RUSSIA & WORLD: SCIENTIFIC DIALOGUE

РОССИЯ И МИР

НАУЧНЫЙ ДИАЛОГ

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EDITOR-IN-CHIEF FOREWORD

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"Russia & World: Scientific Dialogue" Editor-in-Chief

Dear readers!

This issue of our journal deals primarily with the issues of civilizations' dialogue, search for subjects and instruments for such dialogue.

"Theory and methodology" section opens with publishing the materials on the scientific discussion about future. The discussion held at the National Research Institute of Communications Development (NRICD) was initiated by the Centre of Interdisciplinary Studies named after Kurdumov S.P., SRETENSKY CLUB" (Moscow, Russia). Participants in the discussion draw the attention of the readers at the humanitarian ethos of science, and that is extremely topical exactly today as never before, when the technological breakthrough of the past decades could not lead to the solution of the topical problems of human development, it did not make the humankind happier, freer, nor its existence brighter. As the participants in the discussion believe, "globalization as a project and a global world without borders, evidently, turned out to be too idealistic picture, a certain utopia. On our Earth there is simply a shortage of resources in order to give every oman all the civilizational benefits in the sufficient amount". A sharp need in "humanitarian breakthrough" arises relative to a change of paradigms, and the key subjects for it will be "civilization", "great anthropological transition", "cultural civilizational community". The fundamentals of conceptual, scientific and philosophical basics of the new world are to be created with due account of all this as a response to a challenge addressed to-day towards humanities. The interdisciplinary, cross disciplinary and trans disciplinary studies, which are being carried out within the framework of synergetics, actor-net theory and contemporary epistemology became the sources for constructing future for the authors.

D.E. Martynov's article on civilizational development and the place of the West and China in it, became the continuation of theoretical discussion on future problematics. With this aim the author appealed to the perception of the Western civilization by the Chinese philosopher of the second half of XIX – early XX centuries Kang Youwei, who was one of the first Confucian in China, who lived in Europe for quite a long time, visited more than thirty states and had the possibility of long communication with the bearers of the Western culture. Martynov D.E. was attracted by a very contemporary understanding of the positive experience of the West by the Chinese thinker Kang Youwei, he used it in hia attempt to return a high political and geostrategic status to China.

Within the research context of the Chinese thinker creative endeavor, the author of the article ponders over understanding and a role of globalism, sin centrism, Confucianism, the idea of "Great Unity" (Da Thun). Till the present time Kang Youwei (who positioned himself as a founder of the new global religion) has been little known in historiography. Comprehension of his creative endeavor has only started, it has aroused a significant interest, discussions. D.E. Martynov, who has used the method of analogy of cultural values in combination with axiological comparativistics, submits an interesting research to us, which will undoubtedly arises interest with a reader.

Theoretical issues of a dialogue of civilizations are considered in the article written by L.S. Kolesova, it is dedicated to some tendencies in civilizations development in XXI century. The author makes a conclusion that "the world civilization has entered the Great anthropological

transition, where there is a tendency of civilizational declining of the West and shifting the kernel of civilization to the North with a regulating function of the Middle".

The section "Regional processes" contains the materials written not only by Russian but Iranian colleagues as well. In the article of our Iranian partners Elahe Kulaii and Abed Noruzi "Cooperation of I.R. of Iran, Russia, and the Republic of Azerbaijan in the North-South transition and its impact on the regional security" it was noted that the great economic plans of the Central Eurasian region are rooted deeply in great games of conquering power and acquisition of a special and stable position in the international system. North-South corridor is an economic project, called upon to facilitate transportation and expand global trade. The authors have submitted the research results pertaining to the influence of cooperation of Islamic Republic of Iran, Azerbaijan Republic and the Russian Federation on the security of the region. The main hypothesis of the authors lies in the fact that the cooperation of the Islamic Republic of Iran, Azerbaijan Republic and the Russian Federation on international transit rout North-South by facilitating transportation will enhance the level of relations between all the countries along its rout, having lowering down threats, having strengthened the support of the economic interests of the Islamic Republic of Iran in the region.

