DIALOGUE OF CULTURES AND PEOPLES

Intercivilizational dialogue: the possibilities of local civilizations (materials of the scientific discussion)

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Abstract: The article contains the basics of a scientific discussion held at the National Research Institute for the Development of Communications (NIIRC). In the course of the discussion, the issues of the methodology of civilizations studies , the complexity of the formation of the conceptual apparatus, different facets of the problems in civilizations dialogue,   features and potential of local civilizations were discussed. Common approaches and differences in them, the issues of the ability of civilizations for a dialogue, subjectivity in the inter civilizational dialogue are revealed. It was proposed to use a rhythmic cascade approach, which can contribute to the development of the methodology of comparative analysis of civilizations, the increment of scientific knowledge in this field of scientific research. The participants drew attention to the constant factors determining the evolution of civilizations at the present time, to the possibilities of a constructive dialogue of civilizations. In the course of the discussion, the features of the Russian type of modernization, which developed under the conditions of a vast frontier in Asian Russia, cultural and historical tradition as

a mechanism of the interethnic dialogue in Russian-Ossetian relations, the community of social cultural codes between Russia and Ossetia, have been considered.

Keywords: local civilizations, inter civilizational dialogue, frontier

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Introduction

Problems of civilization have been the subject of scientific interest for a quite a long time, but over the recent years the problems of rethinking the category of "civilizations", the role of civilizations in international processes, search for mechanisms for the dialogue of civilizations have become especially acute. The relevance of the study of civilizations in different contexts and from different angles is confirmed by the presence of numerous special centers for civilizational research in Russia and abroad.

We can single out from them, the Center for Civilizational and Regional Studies of the Institute of Africa of the Russian Academy of Sciences[1] which examines the civilizational dynamics and civilizational vectors of the modern world, develops concepts of a dialogue and a conflict of civilizations and their role in shaping the new world order, and as well as it considers the place of Africa in projects related to a dialogue of civilizations and new centers of integration processes in the Arab world. The most important area of the Center's work is the analysis of radical Islam in the context of the risks of socio-political destabilization, the participation of Islamist

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1　　The Centre for Civilizational and Regional Studies of the Institute of Africa of the Russian Academy of Sciences. URL: https://www.inafran.ru/node/23

projects in the strive for leadership in the geopolitical space in the Middle East and North Africa in Africa, in the Middle East[2].

From the standpoint of the contemporary theory of civilizations, the Center's scholars set the task to differentiate global development trends that are opposite in their cultural and historical content and significance: preserving the highest inner devotional principles of social changes regulations by world civilizations, on the one hand, and weakening or undermining these principles, on the other. The author analyzes the experience of studying this problem in philosophical, sociological and political research, raises an issue of social expenses, destructive processes and phenomena of globalization that contradict the moral and ethical heritage of world civilizations (spread of corruption, conventional and organized crime, terrorism, decline of high culture). The article examines civilizational (cultural and humanitarian) risks of contemporary world development caused by the destruction of the civilizational framework of social and international stability, unity and sustainability of society.

The Institute of Oriental Studies of the Russian Academy of Sciences[3] is a world-class research center that conducts comprehensive research, including those ones related to the problems of inter-civilizational dialogue[4]. The research area is quite wide - from

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2   Civilizational alternatives of Africa / Отв. ред. И.В. Следзевский. Том 2. М.: The Institute of Africa RAS, 2017. 232 с. Том 3. – М.: Институт Африки РАН, 2020. 208 с. Исламские радикальные движения на политической карте современного мира. Выпуск 2. Северный и Южный Кавказ / Отв. ред. А.Д. Саватеев, Н.А. Нефляшева, Э.Ф. Кисриев. М.: Институт Африки РАН – РУДН, 2017. 608 с. Исламские радикальные движения на политической карте современного мира. Выпуск Выпуск 3. Афразийская зона нестабильности / Отв. ред. Саватеев А.Д., Гринин Л.Е. М.: ИАфр РАН, 2018. 342 с. Исламские радикальные движения на политической карте современного мира. Выпуск Выпуск 4. Зона Сахары-Сахеля и Африканский Рог. Отв. ред. Пономарев И.В. М.: ИАфр РАН, 2020. 220 с. Системный мониторинг глобальных и региональных рисков. Ежегодник. Выпуск 9 / Отв. ред. Л.Е. Гринин, А.В. Коротаев, К.В. Мещерина. Волгоград: Учитель, 2018. 556 с.

