science, public policy and international relations with particular focus on the Afro Eurasian region.

About the Publisher

The Afro Eurasian Studies is published by MÜSİAD (Independent Industrialists' and Businessmen's Association); a non-governmental and non-profit business association headquartered in Istanbul, Turkey. Established in 1990, MÜSİAD assists their members in their endeavors in business, investments and interantional trade with over 100 local branches worldwide.

Beyond services to its members, MÜSİAD has been acting as a non-governmental organization contributing to the economic and social development of Turkey and the countries in the region through international activities. MÜSİAD has also been an influential participant of the economic and policy discussions in Turkey through its research activities and publications.

As a culmination of the research experience accumulated over they years, the Economic and Social Research Center within MÜSİAD has embarked upon the challenge of publishing an international journal. Thus the Afro Eurasian Studies has been born in Turkey, at the epicenter of Afro Eurasia, out of a desire to contribute to the international discourse on the new dynamics of the region.

Kindly

Editor
Assoc. Prof. Dr. Mustafa YİĞİTOĞLU

RELIGIOUS VIRTUAL LIVING AND METAVERSE ON THE REAL WORLD

Mustafa YİĞİTOĞLU

Assoc. Dr. Bolu Abant Izzet Baysal University,

Theology Faculty, Department of Philosophy and Religious Studies

E-mail: myigitoglu@hotmail.com

Orcid: 0000-0001-6308-1475

Reel Dünya Üzerinde Dini Sanal Yaşamak ve Metaverse

ÖZ

Dinlere ve birçok inanışa göre üzerinde yaşanılan dünya insanlığın imtihanının bir mekanıdır ve burada tüm inananlar aşkın olan varlığa kulluğunu göstermek arzusundadır. Bunun için insanlar çeşitli tapınaklar, sunaklar vb. yer ve mekanlar oluşturmaktadır. Böylece bu gibi yerlerde inançları gereği çeşitli ritüellerini, ibadetlerini yapmaya gayret göstermektedir. İnsanoğlu, bütün bu ritüelleri gerçekleştirirken belirlenen usül ve kurallara göre hareket etmek durumundadır. Günümüze ağların ağı olarak nitelendirilen ve sade bir şekilde insanlığın hayatına giren internet, dini, sosyal, ekonomik vb. gibi pek çok hususta tahayyül dahi edilemeyecek değişikliklere neden olan bir başlangıca kapı aralamıştır. İnsan, fiziki alemde yaptığı birçok uygulamaları, mekân, zaman gibi çeşitli faktörlerden kaynaklanan engellerden ötürü, internet vasıtasıyla sanal dünyaya taşımış durumdadır. Böylelikle dindaşların birbiriyle iletişimi kolaylaşmış, hızlı iletişimle birlikte, dini birçok faaliyetlerin yapılabilmesi daha mümkün olmuştur. Mekân olarak bir araya gelinmesi pek mümkün olunmasa da internet vasıtasıyla dünyanın bir ucundan diğer ucuna sanal ortamlarda bir araya gelmeler veya yine mekânsal faktörlerden ötürü icra edemedikleri ritüellerini dijital sahada ifa edebilmeleri imkânı doğmuştur. Bu çalışmada internetin insanoğluna sunduğu imkanlarla birlikte reelde yapılagelen ibadet ve ritüellerin sanalda da icra edilmesinin cevazlığına girmeden çeşitli coğrafyada bunların yapılıyor olmasının gerçekliği üzerinde durulmaktadır. Bütün ağların bir platformda şekillenmesi olarak kurgulanan Metaverse ile birlikte ritüellerin icra edilebilmesi ve burada ayrıca çeşitli hislerin insanlara yaşatılabilmesi de pek çok dindarın dikkatini çekmesi açısından dikkate değer bir konudur. Henüz oluşumunu tamamlamamış ikiz evren ve sınırsız dünya olarak tanımlanan ve çoğunluğu genç nüfusu barındıran Metaverse dini niteliğe haiz kişi ve kuruluşların göz ardı etmemesi gereken bir platformdur.

Anahtar Kelimeler: Metaverse, Sanal Din, İkiz Dünya, Sonsuz Evren, Meta-evren, Avatar.

Religious Virtual Living and Metaverse on the Real World

ABSTRACT

According to the religions and lots of beliefs, the world that is lived on it is a place the test of humanity and all believers desire to show their servitude to the transcendent being here. Therefore, people built various temples, altar place and spaces etc. So, they try to give their all the various rituals and worship in such places as per their beliefs. The human being has to act according to the determined procedures and rules while tehy are performing all these rituals. The internet, which is described as the network of networks at the present time and simply entered the life of humanity, has religious, social, economic and etc. People have carried many of their applications in the physical world to the virtual world by way of the internet due to the obstacles caused by various factors such as space and time. In this way, the communicaitons of the coreligionists became so easier with each other and it became possible to carry out many religious activities with the fast communication. Although it is not possible to come together in a place, it has become possible for them to come together in virtual environments from one end of the world to the other by way of the internet. Beside, it has become possible to perform their rituals in the digital field, which they could not perform due to spatial factors by way of the internet. People worship accordinly their beliefs, the same action is done in virtual life. İn various geographies, especially this matter is emphasized. The associated with the Metaverse, which is designed as the shaping of all networks on a platform is performing rituals and making people experience various feelings here is an important matter with regards to attracting the attention of many religious people. The Metaverse, which is defined as a twin universe and an unlimited world that has not yet completed its formation, and that has a young population, is a platform that should not be ignored by religious people and organizations.

Keywords: Metaverse, Virtual Religion, Twin World, Infinite Universe, Meta Universe, Avatar.

Introduction

The real world is a place where human beings are sent by Allah, the almightt creator, for a certain purpose and desistence of life in a limited time. Human beings are born here, live, and eventually go to from this universe to the eternity. People also feel the need to believe in and worship a being in the meantime. Thus, people by their nature take charge of themselves the transcendent. The billions people around the world the world live according to this reality. Undoubtedly that, this reality which we are talking about is "religion".

Religion is a phenomenon that has existed with human beings. Human being and religion are in the indissociable situation from each other. Even though people do not accept it, they are helpness and they are weak in the face of the events. Therefore, human being has to intend to a religion that created by themselves or created by God. So, whatever religion human being may belong to, the being he believed in became the only refuge of man. Human being always wishes to present his condition to the being that he cares about and blesses, to ask for certain things from him and to communicate with him. For this reason, it creates various dwellings, temples and places in the real world. In addition to these, it acts within the framework of rules and procedures so that they can perform their rituals in this direction. These are the rules established for real people living in this physical world.

Virtualization and Religion

Although people live on the real world, they have diversified their needs, especially with the use of the internet, together with computers, thanks to the knowledge and technological advances that we have achieved today. Undoubtedly, this situation has opened a door to the virtual world as well as the real world.

The intention of the virtual world is the matter of facts that originate from the needs of today's internet age, occuring in the physical world, but are called virtual in the modern sense. The expression of virtual is so different from the material and spiritual classification and it can be contain material and spiritual contents. But, the main purpose of this classification here, is to establishment a connection from a remote location to another location over the internet. It has become inevitable that everything we needed for life take its place in today's internet world with the birth of the virtual world. Because there is a virtual space that has became visibled beyond the real world at the present time. A life has been created here which takes place in the physical world and created by real people in virtual environments. Human become able to do his actions on many issues over the internet such as religious, social, economic, etc, in this new world established in this way.

Undoubtedly that these innovations which created by man have been one of the issues that should be emphasized a lots. The worship/rituals performed in the real Physical acts on which we breathe, wander and the likes of these many actions, are now carried out on the internet, which we describe as virtual. People have carried their practices in the physical world to the virtual world due to space, time and some obstacles. It is not entered into the discussion of the permissibility of what believers and religious people around the world doing in the virtual World in this study. The reality of the orientation of different beliefs to virtual life is emphasized in various geographies.

The expression of virtual which is the title of this study, has become the most widely used instrument of today's internet age. Because this kinds of actions that take place on the internet are called virtual. It has also attracted the attention of many religious people and organizations because of the internet is used by almost every household in the world and is a facilitating part of life. The Internet has added

a different dimension to people's religious life, as it offers the user the opportunity to using it comfortably and is the most functional of the communication networks. The person and people from all religious communities and religious orders can freely constitude their own or sites, forum, blogs etc of institutions. (Ramo/Chama, 1996) Thus, religious persons and institutions became more visible and known everywhere. The beliefs and religions solicited by individuals have increased or lost their importance in the internet environment. Because the information easily obtained has become more easily discussed and questioned in this virtual world. Also, this virtual world has been transformed into a missionary arena by making it a propaganda tool for beliefs of people by various organizations.

Undoubtedly, the using of internet in the world the communicaitons of the coreligionists became so easier with each other and it became possible to carry out many religious activities with the fast communication. Although it is not possible to come together in a place, it has become possible for them to come together in virtual environments from one end of the world to the other by way of the internet.

It is an example for the our matter that creating a virtual altar with the purpose of giving various offerings to the gods of Puja, which is a part of the Hindu religion. The people of the Hindu religion to pray and perform their worship by eliminating in this belief. ("Ganesh Puja", n.d.)

The internet sites have been prepared for Jews living in the world who have not had the opportunity to go to Jerusalem, and allowing them to pray about Jerusalem and the Wailing Wall by virtue of the internet network. The people or organizations that provide to the opportunity to send their prayers to the holy places for a fee or free of charge from their location. . ("Aish", 2022; Haberli, 2013, s. 27)

The rituals were realised on the Internet through forums, various social networking sites and online church web networks are also important for Christians to using the virtual format. There are a lots of websites which allow a worshiper to participate in the church visually and audibly, both as a spectator and a listener. ("Online Christian Global Church", n.d.)

There are lots of rituals from different religions performed virtually on the internet, examples of which we have presented above, which widely performed in the world. The Various social networking sites have also been added such as twitter, facebook, instagram, etc which created on the internet, with such services for the believers. By way of theese, the prayers that people share with each other, salat-ı tafriciye, salawat, tasbihat, and chapter divisions, as well as good or evil discourses against each other, congratulatory messages on blessed days or nights can quickly circulate among the masses. The tweet that a twitter user sent to his/her followers to read, pray and spread to others can be an example of this issue that we have mentioned. (Personal Communication, August 1, 2013) A manin Sürgüncüler Town of Midyat District of Mardin who stated that he visits the graves of his deceased relatives every year, photographed all the tombstones in his town and conveyed this visit to the internet with his own website. Thus, he stated that he and those concerned could visit virtually any city he was in and that he could send his prayers to his deceased. (Ayaz, 2007)

In the real world, altars should be created in web networks with the intention of presenting various offerings to the gods of Puja, which is an element of Indian religion, and various offerings should be presented online by religious followers without going to temples. (Yiğitoğlu, 2015, p. 178) It is very important for people to be able to pray as if they are on a wailing wall, to organize online communions by church communities in various geographies and for believers to participate in it, in terms of showing the extent reached in religious virtual life.

Beyond The Virtual Metaverse

The point that virtuality has reached since the birth of the Internet has not been fully shaped in the minds of many people. Because it is not easy to predict where this adventure, which started as plain and simple as Web 01/02, will evolve. The current stop of the virtual world on the Internet is the Metaverse, that is, the Meta-universe for now. It is used as the beyond/other universe in Turkish. Metaverse has been one of the most talked about concepts all over the world. This was first raised in 1992 novel of Neal Stephenson Snow Crash. With the innovation the brought by rapid technological advances, an online multidimensional fictional world has been created. This; It is an environment where the real and virtual worlds are brought together, where users can shop, communicate with other users, trade and maintain their daily lives through their avatars, that is, their digital representatives, regardless of a physical place. This platform, which rapidly increases the number of users in our country, has a great interest in the world. (Narin, 2021, p. 17)

There is a network form has been created has been created, which is defined as the network of networks in the world and is called beyond the internet, has been used for a long time in the service of humanity, that is, aims to include all virtual worlds. It is a virtual universe where digital innovations like virtual reality come together. The activities in Metaverse are done in the form of video games by using avatars in the digital twin world, in contradiction to regular browsing on the Internet or taking part in social media. It is important using virtual reality (VR-Virtual Reality) and augmented reality (AR-Augmented Reality) to make all these more realistic at this point. (Haberli, t.y.)

In this new constructed universe, lots of things are bought and sold similar to the real world and generally the trading transactions are carried out with cryptocurrencies and NFT (non-fungible tokens) that have just entered the real world here. This realm is defined as a set of 3D virtual worlds, where users will constantly interact by socializing, and whose vitality will continue at any moment. (Tsui, 2021, s. 82) It is also seen as a digital twin of the world where real transactions can be made and many things can be bought. It is presented that as a platform that opens the door to having an infinite number of worlds like Second Life. Metaverse is also mentioned as a parallel universe with its own economy, consisting of virtual worlds, rooms and people. Undoubtedly, the humanity will gradually begin to spend most of their daily lives as avatars inside a virtual world over the next 100 years, (Calandra, 2021, pp. 17-18). As a matter of fact these involved in the Metaverse will be able to experience a lost of the real feelings they experience in the beyond through wearable technologies such as VR and AR. There are a lots of definitions have been made about the Metaverse. In fact, while it is touted as the second universe or alternative life created by technology giants; It is seen by some as a concept with no future.

When the concept of Metaverse was first came emerged some large and small businesses started to be interested in it, and then companies started to take big steps about Metaverse with huge budgets. Facebook unified all its companies under the name of "Meta" and announced its visions for the future in October 2021. The founder of Twitter, Jack Dorsey, left his CEO position and bought the music service Tidal and the payment system Square, and named all these companies "Block", in the same year, in November. It is meaningful that these companies own both the Metaverse of Metaverse and the name Block of Blockchain technology. In case of January 2022, Microsoft has been bought a game company called Activision Blizzard for 69 billion dollars, which is higher than hundreds of state economies. (Özcan, 2022) If it is analyzed that Microsoft has invested the huge budget in such a game company, it will be understood how open to a medium Metaverse. When we look at the meanings of

Metaverse, it is understood that it consists of unlimited rooms. It is seen that these rooms are composed of games that have existed for years. For instance, on the Roblox game platform, where 202 million people spend their time, more than twenty-five million virtual vehicles have been created and bought and changed hands 5,8 billion times within this game. ("How do Roblox Users Express Themselves", t.y.) So, spending time of people who found billions in this virtual world and sell the objects they have created virtually, which whets the appetite of many businesses, from clothing to accessories. Therefore, Metaverse has become a center of attraction as a commodity of capitalist world at this time.

The humanity has tried to carry out all its work in the virtual environment, due to the worldwide coronavirus epidemic experienced in recent years. The officer, the assigned duties, the order of the product to be sold by an operator, the education activities of teachers and students, and moreover, lots of sectors have had to turn to do all their work from digital platforms. The life has become virtually virtual with a virus. Young and old alike, everybody is connected to the Internet every day, and therefore they stay loyal to virtual life. It is known that not only companies in the real world but also people who are not avatars are looking for different areas in the virtual world, With the internet being an inseparable part of humanity. The prevision of many actions done in virtual has started to be seen as well in real life. The food, beverages, clothing, etc. which is ordered from virtual platforms. needs came to the door in a short time. The symposiums, the congresses and lectures held with the panels have been rewarded thanks to this digital. For this reason, people have come to a point where they can not separate the real life from the virtual and they have become even more dependent on it. It will be inevitable for all humanity that turns to this field to have their own values and religious sensitivities. Therefore, the religious people will make an effort about protecting the real. At the same time they will maintain its sensitivity and include moral and ethical elements on the platforms here by not allowing the idleness. Metaverse is an open area to refering the every freedom areas. While it will be a center of interest for commercial persons and organizations, it will also become a center of attraction for people and institutions with religious beliefs and thoughts to carry out their activities.

While the services presented by the internet to people of religioner, cannot be denied if it is considered the point internet's has reached, it can be more or less predicted what kind of opportunities the internet will offer to people. These platforms will host representatives of a lots of religions in the world and will provide opportunities for various activities. The basic internet which carries its worship and rituals to its current position without any obstacles to its coreligionists, has been used very effectively with the examples, İn the transition process of Web 01 to Web 02, the simple internet. Thanks to the Metaverse, it is very important to be able to perform rituals with virtual reality and also to make people experience various feelings, in terms of attracting the attention of many religious people.

Protection of Humanity and Values in the Other-Universe

The fact that the internet is using as a facilitating factor in almost every part of human life, increases the religious knowledge skills of people in their religious life, and the actual application of these, , increases the importance of this medium, especially in the virtual. The religious individuals and institutions are also trying to seize new opportunities in parallel, along with the new charms created by the internet in the world.

Of course, the new discussions on religion and beliefs have been inevitable and it will be inevitable, while all this is going on. While different beliefs and religions could not fully complete their evolution, especially in terms of living and performing religion in the real world, the emergence of the virtual

world, contrary to reality, brought with it very serious problems. The most important of these is the preservation of religion, life, property, mind and generation, which almost all beliefs and religions try to establish, and aiming to protect humanity and the values that it believes in. The preservation of these interests, which must be protected, also constitutes the infrastructure of the legal systems in religions. In cases such as the usurpation of rights by individuals against each other, people are both reacted by the society and punished within the framework of the determined legal rules. (Yiğitoğlu and Habergetiren, 2016, p. 271)

It is not known how religion can be practiced and the rights and responsibilities of people in many issues with virtualization, while this is the case in reality. It is a complete mystery where the internet and many opportunities provided by virtualization will reach people. It is seen that the founders of the virtual platform include pagan, animist or shaman elements in some of their fictions. In addition, contrary to the institutional religions based on rules in the virtual universe, people's religion, belief, etc, based on their own self comfort. Undoubtedly that it can create forms. Therefore, it is possible for people with religious sensitivities to be affected by such formations. It is a very important issue in terms of the degeneration of generations that institutions and organizations representing religion do not leave this channel unattended in order to protect their followers from such forms.

It should be known that there should be limits within the scope of religion and people, although the opportunities of the Internet are perceived as limitless. It would be unacceptable for the virtual world to be created in a way that would contradict the values people believe in. It is the human being who will live the virtual world. It is unthinkable to think of a virtual world that does not contain law and does not include religious values and facts, just as there is no world without rules. Therefore, it is the most basic right of people to present a framework that will not deny religious values and phenomena in an environment like Metaverse where networks meet. In addition to this, it is essential to prevent many unlawful acts that have occurred or may occur in the future.

As a matter of fact, harassment of a female user in the "Metaverse"-based online video game "Horizon Worlds", which is shown as a social environment, entertainment, or business virtual platform where users will spend time with their virtual avatars ("Sexual Harassment in Metaverse", 2022), is a sign of unlimited freedom. It proves that the virtual world, which is presented as an address, is also unlawful and idleness causes chaos.

It is a reality that the widespread and functional use of Metaverse creates opportunities in many areas. It is also a platform that can be used very effectively in education and training. The study in which "The Attitudes of Pre-service Teachers Towards Religious Education Based on Virtual Reality Glasses" is discussed, as a good example of this effective using. It is important that religious places, which are difficult to go to as a class, are visited through VR and have an easier experience about these places. (Demir, n.d.) As a matter of fact, pretending to be there with virtual reality rather than looking at a visual picture can be more effective and permanent in terms of education of the students. Consequently, the using of such a tool for education is a positive method for both teachers and learners. Because all the tools that can be useful in education and training are important materials.

