

Intercivilizational Dialogue in Central Asia: Views of Russian and Tajik Scientists

Guzel M. Maitdinova^{1a}✉, Vladimir I. Sazhin^{2b}✉, Abdugani M. Mamadazimov^{3c}✉, Alexey E. Zagrebin^{4d}✉

¹ Center for Geopolitical Studies, Russian-Tajik (Slavic) University, Dushanbe, Tajikistan

² Centers for the Study of the Countries of the Near and Middle East, Institute of Oriental Studies, Russian Academy of Sciences, Moscow, Russia

³ Tajik National University, Dushanbe, Tajikistan

⁴ Institute of Ethnology and Anthropology of the Russian Academy of Sciences, Moscow, Russia

^a guzel-maitdinova@mail.ru, <https://orcid.org/0000-0001-9499-156X>

^b vsaj1@yandex.ru, <https://orcid.org/0000-0003-1429-476X>

^c m_abdughani@mail.ru, <https://orcid.org/0000-0003-1369-258X>

^d zagreb72@izh.com, <https://orcid.org/0000-0001-9381-9581>

Abstract. The article provides an analysis of the features of the dialogue of civilizations in Central Asia. The region is considered as an intercivilizational hub where Persian, Hellenistic, Babylonian, Chinese, Indian, Mongolian, Arab, and Turkic civilizations interacted and competed. As a result, a special type of culture arose that influences peoples, their national psychology, religion, and linguistic characteristics. Historically, the region was a contact zone of settled agricultural and nomadic civilizations. The impetus for the development of the region was given by its transit potential, in particular the Great Silk Road. The authors believe that at the present stage, dialogue is possible based on an understanding of the historical community of different peoples living in the region, and one's own civilizational identity, which is based on traditional values. The political culture of the Central Asian countries has developed its own democratic principles, which are not always identical to Western ones. At the present stage, new dialogue platforms are emerging where active intercivilizational dialogue is conducted. Along with the dialogue are Afghanistan, Iran, China, Pakistan.

Keywords: dialogue of civilizations, conflict of civilizations, Central Asia, Tajikistan, Iran, Persian civilization, Turkic civilization, Russian civilization, ethnographic studies

For citation: Maitdinova G.M., Sazhin V.I., Mamadazimov A.M., Zagrebin A.E. Intercivilizational Dialogue in Central Asia: Views of Russian and Tajik Scientists. *Russia & World: Scientific Dialogue*. 2024, 2(12): 136-159, [doi.org/10.53658/RW2024-4-2\(12\)-136-159](https://doi.org/10.53658/RW2024-4-2(12)-136-159)

Introduction

In the conditions of the formation of a polycentric world, the role of the civilization factor is increasing. Deideologization of international relations has focused attention on the problems of intercivilizational interaction. In Asian countries, there is a notion that in a changing world, it is necessary to form world politics taking into account the plurality of intercivilizational relations, the equality of values of all civilizations, that the democratic values of local civilizations of Asia give a specific feature to modern interstate relations and integration processes. It should be noted that in modern Russian science, the topic of civilizations is studied more actively than in Tajikistan, and is more often understood at the level of fundamental knowledge. For example, new theoretical and methodological approaches are being developed, new trends and patterns in the development of civilizations are being identified [4, 5, 9-12, 15-17, 20, 22, 23, 26, 27, 29, 30, 32], special formats of civilizational relations are being studied [6, 7, 33], and the essence and significance of Russia as a state-civilization is being understood [14, 24].

The problems of inter-civilizational dialogue in Central Asia and directly in Tajikistan are being studied [13, 18, 19, 28, 31].

In Tajik science, studies of local civilizations and issues of civilizational identity are more common [1-3].

There are few studies that claim to understand the modern theory of civilization, but they exist [12]. The purpose of this article is to introduce the scientific community to the views of some scientists from Tajikistan and Russia on the issue of the history and development of intercivilizational dialogue in Central Asia.

Materials and Methods

The article is based on scientific reports of Russian and Tajik scientists presented at the foreign session "Civilizational Dialogue of Russia and Central Asian Countries" at the VIII International Scientific and Practical Conference "Russia and the World: Dialogues – 2024. Forces of Attraction". The organizers of the foreign session were the National Research Institute for the Communications Development (NIIRC, Russia) and the Sector of Russian Studies of the Institute for the Study of Problems of Asian and European Countries of the National Academy of Sciences of Tajikistan. The authors of the article used methods of historical analysis, extrapolation, comparison, generalization.

Results

Civilization factor in international relations in Central Eurasia in the context of the formation of a new world order (G. Maitdinova)

The Central Asian region is an important intercivilizational hub where the Hellenistic, Islamic, Confucian, Orthodox Christian, and Hindu-Buddhist civilizations interacted. The civilizational dialogue along the Great Silk Road has always given impetus to the development of countries and relations. It was the dialogue of civilizations that laid the foundation for the modern appearance of civilization in Central Asia. The region is also a contact zone between sedentary agricultural and nomadic civilizations. The new Central Asian states, which are linked by ethnic, civilizational, and other ties, are searching for new mechanisms for realizing their national interests. The post-Soviet states of Central Asia arose on an ethnic basis with clearly expressed cultural characteristics and mentality of the peoples, so this reality is reflected in foreign policy. The problems of preserving historical memory, traditional culture, and moral values played an important role in determining national interests and shaping the domestic and foreign policies of the new Central Asian states. Since gaining sovereignty, the new states have realized that the historical community of various peoples living in the region for many centuries, their culture, language, religion, traditions, ethnic ties in the context of globalization in Central Asian society can serve as an integration basis for them. There is an awareness that it is necessary to preserve their own civilizational identity, which should be based on stable traditional values. Foreign political values brought in are rejected in a traditional society if they are not compatible with local ones, and this must be taken into account in international relations. In Asia, democratic principles existed in political culture, which are not always identical to Western ones.

In the 1990s, the new Central Asian states established international cooperation, first of all, taking into account the civilizational proximity of development and historical ties. In July 2006, in Dushanbe, the presidents of Tajikistan, Afghanistan and Iran (countries that bear the Aryan heritage) decided to form an Iranian alliance to strengthen their development potential through joint efforts. Tajikistan's relations with Iranian-speaking states that are close in cultural and geographical space harmoniously fit into the concept of its multi-vector foreign policy. At the same time, Iran's geopolitical potential played a significant role for Tajikistan and Afghanistan in forming the initiative to create an Iranian alliance (Tajikistan-Afghanistan-Iran), based on a civilizational community. At present, cooperation between Kazakhstan, Uzbekistan, Kyrgyzstan, Azerbaijan, Turkey with the participation of neutral Turkmenistan within the framework of the Organization of Turkic States is being strengthened on a civilizational basis. An example of positive inter-civilizational interaction is the cooperation within the SCO of 26 states with different civilizational affiliations: Orthodox-Christian, Islamic, Confucian-Buddhist, Hindu-Buddhist.