Системный мониторинг глобальных и региональных рисков. Ежегодник. Выпуск 10 / Отв. ред. Л.Е. Гринин, А.В. Коротаев, К.В. Мещерина. Волгоград: Учитель, 2019. 688 с. Волгоград: Учитель, 2019.

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3   Институт востоковедения Российской академии наук. URL: https://www.ivran.ru/about-institute-200-let

4   Ближний Восток в меняющемся глобальном контексте Исаев Л. М., Серебров С., Акимов А. и др. М.: Институт востоковедения РАН, 2018. Глобализация и мусульманский мир: оценка современной исламской правовой мысли Леонид Сюкияйнен Институт востоковедения РАН, 2012. Российский ислам: Очерки истории и культуры Аликберов А. К., Бобровников В. О., Буста-

the western coast of North Africa to the Pacific islands, and the research itself covers all historical periods in the history of the East - from antiquity to the present day.

The Center for the Comparative Study of Civilizations of the INION RAS[5] conducts research in the field of the history of civilizations and their comparative analysis. The main subject matters of the research at the Centre are: development of the civilizations of the East and West from antiquity to modern times; modern trends in the study of major civilizational complexes; methodological problems of comparative analysis of civilizations; the impact of Eastern and Western civilizations on the culture in Russia; the problem of stability of civilizations development and its role in the development of states and nations at the present stage; the relationship of political culture with civilization features. The Institute of Philosophy of the Russian Academy of Sciences develops methodological foundations for the study of civilizations, in particular, the works by V. G. Budanov are known.

Materials and methods

The authors used different methodological approaches and methods for their research. The exchange of these approaches in the course of the scientific discussion made it possible to single out the most effective and promising ones, including the systems analysis, the rhythm-cascade method, the historical perspective method, and the comparative method.

Meta-ethics of the dialogue of civilizations : rhythmic cascade approach (Vladimir G. Budanov)

In the conditions of the civilizational crisis of the global world-system, all spheres of human life are chaos-stricken, and our times are characterized by unprecedented scale and information synchronies of the crisis, which are commonly called as the Great Anthropological Transition. A great number of value matrices, ethics and identities of different countries and peoples disintegrate and clash, and a traumatic inner world is being created for millions who are doomed to stay in a state of permanent uncertainty in their lives for a long time.

Stabilization of the inner world of people becomes an extremely important task, which is being solved by rethinking and updating the ethical norms that define relationships with the world and other peoples.

We use the maxim to build meta-ethics or integral ethics, which in addition to the commandments of Christ, offers a collective image of a key to understanding the spiritual path and retaining the integrity of the inner world of a man [Budanov 2021]. Following

нов А. К. и др. М.: Институт востоковедения РАН, 2018. Сакральное на традиционном Востоке Под редакцией: А. Л. Рябинин М.: ИВ РАН, 2017.
5   The Centre for the Comparative Study of Civilizations of UNION RAS. URL: http://legacy. inion.ru/index.php?page_id=259

the Christian meta-ethic, we should look upon: the Highest-with Faith, the Future-with Hope, the Past – with Gratitude, the Lowest – with Repentance, one's Soul (internal) – with Attention, the World (external) – with Love.

As this the key-combination of ethical relations towards the basic categories should be implemented not mechanically, but in a self-consistent and in harmonious way, i.e. wisely, like in Sophia (Divine wisdom), (especially since the categories "faith, hope and love" are already present in this combination), then we could call this key-combination as the " Sophia" (wisdom) key of meta-ethics.