It is considering that the majority of internet users are made up of the young population of school age. So, it would be a great loss not to use such tools in education. It is an opportunity to increase the permanence of learning, to provide such trainings to pilgrim candidates during Umrah and Hajj visits to holy places. For this reason, it is so important that for Muslim societies to understand the Metaverse well and to adapt to this development before it is too late, so, to produce various projects regarding its positive aspects, and taking the necessary measures so that its followers are not adversely affected

on its negative sides. Otherwise, the point that this platform will reach cannot be known exactly, it may cause problems that may cost all generations. It is possible that the new generations, who cannot be made conscious and spend their lives in the virtual, with the Metaverse created, will emerge with different demands, although the view of the Islamic religion on virtual worship is known. As a matter of the fact, the passages of the study, the Puja ritual in Hinduism, the prayer of a Jew at the Wailing Wall from a distant place, the online communion of Christians in some churches were described in the previous pages. It is seen that this type of virtual worship began to take shape in a separate format and gained prevalence, with the formation of Metaverse.

Conclusion

Human being; he is star to other beings with his intelligence, wisdom and many features. We can easily see this with its dominance over the real world, , he is also a helpless being but by nature, that is, by nature. It is originated that human being was sent to the real world for a certain time, to live for a certain purpose. The person who born with this purpose lives only until the appointed time. Also, human being acts with the feeling of believing and worshiping a transcendent being, during this period. For this reason, human being creates various temples and places on earth. Human beings try to make life easier and overcome various obstacles, which they have invented with the experience and knowledge gained over time with the internet. Thus, people try to perform many worships and rituals, which they see as obstacles and cannot attend by virtue of the various reasons, through virtual platforms. This shows that people tend to makea lots of innovative discoveries every day by tending to research the new one that makes life easier. The internet, which was discovered in the last century, and the last stop of the internet, Metaverse is just one of them. Metaverse is also the most open-ended and unpredictable invention of recent times for humanity.

When the internet was first discovered, it was used only as a simple network. However, it has started to take place in many fields due to the fact that it is a facilitating factor in terms of its discovery by the users. The internet, which started in areas such as simple messaging and communication; It has become more widespread with websites, blogs and social networks. Especially, it has been indicused the attention of large and small companies with the discovery of its commercial benefits, innovations in many issues. This platform, which has become a source of income now, has also increased the appetite of the huge enterprises. Thus, the internet has been transformed into a medium where large companies can direct the feelings, thoughts and needs of the people. Metaverse has also been a digital platform created with the intention of large companies to act with the desire to earn much more.

There is a virtual world has been created in which future generations will take part, spend most of their time and become more dependent. This place has been described by its creators as a twin world, and as an infinite universe. In the Metaverse which is defined as a parallel universe A lot of things related to human needs can be bought and sold through avatars. These kinds of trades can be made with cryptocurrencies or NFT.

Metaverse has become a platform where many qualified individuals and organizations understand its importance, although it attracted the attention of commercial individuals or businesses over time, in the first place. This virtual world, which is already growing rapidly, should be discussed in detail by experts with its positive and negative aspects. It should be transformed into an area to be knitted with both its legal infrastructure and its religious and moral values. All people can not be deprived of unlawful moral and spiritual values in the real world. In the same way, they should not be deprived of all these in virtual life. The chaos occurs in a real environment where there are no rules and moral and moral values and so on it is impossible that the chaos and anarchy not to arise in digital areas.

Therefore, the individuals and institutions that can represent religious moral rules in the world should pay attention to the Metaverse. Otherwise, it is already clear that young people will face many problems such as religion, spirituality, morality, socialization, etc, considering that the majority of its users are young people, who are the future generations. Being able to giving the answer to the tendencies and demands that may arise for the performance of many religious worships and rituals in the virtual is an important problem for people or institutions representing religion.

The Metaverse which newly created and has not yet completed its formation, is also met with great interest in our country. Therefore, the government administrators, academics, informatics and many related individuals and organizations should not be indifferent to this newly known and rapidly gaining user platform. It should be possible to find solutions to all kinds of problems that may be encountered, and also to take advantage of every opportunity. The possibilities of the virtual world should be used İn order to make education more effective. If the online panels, symposiums, congresses can be held remotely during pandemic periods, these can be done more realistically with wearable equipment such as VR-AR in Metaverse. Thus, the obstacles such as place, time, economy and distance will be easily overcome.

Reference

Aish. (2022, 11 March). https://aish.com/ Accessed on.

Ayaz, M. (2007, 24 September). İnternetten Online Fatiha Okuma Dönemi. 13 March 2022 Accessed on.

Calandra, C. (2021). A Digital Twin of the Physical World. *Into the Metaverse*, 17-18.

Demir, R. (No Date). VR Teknolojisiyle Din Eğitimi. *İslam ve Medya*. 16 February 2022 Accessed from on https://www.islamvemedya.com/vr-teknolojisiyle-din-egitimi/929/

Ganesh Puja. (No Date). *Spiritual Puja*. 11 March 2022 Accessed from on http://www.spiritualpuja.com/ganeshpuja.htm

Haberli, M. (2013). Dini Tecrübe Aracı Olarak Sanal Ritüeller. *Akademik Araştırmalar Dergisi*, (57), 17-36.

Haberli, M. (No Date) Avatar ile Hac: Kurgu mu Gerçek mi? *İslam ve Medya*. 17 March 2022 Accessed from on https://www.islamvemedya.com/avatar-ile-hac-kurgu-mu-gercek-mi/913/

How do Roblox Users Express Themselves. (No Date). *Roblox*. Blog. 15 February 2022 Accessed from on blog.roblox.com/2022/01/year-roblox-2021-data/

Metaverse'te Cinsel Taciz. (2022, 31 Ocak). *CnnTürk*. News. https://www.cnnturk.com/dunya/Metaversete-cinsel-taciz Accessed on.

Narin, N. G. (2021). A Content Analysis of the Metaverse Articles. Journal of Metaverse. *Journal of Metaverse*, *1*(1), 17-24.

Online Christian Global Church. (No Date). *Alpha Church*. 11 March 2022 Accessed on. https://www.alphachurch.org/

Özcan, B. (2022). METAVERSE'ü Anlama Rehberi: Metaverse vs. VerseMeta. *Youtube*. 16 March 2022 Accessed on. https://www.youtube.com/watch?v=FUH7m6tHgm0&ab_channel=Bar%C4%C5%9F%C3%96 zcan

Ramo/Chama, J. C. (1996). Finding God on the Web: Across the Internet, Believers are Re-Examining their Ideas of Faith, Religion and Spirituality. *Time*. 12 March 2022 Accessed on. http://content.time.com/time/subscriber/article/0,33009,985700,00.html

Salavat. (2013, 1 August. https://twitter.com/Allahiseviyor/status/362952793755508736 Accessed on.

Tsui, D. (2021). Think About Creating a New Online Society but Doing it right from Day One. *Into the Metaverse*, 80-85.

Yiğitoğlu, M. (2015). *Dinlerde Dua, Sunu ve Sunaklar*. İstanbul: Kitabi Yayınları.

Yiğitoğlu, M. ve Habergetiren, Ö. F. (2016). Yahudilik ve İslam'da Zina Suçu ve Cezası. *İnsan ve Toplum Bilimleri Araştırmaları Dergisi*, *5*(2), 271-292.

THE SPREADING OF NAQSHBANDIYYA IN WESTERN ASIA IN THE 19TH CENTURY

Abdulcebbar KAVAK

Assoc. Prof. Dr., University of Karabuk; Faculty of Islamic Sciences

E-mail: akavak@karabuk.edu.tr

Orcid Id: 0000-0002-1846-5493

19. Yüzyılda Batı Asya'da Nakşibendîliğin Yayılması

ÖZ

Tasavvufun kurumsal yapıları olan tarikatlar, Miladî 12. yüzyıldan itibaren Müslümanlar arasında yayılmaya başlamıştır. Bu tarikatlardan bazıları belli bir bölgede faaliyet yürütürken, diğer bir kısmı İslam dünyasının hemen her yerinde yayılmıştır. Bu yaygın tarikatlardan biri de Nakşibendîliktir. Adını Muhammed Bahâeddin Nakşibend'den alan tarikat, Orta Asya'da Türklerin yoğun yaşadığı Buhara ve Maverâünnehir bölgelerinden sonra Afganistan ve İran'da etkili olmuştur. Şeyh Ubeydullah-ı Ahrâr döneminde Anadolu'da faaliyet yürütmeye başlamıştır. 17. yüzyılın başından itibaren Şeyh Ahmed Sirhindî döneminde Müceddidiyye adıyla Hint alt kıtasında ciddi bir varlık göstermiştir. Dinî, siyasî ve toplumsal alanlarda Doğu Asya'da ağırlığını hissettirmiştir. Bu dönemde bazı Müceddidî şeyhlerinin faaliyetleriyle Batı Asya'da da tanınmaya başlasa da Hint alt kıtasındaki gibi güçlü bir etkiye sahip olamamıştır. Nakşibendîliğin Batı Asya'da güçlü bir toplumsal zemine kavuşması 19. yüzyılın ilk çeyreğinde Şehrezorlu Mevlânâ Hâlid döneminde gerçekleşmiştir. Mevlânâ Hâlid, Hindistan'da bulunan Şah Abdullah Dihlevî'nin yanında tasavvufî eğitim aldıktan sonra onun tam yetkili halifesi olarak Batı Asya'da görevlendirilmiştir. Nakşibendîlik Mevlânâ Hâlid döneminde Hâlidiyye adıyla anılmaya başlanmıştır. Irak'ta ortaya çıkan Hâlidîlik, Batı Asya'nın bütün bölgelerinde etkili olmayı başarmıştır. Nakşibendîliğin Batı Asya'daki bu başarısının temelinde Mevlânâ Hâlid eş-Şehrezorî'nin karizmatik kişiliğinden, Batı Asya toplumlarının siyasî ve toplumsal durumlarına, Hâlidîliğin dinamik ve ihyâcı bir hareket olarak ortaya çıkmasından, Hâlidî şeyhlerinin dinî, siyasî ve toplumsal liderler olarak yaşadıkları bölgelerde itibar kazanmalarına kadar pek çok faktör bulunmaktadır. Bu çalışmada günümüze kadar etkileri devam eden bu tarikatın Batı Asya'daki bu başarısının irdelenmesi ve bu alanda yapılacak araştırmalar için temel bazı bilgilerin sunulması amaçlanmıştır.

Anahtar Kelimeler: Tasavvuf, 19. Yüzyıl, Batı Asya, Nakşibendîlik, Hâlidîlik.

The Spreading of Naqshbandiyya in Western Asia in The 19th Century

ABSTRACT

The Sufi orders, which are the institutional structures of Sufism, started to spread among Muslims from the 12th century with the current era. While some of these Sufi orders operated in a certain region, others spread almost all over the Islamic world. One of these common Sufi orders is Naqshbandiyya. The Sufi order, named after Muhammed Bahaeddin Naksibend, became effective in Afghanistan and Iran after the Bukhara and Transoxiana regions in Central Asia where Turks lived intensely. It began to operate in Anatolia during the period of Sheikh Ubeydullah-i Ahrar. From the beginning of the 17th century, during the reign of Sheikh Ahmed Sirhindi, it had a serious presence in the Indian subcontinent under the name of Mujaddidiyye. It became influential in East Asia in religious, political and social fields. In this period, although it started to be recognized in Western Asia with the activities of some Mujaddid Sheikhs, it did not have a strong influence as in the Indian subcontinent. Naqshbandi's attainment of a strong social ground in Western Asia took place in the first quarter of the 19th century, during the reign of Mawlana Khalid from Shahrazor. Mawlana Khalid was appointed to Western Asia as his plenipotentiary caliph after receiving religious mystic education under Shah Abdullah Dihlevi in India. Naqshbandiyyah started to be called as Khalidiyya in the period of Mawlana Khalid. Khalidism, which emerged in Iraq, succeeded in being effective in all regions of Western Asia. On the basis of the success of Naqshbandi in Western Asia, the charismatic personality of Mawlana Khalid al-Shahrazori, political and social situations of West Asian societies, the emergence of Khâlidism as a dynamic and refreshing movement and then there are many factors, from the Khalidi Sheikhs gaining prestige in the regions where they live as religious, political and social leaders. In this study, it is aimed to examine the success of this Sufi order in West Asia, whose effects continue until today, and to present some basic information for researchers to be done in this field.

Keywords: Sufism, 19th Century, Western Asia, Naqshbandiyya, Khalidiyya

Introduction

Sufism was preferred as a model of religious life among Muslims. After its transformation into an institutional structure in the form of Sufi orders, it spread almost all over the Islamic world. These sufistic institutions have gained a serious prestige in the Islamic society with their activities that have been going on for centuries. One of them, Naqshbandi, is among the most widespread Sufi orders. The sufi who gave the name to the Sufi order is Muhammad Bahaeddin Naqshband (d. 791/1389). The activities he carried out in Bukhara and Transoxiana with his caliphs were effective in the spread of Naqshbandi in Central Asia, where Turks lived intensely, and then in Iran. It is stated that the activities of the Naqshbandi Sufi order, which was active in important cities such as Khorezm, Herat and Tabriz in the 15th and 16th centuries, were not at the expected level. "It is a paradox in the history of Naqshbandi that this Sufi order first emerged among Persian speakers and that despite the fact that all its classical texts were written in Persian, its influence in Iran was relatively small." (Algar, 2013: 243) The owner of these words, Hamit Algar, said that in Iran, which is expected to be very effective and widespread in the regions where Naqshbandiyya spread, contrary to expectations, she states that the spread of the sect is more limited and less, and considers this as a paradox. At the same time, it is mentioned that the Sufi order was present in the northwestern region of Iran. Tabriz is one of these cities. Sun'ullah Kâzekunânî, who was the caliph of Alaeddin Mektebdâr (d. 892/1486) residing in Herat, and his caliph Alican Bâdâmyarî are two powerful figures representing Naqshbandiism in the city of Tabriz. On the other hand, Sheikh Ali Kurdi (d. 925/1519), who was the caliph of Ubeydullah-i Ahrar, is mentioned as the Naqshbandi Sheikh who continued his activities in the city of Qazvin despite the Safavid pressures (Algar, 2013: 244-245).

Naqshbandiyya was transferred to Western Asia through the caliph of Ubeydullah-i Ahrar (d. 895/1490), Molla Abdullah-i İlâhî (d. 896/1491) and started to be recognized in Anatolian lands. Algar, 2013: 72) Thanks to Molla Abdullah Ilahi and his disciple Emir Ahmed Buhari (d. 922/1516), who accompanied her on her way to Anatolia, Naqshbandiism was also recognized in Istanbul. (Algar, 2013: 193) The biggest representative of the Naqshbandiyya, which started to have a serious presence in the Indian sub-continent especially from the first quarter of the 17th century, was Ahmed Sirhindi (d.1034/1624). His struggle against Akbar Shah was seen as an effort beyond his scientific and Sufistic acquis in the Islamic world and was described as Imam-i Rabbani and Mujaddid-i Elf-i Sani. Not only that, but with its principles and ideas, a new branch emerged in the Naqshbandi Sufi order called Mujaddidiyye. After his death, Muhammad Ma'sûm (d. 1079/1668) and Mirza Mazhar Can-i Canan (d. 1195/1781), whose names were mentioned the most in the representation of the Sufi order after his death, In addition, Shah Abdullah Dihlavi (d. 1240/1824), who was his caliph, comes.

In the first half of the 17th century, it is seen that Naqshbandiyya spread along a wide line stretching from Damascus, Aleppo and Mosul to Tabriz. The person whose name is mentioned with his Sufistic activities in this region is Sheikh Mahmud Urmevi, who came from Iran's Urmia city and settled in Diyarbakir (d. 1048/1638). (Peçevî, 1992:2/431; Nâimâ, 1969: 3/1430; Uzunçarşılı, 2011: 3/1, 204-205) Naqshbandi, which emerged in Anatolia through Molla Abdullah İlâhî and expanded with the activities of Sheikh Mahmud Urmevi, continued its existence in the last quarter of this century with its new representatives bearing the Mujaddid identity. Sheikh Muhammed Murad Bukhari (d. 1132/1720) is the caliph of Sheikh Muhammed Masum (d. 1079/1668), who stayed in Istanbul for about five years and connected many statesmen to the Naqshbandiyya order. Sheikh Mohammad

Murad Bukhari went to Damascus after Istanbul for the publication of the Sufi order. Sheikh Ahmed Curyani (d. 1119/1707), another caliph of Sheikh Muhammed Masum, is another member of Mujaddid who represented Naqshbandi in Mecca at the same time. (Algar, 2013: 81; Şimşek, 2008: 78-79)

It is seen that Naqshbandi-Mujaddidism began to do activity in Western Asia from the 17th century, but it did not have a widespread effect until the beginning of the 19th century. The success of the sect in Western Asia was made possible by the work of Mawlana Khalid al-Shahrazori. For this reason, in the first quarter of the 19th century, operating in almost every region of Western Asia, attracting the attention of the administrators, It is important to examine Mawlana Khalid al-Shahrazori, who won the respect of the community and the Khalidism he founded, and to determine the factors that made them successful.

1. An Active Naqshbandi-Mujaddid Sheikh in Western Asia in the First Quarter of the 19th Century: Mawlana Khalid al-Shahrazori

Mawlana Khalid al-Shahrazori was born in 1193/1779 in the town of Qaradakh in the province of Shahrazor, Iraq. (en-Necdî, 1310: 27; Haydarî, 1292: 27; Müderris, 2011: 1/9) He is a member of the Câf tribe, one of the large Kurdish tribes active on both sides of the Iraq-Iran border. (Azzâvî, 1/246; Müderris, 2011: 1/9) His descendants were descended, mother's side from Hz. Osman (r.a.) and father's side on Hz. Ali (r.a.) It is based on. (Bağdadî, 1310: 30; Hani, 2009: 303) There is not much information about childhood. After the death of his father, Mawlana Khalid continued his education in Qaradakh with the encouragement of his teachers Sheikh Abdullatif Karadagi (d. 1212/1797) and his son Sheikh Omer Karadagi (d. 1250/1834). The madrasa education that Mawlana Khalid started in Qaradakh formed the basis of very productive and bright education life.

After visiting many madrasahs in Northern Iraq, especially in Shahrazor, Mawlana Khalid went to Baghdad and continued his education there for a while. Later, he went to Iran's city of Senendec and studied some courses from Muhammed Kasim al-Sanandajî, such as mathematics and geometry. He also took his ilim icazet (It means a document showing that a madrasa student can teach.) from him. After that, Mawlana Khalid, who wanted to return to his hometown and deal with science and education, received the offer of a professorship (being mudarris) without delay. Abdurrahman Pasha (d. 1228/1813), one of the Baban Kurdish beylics, who was the governor of Suleymaniye at the time, invited Mawlana Khalid to teach in the largest madrasah of the city. (Muderris, 2011: 1/12) Mawlana Khalid served there for about seven years. During the years he was a professor, he trained students on the one hand, and on the other hand, tried to simplify the sequential books read by the students in the madrasah education. For this purpose, he reconsidered some of the books taught in madrasas with his commentaries, talks and annotations in a style that students can use more easily.

Although the many madrasah students gathered around him and the scientific studies carried out, Mawlana Khalid felt a growing spiritual void inside him. For this reason, from time to time, he distanced himself from the environment of lessons and students and was immersed in seclusion and contemplation in the madrasah. The feeling that he had to engage in much more effective and larger works for the Islamic society than he did has surrounded him. He gave the decision to go on Hajj in the hope of meeting a great person who will guide him in this matter.