New dialogue platforms have emerged in Central Asia, where active inter-civilizational dialogue is being conducted: the format for coordinating the actions of external actors

(C5+1); political, economic, and humanitarian format for discussing regional problems (Astana format), and the security format (the “Quartet” – “Afghanistan-Tajikistan-China-Pakistan”, “Dushanbe Four” – Tajikistan, Russia, Afghanistan, Pakistan). The integration models proposed by external players and the national strategies of the states in the region include active civilizational co-development of new actors together with Afghanistan and other neighboring countries. New opportunities for closer civilizational interaction are opening up for the new states of Central Asia in the implementation of communication projects in the southern direction, opening up for them the Afghan-Pakistani, Afghan-Iranian-South Asian, Caspian-Iranian-South Asian corridors, which can become corridors not only for economic and humanitarian development, but also for inter-civilizational dialogue.

In modern international relations of Central Asia, it is becoming important to understand how the civilizational heritage influences foreign and domestic policy: historical roots, traditions of political culture, traditional ideas about spatial policy, traditional worldview, values of spiritual culture, etc.

The new Central Asian states emerged on an ethnic basis with clearly expressed cultural characteristics and mentality of the peoples, therefore this situation is reflected in foreign policy. Unfortunately, since the early 1990s, information about the culture of neighboring countries in the information field has sharply decreased. Although as a result of using the “concept of attractiveness of cultures” it is possible to achieve trust, interest in one’s country, mutual understanding, and this can influence political and humanitarian processes in the international arena not only in Central Asia, but also at the global level. At present, the strengthening of the influence of cultural diplomacy, the emphasis on the policy of cultural attractiveness of their countries is noticeable in the global and regional policies of the Central Asian states.

In connection with the role of civilizational characteristics in the foreign policy of the Central Asian states, in our opinion, attention should be paid to the following:

- in the Eurasian space it is necessary to lay and strengthen the foundations of a new civilization, offering co-development of local civilizations;
- in the context of accelerating globalization it is necessary to strive to preserve civilizational diversity in the Eurasian space;
- the new Doctrine of co-development should exclude the ideas of antagonism, confrontational perception of the world in the paradigm of “Islamic civilization – Christian civilization”, considering them the main restraining factor of progress;
- in the new ideology of development the dominant factor should be universal civilizational values, ideas of equality, mutual understanding, trust;
- in the emerging new world order, the unifying platform of the new Doctrine of Development of Central Eurasia should incorporate the values of the local civilizations existing in the region (with the specificity of sedentary agricultural and nomadic civilizations) – Islamic, Orthodox Christian, Hindu-Buddhist.

On August 6, 2021, in the city of Turkmenbashi, the Joint Statement adopted following the Consultative Meeting of the Heads of State of Central Asia focused on the

development of intercultural dialogue in the interests of the peoples living in the region. The Joint Statement emphasized the need to preserve and promote cultural diversity and interethnic tolerance, and strengthen cooperation. In order to give a systemic and regular character to intercultural interaction, the heads of state agreed to create the Central Asian Cultural Dialogue Forum as a single platform for cultural and humanitarian exchange called “Central Asia: One Past and One Future”. The joint document once again emphasized the importance at the present stage of studying the historical heritage of the peoples of the region, which provides a clear historical experience of communication between states and peoples, the experience of integration, the experience of political culture and tolerance in the space of not only Central Asia, but also in Eurasia as a whole can give a positive impetus to the development of modern international cooperation. The international legal basis for cooperation between Asian states should be aimed at preventively countering the spread of interethnic conflicts and creating a platform for stable development.

In Central Asia, global processes take place at the regional level with their own local specifics. In modern conditions, great responsibility for the stability and development of Central Asia lies with the extra-regional members of the SCO, given that the centers of power – Russia, China, India, which are separate interacting civilizations that are the core of the SCO economic potential – are already making their adjustments to the polycentric world. Three states are the main ones in the modern geopolitical dynamics of the world. In the current international relations, cultural differences in the SCO space can become a dominant factor in development, and at the same time, integration processes will promote intercultural dialogue and the development of common values in the 21st century. The tools of “soft” diplomacy not only remain relevant, but should also become increasingly important in the foreign policy of the SCO states. The importance of the “concept of cultural attractiveness” in the foreign policy of the Central Asian states will increase, and cultural diplomacy will play an increasingly important role in the international arena.

Speaking at the Russian-Tajik (Slavic) University on June 6, 2023, Russian Foreign Minister S.V. Lavrov emphasized: “Russia builds interstate relations exclusively on the principles of the UN Charter, honesty, equality, respect for the cultural and civilizational diversity of the modern world, the right of peoples to decide their own destiny”¹. This thesis reflects the positions of both Tajikistan and all Central Asian states.

At present, the above-mentioned models of inter-civilizational dialogue (Islamic, Christian, Confucian, Hindu-Buddhist civilizations) reflect the modern principles of democracy in the international relations of Eurasia, where the main principle is the principle of equality and respect for civilizational differences. Inter-civilizational dialogue, taking into account the peculiarities of the development of democracy in Central Eurasia, allows realizing the positive potential of partnership relations, cultural diplomacy, interfaith cooperation as opposed to the policy of international confrontation of states and the world community as a whole.

¹ Speech by the Minister of Foreign Affairs of the Russian Federation S.V. Lavrov at the Russian-Tajik (Slavic) University, Dushanbe, June 6, 2023. Available from: https://www.mid.ru/ru/press_service/minister_speeches/1879998/.

Iran and the Central Asian civilization system today (V.I.Sazhin)

Central Asia is a unique area where many civilization systems have historically interacted and clashed. Persian and Hellenistic, Babylonian and Chinese, Indian and Mongolian, Arab and Turkic civilizations have been creating cities, states, alliances for thousands of years, which arose, developed and died. They created a phenomenal cultural layer, which still has a huge influence on peoples, their national psychology, religion, and linguistic features. The most important factor ensuring the development, prosperity, and diversity of the region was the Great Silk Road, laid through Central Asia almost two and a half thousand years ago, connecting China and Europe. It not only connected these two distant points of the planet, these two distant civilizations, but also integrated many, many peoples into this global process.

Europeans and Chinese, Turks and Arabs, Persians and Mongols, Jews and Indians were not limited to simply transporting and delivering goods from point A (China) to point B (Europe) and back. They involved masses of people living along the Silk Road in the process of trade, economic, cultural, and language exchange, usually at a great distance from this transport artery. A vast area was formed – a symbiosis of Central Asian countries, peoples permanently residing there, as well as foreign migrants and merchants. Thanks to this, Central Asia became a place of coexistence of world religions: Islam, Christianity, Judaism, Buddhism. By the way, Central Asia is the birthplace of Zoroastrianism.