However, there are many other forms of spiritual understanding of reality, the choice of categorical relations is determined by culture, sets the type of meta-ethics, and the type of ethics key, which is not necessarily sophistic. For example, if we put antonyms in categorical relations in Christian ethics, we will get a complete manifestation of anti-Christian ethics, although even one antonym is enough to destroy the Sophia key. The ancient Greeks or Chinese feared the future, and the revolutionaries despised the past. It is our proposal to determine the closeness or kinship of the ethics of different peoples, for example, by the commonality of six above categories of relations or several combinations of them. I think that traditional cultures and world religions have the most complete and similar meta-ethics keys. Civilizational differences in meta-ethics must be by all means taken into consideration in the dialogue of countries and peoples when designing international projects.

In addition to the difference in meta-ethical keys, civilizational communities have conditionally different historical ages, as well as different phases of active existence and phases of relaxation, restoration of peoples and ethnic groups. Russia, for example, is to be now in a phase of relaxation, saving the peoples population after the social super-efforts and sacrifices of the twentieth century, which is not an easy task. The rise of China and the decline of the West, which is obvious to everyone, also repeats the situation that existed 500 years ago. That is why it is impossible to create a rigid planetary single organism of humanity, because it will necessarily become degraded after a certain time, but the ecosystem of many civilizations can exist much longer, due to civilizational relay races, when some civilizations fall asleep, others take the place of the leaders. That is why traditional cultures, which are a passionate sociogenetic reserve of humanity, should be treated with special care, and the outgoing leading countries should undertake the task to initiate the civilizational relay race, rather than to bury the whole world when they quite the historical arena. It is proposed to conduct such temporal analysis of the position of actors of historical world development by using the method of rhythmic cascades, which we have been developing for more than 20 years [Budanov 2007; Budanov 2009].

The author's method of rhythm kaskady (rhythm cascades) has been successfully used to analyze various historical, social, psychological, economic and other systems. It combines the ideas of time-rhythm and time-age of the system to the optimal extent. Time appears as a growing construct - a rhythmically cascading fractal tree, whose tiers while spirally evolving,   meet all the new functions and structural levels of the system. Now it is accepted to present a provisional   fabric of the system's development by a sum

total of linear fluctuations of several rhythms, while the system does not demonstrate its complexity in real time. In our approach, time is represented by an aggregate of several rhythmic-cascade trees launched from significant for the system time moments (acts of its birth, initiation, stress, or other force majeure circumstances). As the system develops, the time becomes more and more multidimensional and fractional, although it can be subjected to analysis. The weights of rito cascades are set by the method of expertise with the involvement of specialists in the simulated system, which allows to carry out a comprehensive analysis of the prospective or retrospective development of the system. Conclusions are given not in the form of an unambiguous prediction of the event, but in the form of the most likely development trends and dominating potentials of the system. We emphasize that we have managed to predict the development of socio-psychological, mental and spiritual levels of the anthropic sphere, both within society and individual on a sufficiently safe level. For example, we have a better possibility to understand objective mechanisms and schedule of socio-political and historical processes, and optimize the provisional fabric of negotiating processes. The regularities of 128 - and 90-year cycles in the schedule of major wars and revolutions [Budanov 2018], as well as a reconstruction and forecast of the development of socio-psychological archetypes of Russia up to 2050 [Budanov 2009], have been revealed as quite a verifiable result of the rhythm-cascade analysis.

Results

Civilizations as a subject of understanding in modern social philosophy (Magomed M. Kuchukov)

1. The past two centuries will enter the history as those that have passed on the basis of determining the processes of human development by socio-philosophical ideas. At the present time, few people turn to social philosophy in order to get answers to questions relative to the issue what modern society is, what is the type of its functionality and dynamism, and the possible future of peoples and humanity. Socio-philosophical cognition is currently fragmented as it is based on singling out of various aspects, phenomena and processes, structuring sociality. In April 2013, the Department of Social Philosophy of the Faculty of Philosophy at St. Petersburg State University and the Moscow State University named after Lomonosov M.V. were making the attempts to identify their views on in the outstanding problems of modern social philosophy. Philosophers from St. Petersburg announced the following topics for discussion: "The Philosophy of an intimate diary", "The Philosophy of Physicality", "The Philosophy of Mystery", "The Philosophy of Preference" and "The Philosophy of Beer". Philosophers from the Moscow State University (MGU) declared the above philosophies as: "Typology of modern societies and the problem of post-capitalism", "The relationship between property and power in modern history", "Ethnic groups and nations in a globalizing world", "Civilizational guidelines for the development

of contemporary Russia" [Moomjian K. H. 2012]. Such an array of interests is the index of the state of social philosophy. The topical issue here is determining the key chain , setting pace for the integrity of versatile chains having place in the world transformations, planetary social life.