Mawlana Khalid met many scholars and mystics in Damascus and the Hejaz region during his pilgrimage to which he embarked with these thoughts. Some of the people he met in Mecca and Medina pointed out that the person he was looking for was on the Indian side. (Tümderris, 2011:

1/23) Mawlana Khalid, who returned to his hometown with these feelings and thoughts, After a while later, set out to join Shah Abdullah Dihlevi in India, together with a Mujaddid caliph named Dervis Muhammed, who came to visit him in his madrasah. After the Sufistic education and scientific negotiations he received in India, he returned to his hometown as a Naqshbandi-Mujaddid Sheikh, equipped and fully entitled in the field of Sufi education. The guidance activities that started in the city of Suleymaniye (formerly Shahrazor) in Iraq in 1226/1811 expanded with his travels to Baghdad and Damascus. Mawlana Khalid had the opportunity to spread the Naqshbandi-Mujaddidi in a very wide area in the city of Damascus, where he settled last. He passed away in Damascus on 14 Zilqada 1242/ 9 June 1827 and was buried on Kasyun Hill. (Kavak, 2016: 146)

2. Permanent Transition of Naqshbandi to Western Asia

Hamit Algar describes the spread of Naqshbandiism in Anatolia with the efforts of Mawlana Khalid and his caliphs as a new era for the existence of the Sufi order in Turkey and that the Naqshbandi order has become the most important Sufi order in Turkey thanks to the Khalidis. (Algar, 2013: 349) It can be said that this is the case for the north of Iraq, the west of Iran, and even Syria. Because no Sufi order other than the Qadiriyya order has become as powerful and widespread as the Naqshbandi in these regions.

It cannot be denied that the Sufis, who represented Naqshbandi in some centers of Western Asia before Mawlana Khalid, played a leading role in the recognition and spread of the sect among the people. Because the Naqshbandis operated in a wide geography from Istanbul to the Hijaz, from Tabriz and Qazvin to Damascus. This situation created a relatively ready environment for Mawlana Khalid. However, it was only in this period that the order began to operate strongly in almost every center of Western Asia and that these Sufistic activities were accepted by both the public and the statesmen. For this reason, the Naqshbandi tariqa experienced its golden age in Western Asia, so to speak, with the guidance activities initiated by Mawlana Khalid.

2.1. The Birth of Khalidism

Khalidism is the branch of Naqshbandiyya-Mujaddidiyya that emerged in Iraq in the first quarter of the nineteenth century. This Sufistic movement affected the Muslim societies in West Asia and spread especially among the ilmiye class (class of teachers who have taken religious affairs as a profession). In the first half of the 19th century, it was represented by respected scholars and sufis in almost every city of Anatolia. Some of the big dervish lodges opened in Anatolia operated as centers of knowledge where Naqshbandi-Khalidism spread. Nehri Lodge in Hakkâri, Norsin Lodge in Bitlis, Bekir Sami Pasha Madrasa in Konya, Gumushânevî dervish lodge in Istanbul are some of them. Sayyid Taha Hakkari (d. 1269/1853), Sayyid Ubeydullah-ı Nehri (d. 1300/1883), Abdurrahman-ı Tâğî (d. 1304/1886), Sheikh Ahmed Ziyâuddin Gumushânevî (d. 1311/1893), who served in these lodges are members of Naqshbandi who have been influential in the scientific, cultural and political life of Anatolia. (Memiş, 2000: 127-201; Kavak, 2016: 364-394)

The members of the Khalidi, who made deep-rooted studies in cities such as Suleymaniye, Baghdad, Erbil, Kirkuk, and Imadiye, where scientific and cultural life is alive, succeeded in making the Naqshbandi order the most effective and widespread sect in Iraq. Mawlana Khalid Lodge and Biyâre Lodge in Suleymaniye, Ahsaiye (Hâlidiyya) Lodge in Baghdad, Naqshbandi-Hâlidî Lodge in Erbil, Naqshbandi Lodge in Kirkuk, Naqshbandi Lodge and Barzan Lodge in Imadiye, While the main Naqshbandi lodges opened in Iraq, Sheikh Abdullah Herati, Sheikh Mahmud Sahib, Sheikh Osman Siracuddin et-Tavili, Sheikh Ubeydullah Haydari, Sheikh Abdulgafur al-Mushahidi, Sheikh

Abdusselam Barzani, who worked in these lodges, They had a respectable position not only in Iraq but also in neighboring countries.

In Iran, Naqshbandiism spread mostly among Sunni Kurds living in northwestern cities and Ahvaz Arabs living in southwestern cities. According to the Sufi order's activities in the southwestern cities of Iran, information on its activities and representatives in the northwest is more. The main Naqshbandi centers are the Burhani Lodge in the city of Mahabat, the Durud Lodge in the city of Merivan and the Berdesor Lodge in the city of Urmia. From the postnishins working in these lodges; Sheikh Yusuf Semsuddin el-Burhani, Sheikh Alaaddin el-Biyari, Sayyid Taha Hakkari and his brother Sayyid Muhammed Salih Nehri are members of Naqshbandi whose influences were felt in Iran, Iraq and Anatolia.

Syria is one of the important centers of Naqshbandi. Kunvat Lodge, Muradiye Lodge, Suleymaniye Lodge, Mawlana Khalid Lodge and Haznevi Lodge are important Naqshbandi centers operating here. Sheikh İsmail el-Enârânî, Sheikh Mahmud Sahib, Sheikh Muhammed al-Firakî, Sheikh Muhammed b. Abdullah al-Hani and Sheikh Ahmed Haznevi are well-known Naqshbandi Sheikhs.

As for the Hijaz, the Naqshbandi sheiks preferred to be active in mosques in this region. The Jabal Abu Kubays Lodge, which was opened in Mecca much later, hosted important activities. The names of Sheikh Abdullah Mekki, Sayyid İsmail al-Barzanjî, Sayyid Abdulkadir al-Sergelovî, Molla Ahmed al-Hakkari, were among the Naqshbandi sheiks who served in the Hejaz, they are the active sheikhs that should be mentioned.

In the North Caucasus, the Yukari Yeragli Madrasa in the Dagestan region and the Tasov Haji Lodge established in the Chechnya region became the two important activity centers of the Naqshbandis. In these regions, Sheikh İsmail Shirvanî's caliphs Sheikh Muhammed Shirvanî, Sheikh Muhammed Yeragî and Cemaleddin Gazikumûkî and his son-in-law Sheikh Shamil Dagestanî are important members of the Sufi order whose names are not forgotten.

3. Main Reasons for the Success of Naqshbandi in Western Asia

It is no secret that the Naqshbandi Sufi order is even more widespread and effective than the Qadiriyya sect in some countries of Western Asia. Among the main reasons for the rapid spread and social acceptance of the Sufi order in this geographic area; The personality of Mawlana Khalid al-Shahrazori, the political and social situation of West Asia in the 19th century, the dynamism of the sects prevalent in West Asia, the dynamic and refreshing nature of Naqshbandiyya-Khalidiyya,Also there are factors such as the fact that the Khalidi sheiks gathered the madrasah and dervish lodge activities under one roof and that the Khalidi Sheikhs gained the reputation as religious, political and social leaders in the regions where they lived.

3.1. The Personality of Mawlana Khalid al-Shahrazori

The dynamism and influence that the Naqshbandiyya Sufi order had captured in the Indian subcontinent with Ahmed Sirhindi, captured the dynamism and influence in Western Asia with Mawlana Khalid. It should be stated that the personality of Mawlana Khalid played an important role in this success.

He was educated in the Sheikh Abdullatif Madrasa in the town of Mawlana Khalid Karadag. This is a science center where members of the Baban family, who ruled the city of Shahrazor, were educated in the summer. This situation gave Mawlana Khalid the opportunity to be in the same environment and make friends with the people who will take over the administration of Shahrazor in the future.

His acquaintance with the Baban family, especially Mahmud Pasha, one of the Baban squires, dates back to these years. This situation helped him to develop a sense of self-confidence from a young age.

During his education years Mawlana Khalid, Shahrazor, Baghdad, and Iran, he has behaved very selectively about the teachers for the course. Apart from Arabic and Islamic sciences, his taking courses in mathematics, logic and philosophy enabled her to graduate from the madrasah with a strong scientific background. This situation naturally brought him to a distinguished place among his peers. Mawlana Khalid, who impresses with his scientific capacity, was also the owner of the "Reîsu'l-Ulema" honor, which was given to the greatest scholar in the Shahrazor region by the Baban beys. (Karadâğî, 2003: 35-36)

The "hilâfet-i tamme" (The caliphate, even though was valid after the death of the Sheikh) he received from Sheikh Abdullah Dihlavi, who was the mujaddid sheikh at that time in the city of Cihanabad, India, strengthened his hand in his activities in Western Asia. In addition, it is seen that Sah Abdullah Dihlevi addressed him as "Mevlânâ" and described him as the "head of religious scholars"(Bağdâdî, Süleymaniye Ktp., H. Hayri, H. Abdullah Bölümü, no: 56, vr. 85a) in the sect's license given to Molla Halid. It is also known that in the letters he wrote to him, he appointed Mawlana Khalid as his representative in West Asia and recommended that everyone respect and help him. All these points we have mentioned have helped Mawlana Khalid to come to the fore in the social arena as a religious charismatic personage. In this way, many statesmen, scholars and sufis gathered around him.

Mawlana Khalid analyzed the political and social realities of his age well and acted accordingly. He has a ummatist personality that's why he was away from nationalist and regional discourses, alarmed the local administrators and as a result, he was exiled from his hometown. Mawlana Khalid supported the Ottoman Empire, which represented the caliphate for the unity of the Islamic Ummah. In fact, he didn't just support also he made an essence of the sects. In addition, by writing his works in three languages as Persian, Arabic, and Kurdish, he adopted an attitude that embraces the ummah and conforms to the realities of the region he lives in.

3.2.The Political and Social Situation of West Asia in the 19th Century

In the nineteenth century, the dominant power in Western Asia, except Iran, was the Ottoman Empire. In this period, the regression in political, social, economic, and many other fields began to affect life negatively. in the same period, the colonial activities of European countries spread to almost every region of Western Asia. This naturally affected the Ottoman Empire, which held this region and started to decline about militarily topic against the European states since the end of the 17th century.

European states have always been aware of the power of the Ottoman Empire, which, as the Islamic caliph, continued its religious and political influence over Muslim societies for about four centuries. (Hurşid Paşa, 2009: 20-21) In order to take this power from the Ottomans, they made a serious effort to provoke Muslim societies against them and to break their relations. The struggle groups formed by Muslims against the occupation and exploitation of the West and the ineffectiveness of jihadist movements have caused depression and despair among Muslim societies. With the effect of these negative developments, the inability appeared in the administrations of the West Asian countries in the 19th century. Nationalist movements began to find supporters among Muslim societies as well. Islamic culture and civilization have begun to weaken. The number of leading figures, scholars, and thinkers who shape society has decreased. The colonial goals and destructive activities of European countries on West Asia have increased. The Ottoman Empire, the greatest power in Western Asia, regressed against Western countries. In an environment where all these negativities were

experienced, the successful activities of Mawlana Khalid es-Shahrazori and his caliphs who have education by him in the fields of science and Islamic mysticism, and their projects that strengthen social unity and solidarity, created excitement among Muslims in Western Asia. For this reason, they received great support from the public.

3.3.The Loss of Dynamism of the Sufi orders Widespread in Western Asia

In the 19th century, it is known that there were widespread Sufi orders such as Kadiriyye, Rifaiyye, Sâziliyye, Halvetiyye, Naqshbandiyya and Sufi orders operating in relatively limited geography such as Mevleviyye and Bektâsiyye in Western Asia. These Sufi orders, which mostly carried out traditional Sufi activities connected to the lodge, could not produce a comprehensive and dynamic study of the Islamic world. Kadiri and Rifai lodges, which had a deep impact on Sufi life in Baghdad and Mosul and had permanent activities among Arabs, Kurds and Turkmens in Iraq with the Sufis they raised, exhibited a traditional and stagnant structure in the nineteenth century. As the only exception of this period in Iraq, Kirkuk Talebani Lodge, which embraced all segments, can be mentioned. The Sufistic activity among Sunni Kurds, Arabs, and Azeris living in Iran is not much different from this. When it comes to Anatolia, it is seen that many Sufi orders, which have been influential in science, art, tradesmen organization, military, and civil fields for centuries, were far behind their former power and dynamism at the beginning of the nineteenth century. These traditional activities and the stagnant structure of the Sufi orders in Western Asia provided an important opportunity to the Naqshbandi Sufi orders, which had previously been successful in the political and social fields with its Mujaddidism branch. Shah Abdullah Dihlevi took this opportunity with Mawlana Khalid and paved the way for the representation of Naqshbandi in Western Asia.

Mawlana Khalid succeeded in carrying the religious and political struggle spirit that the Naqshbandiyya order had previously captured in the Indian subcontinent with Ahmed Sirhindi and his caliphs, to Western Asia in the 19th century. This sufic movement, which took the name of Khalidiyya, represented Naqshbandi with a very dynamic and talented Sufi team. In this respect, Khalidism has been a means of struggle against the West among Muslim communities, an opportunity for a resurgence and a hope for the future.

It will be enough to give two examples, one from North Africa and the other from the Caucasus. The first of these is Abdulkadir Cezayirî (d. 1300/1883), who met the Khalidi Sufistic tradition in Damascus. One of the most active caliphs of Mawlana Khalid, Muhammed b. The struggle of Abdulkadir Cezayirî, who had special friendships with Abdullah el-Hani (d. 1279/1862) and his children, against the French is known by everyone. The other is Sheikh Samil Dagestani (d. 1287/1871), one of the social and charismatic leaders of the Caucasus region. Despite all the difficulties, he started a Dagestan-based struggle against the Russians. The armed popular movement he founded was called Gazavât in the Caucasus and Muridism in the West.

3.4. Dynamic and Reviving Structure of Naqshbandi-Khalidism

Undoubtedly, Mawlana Khalid had the biggest impact in shaping the Khalidism as a dynamic and invigorating Sufi movement. He rose to a highly respected position among the intellectual class with the rank of "Reîs al-ulama". After heading to Sufism, Shahrazor urgently turned to the Mujaddidiyya Lodge in India, although he could be a superior position from any sect he wanted in Baghdad, Damascus, Hejaz, or Egypt.

The thing which drops Mawlana Khalid here is, It is the thought that only an experienced movement in political and social fields such as Mujaddidiyya can remedy this troubling situation of Muslims. His decision of him caused the birth of a dynamic Sufi structure namely the Khalidism in Western Asia. Acting without being under the guidance of any person or institution, It is one of the important points of the dynamism and success of the Khalidism. In addition, mosques and Muslim theological schools, the state in which Khalidism spread, were revived with circles of knowledge and wisdom. Therefore, Khalidism established itself on the social ground as a unique Sufi movement.

Mawlana Khalid, with the aim of preserving this dynamic structure of Khalidism and spreading the revival activities of mosques, madrasahs, and dervish lodges. He assigned his caliphs to the great scientific and cultural centers of Western Asia. Without any doubt, one of the most important of these centers in Istanbul, which is the capital of the Ottoman Empire. For this purpose, he sent a quantity of caliphs to Istanbul and prepared a working charter for these caliphs. This charter, in which the Istanbul caliphs wrote down the issues that should be considered, It is an indication that he acted very consciously and principled in the appointment of the caliph. He dismissed Istanbul caliphs who could not show the expected success and he appointed others for their place. For example, he sent Sheikh Abdulvehhab al-Susi who is Imadiya caliph to Istanbul instead of Sheikh Muhammed Salih, who was criticized for closing the doors during the Hatme-I Hacegan in Istanbul. When he understand that he also did not comply with the established statute by dismissing him, He sent Abdülfettah Akrî (d. 1281/1865) there with wide powers

He has appointed more than one caliph to the holy lands visited by millions of Muslims for Hajj and Umrah. Many scholars and Sufism competent who visited Mecca and Medina were influenced by Khalidi sheikhs such as Sheikh İsmail Barzanjî, Sheikh Ahmed Hakkari, and Sheikh Abdulkadir Sergelovî. Especially Sheikh Abdullah Mekki is the most influential Khalidi sheikh in the holy lands. The Sorani dialect of Kurdish by Sheikh Resûl Savujbulaki, who was sent to the city of Mahabat by Iran, Sayyid Taha Hakkari (d. 1269/1853), who was assigned to the city of Urmia, spread the Khalidism among the Sunni Kurds who used the Kurmanji dialect. Hursid Pasha mentions that during his travels in the Ottoman-Iranian border region, in the city of Urmia, Sayyid Taha and his brother Sayyid Muhammed Salih became very influential and respected Sufis among the people thanks to their successful work. (Hurşid Paşa, 2009: 384) Kurdemirli Sheikh İsmail Sirvani (d. 1264/1848), who was active in the north of Azerbaijan and the Caucasia region, made the Dagestan region-the center of Sufism-based Islamic activities. Scientific and Sufistic activities based in Dagestan also affected the surrounding towns of Dagestan. In Damascus, Muhammed b. Abdullah el-Hani (d. 1279/1862) transformed the Muradiye Mosque into a center of science and guidance. Muhammad b. Abdullah el-Hani taught the tradition of Khalidi Sufism to Muhyiddin Cezayirî and his son Emir Abdulkadir Cezayirî upon the request of Mawlana Khalid. Mawlana Khalid, who first sent Sayyid Abdullah Semdini to Hakkari, one of the most strategic points in the east of Anatolia, assigned Sayyid Taha Hakkari to the River Lodge in Semdinli after his death. As a result of the activities of Sayyid Taha Hakkari, madrasah-centered science and Sufism culture was revived in Eastern Anatolia. He assigned Sheikh Abdullah Herati (d. 1245/1830) and his brother Sheikh Mahmud Sahib (1283/1866) to his hometown of Suleymaniye. With their efforts, the Khaneqa and madrasa built by Baban Bey Mahmud Pasha became one of the favorite science centers of the city of Suleymaniye. In addition to his chief caliph, Sheikh Ubeydullah Haydarî, Sheikh Abdulgafur el-Musahidi (d. 1273/1855), Sheikh Muhammed Cedid, and Musa Cuburi (d. 1246/1831) were assigned to Baghdad for guidance. Baghdad

Ahsaiye Madrasa (Hâlidiyya Lodge) turned into a center that increased the science and Sufism activity in Baghdad with the work of other Khalidi Sheikhs except for Musa Juburî.

3.5. Gathering Madrasah and Lodge Activities of Khalidi Sheikhs Under One Roof

One of the factors that made Naqshbandiism permanent in Western Asia is that it combines the activities of madrasah and lodge under one roof. The orientation of the members of the Sufi order to the madrasah for the schooling of religious sciences before the Islamic mystical education began during the Hajeganiyya period. This practice has continued to increase in each period. Eventually, it became a fundamental feature of the Sufi order in Western Asia during the reign of Mawlana Khalid.

Since the 19th century, the members of the Khalidi, who were working in many great scientific and cultural centers in Western Asia, were also known as good mudariss, scholars and poets besides the rank of Sheikh. In the madrasahs they founded, they carried out education and guidance activities under the same roof. In addition to science and spirituality, they instilled a taste for art and literature into the students. Madrasa and dervish lodge activities were combined with the Khalidism. This new practice has now become a tradition in Naqshbandi. Khaneqa Mawlana Khalid in Sulaymaniyah city, Northern Iraq, Seikh Osman Sirajuddin al-Tavîlî (d. 1283/1866) and the Biyare madrasa, which his children brought up and expanded. Ahsaiye Madrasa, which was devoted to Mevlana Khalid by Said Pasha who is the governor of that time, in Baghdad. (Khalidiyya Madrasa). Durud Lodge which was founded by Sheikh Alaaddin Biyari (d. 1953) in Iran, Yukari Yeraglı Madrasa, where many scholars and commanders, including Sheikh Shamil, were educated in the Caucasus region, Nehri lodge in Anatolia, Norshin Madrasa, The author of the work "Râmûzu'l-ehâdîs"(Gündüz, 1984: 61) Gümüşhanevi Lodge, founded by Ahmed Ziyaüddin Gümüşhanevi (ö. 1311/1893) and the Sami Pasha Madrasa, also known as the Pasha room in Konya, Muradiyye lodge in Syria and Haznavi lodge, Cebel-I Kubeys Lodge in Hijaz region,They are centers of science and spirituality that continue the Khalidi tradition. (Kavak, 2016: 403-418).