The process of cultural, religious, economic and even political integration also affected neighboring countries – Persia, Afghanistan, Turkey, India, China, Russia. The influence of these states on Central Asia has always been significant. Moreover, Great Britain should be added to the list of these countries, which for centuries sought its imperial interests in this region. We cannot forget the USA, which after the collapse of the USSR increased its activity in the Central Asian area.

And what is the Central Asian area in the geographical sense?

According to UNESCO, the region includes Mongolia, Western China, Punjab, northern India and northern Pakistan, northeastern Iran, Afghanistan, areas of Asian Russia south of the taiga zone and five former Soviet republics of Central Asia. However, in the modern political and geographical understanding, Central Asia is Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan and Uzbekistan. However, in the future we will adhere to this interpretation.

Currently, Central Asia is in constant motion. And the direction of this movement depends on the impact of many factors, including, among other things, the results of the struggle of prospects, projects, plans, scenarios, proposals presented by countries interested in deepening and expanding their ties (and, of course, influence) with the countries of Central Asia. The attractiveness of Central Asia for external actors is due to the rich natural resources, significant agricultural, industrial and human potential of the region. There are large deposits of hydrocarbons (Turkmenistan, Kazakhstan, Uzbekistan), copper (Kazakhstan, Uzbekistan), uranium (Kazakhstan, Uzbekistan, Tajikistan, Kyrgyzstan), rare earth and precious metals (gold and silver in Tajikistan, Uzbekistan and Kyrgyzstan). But

not only that. Central Asia has a strategically important political and geographical position, which has already been proven by the functioning of the Great Silk Road. In the modern world, the role and importance of the Central Asian area has not diminished at all, but on the contrary has increased, also in the military and political sense.

Countries that historically and now politically and economically influence the Central Asian region include the United States, the European Union, China, Turkey, Russia, Iran and, let's not forget, Saudi Arabia. It should be noted that over the 30 years since the collapse of the USSR, the degree of influence of these entities on Central Asia has changed.

As for the Kingdom of Saudi Arabia, its activity in the region is explained by the general line of the policy of Prince Mohammed bin Salman, aimed at turning the Kingdom into a world superpower, a global center of Islam, finance, tourism, etc. Riyadh could not leave Sunni Central Asia aside from its ideological and financial aspirations.

For China, Central Asia is of great importance in ensuring internal and external security. The global Chinese project "One Belt – One Road" assumes, among other things, the recreation of the Great Silk Road under the auspices of the PRC. The most important aspect for Beijing is energy. According to experts, China has invested more than \$40 billion in Central Asia. In addition, China is interested in uranium, construction, metallurgy, chemical and light industry, agriculture.²

The main thing for China now is to prevent the growth of US influence in the region. Cooperation with Russia has been established within the SCO, common universities and educational programs have been created. The SCO really functions and has sufficient authority to resolve important issues for the region in practice.³

In recent years, the US has been active in the Central Asian republics. In 2015, Washington formed the so-called "C5+1" format, uniting five Central Asian countries and the US.⁴ The goal of strengthening America's position in the region is to displace Russia, China and lobby for alternative routes to the Chinese "One Belt – One Road" project. The seriousness of US intentions in Central Asia is evidenced by the first ever summit of the leaders of Central Asian countries and the United States in the "C5 + 1" format, which was held in September 2023 in New York.

Iran is one of the largest and most influential countries in the Near and Middle East – it is connected by many threads with the entire region – historical, cultural and traditional, trade and economic, political and partly religious threads. Iran's influence, of varying intensity, on key regional processes in the Middle East, Central Asia and even the whole world (Iran's nuclear program) is undeniable.

² Saya Tauekelova. China may squeeze Russia out of the Central Asian market. Voice of the people. 10.11.2022. Available from: <https://golos-naroda.kz/12745-kitai-mozhet-potesnit-rossiiu-narynke-tsentranoi-azii-1668063386/>.

³ Pan Dapeng. The Role of the SCO in China's Foreign Policy Strategy. Russian International Affairs Council. 10/01/2020. Available from: <https://russiancouncil.ru/analytics-and-comments/analytics/rol-shos-vo-vneshnepoliticheskoy-strategii-kitaya/>.

⁴ U.S. Department of State. Fact Sheet. 27.02.2023. C5+1 Diplomatic Platform. Available from: <https://www.state.gov/c51-diplomatic-platform/>.

In the Central Asian subregion, Iran's influence is especially pronounced. After the collapse of the USSR in December 1991, Iran recognized all the former Soviet republics of Central Asia within a month or two and established diplomatic relations with them. Tehran warmly welcomed the entry of the Central Asian states into the Organization of the Islamic Conference, since their membership in the organization led to the strengthening of the role of non-Arab members, which objectively strengthens Iran's position in making important decisions.

However, Iran's official rapprochement with the Central Asian states could not ensure the religious influence of the Islamic Republic on the peoples of Central Asia.

Tehran understood perfectly well that the fundamental principle of Iran's foreign policy, laid down in its doctrine [21] – the export of the Islamic revolution according to the Iranian model – would not work effectively in the conditions of Central Asia. The overwhelming majority of the population of the Central Asian republics, unlike Iran, traditionally profess Sunni Islam. Moreover, during the 70 years of Soviet power in these republics, secularization trends (as throughout the USSR) were effective. Iranian specialists in the field of exporting the Islamic revolution to Central Asia have no base.

It should also not be forgotten that after the Central Asian countries gained independence, this region became an arena of active activity for Turkey, especially after R. T. Erdogan came to power in 2003 (as Prime Minister), 2014 (as President). He began to purposefully pursue the idea of pan-Turkism, creating in 2009 an alliance of Turkic-speaking states, which is now called the Organization of Turkic States. It includes: Turkey, Azerbaijan, Kazakhstan, Kyrgyzstan, Turkmenistan, Uzbekistan and, as observer members, Hungary and Northern Cyprus. This is a powerful ideological, political, and economic basis for Ankara to implement its expansionist policy in Central Asia.⁵ If the Zangezur Corridor issue in the South Caucasus is resolved, Turkey's influence on Central Asia will increase significantly. It will have a direct route through Azerbaijan and the Caspian Sea to Central Asia.