2. Human race is the creator and transmitter of human sociality. However, humanity becomes a subject of sociality at a definite stage of human vital activity only. Historically, the first form of cooperative activity, the carrier and creator of sociality were tribal communities. At the same time, in this epoch, the areal of civilizational development is being formed, within the above boundaries, ethnic groups, states and national states have been carrying out their life activity up to the present time. They performed the role and functions of a subject, a carrier of social development. Over recent decades, states and national states have been losing their functions, and civilizational communities, which have acquired properties and claims of a subject, have started to play a crucial role. Humanity is currently structured by co-existing civilizations-states that determine the planetary transformations of our time.

Civilizations have been formed naturally historically, in certain natural conditions, within the processes of evolutionary development of economic methods. The factors that bind the community together are the elaborated spiritual and moral values and traditions, forms of self-organization, the formation of a specific way of life, ethnicity, spatial and temporal frameworks. In the conditions of postmodernity, civilizations have acquired power and organized potential. Civilizations-states have become a determining factor in the processes of globalization, have acquired the functions and role of a subject in the socio-historical development.

In human sociality, there is a phenomenon of planetization of socio-historical subjectivity as a trend of evolutionary processes. The specifics and peculiarity of the transformation processes of the modern era of globalization does not lie in globalization, but in the changes or the emerging practice of influencing the content and form of existence of socio-historical subjectivity at the planetary level. Civilizational communities are capable of exerting such influence.

3. Paradigmatic forms of existence and coexistence of civilizations. Civilizations co-exist, having a certain type of relationship, constant, performing the functions of organizing the independent existence of the community. Constant and significant for each civilization is the desire to expand space and time of existence, i.e. expansion. Expansionism accompanies the history of mankind and civilizations, and is realized through violence and wars. Expansion, violence, and wars are a means of a growth and increase of social organization, expansion of interdependence and interconnection.

Another characteristic of the coexistence of civilization is social dialogism. The concept of a "dialog" introduces a moment of subjectivity into the picture of the coexistence of civilizations. But it is difficult to use the notion of a "dialogue" relative to the relations of civilizations. A dialogue means two parties who seek to fix their own positions, this is a form of relationship targeted at providing a basis for their own

point of view to the participants in the dialogue. And Kipling's conclusion is objective, the wording was: "East is East and West is West and never the train shall meet" . The concept of "Dialogue" in relation to social group formations is a beautiful metaphor, the subject of discussions and deliberations, but when referring to the particular societies, it is necessary to address the definite breaks, splits, visible and those under discussions.

Civilizations exist, they are multi-compositional, with heterogeneous societies included. Each civilization develops its own style of organization of internal, social life. Principles, forms and methods of solving the above problem elaborated in the Eurasian and European civilizations have become traditional and alternative.

The exclusion of captured tribes and peoples from the community of ethnic groups comprising the population of the state, and possessing the rights of a   subject became typical for the Western civilization.This attitude to other ethnic groups existed in the Russian Empire. And this type of attitude to the conquered peoples and tribes was manifested by the British during the colonization of North America. From the mid-17-th century to the end of the 19-th century, the country's indigenous population reduced to the brink of extinction, and those who remained alive were placed in reservations. The problem of the coexistence of colonists and indigenous inhabitants of the country was solved once and for all. At the same time, in historical writings and literary studies, this process and time are defined by the notion "frontier", which can be translated as an era of free land development in the Western United States. The indigenous population of these territoriesй was never perceived as tribes and peoples.