The madrasahs established by the Khalidis in Western Asia are important both in terms of the continuation of an ancient tradition and the formation of an intellectual environment. In these madrasas, the science and Sufi components needed by the society, intellectuals and politicians, poets and writers were trained.

3.6. The Reputation of the Khalidi Sheikhs as Religious, Political, and Social Leaders in the Regions Where They Lived

The fact that the caliphs he appointed were influential and competent in scientific matters and also had a great impact on the success of the movement initiated by Mawlana Khalid. Because families to which belong to some of his caliphs had a great influence in the local area. On the other hand, some of his caliphs also achieved a highly respected position in the fields of science and Sufism and they gain the public's appreciation. Even though the death of Mawlana Khalid in 1242/1827 deeply upset his caliphs this occurrence did not adversely affect their mission in Western Asia. They moved on to their activities with the same seriousness. Political and military activities were carried out in the first half of the nineteenth century as a requirement of the Ottoman Empire's decision to centralize the administration, It is concentrated in wide geography where the Kurdish principalities of Baban, Soran, Behdinan, Botan, and Hakkari are located. (Nevvâr, 1968: 99-120; Hakan, 2001: 227; Bervârî, 2009:84) This geography is also the land where the Khalidi sheikhs were effective. When the first half of the nineteenth century ended, the Kurdish seigniories were annihilated and the lands which under their control began to be administered by the governors appointed by the central government.

However, these governors could not be successful in these lands, which were in the hands of local rulers for centuries. This situation created a great political and social gap. Those who filled this gap were the Kadiri and Khalidi sheikhs, some of whom were members of powerful families and respected by the people. Barzanjis in Sulaymaniyah and Talebanis in Kirkuk are the Qadiri sheikh families that stand out in this administrative and social gap. Naqshbandi-Khâlidî sheikh families are the Barzanis and Nehris who are active in Hakkari and its environs, filling this gap in the Behdînan region. Sheikh Osman Siraceddin et-Tawili in Iraq belongs to a respected family in the Hevraman region, which stretches on both sides of the Iraqi-Iranian border. Sayyid Ubeydullah Haydari, the chief caliph of Mawlana Khalid in Baghdad, is a member of the Haydarî family, which has had a distinguished position in the ilmiye class in Baghdad for centuries. One of the caliphs of Mawlana Khalid in Damascus, Muhammad b. Abdullah al-Hani is an influential figure with certain tribal support in Syria. Sheikh Ismail Gazzi, who is also the brother-in-law of Mawlana Khalid in Damascus, belongs to a respected family among the Palestinians residing in Damascus.

INSTEAD OF RESULT

Since the 12th century AD, many sects have emerged in the Islamic world. Although some of these operate in a limited area, the other part of it has spread almost all over the Islamic geography. One of the common Sufi orders is the Naqshbandi. In this sect, personalities such as Hâce Abdülhâlık Gücdüvanî, Muhammed Bahaeddin Naqshband, Ahmed Sirhindî, and Mawlânâ Khalid played a key role in the improvement of the sect. The methods which are about principles and Sufi education determined by Abdulhalik Gucdavani, It was institutionalized with additions which is made during the period of Muhammed Bahaeddin Naqshband. The Sufi order during the reign of Ahmed Sirhindi, It has turned into a strong and dynamic movement that ensures the unity of Muslims in the religious and social field In the Indian subcontinent as the Mujaddidiyya movement. Finally, in the first quarter of the 19th century, Naqshbandiyya was transferred to Western Asia with its institutional structure. The person who has marked to this period is Mawlana Khalid who is from Shahrazor. While the name of Mujaddidism was rising to prominence in East Asia, In Western Asia, the sect was known as Khalidism in relation to Mawlana Khalid. Here, Khalidism, has turned into a dynamic and invigorating Sufi movement led by leading personalities in the social field to take the steps needed by the Islamic Ummah in religious, political, and social events,

The religious charismatic personality of Mawlana Khalid had a great impact on Naqshbandi's becoming really common and powerful in Western Asia. Besides, The emasculating political and social situation of West Asian countries in the 19th century and despite the dynamism of the sects prevalent in this geography, The dynamic and invigorating structure of Khalidism, Assembling the madrasa and dervish lodge activities of the Khalidi sheikhs under one roof and achieve dignity as religious, political and social leaders in the regions where they live has strengthened ıts positions in Western Asia.

Members of Khalidi who made their presence felt in almost every aspect of social life, especially by combining the madrasahs, which are religious education institutions, and the dervish lodges, which are indispensable elements of spiritual life, they have accomplished a successful project with their leader and intellectual personalities, they left their mark on the last century of the Ottoman Empire in the fields of science, culture and art, as well as in politics and social fields. Mawlana Khalid and his followers had an ummatist thought away from nationalist and regional discourses. This situation gave Naqshbandi a strong social ground among Muslims in West Asia

References

Algar, H. (2013). Nakşibendîlik, İstanbul: İnsan Yayınları.

Azzâvî, A. (t.s.). 'Aşâiru'l-Irak, Beyrût: Mektebetu'l-Hadârât.

Bağdâdî, M.b.S. (1310). el-Hadîkatü'n-nediyye fî âdâbbi't-tarîkati'n-Nakşbendiyye ve'l-behçeti'l-Hâlidiyye, Mısır: el-Matbaatü'l-'İlmiyye.

Bağdâdî, M. H. İcâzetnâme, İstanbul Süleymaniye Yazma Eserler Kütüphanesi, H. Hayri, H. Abdullah Bölümü, no: 56, vr. 85a.

Bervârî, M. Z. (2009). el-Kurd ve'd-Devletu'l-Osmâniyye, Dimaşk: Dâru'z-Zaman.

Gündüz, İ. (1984). Gümüşhanevî Ahmed Ziyâüddin Hayatı- Eserleri-Tarîkat Anlayışı ve Hâlidiyye Tarîkatı, İstanbul: Seha Neşriyat.

Hakan, S. (2001). Osmanlı Arşiv Belgelerinde Kürtler ve Kürt Direnişleri, İstanbul: Doz Yayınları.

Hânî, A. (2009). el-Hadâikü'l-verdiyye fî hakâiki ecillâi'n-Nakşibendiyye, Erbil: Matbaatu Ârâs.

Haydarî, İ. F. (1292). el-Mecdu't-tâlid fî menâkıbi'ş-Şeyh Hâlid, İstanbul: Matbaatu'l-'Âmire.

Hurşid Paşa. (2009). Rihletü'l-hudûd beyne'd-Devleti'l-Osmâniyye ve İran. çev. Mustafa Zehrân, haz. es-Safsâfî Ahmed Kutûrî, Kahire: el-Merkezü'l-Kavmî Li't-Tercüme.

Karadâğî, A. (2003). Süleymânî Zemîney Peresendin ve Milmilaneyi Tesevvuf, Süleymaniye.

Kavak, A. (2016). Mevlânâ Hâlid-i Nakşibendî ve Hâlidîlik, İstanbul: Nizamiye Akademi Yayınları.

Memiş, A. (2000). Hâlidi Bağdâdî ve Anadolu'da Hâlidîlik, İstanbul: Kitabevi.

Müderris, A. (2011). Yâd-ı Merdân, Hevlêr: Çaphâne-i Ârâs.

Nâimâ M. E. (1969). Nâimâ Tarihi. çev. Zuhurî Danışman, İstanbul: Zuhurî Danışman Yayınevi.

Necdî, O. b. S. (1310). Asfa'l-mevârid min silsâli ahvâli'l-imam Hâlid, Mısır: el-Matbaatü'l-'İlmiyye.

Nevvâr, A. S. (1968). Târîhu'l-Iraki'l-hadis, Kahire: Dâru'l-Kitâbi'l-Arabî.

Peçevî İ. E. (1992). Peçevî Tarihi. haz. Bekir Sıtkı Baykal, Ankara: Kültür Bakanlığı Yayınları.

Şimşek, H. İ. (2008). 18. Yüzyıl Osmanlı Toplumunda Nakşbendî-Müceddidî Hareket, Çorum: Hititkitap Yayınevi.

Uzunçarşılı, İ. H. (2011). Osmanlı Tarihi, Ankara: Türk Tarih Kurumu Basımevi

Analyzing the Effect of Covid-19 Pandemic on Tourists' Psyche and Effective Implications for the Public Transport System for Safe-Travel: A Case Study on India

Bindu RANGA

Research Scholar,

Maharishi Dayanand University,

E-mail: rangabindu@outlook.com

Orcid Id: 0000-0002-2379-606X

Kuldeep SİNGH

Assistant Professor, G. D. Goenka University,

Gurugram, India,

E-mail: singh.kldp@outlook.com

Orcid Id: 0000-0003-4424-6443

Indu RANGA

Research Scholar,

Maharishi Dayanand University,

E-mail: indur425@gmail.com

Orcid Id: 0000-0002-1699-0446

Arnab GANTAİT

Independent Researcher, West Bengal, India

E-mail: a.gantait11@outlook.com

Orcid Id: 0000−0002−1466−5447

MUSIAD
Afro Eurasian Studies Journal

Covid-19 Pandemisinin Turistlerin Ruhu ve Güvenli Seyahat için Toplu Taşıma Sistemi Üzerinde Etkilerini Analiz Etmek: Hindistan Üzerine Bir Vaka Çalışması

ÖZ

COVID-19 salgını sonrasında Hindistan'ın kilidini açma sürecinde, Hindistan turizm ve ulaşım endüstrisi ekonomiyi canlandırmaya devam ediyor. Bu senaryoda, Covid-19 pandemisinin Hintlilerin seyahat modeli üzerindeki etkisini incelemek önemlidir. Aynı zamanda, Corona virüsünün toplu bulaşmasını önlemek için toplu taşıma araçlarını güvenli hale getirmek de güvenli seyahati sağlamak için eşit derecede önemlidir. Bu çalışma, COVID-19'un Hintlilerin seyahat davranışları üzerindeki etkisini, toplu taşıma araçlarını kullanmaya hazır olmalarını ve toplu taşımanın yeniden işletilmesi konusundaki duruşlarını araştırıyor. Bu amaçla kolayda örnekleme yöntemiyle toplam 212 yanıt toplanmıştır. Çalışma, COVID-19 pandemisinin Hintlilerin seyahat modelini derinden etkilediğini ortaya koyuyor. Ulaşım sektörü, Corona virüsünün bulaşmasının başlıca nedenlerinden biri olarak kabul edilirken; demiryolu en riskli ulaşım şekli olarak belirlenmiştir. Birçok Hintli toplu taşıma araçlarından yararlanmaya hazır olsa da çoğunluk hala özel araçları her şeyden daha çok tercih ediyor. Hintli katılımcılar, güvenli seyahat için şüphesiz çok önemli olan kural ve düzenlemelerin etkili bir şekilde uygulanması konusunda da şüpheli bulundular. Bu çalışma, Hindistanlı ulaşım yetkililerine ve Tur Operatörlerine, COVID-19 sırasında Hintli gezginlerin ulaşım sektörüne yönelik endişeleri hakkında faydalı anlayışlar sağlayacaktır.

Anahtar Kelimeler: Ulaşım, Hintli Gezgin, Seyahat Davranışı, COVID-19, Turizm, Hindistan.

Analyzing the Effect of Covid-19 Pandemic on Tourists' Psyche and Effective Implications for the Public Transport System for Safe-Travel: A Case Study on India

ABSTRACT

In the process of unlocking India after the COVID-19 outbreak, the Indian tourism and transport industry is resuming to revive the economy. In this scenario, it is substantial to examine the impact of Covid-19 pandemic on the travel pattern of the Indians. At the same time, making public transports safe to prevent mass transmission of the Corona-virus is equally important to ensure safe-travel. The present study investigates the impact of COVID-19 on the travel behaviour of the Indians, their readiness for availing public transports, as well as their stand on the reoperation of public transport. A total of 212 responses are collected through convenience sampling method for this purpose. The study reveals that COVID-19 pandemic has deeply affected the travel pattern of the Indians. The transport sector has been considered as one of the major causes of transmission of Corona-virus whereas; railway has been identified as the riskiest mode of transport. Though many Indians are ready to avail public transport, the majority still prefer private vehicles more than anything. The Indian respondents are also found doubtful regarding the effective implementation of rules and regulations, which is no doubt crucial for safe travelling. This study will provide useful understandings to the Indian transportation authorities as well as to the Tour Operators regarding the Indian travelers' concern for transport sector amid COVID-19.

Keywords: Transportation, Indian Traveler; Travel Behaviour, COVID-19, Tourism, India

Introduction

With the enforcement of lockdown in the whole nation on the 24th March 2020 (Meena, 2020) due to Covid-19 pandemic, the daily routine of the Indians came to a halt (Ponkshe, 2020). The use of transportation services was suspected as one of the measure causes for virus spread, which in turn, hampered the overall transportation system in India (Ali, Sharma, and Haque, 2020). As studies conducted in past highlighted that "human mobility" has a direct contribution to the spread of infectious diseases, especially during the pandemics (Funk et al., 2010, Rizzo et al., 2014, Yan et al., 2018); the Indian Government had shut down the transportation system very early to restrict the unnecessary travel; but now after 'Unlocking India'; the tourism and transportation sector has been started reviving. Consequently, there is a need for ramping of the entire transportation system swiftly (Verma, Jayakrishnan, and Velmurugan, 2020).

Since the uplifting of lockdown, a big challenge before the transport-operators in India is the reopening of services amid COVID-19 crisis (Meena, 2020) while maintaining safety - security and financial endurance, especially when the majority of the Indian travellers are dependent on public transport (Olliver and Gupta, 2020). Another challenge in the safe operation of transportation is the closed environment of the vehicles (Nishiura et al., 2020; Qian et al., 2021) as there is high chances of living of infectious aerosols in its indoor air (Prather, Wang, and Schooley 2020). This upsurges the need for monitoring air filtration, natural and frequent ventilation apart from maintaining hygiene and cleaning (Centers for Disease Control and Prevention, 2020). Though rules, regulations, and protocols have already been formulated by the Govt. of India to control the spread of the Covid19 pandemic as well as to 'flatten the curve' nationwide; a large section of transport operators in India are still doubtful in establishing these guidelines due to lack of knowledge and uncertainty of transportation demand (Olliver and Gupta, 2020; Verma et al. 2020) and this is creating issues in travel planning.

It is not practical without understanding the viewpoint of the travellers regarding transportation operations amid COVID-19 spread in India. Hence, there is a need to investigate the travel behavior, perspectives, travel habits through travelers' responses (Jenelius and Cebecauer, 2020; Huang et al., 2020). Understanding and predicting travel behaviors is also vital for transport planning, decision making, and policymaking during pandemic situations based on the travel needs of people. For example, government authorities could utilize such knowledge for rescheduling public transport operations and taxi operators and ride-sharing firms could better plan their services using such information. In addition, peoples' understanding, perceptions, and attitudes could also affect the travel decisions and mode choice during pandemics.

As limited research studies are done on the effect of covid-19 pandemic on the public transportation (Jenelius and Cebecauer, 2020); more and more research is required in the sectors at stake in the crisis, like transportation (Tirachini and Cats, 2020). Though a good number of studies so far have been conducted to understand the impact of the Covid-19 pandemic on the travelers' psyche in many of the European and American countries, for Asian countries especially for India, there is to our best knowledge a lack of published results from representative studies which focus explicitly on (a) the effect of the Covid-19 pandemic on the travel behavior of the Indian citizens, (b) their readiness for availing transportation services, and (c) their outlook about the provisions taken against COVID-19.

The current study, therefore, aims to investigate the effect of COVID-19 on the routine travels of the Indians as well as on their travel plans, highlighting readiness to avail transport services. Further, it sought to explore the perspective of travelers regarding the re-operation of transportation in the country. This study is an effort to provide practical implications to transportation operators and policymakers for better functioning during crises. In the following section, the study background is provided with a focus on the previous studies on the effects of the Corona virus-spread on activity and travel behavior patterns, the effect of Covid-19 on the tourism and transportation sector in India, and initiatives taken by the transportation authorities as well as by the state and central govt. of India during this period. Further, the methodological approach is defined followed by results and discussions. This paper is concluded with major implications, and scope for future research.

The present study is aimed at exploring the effects of the COVID-19 pandemic on human travel behavior. The characteristics of changes in travel behavior before and during COVID-19 and factors influencing such changes are examined. This study specifically focuses on the trips that are made due to necessity and people feel compelled to make those trips due to various reasons hereafter referred to as primary trips. Data were collected through a questionnaire survey that was distributed globally through social media platforms and emails. Further, the trip characteristics of different employment categories, e.g., essential service staff, and other regular employees are also examined.

2. STUDY BACKGROUND

COVID-19 has imparted changes in travel planning, travelers' perceptions, behavior, travel determinants, and the new trends are being explored (Ioannides and Gyimóthy, 2020; Wachyuni, and Kusumaningrum, 2020; Meena, 2020). Scholars like Askitas, Tatsiramos, and Verheyden (2020); Axhausen (2020); Circella (2020); de Haas, Faber and Hamersma (2020); De Vos (2020); Kraemer et al. (2020) have conducted studies to understand the effects of the Covid-19 pandemic on the daily day activity and also on the travel behavior around the world. According to Ioannides and Gyimóthy (2020), people are likely to opt for short-distance tours, with less mobility, and prefer leisure activities. Wachyuni and Kusumaningrum (2020) have observed that Indonesian residents have a positive attitude toward travel and tourism and they consider travel as an essential activity of their lives. On the other hand, Meena (2020) investigates the travel patterns of Indian people in three phases: before the pandemic, before lockdown, and post lockdown and found that Indians feel anxiety while using public vehicles.

Various research methods have been applied these studies. For example, Circella (2020), de Haas et al. (2020) have applied online surveys in their studies. Axhausen (2020) has applied objective data measures via GPS Logger and Travel Diary App. With the help of the data obtained from the traffic counters, traffic camera, ticket sales counter and public transport GPS; Aloi et al. (2020) conducted an empirical study on the effects of the COVID-19 lockdown on urban mobility in the city of Santander, Spain. With the help of data obtained from Google, Apple and Moovit; the effect of COVID-19 on mobility has been studied by Tirachini and Cats (2020). Based on roadside observations, Dzisi and Dei (2020) have examined people's tendency to wear masks and following social distancing.

Huang et al. (2020) have examined people's behavior and preferences regarding transportation, travel, destination during the pandemic using data from web mapping platforms in China. Further, a good number of research works also emphasize the implications of effective policies and practices at the global level. For example, Kolarova et al. (2021) analyses the impact of the COVID-19 outbreak on everyday travel behavior in Germany and suggested potential implications for future travel patterns.