Tehran is concerned about Turkish policy in the Caucasus and Central Asia. Iran's ability to fight for its interests in the region and exert influence is significantly reduced. Perhaps the two Central Asian countries most accessible to Iranian influence are Tajikistan and Turkmenistan. Iranian President Mahmoud Ahmadinejad once called Iran and Tajikistan "parts of one great whole". And Iran's Supreme Leader Ayatollah Khamenei calls these two countries brothers. However, over the past 30 years, there have been ups and downs in relations between Dushanbe and Tehran.

I will not dwell on the analysis of these relations in detail, but I would like to note that Iran, using the mental closeness of the two peoples, using "soft power", tried to create a pro-Iranian layer in Tajikistan based on the ideas of the world Islamic revolution and Iranian "Aryanism". But the leadership of Tajikistan saw through this maneuver of Tehran and did not allow the spread of an ideology alien to Tajikistan. Tajik-Iranian relations were concentrated on trade and economic aspects. At the same time, areas of cooperation in

⁵ Renata Alimova. The Tenth Summit of the Organization of Turkic States: Still No Progress. Strategic Culture Foundation. 11/17/2023. Available from: <https://www.fondsk.ru/news/2023/11/17/desyatyy-sammit-organizacii-tyurkskikh-gosudarstv-voz-i-nyne-tam.html>.

the field of security, the fight against terrorism and drug trafficking, in the military and military-technical sphere were not rejected.

Let me remind you that in May 2022, the opening ceremony of the plant for the production of Iranian military drones Ababil-2 was held in Tajikistan. Soon, during the first visit of Tajik President Emomali Rahmon to Tehran in almost a decade, Iran and Tajikistan adopted a program of trade and economic cooperation until 2030.

A year and a half later, during the visit of Iranian President Ebrahim Raisi to Dushanbe, 18 documents were signed affecting such areas as transport, science and culture, sports, and information technology. As for Turkmenistan, Iranian-Turkmen cooperation is based on the territorial proximity of the two countries and a common 1,148-kilometer border. Turkmenistan is Iran's gateway to Central Asia, and Iran is an outlet for almost all Central Asian countries through Turkmenistan to the waters of the Persian Gulf and the Indian Ocean. The railway line Sarakhs-Mashhad (and then further to the Persian Gulf) is of great importance for both Iran and the countries of Central Asia.

The basis for expanding the volume of bilateral trade relations was four road and railway border crossing points, the opening of another border control station, and the facilitation of issuing visas to businessmen of the two countries.

Politically, Tehran's goal is to keep Ashgabat from getting too close to Ankara. Iran has made concessions to Turkmenistan by agreeing to pay off a previously unrecognized debt for Turkmen gas supplies, resume gas supplies from Turkmenistan via the Korpeje-Kurt-Kui pipeline, and increase the volume of swap gas supplies under a trilateral agreement with Turkmenistan and Azerbaijan. In November 2021, Iran, Turkmenistan, and Azerbaijan restored the agreement on natural gas supplies, and Iran annually transfers between 1.5 and 3.5 billion cubic meters of gas from Turkmenistan to Azerbaijan.⁶ At the same time, Iran refuses to ratify the Convention on the Legal Status of the Caspian Sea until the seabed is delimited with Turkmenistan and Azerbaijan, retaining the ability to block the construction of the Trans-Caspian gas pipeline.

These are the countries preferred by Tehran. But Iran, of course, is actively developing its trade and economic cooperation with other Central Asian states. Moreover, it is guided by their economic potential, which is most significant in the region for Kazakhstan and Uzbekistan. Hydrocarbon and transport sectors also prevail here. Due to lack of time, we will limit ourselves to stating that the first place in Iran's trade turnover in 2022 was occupied by Kazakhstan (\$528 million), Turkmenistan (475), Uzbekistan (416), Tajikistan (238) and Kyrgyzstan (80).⁷

However, it should be noted that despite its limited military-political and economic resources, Iran has two strong trump cards to strengthen its influence in Central Asia:

⁶ Energy Policy. 10.03.2023. Turkmenistan, Iran and Azerbaijan Increase Swaps to Increase Gas Supplies to the EU. Available from: <https://energypolicy.ru/turkmeniya-iran-i-azerbajdzhan-narashhivayut-svoipy-dlya-uvlicheniya-postavok-gaza-v-es/novosti/2023/21/10/>.

⁷ Evgeny Troitsky. Iran's Policy to Strengthen Influence in Central Asia. Center for Eurasian Studies, Tomsk State University. 08/22/2023. Available from: <https://eurasian-studies.tsu.ru/analitika/publikacii/evgenii-troitckii-politika-irana-po-ukrepleniiu-vliianiia-v-tcentral-noi-azii/>; Evgeny Troitsky. Iran's Policy to Strengthen Influence in Central Asia. Center for Eurasian Studies, Tomsk State University. 08/22/2023 Available from: <http://www.infoshos.ru/ru/?idn=35815>.

convenient and shortest access to the Indian Ocean for Central Asian countries, and a powerful cultural influence on the peoples of the region. Iranian diplomacy is trying to use both of these trump cards.

The revival of Tehran's policy towards Central Asian countries occurred after Ebrahim Raisi came to power in Iran in 2021, guided by the instructions of Supreme Leader Ayatollah Khamenei. Ali Khamenei said: "One of our priorities today in foreign policy is to prefer the East to the West, neighbors to distant countries and peoples, and countries that share our views and positions to others" [34]. Iran's activities in the SCO and BRICS, which Iran recently joined, correspond to this slogan. Of course, the Iranian leader, speaking about the East, meant China, India and Russia. But still, the general line of Iran's foreign policy affected Central Asia in two aspects. We have already spoken about the first: the real expansion of ties with the countries of Central Asia. The second aspect is the fight against the influence of the USA and its allies, including in the Central Asian region.

It can be concluded that Tehran has managed to create a basis for developing relations with the Central Asian states. Iran, having built a balanced system of relations with the Central Asian states, was able to occupy its niche and become an important partner of the Central Asian countries.

Still, the main direction of Iran's foreign policy is the Middle East, the permanent and sometimes bloody struggle with Israel, competition with the Kingdom of Saudi Arabia, Turkey for primacy and supremacy in the Middle East region.

At the same time, Central Asia has been and remains a point of concentration of interests of many countries. Central Asia today is sometimes a "soft", sometimes a "hard" confrontation of several civilizational systems – one of which is the Persian civilization.

Russia and Central Asia Civilizational Dialogue: A Primordialist Approach (A.M.Mamadazimov)

To develop a dialogue, it is important to understand the origins of civilizations. Let us analyze a number of important points.