In the civilizations of the East, a different type of relationship is developing, it is characterized by the consensus coexistence of peoples, subjects of empires and conquered peoples. Eurasian civilizations existed on this foundation. The Mongol Empire included many tribes and peoples which differ in languages, lifestyles, and cultures in its structure. They became part of the Empire and lived on the base of the Great Yasa. Genghis Khan and his successors equally patronized all religious organizations.

The Russian Church was autonomous and self-governing, free to administer religious rites. When a census of the population was taken in 1246 with the aim of imposing taxations, all the clergy were exempt from taxes. All peoples in the Empire were in the same position, there were no provisions that asserted the exclusiveness of the conquerors. And it is a hard fact from Russia's historical past that only two centuries later, a powerful state with the capital in Moscow, appeared on the territories, which had witnessed uninterrupted wars between tribes in the pre-Mongol period. The state claimed to the role of the "Third Rome" and which became one of the biggest empire states. Consensus system of peoples 'coexistence sprang up in the process of formation and development of the Russian Tzardom (1547-1721), the Russian Empire (1721-1917), the Soviet Union, and the Federative Russia.

The established principles, ways and forms of co-existence of civilization, the system of internal civilizational ties and relationships are constant factors, that determine the lifestyle of civilizations at the present time.

Features of the evolution of the Russian frontier: integral and institutional analysis (Pavel A. Barakhvostov)

The geopolitical transformations of the past decades have actualized the problem of frontiers studies and their role in the genesis and interaction of social systems. There are many definitions of this concept. It is defined as "a special type of a border that carries both spatial and socio-cultural split" (Turner 1920), "the territory of the encounter and contacts of various cultures and civilizations" (Leyash 2016, p. 194), "a blurred area of variable width" (Zamyatina 1988).

In recent decades, this term has been applied to the history of the mastering of Siberia and the Far East (Yakushenkov 2016; Bukanova, Tychinskikh and Muratova 2018), in the studies relative the expansion of the Russian Empire to the South East (Khodarkovsky 2002; Mizis, Skobelkin and Papkov 2015). In this report, the phenomenon of the frontier in Asian Russia is investigated relying on its integral-institutional analysis. It is based on the idea about a society as a holistic formation of interconnected and mutually dependent equal subsystems – economic, political, socio-cultural (Parsons 1996), being regulated by a complex system of institutions, in which it is possible to distinguish the "core" that forms the institutional matrix and which is formed by two types of institutions: distributive and market, that coexist on the "dominant-compensatory" conditions.

Despite the asynchronous nature of frontier processes in Asian Russia, we can single out several phases in the evolution of each frontier: the formation of a military frontier, the formation of the legal status of frontier territories and the establishment of special paramilitary forms of governance, the transplantation of redistributive economic institutions to the new territories which dominated in the institutional matrix of Russia, the restructuring of socio-cultural institutions, and defrontisation.

A special feature of the evolution of the Russian frontier is the state governance over frontier processes aimed at" expanding "the imperial «core». The main mechanism used by the Russian authorities in this process was the implantation of a Russian Orthodox element. The central figures of the Asian frontier territories were the Cossack, the peasant and the exiled.

The peculiarities of economic relations between the center and the frontier led to the strengthening of market institutions in the new territories: purchase and sale as an institution of exchange, hired labor, the spread of elements of a subsidiary worldview, strengthening the local government system, and, as a result, the emergence of spatial heterogeneity of the Russian institutional matrix. The Russian authorities' policy of controlling the development of market institutions in the frontier territories (for example, rejecting P. A. Stolypin's proposal to extend land ownership rights in Siberia) hindered defrontirization. Its consequence was the presence of a huge number of scarcely inhabited and undeveloped territories rich in resourses.. Ultimately, this stipulated the choice of an extensive path of development, and the similar orientation remained even in the XX century, when the solution of the issue of food security was linked to the need to mastering the virgin lands.

The presence of a vast frontier in Asian Russia, its "expansion" deep into the continent, from the crossroads of Western European civilization, resulted in a special, Russian type of modernization.