Musselwhite et al. (2020) in their article titled, 'The Corona-virus Disease COVID-19 and Implications for Transport and Health' have discussed the link between 'travel behavior' and 'public health' and based on their study, they have suggested a few policy implications. Cartenì et al. (2021) in their study have investigated the role of transport accessibility within the spread of the Corona-virus pandemic in Italy and based on their study findings the authors have proposed 'tailored policy strategies to manage the spread of the virus. Hang et al. (2020) have presented a charter to pursue after the pandemic, in the process of resuming and recovering of travel and tourism industry that focuses on the implementation of social distancing, travel and entry restrictions, use of personal protection equipment, monitoring medical and health situation, rules and regulations for accommodation, transport systems, and various type of tourism, and also emphasized on transforming future crisis into an opportunity for sustainability. Budd and Ison (2020) in their study have introduced a concept i.e. 'Responsible Transport', which is a transport policy approach for the 'post Covid -19' period, which focuses on: (1) environmental aspects, (2) public health, and (3) other wellbeing issues. All these above-mentioned studies have emphasized the in-depth research of the effect of the Covid-19 pandemic on the travel behavior pattern worldwide to develop more robust and sustainable transport policies, strategies, and measures.

2.1 Effect of COVID-19 on Tourism and Transportation Sector in India – A Reportage

According to United Nations World Tourism Organization [UNWTO] (2020), around the world half of the nations had closed their boundaries for Travellers, resulting in a decrease of 22% in international arrivals and approx. USD 80 billion loss in receipts in the tourism industry. As per the Ministry of Tourism (2020) with a growth rate of -22.6%, the foreign Travellers' arrivals were only 24,62,244 during the period between January 2020 and March 2020 in India and during this period Rs.44, 203crores were the Foreign Exchange Earnings with a -15.6% growth rate. According to the Director-General of Civil Aviation (2020), the domestic airlines in India have faced a great degree of decline in passengers. The domestic flights, as well as international flights, were put off on March 24 and 22, 2020 respectively by the Indian Govt. Again, 401.17 Lakh passengers were carried by the Indian domestic airlines during the period Jan-Aug 2020, with a monthly growth of -75.99%. As per the International Air Transport Association (IATA), the airlines operating for the Indian market have to bear over Rs, 85,000 cores revenue impact and over 29 Lakh of jobs in the Indian aviation sector are at risk (Inventia, 2020). Incorporation with the International Association of Public Transport, the public as well as the private bus operators are surveyed by Olliverand Gupta (2020). This study reveals that with the COVID-19 pandemic, more than 98% of the bus services in India were at a standstill and around 07 billion dollars loss every month is faced by the bus transportation sector. The bus operators faced numerous problems such as revenue loss, paying salaries to staff, paying the loan, and meeting the expenses accruing in maintenance or other operations.

2.2 Initiatives taken by the Govt. and Private Sectors amid COVID-19 Pandemic

COVID-19 has greatly affected the travel patterns and transportation industry in India. But the transportation authorities as well as the state and central govt. have taken many initiatives to monitor the services and formulate guidelines. For example: The Ministry of Health and Family Welfare, Indian govt. [MOHFW] (2020) issued consolidated travel advisory, additional travel advisory guidelines both for domestic travel (air/train/inter-state bus travel) and international arrivals concerning COVID-19.

Indian railway, aviation industry and road transport authorities are also constantly working to revive the transportation in India. On 1st May 2020, the Shramik Special Trains' were started in India. Till

18 June 2020; a total of 4,594 Shramik Special trains were operated to take 62.8 lakh migrant labourers and passengers back to their resident states amid pandemic. For these passengers 1.85 crore meals and 2.12 crore packed drinking water were made available free of cost. Essential commodities of 225 million tonnes have been transported by railways from 1st April 2020 to 25th June 2020.

For the migrants and others, 08 lakh man-days of employment chances are created by the Indian railway. It also converted 5231 coaches into COVID Care centers with 83,696 berths. Special attention is paid by the Indian Railways under Swachh Bharat, Swachh Railways initiative for a clean environment, and better travel experience (Indian Railways, 2020). For transporting people under the Vande Bharat Mission, started on 7th May 2020, flights of Air India, Air India Express, and Indigo were operated during the crisis (MoCA, 2020).

According to MoCA (2020), by October 3rd, 2020, a total of 5, 20, 949 passengers were brought back to India by 3063 inbound flights while a total of 3,063 outbound flights carried 2, 83, 361 passengers to their respective countries by Air India Group. MoCA also transported 708 tons of medical and essential cargo under the Lifeline UDAN Initiative during the COVID-19 pandemic (AAI, 2020). To deliver essential items such as medical supplies, food grains, fuel, etc. the vessels and ports were also operated amid the COVID-19 crises. Instructions were provided to all major and minor ports by the Ministry of Shipping, Govt. of India to provide services considering the health safety and environment (MOHFW, 2020).

The current study is an attempt to investigate the Indian travellers' perspective regarding the transportation services in India amid COVID-19 crisis. The following section elaborates the methodology section followed by results and discussions.

3. RESEARCH METHODOLOGY

The current study is designed to examine the perspective of Indian travelers regarding the transportation sectors amid COVID-19. Being fast and enabling comparisons of agreement and disagreement among the participants (Yauch and Steudel, 2003), the quantitative research is chosen. To attain the purposes of the study, data was collected during the COVID-19 pandemic through an online survey from 16th July 2020 to 20th December 2020. Further, other secondary sources such as government reports, research articles, official websites etc. are also studied minutely. Due to the discouragement of human contact and mobility, convenient sampling is applied (Zikmund, 2003) to accumulate the responses from the Indian travellers, who are conveniently available. As the survey tool, a self-administered fixed choice questionnaire was developed. A total of 212 responses have been analyzed using SPSS 20 in this study; as Hair, et al. (2006) has stated that a minimum sample size of 200 is required for any statistical analysis. Descriptive statistics such as Simple Percentage Analysis and Frequency are calculated to investigate the effect of COVID-19 on Indian travelers, their tour plans and readiness for availing transportation services, as well as their prospective regarding the reoperation of transportation services. Prior collecting the responses, every respondent was informed about the objective of this study and an informal agreement was obtained from them. The participation of these respondents was voluntary.

4. RESULTS AND DISCUSSION

The following segment of this study describes the results and discussion that will help in gaining a better understanding of the COVID-19 effect on the travel behavior of the Indian Travellers and their preferences as well as perspectives regarding the transportation in India.

4.1 Demographic Profile of the Respondents (Indian Travellers)

A total of 221 questioners were collected for this study, out of which 09 were found inappropriate resulting in final data of 212. Table 1 presents the demographic profile of the respondents. Majority of the respondents participated in the online survey are Male (59.4%) and Single (62.7%). 35.4% of them are married. Further, 58.5% of the respondents are young and of the age group 21 to 30. The majority of the participants are also highly educated as 62.8% of them are found having Post Graduate or above degrees. Further, 36.8% of the respondents are students and 45.7% of them are working as Govt. and private employees. The respondents having no means for earning are 29.7%, while 26.4% have an annual income of more than 4 lakh (US$ 5,480).

Table 1: Demographic Profile of Respondents

Demographic Variables	Number of Respondents	Percentage of Respondents
Age (in years)		
Below 20 and 20	14	6.6
21-30	124	58.5
31-40	54	25.5
41-50	12	5.7
51 and above	8	3.8
Gender		
Male	126	59.4
Female	86	40.6
Marital Status		
Single	133	62.7
Married	75	35.4
Others (Divorced / Widowed)	4	1.9
Education		
Up to 12th	17	8.0
Graduation	62	29.2
Post-Graduation	90	42.5
Above PG	43	20.3
Occupation		
Student	78	36.8
Govt. Sector	45	21.2
Pvt. Sector	52	24.5
Self -Employed	21	10

Others	16	7.5
Annual Income		
Nil	63	29.7
Less than 2,00,000	43	20.3
2,00,001-4,00,000	50	23.6
4,00,001-6,00,000	29	13.7
More than 6,00,000	27	12.7
Total	**212**	**100**

4.2 Perspectives of Indian Travellers regarding Transportation amid Covid-19

Figure: 1 displays that 65% of the respondents sturdily believe that the transportation sector has been a major cause of transmission of the Corona virus, while 25% of them have moderately agreed with it. This result is almost similar to the findings of a previous study conducted by Ali et al. (2020). It is also found that majority of the respondents (49.5%) have considered railways as the riskiest mode of transport. The railway stations are considered more prone to spread the virus due to high occupancy of the public at a limited area, lack of control over identifying the infected people, and high chances of virus transmission from surfaces like vehicle doors, seats, handrails, and ticket counters.
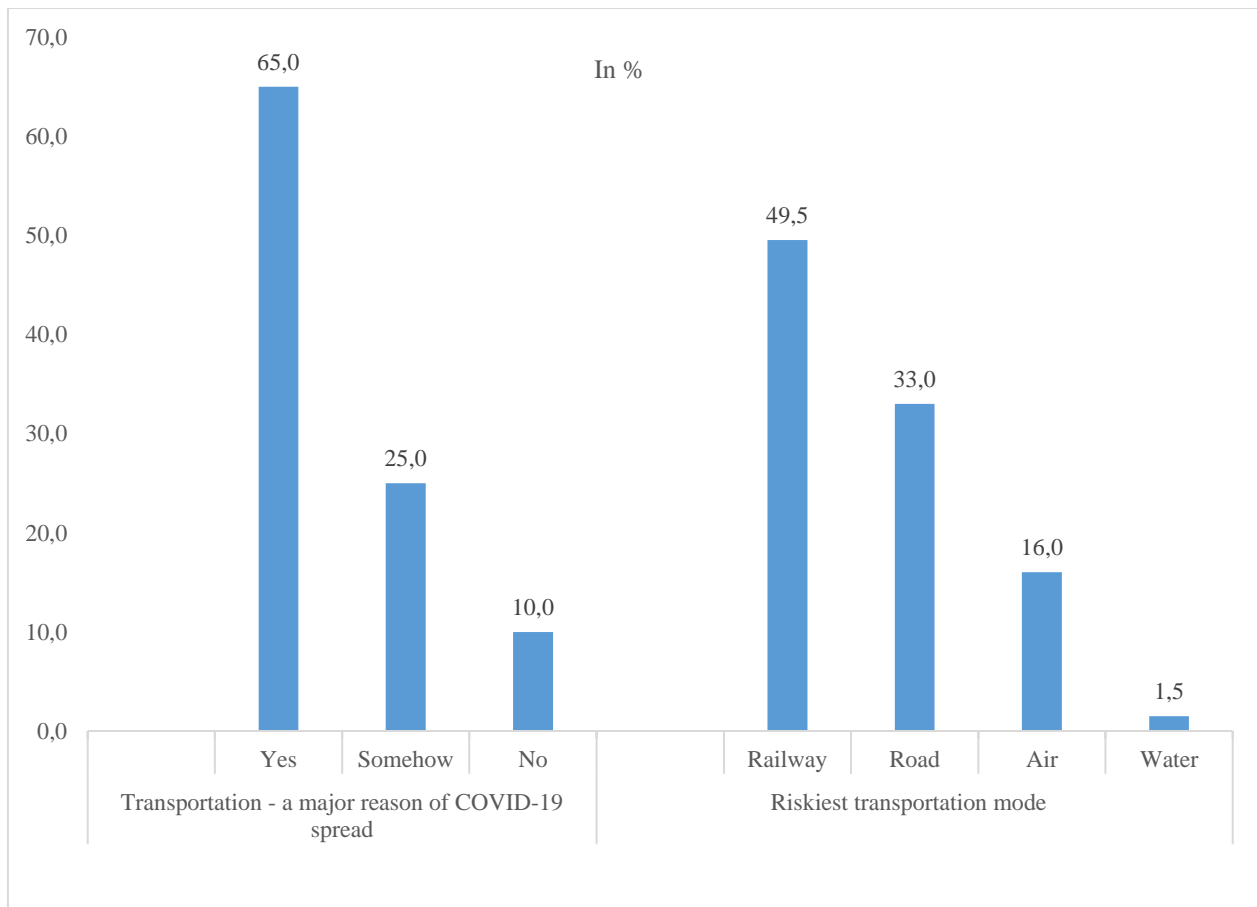
Figure 1. Transportation and COVID-19

4.3 Effect of COVID-19 on Routine Travel

As per Figure 2, 81.60% of the respondents (Indian Travellers) have acknowledged that the COVID-19 outbreak in India has affected their routine travels and other functions. The major reasons are the regulations like stay-at-home, work-from-home, the closing of educational institutions, travel restrictions; cancellation of events, and public gatherings. This finding supports the statement of a previous study conducted by Gössling, Stefan, Scott, and Hall (2020) on the global scenario.
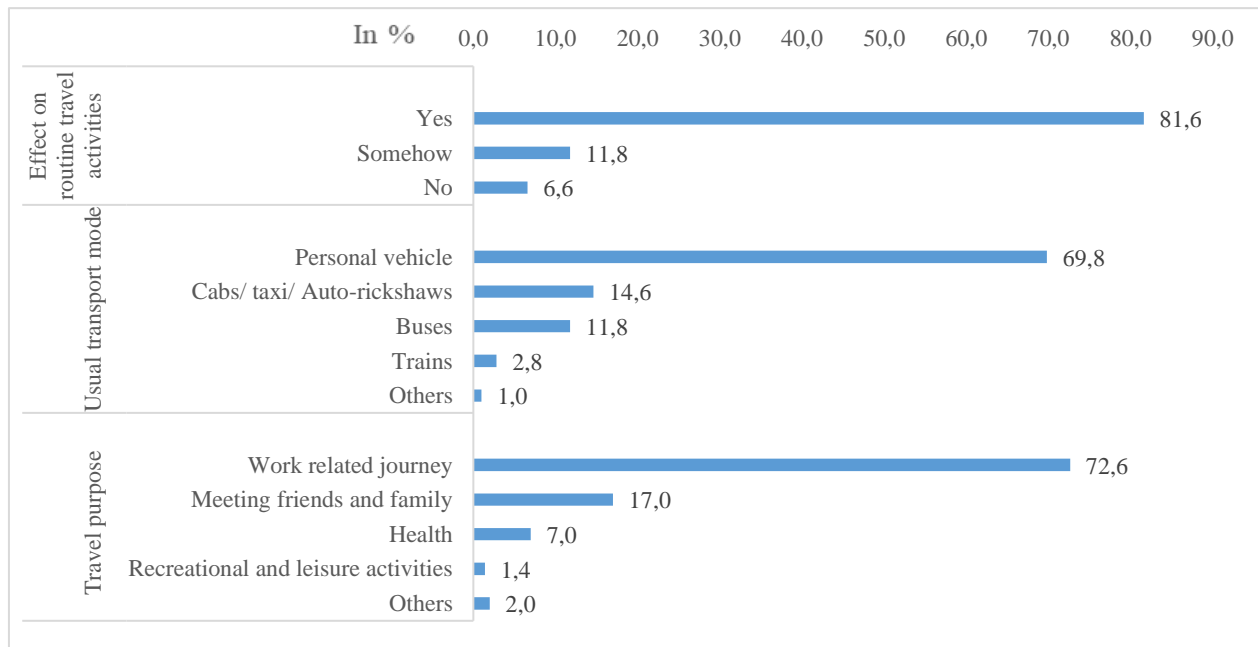
Figure 2: COVID-19 Effect on Routine Travel

Fig: 2 also reveals that during the pandemic; most of the Indian travellers have avoided non-mandatory travels (which include meeting friends and relatives, leisure, recreation, shopping plans etc.), as 72.6% of respondents have stated that work is the major reason for engaging in travel for them. Moreover, around 70% of the respondents have reported that after COVID-19 spread they are using personal vehicles for routine traveling while 26.4% of the total respondents have started using auto-rickshaws, taxi, or bus services for traveling. It is however found that, people in lower income group are preferring mass-transportation modes because of having lack of alternative options.

4.4 Travel Issues during COVID-19 Pandemic

Table 2 shows that 104 times the respondents have highlighted that the transportation amid COVID-19 has become costlier in India. Hence, they have to pay a higher amount for availing services due to

hike in fare, petroleum or diesel prices. Among other travel issues, the respondents have also specified 95 times that their routings were changed because of blockage to contentment zone. Further, 55 times the traffic issue is highlighted by the respondents, whereas 53 times the respondents have complained against the rule breakers on the roads.

Table 2.Travel Issues during COVID-19

Travel Issues	Frequency
Rise in prices	104
Change in routings	95
More Traffic	55
More rules breaking on roads	53

4.5 Tour Plans Post-COVID-19 Spread

As shown in Figure 3, COVID-19 has not only affected the daily travels of people but their tour plans are also hit adversely.
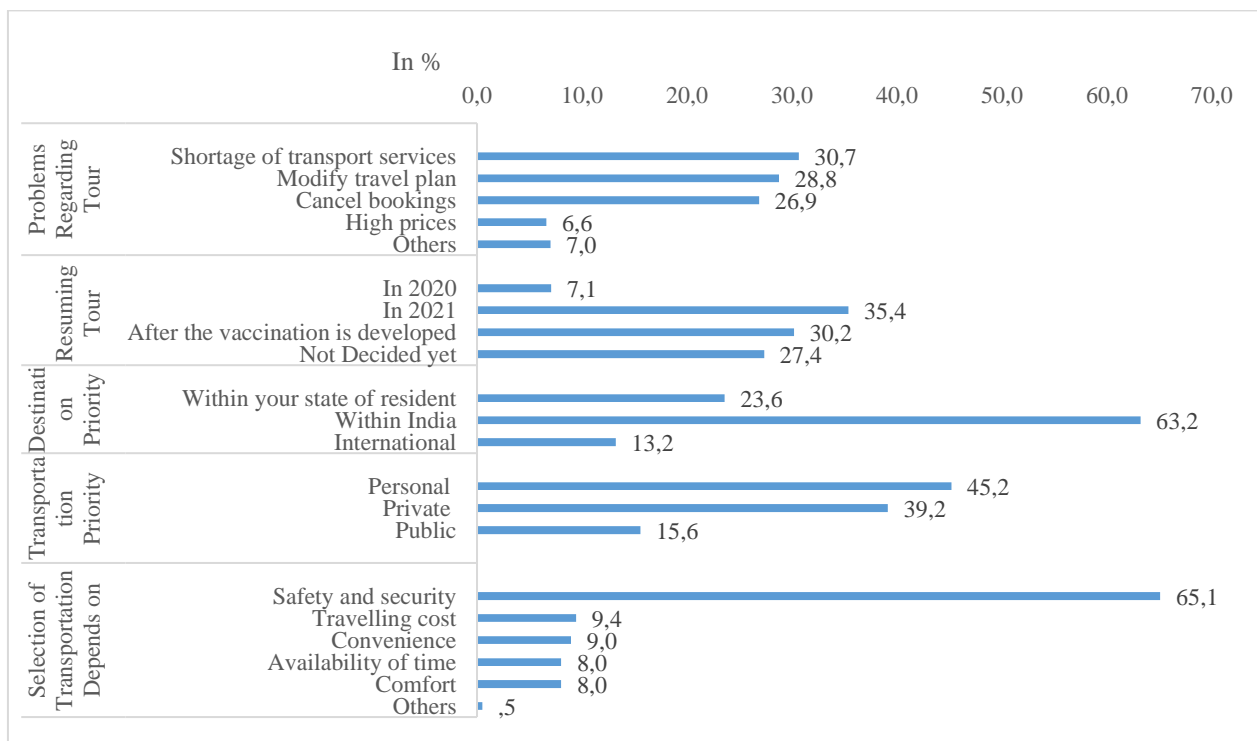

Figure 3.Tour Plans after COVID-19 Spread

Respondents reporting a shortage of transportation services for travels are 30.7%. Modifications in tour plans and bookings cancellations are done by 28.8 % and 26.9 % respectively. While investigating their future tour, 35.4% have stated that they will resume their tours in 2021, while

30.2% are found not ready to engage in tourism activities until the vaccination is developed. Respondents specifying their desire of visiting within India are 63.2%. Merely 13.2 % are ready for engaging in international tourism. UNWTO (2020) have also reported the possibility of faster retrieval of domestic tourism than international. Further, 85% of respondents have opted for only private and personal vehicles for their future tours. This implies the growing demand for private and customized travel services. Safety and security are the greatest concern to Indians while selecting transportation services followed by travel cost, convenience, time, and comfort. Earlier, 'The Times of India' (2020) also predicted that post lockdown health safety would be the first concern of people while selecting the mode of transportation.