1) The Sintashta-Sarazm dichotomy: the area of formation of the early ethnic group of eastern Iranians (ancestors of the Tajiks). The history of the discovery of Arkaim and the Sintashta group of archaeological sites in the 1960s was a major event not only in Soviet, but also in world archaeology. In the 1960s, one of the largest archaeological expeditions in the USSR, led by archaeologist V.F.Gening, co-author of the famous work on archaeology: "Sintashta: Archaeological Monuments of the Aryan Tribes of the Ural-Kazakh Steppes", worked in the Southern Urals, in the Chelyabinsk region. The reason for the work was the construction of a dam on the steppe river Sintashta. The river was made famous by a complex of monuments combining a fortified settlement and a burial ground of the Bronze Age. The necropolis is especially famous for the discovery of parts of wooden chariots, which claim to be the most ancient in the archaeology of Northern Eurasia, and cheekpieces (parts of horse harness). An important archaeological discovery was that the Trans-Ural steppes unexpectedly turned out to be closely connected with very distant territories, since similar

carts and parts of horse harness are known from the Balkans and Western Asia to Altai, including Central Asia.

Most researchers attribute the Sintashta population to the Indo-Iranian branch of the Indo-European language family. As further interdisciplinary research using comparative historical linguistics (glottochronology) showed, the Slavic languages, which originate from another branch of the Proto-Indo-European language, have no direct relation to the Sintashta population. The texts of the Indian Rigveda and the Iranian Avesta are also used in the study.

According to the latest research in the field of radiocarbon dating, the time of existence of Sintashta antiquities is determined between the 21st and 18th centuries BC. Most researchers agree that they appeared as a result of the migration of Indo-Iranian cattle-breeding tribes from the steppe and forest-steppe of Eastern Europe to the Southern Trans-Urals.

"Sintashta people" had developed metallurgical production, a high level of skill in processing wood, bone and technology of complex stone processing for the production of a number of products, they knew weaving and leather dressing. Among the most striking features of the culture is the high level of military affairs, manifested in the architecture of settlements and burial inventory. The latter often includes weapons, occasionally chariots and horse harnesses. Formed at the turn of the 3rd-2nd millennia BC, it proved its viability and existed without major transformations until the emergence of nomadism in the early Iron Age (Scythian-Saka world). Many researchers consider the historical peoples of the early Iron Age – the Scythians and Sarmatians – to be direct descendants of the Iranian-speaking Sintashta people.

Some scientists hypothesize that the Sintashta population were Aryans who invaded the Hindu Kush and created the Vedic civilization of India, but the supposed migration of the descendants of Sintashta – the Andronovo cultural and historical community is reliably traced by archaeologists only to Central Asia.

In 1976, a local resident of a town near Penjikent in Tajikistan brought several finds to the local history museum. Subsequently, based on the results of two pits, the Tajik archaeologist Abdullah Isakov discovered the settlement of Sarazm, a monument of the ancient agricultural culture of the region. In May 1977, at the All-Union Conference of Archaeologists in Penjikent, Abdullah Isakov made the first report. The conference participants, experts in primitive culture V.M.Masson, N.N.Negmatov, A.A.Askerov, E.E.Kuzmina, Yu.A.Zadneprovsky highly appreciated the finds of Sarazm, and this discovery was recognized as a sensation not only in Tajikistan, but also in the entire Soviet archeology.

The word "Sarazm", according to the largest expert on the Sogdian language V.A.Livshits, means "sari zamin", i.e. "the beginning of the earth". This is a monument of the Bronze Age – the largest in Central Asia, which arose in the 35th century BC and existed until about the 19th century BC, after which it was abandoned by residents.

In other words, one of the most ancient peoples not only in Central Asia, but also in the whole world, the Tajiks had two areas of primary formation:

- Sintashta in the southern Russian steppes;
- Sarazm – in the “heart of the Central Asian region” – which is the Zeravshan Valley.

“The Father of History” Herodotus also describes in detail the area of distribution of the most ancient Aryan tribes – known as the Scythian-Saka world, scattered from the banks of the Danube in the west to the Altai Mountains in the east.

2) Altai – the area of the formation of the ancient Turkic world and the “Sogdian-Turkic symbiosis”. By the middle of the 6th century, Chinese rulers from the kingdom of Toba Wei closely followed the cardinal transformations outside the Great Wall of China, where the powerful Turkic Khaganate began to form. According to an ancient Turkic legend, recorded in detail by Chinese palace chronicles, the children of a she-wolf create a new tribe, Ashina, on the southern slopes of the Altai, which, growing stronger and recruiting representatives of other diverse tribes, create a powerful tribal union. Here, the Sogdians come to the fore, who had been developing the vast oases of the Tarim Basin (modern Xinjiang Uyghur Autonomous Region of China) for a millennium. They gave them the names “Ashina” and “Turkuyt”, as well as the “Sogdian-Turkic symbiosis”, which has not been fully studied by modern science, which later transformed it into “Tajik-Turkic synthesis”. One of the many historical and cultural evidence of the presence of the Sogdians in the Tarim Basin is a unique irrigation structure – kyarizes – underground canals that are still functioning today. No other province in China has similar irrigation structures.

The highest point of this “Sogdian-Turkic synthesis” is the long-range silk diplomacy, when the Turkic Khaganate, which spread from the Crimea to the Korean Peninsula, sent a diplomatic mission to the capital of the Byzantine Empire – Constantinople, headed by the Sogdian merchant Maniakh. Itinerary, i.e. the route of this diplomatic mission ran from Altai through the Kazakh and southern Russian steppes to the Caucasus and through it to the ports of the Black Sea and by sea to the capital of the powerful empire.

3) Formation of the “Tajik-Turkic-Slavic” intercivilization triangle. Subsequently, numerous Turkic tribes in waves invaded not only the agricultural oases of Varorud (the Central Asian interfluvium), but also moved west. The Polovtsians, Kipchaks, Tatars, Bashkirs and many others took part in the formation of state formations on the territory of modern multinational Russia. Islam came to Russia, where the main role in its consolidation was played by one of the descendants of Genghis Khan – the Khan of the Golden Horde Berke (1209-1266), who taught the Koran and accepted Islam from the Khujand clergy. Undoubtedly, for many centuries the connection between Russian cities and the cities of Central Asia was maintained thanks to the functioning of the Great Silk Road.

The creation of a powerful land Russian empire, which reached the shores of the Pacific Ocean in the east, could not but lead to the intensification of diverse interpenetrations and interactions between Russians and the peoples of Central Asia. The apogee of these relations is the conquest of the region by the Russian Empire. Living together as part of the Russian Empire and later the Soviet Union, where positive moments alternate with negative aspects, is still the cause of heated discussions between supporters and opponents of this topic.