Discussions

Cultural and historical tradition as a mechanism of interethnic dialogue in Russian-Ossetian relations (Inal B. Sanakoev)

Mechanisms of interethnic dialogue can be based on factors of a very different type: economic, political, military, geopolitical, aimed at mutual coordination of national interests. In our opinion, factors dependent on rich cultural and historical heritage in relations between peoples can also play a significant role in interethnic dialogue.

We believe that the mechanism of cultural and historical tradition plays an important role in the process of shaping and developing relations between Russia and Ossetia, due to the rather rich experience of interaction between the two peoples. At the same time, this tradition should be understood as a sum total of factors of heritage facts and, most importantly, the value aspect towards it on the part of various subjects. A special role of the cultural and historical factor is also dependent on to the fact that it possesses the potential to exert a powerful impact on the political process, as well as to determine the behavior of the subject as a whole.

A stable and cultural historical tradition which has been formed for about 300 years and which is the result of the aggregate of Russian-Ossetian relations – is a fact absolutely indisputable, we believe. What is more this tradition was framed in the course of two important components as a minimum: military political and ethnic cultural.

In military and political terms, this tradition was formed in the course in the making close allied relations between Russia and Ossetia. Throughout the duration of the whole period of Russian-Ossetian relations, Russia has always come to the aid of Ossetia in the most difficult times for it. For its part, Ossetia did not remain in debt, showing loyalty to the Russian authorities and taking the most active part in all military-political and socio-political events in Russia over the past centuries. At the same time, Ossetians managed to integrate quite successfully into the Russian society.

In ethno-cultural terms, the Russian-Ossetian historical tradition was formed in conditions of rather intensive interaction between the two cultures, with a clear preponderance, of course, of Russian influence. The ethno-cultural influence of Russia on Ossetia, both northern and southern, was so intense that it contributed to the formation of the Ossetian ethno-cultural identity itself. One of the most important elements of this identity was undoubtedly Russian-Ossetian bilingualism, which contributed to the flourishing of the ethnic culture of Ossetian society.

Evidence of the stability of the Russian-Ossetian cultural and historical tradition was also the fact that it began to have a powerful impact on public consciousness, determining

in many ways the lines of political behavior of the parties. In this regard, the data of public opinion polls conducted in Russia immediately after the August 2008 war in South Ossetia are very indicative. Thus, when asked why we should help South Ossetia, almost half of the respondents in the Russian Federation said that Russia and South Ossetia had long-standing cultural and historical ties. The respondents answered in the following way: "we have a common culture, kinship relations between Russians and Ossetians"; "Ossetians have always had contact with Russia"; "we are historically linked"; "peoples have known each other for a long time"; "our roots are historical"; 'there are our 300 years of friendship'; 'we have friendly relations with Ossetia'. " Thanks to this attitude towards Ossetia, Russian citizens supported the policy of the Russian leadership during the August war. According to VTSIOM (The Russian Centre of public opinion research) data from September 21, 2008, the overwhelming majority of Russians (87%) approved the recognition of the republics of South Ossetia and Abkhazia, and the signing of agreements on friendship and mutual assistance with them[6].

Thus, it should be emphasized that the Russian-Ossetian cultural and historical tradition has withstood the full test of time, being formed in the context of complex socio-political conflicts, it developed and strengthened even more in the critical times for both peoples. It is obvious that this tradition as a mechanism of interethnic communication has been playing a significant role so far in the process of maintaining and further perfecting the integration processes between South Ossetia and the Russian Federation at all levels of interaction. At the same time, such a tradition, added to military and geo- political motives, plays a significant stabilizing role, being a factor of stability and progressive development of Russian-Ossetian relations in general.