4.6 Readiness to Avail Transportation Services after COVID-19 Spread

The adoption of transportation and travel patterns of people are influenced by the societal factors, the external catalyst affecting a person's life and psychological factors like sentiments, motivations, habits (Ali et al., 2020).

While investigating the Indians' readiness to avail services of different transportation modes, it is observed that (Fig 4) more than half of the respondents are prepared to use airways, railway as well as public road transportation. Public road services are already used by 23.6% of respondents while in case of the railways; more than one third of the respondents (34%) have reported that they would be ready to avail the railway services only after the vaccination development.
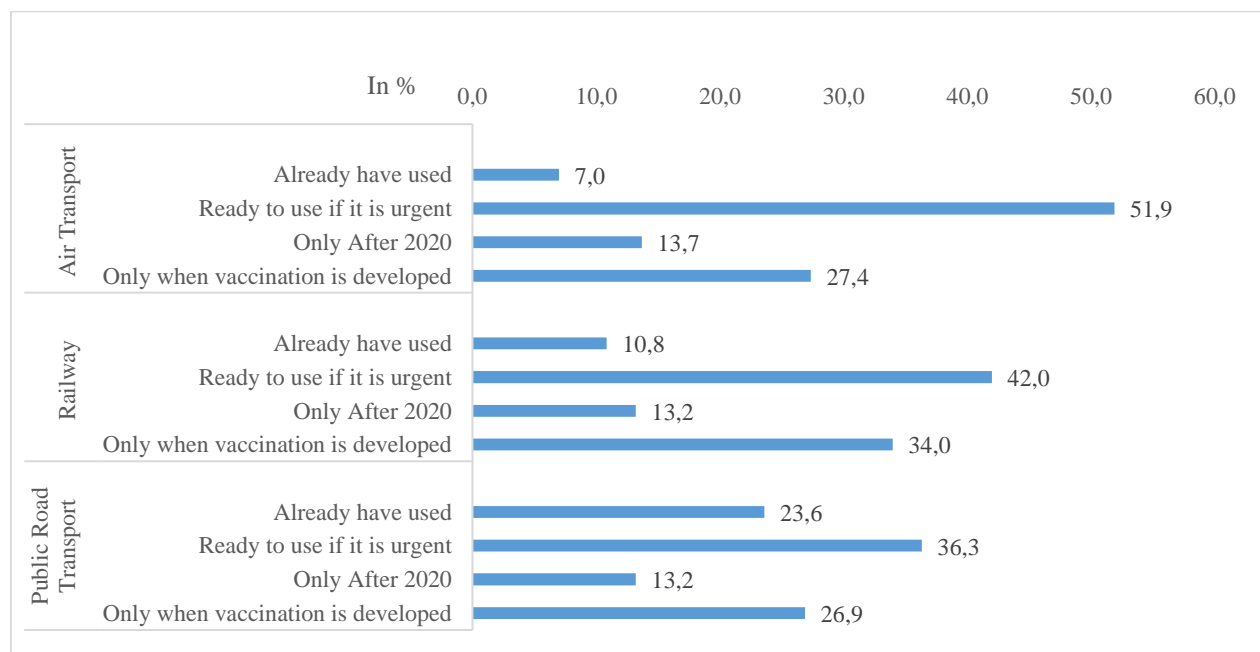
Figure 4: Readiness to Avail Transportation Services

4.7 Re-operation of Transportation amid COVID-19

Figure 5 presents the perception of respondents about the re-operation of various transportation sectors. More than half of respondents have stated that the airlines and public road services have been started on time by the Indian government; while 28.8% of them have deliberated that it is done earlier. In case of railways, more than one third of the respondents (34.4%) have conveyed that the re-operation of railway services is done earlier and according to them, more time should be given by the Indian Government for the re-operation of railways amid covid-19.
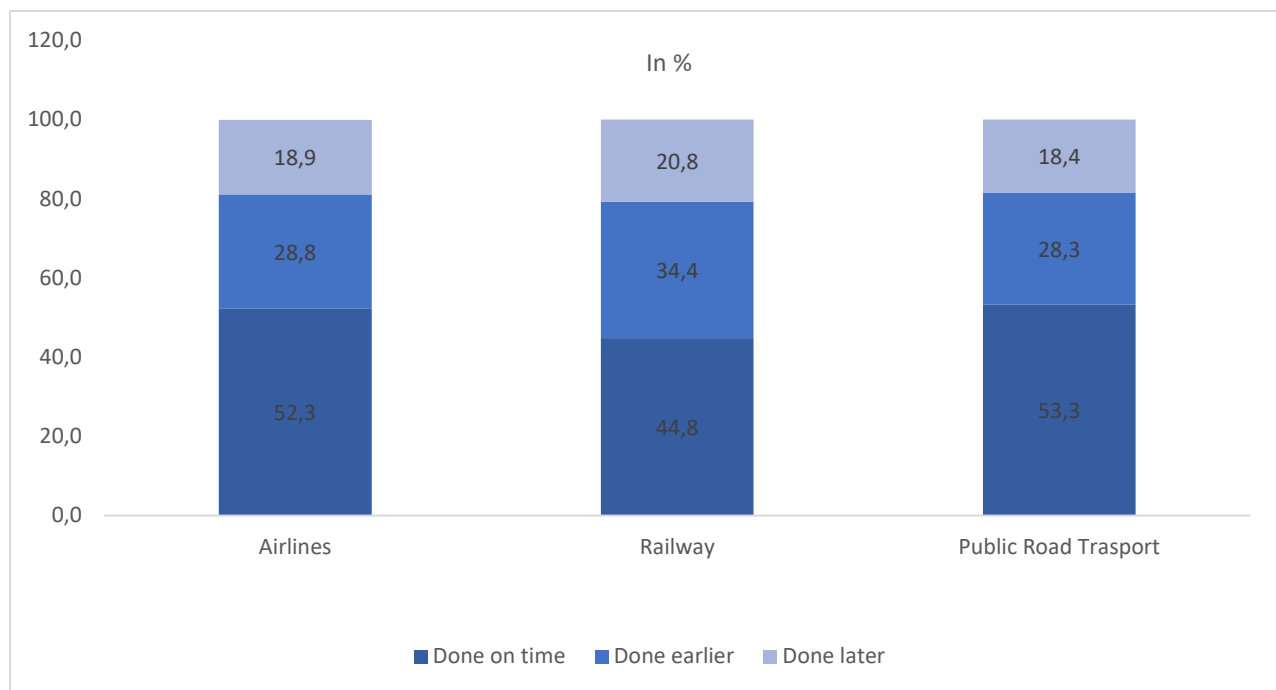
Figure 5: Perception Regarding Re-operation of Transportation

4.8 Actions Taken Against COVID-19

The countries following more strict government policies (Jinjarak et al. 2020), adopting stay-at-home policy (Yilmazkuday, 2020) have testified less Novel-Corona virus mortality growth rate. The perspective of the Indian travellers about the actions taken against COVID-19 spread regarding the transport sector in India has been displayed in the following Figure: 6.
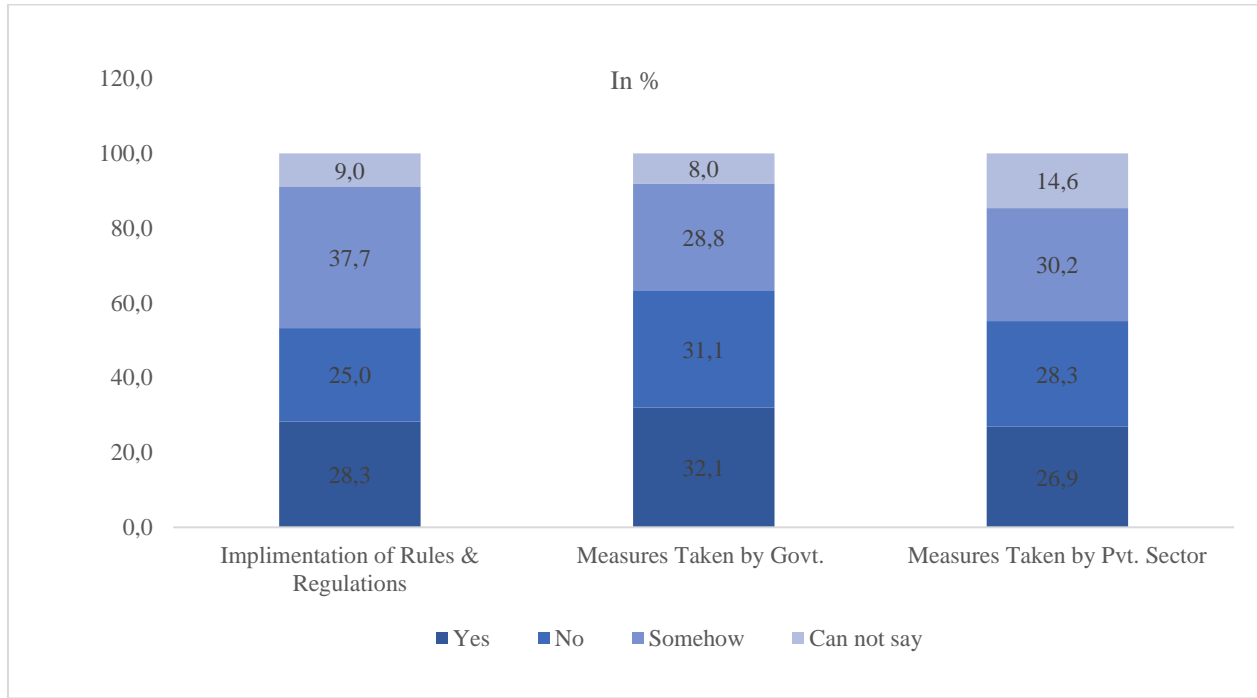
Figure 6: Actions Taken Against COVID-19

The respondents who accepted the fact that rules and regulations regarding transportation have been implemented effectively in India after COVID-19 spread is only 28.3%, while 25% have responded negatively. Further, the perspective regarding the statement about adequate measures taken by Govt. and private tour operators concerning transportation in India against the virus is also found contradictory. Lack of medical research in the area, unlocking process in various areas along with the increasing number of cases every day, asymptomatic patients, divergent views on the COVID-19 and lack of strict strategies could be the reasons that Indian travellers are not able to form a clear impression in this regard. There is an obvious need to regulate the spread of the virus through public transportation, as it is counted a major cause of transmitting the virus according to many scholars such as Müller, Balmer, Neumann, and Nagel (2020), and Musselwhite et al. (2020).

4.9 Travel Precautions against COVID-19

The following Table 3 represents the effective measures that can minimize the virus spread.

Suitable and Useful Travel Precaution against COVID-19	Frequency	Effective Technology in Transportation Sector against COVID-19	Frequency
Limited passengers in Public Transportation	168	Cashless transactions and Online bookings	158

Adoption of New Technologies in transport sector	113	Self-reporting or location tracking mobile apps	120
Adjustment in travel plan	59	Sensor devices	78
Travel Insurance/ Medical certification	53	CCTVs	47
Others	1	Others	1

Table 3.Travel Precautions against COVID-19

Among the suitable and useful travel precautions against COVID-19; around 168 times (the maximum times) the respondents have pointed out that there is a need for limiting the number of passengers in public vehicles as according to the major section of the respondents, 'social distancing' can be the major precaution. Adoption of modern technologies (113 times), adjustment of travel plans (59 times), and Travel Insurance / Medical certification (53 times) have been ranked after it. In case of effective technology in transportation sector against COVID-19; around 158 times (the maximum times) the respondents have pointed out that encouraging travelers for the online bookings and payments will be the most effective, whereas, inspiring people to use self-reporting or location tracking mobile apps, CCTVs cameras inside vehicles and station premises and others have been ranked after it.

5. CONCLUSION AND IMPLICATIONS

The study is designed to examine the perspectives and choices of Indian travellers regarding various transportation services amid COVID-19. The findings reveal that a large section of Indian travellers consider transportation as one of the major causes of spreading the virus. Hence, they are likely to use private vehicles for their regular travels as well as for future tours. Though a good number of respondents have reported their readiness to use public transportation, many of them are still uncertain about the effective implementation of rules and regulations in public transportation and measurements taken against COVID-19. Hence, there is an obvious need for gaining confidence and trust of public in the means of mass transportation (Verma et al., 2020).

The following are the useful suggestions for the tourism and transportation operators, policymakers and, Govt. authorities in India those can be useful for reviving the transportation business as well as for ensuring safe travel in Indian Territory.

1. **Technological Advancements:** There is need for paying more attention to technological advancements and making the travel system automated by using sensor devices, CCTVs cameras, and thermal cameras, automatic functioning of doors, and electronic cards, or token to minimize contact. Digitization at bus terminals, taxi stands, andrailway stations and timely digital display of schedule, routing, services should be done.

2.   **Enhancing Service Frequency:** The private and public transporters should enhance their service frequencies with longer operating hours, in non-contaminated zones, longer routes, and rural areas, while maintaining a balance between demand and supply of transportation services. The entrepreneurs and small transportation operators can transform crisis into business opportunities through considering alternative options like catering the new segments for instant; office employees of an area, the medical staff of a hospital, providing services to rural, and developing partnership, or liaison with other operators. They can also adopt flexible approaches to attract Travellers such as providing flexible travel dates, alternative transportation options, concessions and compensation, and promote the offbeat destination within India.

3.   **Maintaining Carrying Capacity:** The carrying capacity of the public vehicle must be examined. Special attention should be given to senior citizens, patients, and passengers having urgent need of transport like health workers, doctors, cleaning staff, and frontier staff. Extra staff and volunteers can be hired for managing services, maintaining social distancing, and enhancing public awareness. Special training can be imparted to them to work during the crisis.

4.   **Providing Enough Amenities:** Enough amenities should be provided to staff and passengers such as PPE kit, sanitizing wipes, dustbins, and contact less washbasins with soup dispenser. In all possible ways, the queue system should be strictly followed and momentary barites can be used to separate the transport operators andpassengers. Adopting a practical approach like fixing the seat of passengers, the prohibition of eating in vehicles, providing individual stacking space, keeping the doors open can be useful to prevent the virus spread. Issues like petroleum rate, higher travel cost, traffic jams, lack of appropriate roads, infrastructure, congested streets, and burden on human resources need to be considered while developing transportation strategies.

5.   **Financial Support to Tourism and Transport Operators:** In countries like Hong Kong, China, the United States monetary benefits are provided to the public transport operators for their survival in these crises (Olliver and Gupta, 2020). The Chile government has offered compensation to the bus operators having a loss of 80% in demand (DF 2020). Governments of Sweden have also allocated financial assistance to the loss faced by the transportation sector (Sverigesradio, 2020). In India, also to save the tourism and transportation operators from financial crises, the Govt. of India should come up with options like providing financial assistance to meet salary, rescheduling debts, extending the validity of various documents such as permits, insurance, other required certificates.

6.   **Collaborative Effort by the Government, Private Sector and Public:** It is not only the Government or the tourism and transport operators who have to consider the safety measures but the public also needs to play their part. If the public transports are not managed properly, there are

chances of travellers shifting to the private mode of transportation resulting in more pollution, accidents and more death than death due to COVID-19. Hence, the Government along with the tourism and transport operators as well as the public therefore, needs to work in collaboration amid the situation.

7.   **Other Strategies:** Inspiring people to travel in diverse peaks, motivating travellers to use bicycles can be useful steps. More sustainable mobility in travel is acquisitions worldwide in form of the adoption of cost-effective and environment-friendly modes of transportation such as e-bikes, e-scooter, e-rikshaws, walking, and cycling. There is a great need for planning and adoption of such effective implications in the crowded cities of India.

6. LIMITATIONS AND FUTURE DIRECTIONS

The current study is based on the opinions of the Indian travellers collected through the convenient sampling and online survey. It somehow limits the prospects of generalizing the findings. For further research, the perspectives of Indian tourism and transportation operators can be investigated for valuable insights and in this case, longitudinal research can provide in-depth understandings. Future studies can be focused on the specific transportation mode, area as well as the segment of travelers.

References

Airport Authority of India (2020). AAI Connect Quarterly Newsletter, Jan-March-2020. Retrieved from https://www.aai.aero/sites/default/files/aaiupload/AAI_E-connect_Jan-Mar_%28Vol-XII%29.pdf

Ali, Y., Sharma, A., and Haque, M. M. (2020). Transportation and a Pandemic: A Case Study of COVID-19 Pandemic. In Integrated Risk of Pandemic: Covid-19 Impacts, Resilience and Recommendations (pp. 283-305). Springer, Singapore. Retrieved on July 2020 from https://doi.org/10.1007/978-981-15-7679-9_14

 Aloi, A., Alonso, B., Benavente, J., Cordera, R., Echániz, E., González, F., ... and Sañudo, R. (2020). Effects of the COVID-19 lockdown on urban mobility: Empirical evidence from the city of Santander (Spain). Sustainability, 12(9), 3870. 1-18.

Askitas, N., Tatsiramos, K. and Verheyden, B. (2020). Lockdown strategies, mobility patterns and covid-19. CESifo Working Paper No. 8338, Retrieved on September 5, 2020 from https://ssrn.com/abstract=3619687

5. Axhausen, K. W. (2020). The impact of COVID19 on Swiss travel. In Internet access, Automation and COVID-19: on the impacts of new and persistent determinants of travel behaviour (TRAIL and TU Delft webinar 2020). IVT, ETH Zurich. Retrieved on September 5, 2020 from https://doi.org/10.3929/ethz-b-000426441

Budd, L., and Ison, S. (2020). Responsible Transport: A post-COVID agenda for transport policy and practice. Transportation Research Interdisciplinary Perspectives, 6, 100151. Retrieved on September 5, 2020 from https://doi.org/10.1016/j.trip.2020.100151

Cartenì, A., Di Francesco, L., and Martino, M. (2021). The role of transport accessibility within the spread of the Coronavirus pandemic in Italy. Safety science, 133, 104999. Retrieved on September 16, 2020 from https://doi.org/10.1016/j.ssci.2020.104999

CDC. (2020): "Coronavirus Disease 2019 (COVID-19): COVID-19 Employer Information for Office Buildings." Centers for Disease Control and Prevention (CDC). Last Updated July 9, 2020. Retrieved September 5, 2020 from https://www.cdc.gov/coronavirus/2019-ncov/community/office-buildings.html.

Circella, G. (2020). The COVID-19 pandemic: What does it means for mobility? Waht are the temporary vs. longer-term impacts. COVID-19 pandemic: The COVID-19 pandemic: What does it mean for transportation and mobility. Retrieved October 9, 2020 from https://scag.ca.gov/sites/main/files/file-attachments/mtf092320_circella.pdf?1602910605

De Haas, M., Faber, R., and Hamersma, M. (2020). How COVID-19 and the Dutch 'intelligent lockdown'change activities, work and travel behaviour: Evidence from longitudinal data in the Netherlands. Transportation Research Interdisciplinary Perspectives, 6, 100150. 1-14. Retrieved September 5, 2020 from https://doi.org/10.1016/j.trip.2020.100150

De Vos, J. (2020). The effect of COVID-19 and subsequent social distancing on travel behavior. Transportation Research Interdisciplinary Perspectives, 5, 100121. 1-6. Retrieved September 10, 2020 from https://doi.org/10.1016/j.trip.2020.100121

DF. (2020). "MTT agrees payment mechanism with former Transantiago operators due to drastic drop in revenue". Diario Financiero. Accessed on May 22, 2020 from https://www.df.cl/noticias/empresas/industria/mtt-acuerdamecanismo-de-pago-con-operadores-del-ex-transantiago-ante/2020-05-19/195247.html.