As discussed above, the civilizational dialogue between Russia and Central Asia has more than three thousand years of history and relatively peaceful coexistence. The initial

migration movement of the ancient Aryans from the southern Russian steppes to the oasis regions of Central Asia and further to the Indian subcontinent in ancient times was later replaced by the Great Migration of Peoples from the deep Asian expanses through Central Asia to Russia and further to the West in the early Middle Ages, in the modern era all these territories became part of vast state formations, the culmination of which was the Soviet Union. All these transformations over three millennia, undoubtedly left an indelible imprint on the relationships in the intercivilizational triangle of the “Eastern Iranian-Turkic-Slavic world”.

Russian ethnographic studies of Tajiks in the 20th – early 21st centuries (A.E.Zagrebin)

In judgments about intercivilizational dialogue, it is important to rely on objective, fundamental scientific research, therefore ethnographic research is being updated. There is data obtained in field projects jointly with Tajik colleagues. It is advisable to rely on this data in judgments and conclusions. For example, in 2023, employees of the Center for Anthroecology of the Institute of Ethnology and Anthropology of the Russian Academy of Sciences conducted field research in several regions of Tajikistan. Colleagues from the Institute of History, Archeology and Ethnography of the National Academy of Sciences of Tajikistan, Khujand State University, Bashkir State Agrarian University and Moscow State Linguistic University took part in the expedition. In the same year, under the project of the Russian Science Foundation “Relics of Astronomical Traditions in the Culture of Ancient Farmers of Central Asia Based on Ethnographic Data”, an expedition of the Institute of Ethnology and Anthropology to the Asht and Isfara districts of the Sughd region of Tajikistan took place⁸.

It should be noted that the cultural and civilizational features of the Tajik people were studied by Russian pre-revolutionary researchers. They collected valuable material on the ethnic history, economic activity, material and spiritual culture of the Tajiks in the late 19th – early 20th centuries. However, a deep scientific study of the ethnic culture of the Tajiks began after the establishment of Soviet power in the region. Important goals were not only the study of culture and life, but also the training of professional ethnographers from among the representatives of the peoples of Central Asia, including Tajiks.

Ethnographic study of the territory of Tajikistan in the 1920s developed with the support of government bodies; a number of expeditions were formed, which included scientists from scientific and educational institutions of Moscow, Petrograd and Tashkent. In 1921, the Scientific Commission for the Survey of the Indigenous Population of Turkestan was created in Tashkent under the Council of People's Commissars of the Turkestan ASSR. In the mid-1920s. The Central Asian Ethnological Expedition of the USSR Academy of Sciences began operating under the leadership of Academician V.V. Bartold.

⁸ Expedition trip to Tajikistan. Available from: <https://iea-ras.ru/?p=6378>; <https://iea-ras.ru/?p=11284>

In 1932, the Scientific Base of the USSR Academy of Sciences was founded in Tajikistan under the leadership of Academician S.F. Oldenburg and the Tajik Complex Expedition was organized. Its tasks included studying the people's way of life and work, the role of Tajik women in the life of society, and issues of socialist reorganization of the traditional way of life.

In November 1940, with the transformation of the Tajik Base into the Tajik branch of the USSR Academy of Sciences, the scientific life of Tajikistan reached a new level. The Institute of History, Language, Literature and Folklore of the Tajik branch of the USSR Academy of Sciences began its work, one of the tasks of which was to carry out ethnographic research. In 1943, despite the difficulties of wartime, the institute organized an expedition to study the population of the upper reaches of the Panj River.

After the end of the war, ethnographic work in Tajikistan acquired a greater scope. In 1945, a collection of "Materials on the history of the Tajiks and Tajikistan" was published. In 1948, ethnographers began work on a continuous ethnographic survey of the territory of the republic. The task was to conduct a comprehensive ethnographic survey in the shortest possible time according to a single program, which would make it possible to analyze the accumulated material and show the origins of Tajik culture, its connection with the present.

In 1951, the Institute of History, Language, Literature and Folklore was renamed the Institute of History, Archaeology and Ethnography of the Academy of Sciences of the Tajik SSR, in whose structure an ethnography sector was created, which became the center of ethnographic science and training of specialists. Ethnographic study of the population of Tajikistan in the 1950s and 1960s achieved significant success thanks to the enthusiasm and painstaking work of scientists who came to the republic from various scientific centers of the USSR.

The development of ethnographic science in Tajikistan in the 1970s reached a qualitatively new level. New works by young Tajik scientists were published, the life, customs, rituals and beliefs of the people were recorded more accurately and fully. New pressing issues were raised, among which the key place was occupied by the problems of the ethnogenesis of the Tajik people. A milestone was the fundamental monograph by B.G.Gafurov, edited by Academician B.A.Litvinsky, "Tajiks: the most ancient, ancient and medieval history", published in 1972, which summarized data from history, archeology, ethnography, linguistics and geography. The work provides a broad panorama of ethnic processes in the region.

The ethnic groups that became part of the Tajik people and the historical paths of their development are shown. In the 1980s, ethnographic science in Tajikistan developed in several directions. One of them is the study of the ethnic composition of the Central Asian region, where intensive ethnic processes have been going on for centuries, forming a single historical and cultural community.

Ethnographic study of Tajiks in Tajikistan and beyond has become a defining direction in the research of the staff of the ethnography department of the Institute of History, Archaeology and Ethnography of the Academy of Sciences of the Tajik SSR, as well as in

scientific departments of a number of universities in the republic, scientists from Moscow and St. Petersburg.

An event in the scientific life of Tajikistan was the opening of the Museum of Ethnography of the Academy of Sciences of the Tajik SSR in 1980 in Dushanbe. In 1981, the ethnography sector of the Institute of History, Archaeology and Ethnography of the Academy of Sciences of the Tajik SSR prepared a collection of articles in memory of the Soviet ethnographer N.N.Ershov "History and Ethnography of the Peoples of Central Asia". In 1985, together with Moscow and Leningrad specialists, a collection of "Ethnography of Tajikistan" was prepared. In 1989, the collection "Ethnography in Tajikistan" was published.

During the Soviet era, significant achievements were made in the field of ethnographic study of Tajikistan. Publications published over these years show that Tajik ethnographers and scientists from Moscow and Leningrad have done a great deal of work to study the traditions and innovations in the culture of the Tajik people. In the 1990s, due to the collapse of the USSR and other destructive processes, the development of ethnographic research in Tajikistan slowed down. But ethnographers continued to work, including on the analysis of archival materials and the preparation of scientific papers. Thus, the book "Civil Movements in Tajikistan" was published [8].

In the 2000s, there was a noticeable revival of research and publication activity. Through the efforts of a group of authors, with the assistance of UNESCO, the Atlas of Artistic Crafts and Trades was published. The albums Folk Art of the Pamirs and Folk Art of Tajikistan were created. But perhaps the most significant contribution to the history of ethnography was the fundamental volume Tajiks [25], published in the academic series Peoples and Cultures and the fruit of the collective creativity of ethnographers of the Republic of Tajikistan and employees of the Institute of Ethnology and Anthropology of the Russian Academy of Sciences.