Russia and Ossetia: common socio-cultural codes
(Kosta G. Dzugaev)

1.The interaction of the Russian and Ossetian (Ossetians are Alans of the Caucasus) peoples dates back many centuries, and after the arrival of the Russian Empire in the Caucasus, the history of relations between the Russian state and Ossetia, which has a confederate system of freely self-governing communities, begins. Since 1774, that is, since the time when the united Ossetia joined Russia, the count down of the joint state household has been recorded. In this research our interest was in the Soviet period of the Russian-Ossetian relations when the institutionalized South Ossetian autonomous oblast (region) was forcefully introduced in the Georgian SSR by using the administrative and political pressure. Finally, since 1990, since the time when the Republic of South Ossetia was proclaimed on September 20, we have been entitled to set a scientific, political and cultural task of studying a certain deep complementarity of Russian-South Ossetian relations.

The fact is that the South Ossetians demonstrated an amazing historical and political phenomenon of state foundation: they managed, numbering about 50,000, to create their

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6   VTSIOM: Russians approve friendship between the Russian Federation and Abkhazia and Ossetia. For details see РБК: URL:https://www.rbc.ru/spb_sz/25/09/2008/5592c17e9a79473b7f4bb09b

own state, defend themselves in bloody clashes with the five-million – strong Georgian state, and survive, wait, and achieve its recognition by Russia and several other states (the last in this series is recognition from Syria). It was impossible, but the South Ossetians did it. How did this happen, and at which cost?

Among Russian experts, our colleague Alexander Sergeev first raised the issue of the reasons for the incredible success of the South Ossetians, trying to probe into the socio-cultural mechanisms that ensured the survival of the South Ossetians in almost unbearable geopolitical, economic and military conditions.

2. In order to study this extremely important issue for our common destinies, we propose the conceptual tools of the paradigm of self-organization, in its application to the study of the philosophy of history, as well as in general scientific terms and in its applied explication in the form of synergetic. In this context, the conjecture made by I.Smirnov the first President of the Pridnestrovie (Transnistria) Moldavian Republic is of interest as he pointed out precisely to the fact that the people of the PMR were capable of self-organization.

Indeed, this methodological key allows us not only to correctly set the research task, but also suggests ways to effectively study and solve it.

The point here is that South Ossetians have demonstrated a pronounced potential to instantly organize themselves in response to situational military and political challenges. This ability is tracked across generations, i.e. it is not the newest acquisition. The socio-cultural mechanisms and codes that ensure its inheritance and application are clearly visible and give way to cultural and sociological analysis.

It can be argued that this essential feature of the South Ossetian society has a deep commonality with the Russian people, who also clearly have a unique ability to organize themselves in crisis conditions, when it is required to respond to a historical challenge and win. The proof of this is the truly phenomenal history of the Russian state, which turned out to be able to knock out all military and political powers that encroached on its historical existence. Perhaps, this ability to self-organize is most strongly manifested in the Great Russian core; separately, we can say about the Pomors.

Apart from extensive comparisons, other notable examples of this ability to organize are probably the Bavarian Germans; it was not by chance that Hitler initiated the rapid growth of the Fascist movement from there.

3. What we mean is therefore, a civilizational identifier. The well-known classifications of civilizations (from N. Danilevsky and A. Toynbee through to the present day) are mostly based on religious and linguistic identifiers; the ability to effectively self-organize as a response to historical challenges appears here as a non-trivial identifier that certainly deserves a special consideration.

The problem under discussion is certainly extremely relevant, since the ability to create and activate self-organized social mechanisms (including the so-called regimes with straining) gives an obvious advantage in a civilizational conflict to the party which possesses that skill. The immediate future of the world will be determined as a result of the interaction of several states-civilizations, including Russia.

In this regard, our small Republic can provide scientific material that will help relevant Russian structures respond to emerging global and regional policy challenges.

How is a constructive dialogue of civilizations possible?
(Aleksander S. Shokhov)

The term "civilization", like many fundamental terms, does not (and cannot) have a clear and generally accepted definition. We can say that a civilization is a community of people (citizens) who have a common space for socio-economic activities, build a culture of interaction with each other, create social institutions that allow them to peacefully coexist and implement diverse development projects on mutually beneficial terms.

Culture and civilization are interrelated, but fundamentally different characteristics of a community of people. The difference in the first turn manifests in the choice of thesaurus, which is used to describe cultural and civilizational phenomena. Civilization in the large measure is associated with technology, progress, comfort, scientific achievements, and technical devices.