Director General of Civil Aviation [DGCA]. (2020). Performance of domestic airlines for the year 2020. Retrieved on October 03, 2020 from https://dgca.gov.in/digigov-portal/?page=jsp/dgca/InventoryList/dataReports/aviationDataStatistics/airTransport/domestic/airTraffic/Traffic_Rep0820.pdfandmain4264/4206/sericename

Dzisi, E. K. J., and Dei, O. A. (2020). Adherence to social distancing and wearing of masks within public transportation during the COVID 19 pandemic. Transportation Research Interdisciplinary Perspectives, 7, 100191. 1-6. Retrieved September 10, 2020 from https://doi.org/10.1016/j.trip.2020.100191

Gössling, S., Scott, D., and Hall, C. M. (2020). Pandemics, tourism and global change: a rapid assessment of COVID-19. Journal of Sustainable Tourism, 29(1), 1-20. Accessed on May 22, 2020 from https://doi.org/10.1080/09669582.2020.1758708

Hair, J. F., Black, W. C., Babin, B. J., Anderson, R. E., and Tatham, R. (2006). Multivariate data analysis. Uppersaddle River. NJ: Prentice hall.

Huang, J., Wang, H., Fan, M., Zhuo, A., Sun, Y., and Li, Y. (2020). Understanding the impact of the COVID-19 pandemic on transportation-related behaviors with human mobility data. In Proceedings of the 26th ACM SIGKDD International Conference on Knowledge Discovery and Data Mining. 3443-3450. Accessed on Dec 22, 2020 from https://doi.org/10.1145/3394486.3412856

Indian Railways. (2020). Indian Railways June 2020. Vol.64 No.3. Retrieved on August 18, 2020 from http://www.indianrailways.gov.in/HindiMagazine/IRJune2020.pdf

Inventia. (2020), COVID-19 crisis likely to hit 29 lakh jobs in Indian aviation, dependent sectors: IATA. Accessed from https://www.inventiva.co.in/trends/inventiva/covid-19-crisis-likely-to-hit-29-lakh-jobs-in-indian-aviation-dependent-sectors-iata/

Ioannides, D., and Gyimóthy, S. (2020). The COVID-19 crisis as an opportunity for escaping the unsustainable global tourism path. Tourism Geographies, 22(3), 624-632. Retrieved on September 5, 2020 from https://doi.org/10.1080/14616688.2020.1763445

Jenelius, E., and Cebecauer, M. (2020). Impacts of COVID-19 on public transport ridership in Sweden: Analysis of ticket validations, sales and passenger counts. Transportation Research Interdisciplinary Perspectives, 8, 100242.1-8. Retrieved on Jan 5, 2021 from https://doi.org/10.1016/j.trip.2020.100242

Jinjarak, Y., Ahmed, R., Nair-Desai, S., Xin, W., and Aizenman, J. (2020). Accounting for global COVID-19 diffusion patterns, January–April 2020. Economics of disasters and climate change, 4(3), 515-559. Retrieved from https://link.springer.com/article/10.1007/s41885-020-00071-2

Kolarova, V., Eisenmann, C., Nobis, C., Winkler, C., and Lenz, B. (2021). Analysing the impact of the COVID-19 outbreak on everyday travel behaviour in Germany and potential implications for future travel patterns. European Transport Research Review, 13(1), 1-11. Retrieved on June 13, 2020 from https://etrr.springeropen.com/articles/10.1186/s12544-021-00486-2

Kraemer, M. U., Yang, C.-H., Gutierrez, B., Wu, C.-H., Klein, B., Pigott, D. M., ... Hanage, W. P. (2020). The effect of human mobility and control measuresm on the COVID-19 epidemic in China. Science, 368(6490), 493–497. https://doi.morg/10.1126/science.abb4218

Meena, S. (2020). Impact of novel Coronavirus (COVID-19) pandemic on travel pattern: A case study of India. Indian Journal of Science and Technology 13(24), 2491-2501. Retrieved from https://indjst.org/articles/impact-of-novel-coronavirus-covid-19-pandemic-on-travel-pattern-a-case-study-of-india

Ministry of Civil Aviation [MoCA]. (2020). Detailed Monthly information for the month of May, 2020.https://www.civilaviation.gov.in/sites/default/files/MoCA_Monthly_Summary_May_2020.pdf

Ministry of Health and Family Welfare [MOHFW]. (2020). Travel Advisories. Retrieved on July 18, 2020 from https://www.mohfw.gov.in/

Ministry of Health and Family Welfare. [MOHFW] (2020). Instructions to all major and minor ports for dealing with novel coronavirus (COVID-19) pandemic - reg. Retrieved on July 18, 2020 from   https://www.mohfw.gov.in/pdf/DGSOrder04of2020.pdf

Ministry of Tourism, Govt. of India. (2020). eNewsletter January-March 2020. Retrieved on July 29, 2020 from http://tourism.gov.in/sites/default/files/Newsletter%20Jan-Mar%2020-01062020.pdf

MoCA. (2020). Vande Bharat Mission - Number of flight and passengers flown. Retrieved from https://www.civilaviation.gov.in/sites/default/files/flights_and_flawn_03-10-2020.pdf

Müller, S. A., Balmer, M., Neumann, A., and Nagel, K. (2020). Mobility traces and spreading of COVID-19. MedRxiv. https://doi.org/10.1101/2020.03.27.20045302

Musselwhite, C., Avineri, E., and Susilo, Y. (2020). Editorial JTH 16–The Coronavirus Disease COVID-19 and implications for transport and health. Journal of Transport and Health, 16, 100853. https://doi.org/10.1016/j.jth.2020.100853

Nishiura, H., Oshitani, H., Kobayashi, T., Saito, T., Sunagawa, T., Matsui, T., ... and Suzuki, M. (2020). Closed environments facilitate secondary transmission of coronavirus disease 2019 (COVID-19). MedRxiv. Preprint, April 16, 2020. https://doi.org/10.1101/2020.02.28.20029272

Olliver G, Gupta N. (2020). Rethinking India's public transport after the COVID-19 lockdown is over. https://blogs.worldbank.org/endpovertyinsouthasia/rethinking-indias-public-transport-after-covid-19-lockdown-over

3Ponkshe A. (2020). Steps to restart public transit after lockdown ends. Retrieved on July 18, 2020 from https://www.orfonline.org/expert-speak/steps-restart-public-transit-lockdown-ends-65814/

Prather, K. A., Wang, C. C., and Schooley, R. T. (2020). Reducing transmission of SARS-CoV-2. Science, 368(6498). Retrieved from https://www.science.org/doi/10.1126/science.abc6197

Qian, H., Miao, T., Liu, L., Zheng, X., Luo, D., and Li, Y. (2021). Indoor transmission of SARS-CoV-2. Indoor Air, 31(3), 639-645. Retrieved from https://doi.org/10.1111/ina.12766

Rodrigue, J-P. and Notteboom, T. (2020). Transportation and economic development. The geography of transport systems. Routledge, New York. Retrieved on July 18, 2020 from https://transportgeography.org/contents/chapter3/transportation-and-economic-development/

Sverigesradio. (2020). The government provides money so that public transport can run as usual. https://sverigesradio.se/sida/artikel.aspx?programid=4916andartikel=7470922.

The Times of India. (2020). Use of public transport likely to reduce 6 months post-lockdown: CSE survey. https://timesofindia.indiatimes.com/india/use-of-public-transport-likely-to-reduce-for-6-months-post-lockdown-cse-survey/articleshowprint/76087704.cms

Tirachini, A., and Cats, O. (2020). COVID-19 and public transportation: Current assessment, prospects, and research needs. Journal of Public Transportation, 22(1), 1-21. https://doi.org/10.5038/2375- 0901.22.1.1.

United Nations World Tourism Organization [UNWTO]. (2020). World Tourism Barometer. 18(2), Retrieved on July 29, 2020 from https://webunwto.s3.eu-west-1.amazonaws.com/s3fs-public/2020-05/UNWTO_Barom20_02_May.pdf

Verma, A., Jayakrishnan R., and Velmurugan S. (2020). Making public transport safe during COVID-19. The Hindu. Retrieved on July 18, 2020 from https://www.thehindu.com/opinion/op-ed/making-public-transport-safe-during-covid-19/article31828057.ece

Wachyuni, S. S., and Kusumaningrum, D. A. (2020). The effect of COVID-19 pandemic: How are the future tourist behavior?. Journal of Education, Society and Behavioural Science, 67-76. Retrieved from https://timesofindia.indiatimes.com/india/use-of-public-transport-likely-to-reduce-for-6-months-post-lockdown-cse-survey/articleshowprint/76087704.cms

Yauch, C. A., and Steudel, H. J. (2003). Complementary use of qualitative and quantitative cultural assessment methods. Organizational research methods, 6(4), 465-481. Retrieved from https://doi.org/10.1177/1094428103257362

Yilmazkuday, H. (2021). Stay-at-home works to fight against COVID-19: International evidence from Google mobility data. Journal of Human Behavior in the Social Environment, 31(1-4), 210-220. Retrieved from https://doi.org/10.1080/10911359.2020.1845903

Zikmund, W. G. (2003). Business research methods (7th ed.). Mason, OH: Thomson/South-Western.

GLOBALIZATION AND DEVELOPMENT IN AFRICA

Obari Alale OSARO

Dr. Senior Lecturer in the Department of Political and Administrative Studies, University of Port Harcourt.

E-mail: obarialale.osaro@gmail.com

Orcid Id: 0000-0001-7651-4209

MUSIAD
Afro Eurasian Studies Journal

Afrika'da Küreselleşme ve Kalkınma

ÖZ

Bu makale, Afrika kıtası için küreselleşme kavramını, tarihini, araçlarını ve sorunlarını incelemektedir. Şu anda küresel siyasetin fizyonomisini değiştiren son gelişmelerden biri olarak tanımlarken, özellikle oyuncuların eşitliği, politika sürecine gerekli girdiler ve kapsayıcı atılganlık alanında özellikle Afrika için zorluklarına, sonuçlarına ve etkilerine odaklanıyor. Bu süreçte, küreselleşmenin sermayenin dünyanın geri kalanı üzerindeki nihai fethi olduğu ve onun "öncülleri" ve "eşitsiz kalkınma tezi"nin tek kollu eşkıyalık ve ahlak anlayışı bağlamında açıklanabilir olduğu tartışılmış ve ortaya konmuştur. Ayrıca, dünyanın siyasi ve sosyo-ekonomik yapısının aşkın homojenleştirilmesi amacına ve insanlığa sağladığı iddia edilen faydalara bakılmaksızın, bunun böyle olmaya devam edeceği iddia edildi. Çalışmamızın temel tezi, küresel köye üye devletlerin güç ve çıkar asimetrisinin yanı sıra oradaki oyunun kurallarındaki orantısızlığın Afrika'ya ve halkına fayda sağlayamayacağıdır. Bu böyledir ve böyle olmaya da devam edecektir çünkü küreselleşme, Afrika kıtasının "neo-neo-sömürge tarzında" yeni bir marjinalleşme ve yeniden sömürgeleştirme düzenidir. Aynı şekilde, herhangi bir inandırıcı alternatif olmaksızın bir 'Mutlak Gerçek' konumuna yükseltilmesinin olduğunu savunduk. Afrika, yirmi birinci yüzyılın zorluklarından kurtulmayı umuyorsa, doğası gereği gerçekten gerçek ve kararlı bir siyasi, kültürel, sosyolojik ve ekonomik yeniden düzenleme yapmalıdır.

Anahtar Kelimeler: Küreselleşme, Kapitalizm, Marjinalleşme, Afrika, Kalkınma.

Globalization and Development in Africa

ABSTRACT

This paper examines the concept of globalization, its history, instruments and problems for the African continent. While identifying it as one of the recent developments currently changing the physiognomy of global politics, it specifically focuses on its challenges, consequences and implications for Africa particularly, in the realm of equality of players, requisite input into the policy process and, the encapsulating assertiveness of the global village. In the process, it was argued and revealed that, globalization is the final conquest of capital, over the rest of the world and that its "antecedents" and "uneven development thesis" are explainable within the context the one-arm banditry and ethos of capitalism. Furthermore, it was argued that this will continue to be so, irrespective of its aim at the transcendental homogenization of political and socio-economic structure of the globe and its purported benefits to mankind. The central thesis of our study is that the asymmetry of power and interests of the member states of the global village, as well as the lopsidedness in the rules of the game therein cannot benefit Africa and her people. This is so and would continue to be so because globalization is a new order of marginalization and recolonisation in a "neo-neo-colonial fashion", of the African continent. We equally argued that its elevation into a position of 'Absolute Truth" without any credible alternative is a. disastrous entrapment for Africa from which the latter must free itself through a genuine and committed political, cultural, sociological and economic realignment and restructuring that is truly African in nature, if it hopes to survive the challenges of the twenty-first century.

Keywords: Globalization, Capitalism, Marginalization, Africa, Development.

Introduction

Although some may doubt the impact of globalization on the African continent, the process of globalization is not a new phenomenon especially with the industrial goods, according to (Dollar, 2001), but some African countries trace globalization back to the cocoa-boom of the 17th century, broadly globalization is defined as the growing Integration of economies and societies around the world as a result of flows of goods and services, capital, labour and information technology. According to (Narayanan and Gulati, 2002), globalization is all about the concentration on goods, services, capital and technological on small holders, they concentrated on trade liberalization effects. It is generally considered that globalization bas intensified during the decades up till the mid- 1990's that has also created the new wave, trade liberalization as a result of negotiations in the general agreements on tariffs and trade and the world trade organization, especially the economic reforms that have liberalized markets in Africa and in some developing countries. Although not all countries have been equally affected positively by the recent wave of globalization. The argument is this study, indicates that globalization have not led to the development of Africa, instead it has caused poverty, under-development, instigated crisis and also caused citizens in African countries migrate to the western countries in search of a better Life, (Clasle, 2000). Globalization is also known as being constituted by a set of process which is intrinsic to the dynamism of modernity as a concept, referred to both to the compression of the world, a new reformed form of imperialism, and the intensification of consciousness of the world as a whole (Okoke, 1999). Significantly, globalization is an economic phenomenon and it's also concerned with the issues of cultural meaning which includes issues of text, representation and identity. As (Smith, 1900) has pointed out, cultural tend to be particular, time-based and expressive of identities which historical circumstances has formed over long periods creating impacts.

The Problem

As the world has entered into the new millennium, the problem of achieving a sustainable development in the new global socio-economic and political dispensation, happen to be one of the major problems facing Africa. The process of integrating the peripheral economies into the global capitalist system. In order to enhance an accelerated development of these economies, has met with a lot of obstacles. As a result of this, many African counties are hovering in the brink of economic disaster and several others have infact collapsed. Globalization, besides knocking down barriers to international trade is endevouring to demolish restrictions on the operations of the trans-national cooperation. History accounts that many African States or countries have been forced to yield to superior powers, and a lot of them has succumbed, because they lack the technological know-how, political stability, economic efficiency and the ability to retain its own ideas and the logic of its own ideas (Gulati, 1990). The basic interest of Nations are identical and supreme, they consists of persistence, autonomy, sovereignty, external and internal territorial integrity and of cause stability, and nations do no willingly negotiate them away. In this study, we shall observe that the relationship between globalization and development in Africa has affected the sustained improvement in the people's living standard of Africa. Globalization has never led to development in Africa, instead it have provided elements which when applied by Rican countries or Nations, could foster development in the region (Laslie; Sklair, 2000). It can also be argued that there must be an attractive climate for foreign investors. The observers of the Holy sea said the forces of globalization has aggravated

insecurity, associated poverty and vulnerability, and had made developing Nations dependent on developed Nations, indigenous people migrants and have made young people ageing, disabled persons women and family more prone to poverty in Africa. Globalization will continue to reinforce the inter-dependency between different countries and regions. The challenges facing developing Nations and African countries in particular, is to design public policies so as to maximize the potential benefits from globalization and to maximize the downside risks of destabilization and marginalization.

Theoretical Framework

In every research work one is naturally obliged to make use of a specific theory for analysis or and approach, the adoption of although the dependency theory has a Latin American Origin, it is nonetheless relevant to the study of Africa and in fact all third world countries. The dependency school has come to represent a critique of the modernization theory otherwise referred to as the western model of development. Dependency according to Dos Santos means a situation in which the economies of certain countries are conditioned by the development and expansion of another economy to which the former is subject to. Whiles Samir Amin, tried to synthesize the various definitions of dependency which he summarized thus, that the extension of capitalism is intended to bring about modernization of profit on behalf of the central or core economies which hold monopoly over most economic initiatives. Secondly those relations between the center and periphery have contained or continued to be asymmetrical and hegemonic and this constitutes the sole purpose of creating the periphery, the substance of the hegemony. Therefore, the core countries have played a definite role in the internal development of the underdevelopment countries (periphery) which has been severely- curtailed and conditioned by the needs of dominant economies within the world which has today taken the shape of globalization. The political economy approach with reference to the dependency theory will be appreciated for this study because it shows the link between events in internal and external environment with which internal relations ad policies are conducted. It is thus within the context of the above mentioned forms of approach that globalization and the third world and its implication and development for Africa would be examined as well as analyzed in this study.

Globalization: The Salient Features

Globalization has become a major topic of discussion and concern in economic circle since the mid I 990s. Laslie Swair, has refined globalization of the world economy as the integration of economies through trade, financial flow, the exchange of economies and information and the movement of people. Globalization has been well documented from the colonial era up to this present time. Initially, there was mercantile trade which cha kn cev we the essence of capital movement. The capital move across national borders to engage mainly the purchase of exotic materials for consumption from the eloping countries for export to the developed countries. Then moved to the era of colonialization in which the main characteristics was he production of raw materials for export to metropolitan countries of Europe for their industrial production. This trend in the production and trade has continued cha the pro and in terms of world production and trade.

Globalization has intensified this trend in all directions. The process has produced a differentiation in the production process from material production to the service sector. Impotent among which is the financial sector. For instance, between 1965 and 1990, trade merchandise more than tripled. During this same period, globe trade service increased by more than 1,300 percent.

Financial flow have become the dominant element in the current trends. For instance, in less than 24hours period, more than one trillion dollars move around the globe in search higher returns, indicating the high dramatic levels that finance capital flows now reached in world economic relationships (UNDP, 1996). In a single year 1994/1995, Foreign direct investment by fewer times a relatively few countries. In terms of asserts, size, the biggest one hundred MNC's are based in developed countries. Thirty of these MNCs are based in the United States of America alone. Japan shares in these MNCs is twenty. The highly dramatic leap in trade and services is accounted for mainly by the impact of digital-based information technology on globalization. The enormous cost- reducing impact the new information technology has enabled MNCs globalize further production and financial markets by tasking advantages of the lower cost of production. Compliers now cost more than 100% of what they cost 25 years ago. These opportunities have assisted the MNCs to communicate much faster and better. Since 1976 the capacity of digital based information (IT) had increased over one million times. Nearly 40 years ago, there were some 50,000 computers in word. Now, the number of computers worldwide as at January 2013 has increased astronomically to more than 25 million. In 1960 a transatlantic telephone cable had a capacity of 138 simultaneous calls. Now a fiber-optic cable has a capacity of 1.5 million simultaneous conversations. There is a doubling of internet users yearly with the invention of ipads, black berry phones, i-phones etc, with its present users level standing at more than 300 million worldwide. There phenomenal IT Development have played no small role in enhancing development. During that past decade, world trade has been growing twice as fast as world input, (Olisa, 1990) For the same period, foreign direct investment has been increasing three time as fast as world input. Daily trading in foreign exchange has exceeded 81.5 trillion. Since 1970, for the African states economy, international transaction in bonds and equities have catapulted from 3 percent of GDP to approximately 150 percent.