Conclusion

The Central Asian region has been and remains a place of interaction and, at the same time, competition of civilizations. It is advisable to consider the dialogue of civilizations from the standpoint of co-development of local civilizations, which over time can lead to the formation of a new civilization.

One of the risks of the civilizational dialogue may be the confrontational paradigm of "Islamic civilization – Christian civilization". The dialogue should be based on universal civilizational values, ideas of equality, mutual respect, mutual understanding, trust.

Scientific understanding of civilizational identity should be based on objective scientific data obtained in the course of international field research by archaeologists and ethnographers, archival research conducted, in particular, by institutes of the Russian Academy of Sciences and the National Academy of Sciences of Tajikistan. Unfortunately, there are cases of mythologization and subjectivization among a number of scientists, influencing further scientific developments, state memory policy and ideology. The

scientific community should work together to counter this by expressing public positions of authoritative scientists during joint scientific discussions, round tables, conferences, and by publishing joint research and reviews of it.

References

1. Abdullokh M.S. Cultural identity of Tajikistan society in the context of globalization: features of formation, state and prospects: abstract of the Theses ... CandSc (Philos). Sciences: 5.7.8. Dushanbe, 2023:22 [In Russian].
2. Abdulov A., Muhammadsafoi I.S., Gafurov R.X. Tajik civilization in Boston Time and its revival in Tajikistan today. Payomi Donishgohi davlatii tihorati Tojikiston. 2020; 4-2(34):306-309 [In Tajik]. EDN DXITGU.
3. Current problems of cultural genesis of the Tajik people (research) / Compiled by: Askarali Radzhabov, Rustam Mukimov. Responsible editor: Askarali Radzhabov. Dushanbe: Donish, 2016:806 [In Russian].
4. Aslanov L.A. Fundamentals of the theory of local civilizations. Filosofiya hozyajstva [The philosophy of the economy]. 2022; 3(141):21-32 [In Russian]. EDN TNCTPC.
5. Vasilenko Yu.V. Theory of civilizations and the Essential forces of man. Universal'ny'e zakonomernosti razvitiya materii [Universal patterns of matter development]. Perm: Perm State National Research University, 2023:124-137 [In Russian]. EDN RQWCYJ.
6. Warrior A.M. Geoversal Civilization and a unified method for substantiating scientific theories. Concorde [Concorde]. 2019; 3:100-109 [In Russian]. EDN YXYHQD.
7. Gorodetsky A.E. Noospheric civilization and noonomics: from theory to practice. Noonomika i noobshhestvo [Noonomics and noo-society]. Almanac of works of INIR named after. S.Yu. Witte. 2022; Vol. 1, 3:74-92 [In Russian]. DOI 10.37930/2782-618X-2022-1-3-74-92. EDN KDOMTH.
8. Civil movements in Tajikistan / RAS Institute of Ethnology and Anthropology named after N.N.Miklouho-Maclay. Moscow: CIMO, 1990:212 [In Russian].
9. Zhukov V.I. Development of the theory of civilization in the paradigm of sociology, history and theory of state and law. Trudy Instituta gosudarstva i prava Rossijskoj akademii nauk [Proceedings of the Institute of State and Law of the Russian Academy of Sciences]. 2022; 17 (2):11-34 [In Russian]. DOI 10.35427/2073-4522-2022-17-2-zhukov. EDN BCMUGG.
10. Zhukov V.I. The phenomenon of civilization in the history and theory of state and law. Trudy Instituta gosudarstva i prava Rossijskoj akademii nauk [Proceedings of the Institute of State and Law of the Russian Academy of Sciences]. 2021; 16 (6):116-139 [In Russian]. DOI 10.35427/2073-4522-2021-16-6-zhukov. EDN EFKZBU.
11. Kirsanov K.A., Slobotnikov O.N. The theory of world civilizations is the ideological foundation of a new educational paradigm: a monograph in 3 volumes. Vol. 1. Moscow: Institute of World Civilizations, 2018:243 [In Russian]. ISBN 978-5-9500469-6-4. EDN OUSINB.
12. Kobilov M.Z. Scientific foundations of the modern theory of civilizations. Vestnik instituta yazy'kov [Bulletin of the Institute of Languages]. 2020; 1(37):183-192 [In Russian]. EDN YVZNFP.
13. Malysheva D.B. International political competition in the post-Soviet Central Asian space. Mirovaya e'konomika i mezhdunarodny'e otnosheniya. [World economy and international relations]. 2021; T. 65, 7:106-115 [In Russian]. DOI 10.20542/0131-2227-2021-65-7-106-115. EDN YAUJWV.
14. Mchedlova M.M., Bukin O.A.. Vestnik Rossijskogo universiteta družby narodov [Bulletin of the Peoples' Friendship University of Russia]. Series: Political science. 2023; 25 (2):445-454 [In Russian]. DOI 10.22363/2313-1438-2023-25-2-445-454. EDN RLVNHT.
15. Neklessa A.I. Metamorphoses of civilizational transit. Evolutionary marathon and social mentality. Metafizika [Metaphysics]. 2021; 1(39):31-40 [In Russian]. DOI 10.22363/2224-7580-2021-1-31-40. EDN AJOJAF.
16. Neklessa A.I. Civilization transit. Methodological and prognostic aspects (analysis – forecast – management). E'konomicheskaya nauka sovremennoj Rossii [Economic science of modern Russia]. 2020; 4(91):132-146 [In Russian]. DOI 10.33293/1609-1442-2020-4(91)-132-146. EDN JSTFTF.
17. Neklessa A.I. Civilization as a process: animated subjects of Postmodernity. Polis. Politicheskie issledovaniya [Polis. Political studies]. 2021; 5:39-55 [In Russian]. DOI 10.17976/jpps/2021.05.04. EDN YFFYOG