Culture is more closely connected with the worldview, national language, scientific, philosophical, spiritual teachings, ethics, traditions and customs, rituals and myths, literature, various forms of art - painting, music, theater, ballet, etc. Of course, there are strict restrictions imposed by culture on civilizational characteristics and by civilization on cultural features, and in those societies where culture and civilization enter a sharp conflict with each other, acute social conflicts arise. Each local culture feeds local civilizations with senses, the culture cultivates the motives and goals of actors, forms interests and ideas about good and evil, determines the most promising and priority directions of civilizational development.

Cultural and civilizational communities of people, entering into communication with each other, manifest themselves on the one hand as civilizations, on the other — as cultures, this is largely determined by the topic and content of their communication. Coming to the fore as civilizations, cultural and civilizational communities use a civilizational thesaurus, which is easily translated from one language to another. In other words, in the civilizational context, all communities of people are transparent and understandable to each other, which creates a reliable foundation for a dialogue of local civilizations and opportunities for the formation of a global civilization.

Cultures, unlike civilizations, are partially impenetrable to each other, which creates significant "translation difficulties" and difficulties in mutual understanding and trust. A global culture can exist only as a semantic shell of a jointly created global civilization, while in this global culture all those cultural features that remain in the zone of mutual impenetrability and are understandable only to those people who were formed in the bosom of this culture, are eliminated.

The general considerations expressed above allow us to formulate several important ,conclusions concerning the conditions under which a constructive dialogue of civilizations is possible.

1. If you choose two different cultures from the whole set, you will find that some pairs of cultures are more impenetrable to each other, while others are less so. The higher the mutual impenetrability of cultures, the less chances exist for mutual understanding, trust, cooperation, and mutual forgiveness. In other words, inter-civilizational dialogue is less effective the higher the mutual impenetrability (and mutual incomprehensibility) of cultures.

2. The less comparable the thesaurus of a local culture with the thesaurus of a local civilization linked to it, is, the less is the chance that this cultural and civilizational community will enter a constructive civilizational dialogue with others.

3. The more civilizational contexts that arise at the initial stage of a dialogue between cultural and civilizational communities, the higher are the chances for mutual understanding and cooperation, and the more favorable conditions are created for cultural exchange and reducing the mutual impenetrability of cultures.

4. Large civilizational projects initiated by one of the cultural and civilizational communities are the best way to build a constructive dialogue between local civilizations and form a global civilizational context. Large civilizational projects can include developing space cooperation, preserving biodiversity, solving environmental problems with technological means, generating energy, providing the necessary resources, etc. By implementing large civilizational projects together, cultural and civilizational communities become more open to each other, their cultures become mutually more permeable, which increases the chances of mutual understanding and trust.

5. Communication modes (V. V. Komleva's term) can be considered as universal configurators of the dialogue of local civilizations and related cultures. Coordination and mutual harmonization of communication regimes can create conditions for constructive dialogue between cultural and civilizational communities, integration processes and cooperation.

Conclusions

The materials of the scientificй discussion show the versatility of the problem approach of a dialogue of civilizations. During the discussion, both general positions of the participants and individual reasoned positions were outlined. The major controversies were caused by the issue of the ability of civilizations to be engaged in a dialogue. A number of scientists, referring to civilizational identity, stable cultural codes, spoke about the impossibility of a dialogue of civilization. An alternative position was held by scientists who advocate the possibility of inter-civilizational dialogue. As an example, the Russian civilization with a multi-level identity and its own dialog model was cited.

A discussion also focused on the issues of civilizational subjectivity and subjects of inter-civilizational dialogue. The need to find new subjects for a dialogue of civilizations was emphasized, as states were not capable of constructive dialogue and often provoked conflicts of civilizations by their actions.

All participants in the discussion agreed that the scientific community should return to the issue of forming the conceptual and categorical apparatus of the study of civilizations and come to at least a relative agreement on the operationalization of basic concepts. In this case, it will be possible to compare studies, exchange the results obtained, and increase knowledge in the development, and dialogue of civilizations.

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