The Challenges of Globalization on Africa

It must however be argued that globalization as a concept originated from the more developed western countries, as they argued that the economic backwardness of the world in general and the developing countries in particular was a product of the isolation of the developing countries from the world economy, (Claude Ake, 1996; 13). This backwardness recorded in Africa can only be remedied by greater global economic and cultural integration. The inequality of nations challenges the theory of globalization as a world system, it is common knowledge that African countries are regarded as under-developed, if we examine she structure of an under-developed economy, typically such economy is an importer of capital and technology as well as consumer goods from the developed world, (Echezona, 1998). These imported capital and economy play a crucial role in it's development. Domestic substitution for foreign technical know-how is a very costly affair often indeed impossible. This is true whether we think of replication or genuine substitution allowing for the different needs of a poorer country for most African countries, the export sector is the reading sector which set the ?ace for development and shapes the rest of the economy, both the pattern and pace of growth, (Claude Ake, 1996). Typically, size by size, the poorer the country, the more dependent it is on foreign market, and foreign sources of supply. It the export sector stagnates, so that the of resources from abroad is constrained, the pace of growth and rate of structural change respond accordingly, (Kalu, 1997). These factors are highly sensitive to such decline in the availability of foreign resources. The term on which the developing countries can obtain foreign exchange, capital and technology reflects the relationship between the rich and poor countries in the world economy, (Giddens, 1990). In the face of the existing distribution of economic power, it is the rich countries who determine the terms,

because in the short run, the developing countries in Africa need the products and services of the developed countries much more than the latter needs the output of the former, (Ake 1996). Recent statistics obtained have intact confirmed that Africa shares in the total world trade in just about 1%. This can be appreciated if we take a look at the international commodity and market factors, African countries are mainly price takers until every recent trade negotiation and trade policy formulation, -.NW). This dependency of African countries on developed countries/western countries has far reaching consequences for the development prospects of the former, (Goldbath, D, Megrew, A and Peraton J., 1997). The existence of such great disparities and one sided dependence has placed a moral question on the concept of globalization. Poverty in African counties also reflects essentially the technological gap between them and the rich countries, (Eze, 1999). Even the oil rich countries are to exception in this regard. This result in the developing countries ability to produce by themselves goods which require modem technical know-how and even less to develop an alternative technology substitute, (Okolie, 2000). The trade patter of African countries show that they usually export crude or processed agricultural or mineral based products. These countries have pwn countries the technological development that have occurred In rich countries. This is another fact that we are confronted with that has tended to negate the principles of globalization vis a vis the development of Africa. Although the division of the world into developed and under-developed countries is an over-simplification, vast differences in natural endowment, economic conditions, cultural heritage, social organization and political radical are factors that have also tended to broaden the inequalities that exists between the developed countries and Africa in particular, hence globalization ah exacerbated "global poverty" particularly in these African countries, (Claude Ake, 1996) The difference in the material conditions of people living in various parts of the world is reflected graphically in two socio-indicators that rate the national literacy and the per capital energy consumption rate.

Together these two indices provide a telling measure of sophistication of the production structure of a nation, and they are much significant than indicators based on the sectoral origin of gross domestic products (GDP). Literacy in African countries are considerably lower than that of developed/western countries as is per capita energy consumption, (UNESCO). This structural characteristics of the economy reflects the inability of African countries to exploit their economic potential and also to enjoy the so called "benefits" of globalization. In fact about 40 African countries fall within the preview of the poorest countries in the world, (United Nations) The global economic turmoil of recent wears has affected developing countries with particular sovereignty.

In Africa, the free working of market force in no way enable countries to counterview the constraints of globalization and multinational capital. The proponents of globalization must recognize that only global redistribution can ensure the development of Africa and that the developing world's primary needs are far more social rather than private capital accumulation, which globalization entails, (Ikein, 1990) Another dimension to the issue of globalization vis a vis the development of Africa is the activities of multinational compares (MNCs), these MNCs are agents of developed nations who are advocating a greater role for the free Delay of factors within these African Nations, (Kein, 1990). As a result of these factors, Africa stands the risk of distorted development, (Claude Ake, 1996). The calamities which this "new world order" is visiting on billions of people around globe, particularly African Nations, cannot be quantified. As a matter of fact, globalization has led to a situation whereby the top 20% of humanity now controls 84% of the whole wealth, while the bottom 20% makes do with shade of over 1% of world's wealth, (Gilpin, 1987).

Susan George a Harvard trained economist, in the Lugar-no Report (2003). By the way Lugano is a town located in Switzerland and sometimes in 2003, a group of intellectuals down from all continents in the world) gathered in the resort town to brainstorm about the world's problem. They came out with what is now referred to as the Lugano report in which the documented the "evils" of globalization vis a vis the developing nations and particularly Africa in which the summarized that the main beneficiaries of globalization are it's proponents and the more developed capitalists/Western Nations, and that in order to sustain it through the next century and beyond, a sustained strategy needs to be vigorously pursued and implemented. These has already started, it includes the reduction of population in African countries through the Population Reduction strategy (PRS) which includes the promotion wars, and e curtailment of humanitarian assistance to victims of hunger, Famine, epidemic and other natural and unnatural tragedies. The purging of the UN of nations like human rights, and the equality of nations, the systematic degradation of the quality of Mood and medicine sent to Africa or third world countries. Etc. In conclusion, it is imperative to remind those who control and direct the free market globalization, that what Africa really needs for development is GLOBAL REDISTRIBUTION, and not presently skewed globalization. It is this global redistribution that can bring about greater global peace and in Africa.

The Negative Impact of Globalization on African Environment

"Globalization" is a term that describes the growing interconnectedness of nations through trade and communication. It has both positive and negative effects in social, political and economic term. It also has an effect on the environment, which is a complex issue with many contributing factors which has led to the under-development of the African continent, (Ejifor, 2001: 32). Mitigate the negative environmental effects of globalization will continue to be an important issue as globalization increases. This is evident from the fact that oil exploration has negatively affected the environment of most oil producing African countries (e.g. Nigeria) the Niger Delta Region, and the Ogoni people in particular, leading to the worsening socio-economic situation for the people of Africa who have mineral resources. In fact more than two million Barrels of oil are explored from the Niger Delta daily (Human Rights Watch, 1999). Concretely put, despite the immense contribution of the Africa Nation or countries like Nigeria, Libya, Cameroon etc to the fiscal basis of the globe capital, these areas or countries remains basically underdeveloped due to deliberate neglect and eclipsing From the rational policy agenda of the African states. Some areas n these African countries like the Niger delta Region continuously lack basic infrastructure facilities such as good road, school, electricity, communication, hospitals, and so on. In addition oil spill have drastically affected the supply of portable water, leading to the high level of prevalence of water-borne diseases. Also, the impact of exploration and extractive activities)f these forces of globalization, shall, whose operation in Nigeria alone accounts for 14% of its total global operation, Mobil, Agip, Chevron, Texaco, Total etc have basically affected the social Organization of the people and the Niger Delta and Africa at large. These multinational companies who act as forces of globalization hire the citizens of their host country and make them Laborers, while their own citizens are made managers and directors, and are paid in foreign currency (Osigwe, 2001). A manifestation of these negative impact is the replacement of the traditional economy that was founded in fishing, farming and hunting for economic substance with a petrol dollar economy. Thus, as world bank (1995) noted, the impact of oil exploration in the Niger Delta Area by the forces of globalization as decreased agricultural productivity and fishing in the Area, adding to the prevalence of poverty which was put above national average, (Ogbonna, 199: 32).

Electronic Waste

Another major challenge of globalization on Africa is that of electronic waste (e-waste). Electronic waste or e-waste may be defined as all secondary computers, entertainment device as television sets and refrigerators, whether sold, donated, or discarded by their original owner. This definition includes used electronics which are destined for reuse, resale, salvage, recycling or disposal (Ouefeck; Vntures, 2011).

According to Achim Steiner, (2007) UN under-Secretary General and executive director of the UN Environmental programme stated that "Globalization is triggering a massive rise 1 electronic wastes, some of which is dumped in Asia and Africa. One investigation indicates that at least 100,000 computers arrive at the point of Lagos alone each mouth. Up to three quarter of the imports which also include old televisions and mobile phones with end up in an African rubbish tip or open air incinerator. In other words, the computer manufacturers competing intensely in terms of innovation, the raw processing power of computers is rapidly increasing, resulting in a large number of machines becoming absolute in increasingly short periods of time and also due to ongoing technological advancement, many electronic products become absolute within a very short period of time creating a large surplus of unwanted electronic production (Okeke, 2002:2).

As a result of lower environmental standards and working conditions in most African countries without any concern on the negative environmental impacts as well as the negative. Impact on the health of the African people. When handled improperly e-waste presents significant human health and environmental risks due to the toxicity of materials used in many electronic products. Many of their electronic product which are absolute are imported into the country by business men who are out to make their profit. They sell these electronic issue as "Tokumbo" or second hand items, (Ogbonna, 2001). Many Africans buy these items because they are believed to be cheaper than new once and are purportedly imported and better than the new items that are manufactured within the African countries. Also some foreign organizations and agencies sources these electronic materials or gadgets from Western developed countries through donations and send them down to African to be used in schools, hospitals and other places.

Some of these gadgets are sometimes unusable and beyond repairs. Domwatch, an anti-dumping group in Africa, in a report said that a UK-based organization once offered to donate 10, 000 computers to 5 African countries to help African NGOs, but only 2, 000 of the computers were found to be functioning properly and in a reusable condition (PARC. 2009).

Subsequently, the electronic gadgets that are unusable and unserviceable have to be dumped in dumpsites constituting health hazards in Africa and Asia. These dumpsites are mostly visited by women and youths who are scavengers, who are in search of metals that can be sold for various uses. The ruminant are usually burnt, resulting to toxic emissions and air pollution thereby compounding health problems and also adding to the depletion of the Ozone layer. An estimate of 53, 000 metric tonnes' of e-waste are dumped annually in Lagos Nigeria, which includes 860, 000 computers, 5300, 000 printers, 900, 000 monitors and 480, 000 television sets (LASEPA, 201). E-waste is considered a crucial environmental issue due to its rapid growing volume and hazardous content which may leak into the environment it is not properly disposed of and cause adverse effects on human health and the environment. Environmental pollution cause by both oil exploration and e-waste has cause a lot of damage on the African environment. It has negative health consequences such as leading toxin into the soil air and groundwater which later enters into the crops. Developed and western countries have

discovered Africa to be their dumping site, and this has caused a lot of health problems to the African people.

Conclusion

In the light of our major findings, it was concluded that globalization and development has led to the underdevelopment of African Nations, through the crude of manipulations of the IMF, World Bank and WTO. These Agents of globalization who represent the interest of their initiators (Western Nations) have in one way or the other caused very disastroiris effects on Africa's Economy, culture, political and Environment. The study revealed that the idea of globalization of the world Economy was fashioned and packaged by the west and enforced on the third world. However, in as much as the idea of globalization has a lot of negative implication on Africa, it equally has a lot of benefits to derive from it, in as much as the African countries make productive and effective policies that will make them fit in properly into the globalization train. In this study also, it was observed that African countries has liberalized trade and opened up their economy extensively but lacks the competitive advantage to reap maximum benefits from the trends of globalization, mainly because of their dependence on the developed Nations, oil sector and lack of diversification of the economy.

Recommendations

Based on the findings and conclusions from this study, the following recommendations have been considered.

i). Economic Development paradigms, models, strategies, and policies. As has already been made clear, Development strategies and policies followed by African countries are increasingly those formulated by outsiders, which are then uncritically imposed on African countries as a condition for aid, investment, trade access and political and military support. Not surprisingly, these strategies and policies serve more the interests of external forces rather than those of the African people they claim to be assisting. In articulating a new approach to the economic development of Africa, emphasis should be placed on the question of the nature, ownership, management, allocations, utilization and distribution of resources. It is therefore our hope that this study shall not end up in the archives, it should be critically read and applied by all and sundry, so that Africa would benefit from the trends of globalization.

ii). improve the democratization process: There is a democratization struggle in Africa. Some African countries began the process of democratizing their government, political system and societies sometime back. However their international partners they are working with in this globalized world are hardly democratic. While the democratization process would require that people of the country in question get involved in the making of decision and policies that concerns them, some big decisions affecting Africa today are more or less imposed by the globalization players such as the World Bank, IMF, the World Trade organization etc. This has been the case for example with the liberalization and privatization policies in Africa.

iii). Making the task of poverty eradication more indigenous: As global actors pressurize to maximize foreign investments and capital inflows, and as big multinationals and local enterprises utilize the government to cater for their interests, the government is having less and less room to pay attention to the abject poverty amongst the poor and rich both in and between countries. The African states will have to be encouraged to pay more attention to the fate of its poor populace than to the fate of

big global actors. The big global actors can talk for themselves with little or no problem. The issue is, who will talk for the poor African populace.

iv). Avoid debt Accumulation and debt burden: The phenomenal debt burden of African countries is well known. Most of the accumulations of this debt over time was as a result of the incapacity of the borrowers to pay back as it was of the ease with which the tenders gave money to the African countries. This was and still is, facilitated by the context of globalization. The paradox about this is that the government borrows in the name of poverty reduction, while their social spending that would go towards alleviating poverty remains low. In the same way, the rich countries that lend money rarely allocate their financing towards social goals.

v). Improve the over stretched capacity to handle international and computer- based crimes. The Africans states and its forces of law and order were used to handle traditional crimes. However, with globalization there has been an increase in crime, (drugs, pornography, international corruption etc) that had been at lower magnitude. In addition, progress in information technology has facilitated the emergence and growth of computer based-crimes, especially fraudster. For this, the law enforcement agencies have not been well prepared. The increase in crimes across borders makes the force of law and order look helpless, unhelpful and incapable.

vi). Improve and not undermining the power of the African states: Most African governments are finding themselves in a situation of "fait acompli" when it comes to making certain policies and decisions. International agencies such as the world bank, IMF, United Nations, World Trade Organization etc, take most decisions which are binding on African countries. This could be looked at as eroding the sovereignty and power of the state. We must add that this is not only the case in Africa. The poorer the country, the more chance of power erosion in the state. This would minimize if the voice of African states were increased and strengthened in the world body. Strong African regional body would also help in this respect provided these bodies were represented in the world bodies at the same time.

References

Martin, K. (2001) Globalization and the Youth, Ibadan Spectrum Books Publishing, LTD

Nwala, T.U (1985) Globalization and Development, Port Harcourt Spectrum Books LTD

Nwosu, S. (2005) Globalization, inequality and Human condition: An Assessment of Capitalism And Imperialism, Social Science Studies, Monograph.

Ake, C. (1996)" Is Africa Democratizing? Port Harcourt" Centre for Advanced Social Science.

Eehezona, N. (1998). International politics in the post Cold war Era, Awka, Nigeria, Meks Publishers, Ltd.

Ama, T. (1997). Globalization and Changing Role of University in Nigeria, Newsletter of the Social Science Council of Nigeria, Vol.2. No I.

Alubo, O. (1999). Globalization and Changing Role of University in Nigeria, Newsletter of the Social Science Council of Nigeria, Vol.2. No.1

Amin, S. (1996). The Future of the Global polarization Social Justice, Vol.23 Nos. 1&2.

Tomblinson, J. (1996). Cultural Globalization Placing and is placing.

Tomblinson, J. (1995). Homogenization and Globalization", the European Journal of Development Research, Vol. 2, No, 1.

Ogbonna, M. (1998). The Concept and Process of Nigeria's Seminar on:

Trends in Globalization of the World affairs.

Olisa, M.S.O (1998): Nigeria and Globalization; Lessons from United State; Paper presented at seminar organized by the Centre for American Studies, Nsukka, Nigeria.

Publication Principles & Representation of Footnotes and Reference

Academic circles and popular media alike have been discussing the changes in the global economic and political balance of power. Whatever the future may bring; the region of Africa, Europe and Asia, i.e. the Old World, which was the cradle of world civilizations for millennia, is destined to play a significant role in shaping the world again.

The Afro Eurasian Studies has been established in summer 2011 to offer a respected peer-reviewed outlet for the scholarly research in social and administrative sciences, which would shed light on the history and the current state of economic, political and social dynamics of Africa, Europe and Asia. The journal welcomes original manuscripts in English on a range of subject matters including economics, finance, management, political science, public policy and international relations with particular focus on the Afro Eurasian region.

Afro Eurasian Studies Journal Writing Rules [ISSN: 2147-110X]

The material submitted for publication may not be previously published or accepted for publication by another publisher.

1. Title of the Article: The title should suit the content and express and should be written in bold letters. in 11 Punto Cambria each word.

2. Author Name and Institution Information: Author name and institution information should not be written as they will go to the study referees who will be installed on the system. The article must be typed exactly as it appears in the Name, Surname, Organization Information (ENG), email and Orcid ID before receiving the final approval.

3. Abstract: The article should include an abstract in Turkish at the beginning. The abstract should explain the topic clearly and concisely in a minimum of 150 and a maximum of 200 words. The abstract should not include references to sources, figures and charts.

4. Keywords: Keywords of 5 to 8 words should be placed at the end of the abstract. Each word of the keywords must be written in Capital letters and a comma must be used between them.

5. Body Text: The texts sent, pictures, maps etc. should not exceed (9,000 words), including the attachments. Written letters should be written in A4 size with white space at the top 1,5 cm; left 2,5 cm, bottom 1,5 cm, right 2,5 cm "floor 1,2" line spacing, two sides, without line hyphenation and 12 points "Cambria" font. (For detailed and visual information, the "journal page layout example" should be looked at on the layout page.) For this reason, tables, figures, pictures, graphics and so on. smaller points and single spacing can be used in the elements. The "APA" system will be used for footnotes and references.

6 Section Titles: In the article, main, intermediate and subtitles can be used in order to provide compatibility with the content. These headings should be written in Capitalized Word.

6. Tables and Figures: Tables should have numbers and captions. The tables, figures, pictures, graphics and the like sent to the journal must not exceed 12x17 cm in order for the magazine not to go beyond the page dimensions and to be used more easily. For this reason, tables, figures, pictures, graphics and so on. smaller points and single spacing can be used in the elements.

7. Pictures: Pictures should be attached to the articles scanned in high-resolution print quality. The same rules for figures and tables apply in naming pictures.

The number of pages for figures, tables and pictures should not exceed 10 pages (one-third of the article). Authors having the necessary technical equipment and software may themselves insert their figures, drawings and pictures into the text provided these are ready for printing.

8. Quotations and Citations:: Direct quotations should be placed in quotation marks. Quotations shorter than 3 lines should be placed within the flowing text. If the quotation is longer that 3 lines, it should be turned into a block quote with a 1.5 cm indentation on the right and left, and the font size should be 9 punto. Footnotes and endnotes should be avoided as much as possible. They should only be used for essential explanations and should be numbered (Office Word) automatically.

You can look for more information on Quotations and Resources. http://www.tk.org.tr/APA/apa_2.pdf