18. Podberezkin A.I., Kharkevich M.V. Local human civilizations in Eurasia: long-term interaction scenarios. Vestnik MGIMO-Universiteta [Bulletin of MGIMO University]. 2015; 4:152-158 [In Russian].
19. Rodionov O.E., Podberezkin A.I., Kharkevich M.V. Long-term forecasting of the development of relations between local civilizations in Eurasia. M.: Publishing House "International Relations", 2017: 1-357 [In Russian].
20. Ryaboshapka S.G. The theory of the origin of civilization and civilizational regression. Aktual'ny'e issledovaniya [Actual research]. 2022; 50-2(129):7-34 [In Russian]. DOI 10.51635/27131513-2022-50-2-7. EDN SCQUYK.
21. Sazhin V.I. Islamic Republic of Iran: yesterday, today. And tomorrow? Postkolonializm i sovremennost' [Postcolonialism and modernity. Scientific journal INION RAS]. 2023. 2 (2):63-92. [In Russian] DOI: 10.31249/postcolonialism/2023.02.04
22. Sledzevsky I.V. Civilizational dimension of modern world development: problems and approaches. Mirovaya e'konomika i mezhdunarodny'e otnosheniya [World Economy and International Relations]. 2020. 64 (1):82-90. [In Russian] DOI 10.20542/0131-2227-2020-64-1-82-90. EDN FBHNTB.
23. Sledzevsky I.V., Neklessa A.I., Khairullin T.R. Civilization transit and postcoloniality. Ucheny'e zapiski Instituta Afriki RAN. [Scientific notes of the Institute for African Studies of the Russian Academy of Sciences]. 2023. 4(65):153-159. DOI 10.31132/2412-5717-2023-65-4-153-159. [In Russian] EDN ZIZFCZ.
24. Spiridonova V.I. Russia as a civilization of the future. Voprosy`social'noj teorii [Questions of social theory]: Scientific almanac. Vol. XII / Ed. Yu.M. Reznik. Moscow: Publishing House of the Independent Institute of Civil Society, 2020:288 [In Russian].
25. Tajiks / ed. N. A. Dubova, N.K. Ubaydullo, Z.M. Madamidzhonova; Institute of Ethnology and Anthropology named after. N.N. Miklouho-Maclay RAS; Institute of History, Archeology and Ethnography named after A. Donisha NANT. Moscow: Nauka, 2021:1005. [In Russian]. ISBN 978-5-02-040840-1
26. Theory and strategy for the formation of a sustainable multipolar world order based on the partnership of civilizations (Yalta Peace-2): monograph in 2 vol. / V.A. Sadovnichy, Yu.V. Yakovets, A.I. Ageev et al; International Institute of Pitirim Sorokin - Nikolai Kondratiev, M.V. Lomonosov Moscow State University, Yalta Civilization Club. Vol. 1. Moscow: Autonomous non-profit organization "International Institute of Pitirim Sorokin - Nikolai Kondratiev", 2020:816. ISBN 978-5-93618-280-8. [In Russian]. EDN RRDXSX.
27. Theory and strategy for the formation of a sustainable multipolar world order based on the partnership of civilizations (Yalta Peace - 2): monograph in 2 vol. / V.A. Sadovnichy, Yu.V. Yakovets, A.A. Akaev [et al.]; International Institute of Pitirim Sorokin - Nikolai Kondratiev, M.V. Lomonosov Moscow State University, Yalta Civilization Club. Vol. 2. Moscow: International Institute of Pitirim Sorokin - Nikolai Kondratiev, 2020:744. [In Russian]. ISBN 978-5-93618-282-2. EDN JLMBUJ.
28. Kholmatova L.Yu. The relationship between traditional and modernist values in modern Tajikistan society. Vestnik pedagogicheskogo universiteta. [Bulletin of the Pedagogical University]. Series: Philosophical Sciences. [In Russian]. 2022. 4(8):106-113. EDN DFCXMU.
29. Shevchenko V.N. On the status of the theory of civilization. Voprosy`social'noj teorii. [Questions of social theory]. 2021. 13: 4-14. DOI 10.30936/2227-7951-2021-13-4-14. EDN AZCCFS.
30. Shemyakin Ya.G. Program of the "Alliance of Civilizations" in the light of the problem of intercultural dialogue in a polycentric world. "Alliance of Civilizations" (difficult dialogue in the context of globalization): a collection of materials from the "round table", Moscow, January 1 - 31, 2010 / Executive editor P.P. Yakovlev. M.: RAS Institute of Latin America, 2010:43-65. [In Russian]. EDN ZINBVV.
31. Shi W. The influence of the Chinese "one belt one road" initiative on the Republic of Tajikistan. Nauchny'e trudy`Respublikanskogo instituta vysshej shkoly`. Istoricheskie i psixologo-pedagogicheskie nauki. [Scientific works of the Republican Institute of Higher School. Historical and psychological-pedagogical sciences]. 2023. 23-2:98-105. [In Russian]. EDN OMZDEI.
32. Yakovets Yu.V. A new vision of the theory and history of the future of civilization in Russia. Filosofiya hozyajstva [Philosophy of Economics]. 2018. 1(115):82-102. [In Russian]. EDN YQYVFF.
33. Yakovets Yu.V. Theory and strategy of space partnership between civilizations and leading powers. Ustoichivoe innovacionnoe razvitiye: proektirovanie i upravlenie [Sustainable innovative development: design and management]. 2020. 16, № 3(48):1-8. [In Russian]. EDN ODDDMW.
34. Sanaei M., Karami J. Iran's Eastern Policy: Potential and Challenges. Russia in Global Affairs. 2021; 3:25-49 [In English]. DOI: 10.31278/1810-6374-2021-19-3-25-49. [In English]

About the authors

Guzel M. MAITDINOVA. DSc (Hist.). Professor. Director of the Center for Geopolitical Studies of the Russian-Tajik (Slavic) University. <https://orcid.org/0000-0001-9499-156X>. Address: 30, M. Tursunzade str., Dushanbe, 734025, Republic of Tajikistan. guzel-maitdinova@mail.ru

Vladimir I. SAZHIN. CandSc (Hist.). Professor. Senior Researcher at the Center for the Study of the Near and Middle East, Institute of Oriental Studies of the Russian Academy of Sciences. <https://orcid.org/0000-0003-1429-476X>. Address: 12, Rozhdestvenka str., Moscow, 107031, Russian Federation. vsaj1@yandex.ru

Abdugani M. MAMADAZIMOV. CandSc (Polit.). Associate Professor of the Department of Foreign Regional Studies at the Tajik National University. <https://orcid.org/0000-0003-1369-258X>. Address: 21/13, Dekhoti str., 734016, Dushanbe, Republic of Tajikistan. m_abdughani@mail.ru

Alexey E. ZAGREBIN. DSc. (Hist.). Professor of the Russian Academy of Sciences. Acting Director of the Institute of Ethnology and Anthropology of the Russian Academy of Sciences. <https://orcid.org/0000-0001-9381-9581>. Address: 32a, Leninsky Prospekt, Moscow, 119334, Russian Federation. zagreb72@izh.com

Contribution of the authors

The authors declare no conflicts of interests.

Article info

Received: April 20, 2024. Approved after review: April 22, 2024. Accepted for publication: April 25, 2024 Published: May 15, 2024.

The authors have read and approved the final manuscript.

Peer review info

«Russia & World: Scientific Dialogue» thanks the anonymous reviewer(s) for their contribution to the peer review of this work.