V.V. Komleva contemplates at the factors of dynamics of the Chinese civilization, the interest to understanding of these is growing alongside the intensification of economic and political significance of China in the system of international relations. In some aspects this article corresponds with the article, forwarded by D.E. Martynov to this issue and makes an accent on political and social factors of dynamics of the contemporary Chinese civilization development rather than on the historical ones. The contemporary Chinese civilization is considered from the point of view of synthesis of the Chinese and the Western origin, and that is reflected on the occurring regional processes. At the same time the author comes to the conclusion of domineering of archetypes and cultural codes of the Chinese civilization. Factors of localities, civilizational kernels, which uphold and reproduce traditional values of the Chinese civilization and transfer of the basic principle of the Chinese civilization – harmony and consent. The author also notes that nature and climatic conditions of the culture development and models of relations between peoples are of great significance for Chinese researchers.

A special topicality, with due account of on-going political processes which are under way, highlights the significance of the article by V. Ataev about the conventional model of interaction between the power and the society in the partially recognized Republic of Southern Ossetia. The South-Ossetia conventional model of interaction of the power and the society has a number of peculiarities, and the key one is the obvious vision of the future and the forward movement to it on the basis of social consensus. The author reveals that that model has the function of a regulator of public relations, which ensures the production of the present political reality explanation, as well as the movement towards a political status, providing the entry into Russia. The article analyses the role of the acting president of South Ossetia A.I. Bebelov in the process of formation and sealing of the conventional model of interaction.

Historical retrospective and modernity section is presented by two articles: V.A. Kuznetsov – "Tribal narrative in the Syrian political universe"; S.B. Bolelov – "Ancient Khorezm in the era of the early iron age" (Models of the formation of the social economic structure of ancient societies on the territory of the Sothern Aral Sea region according to archaeological data).

The article written by V.A. Kuznetsov focuses our attention on the formation in Syria a specific tribal narrative, in which the well known political events are "translated" into the language of tribes, and so they acquire a "new logic, which becomes the subject of subjugation of the tribes leaders' behavior. The author notes that "seemingly inconsistent, irrational, or opportunistic from outside, it may turn out to be the only possible one within the framework of the set up narrative".

In his article about ancient Khorezm, its author S.B. Bolelovon the basis of archeological data considered the models of formation of the social economic structure of the ancient societies on the territory of the Sothern Aral Sea region using the archeological data. In this context, one of

the ancient historical cultural regions of the Middle Asia, the model of Khorezm was mentioned already in Avest. The dynamics of these processes in the large measure depended on the natural and hydrographic situation, shaping in the area of the delta in the period, indicated by the author.

"Dialogue of cultures and peoples" section contains the scientific discussion results on intercivilizational dialogue, which took place at the National Research Institute for Communications Development. The authors note, that over the past years scholars have been reconsidering, the role of civilizations in international processes, they are in the search for mechanisms of civilizations' dialogue. Scientific theoretical and practical significance of this problem is confirmed by the presence of multiple special centers of civilizational studies in Russia and abroad. The offered material reveals the multi–faceted type of the problem, analyses the potential of the civilizations for a dialogue, subjectivity and role of the subjects of inter civilizational dialogue under the conditions when states turned out to be little capable of constructive dialogue, and sometimes the provoked conflicts of civilizations. The discussion does not contain generally accepted conceptual apparatus of civilizations study.

R.D. Stamova paid attention to the fact that there is still no consent in the science what is a dialogue of civilizations. And the dialogue itself in each particular epoch depended on concrete circumstances and that is why it changed its forms. Alongside the author pays attention to the fact that its basis is unchangeable and is stipulated by a man's nature proper.

A.L. Kazin applied to the Russian literature as to a civilizational phenomenon in the aspect of values. Its refrain is: "The Russian man needs a lofty culture and powerful state not because that he is a "slave" (as Russophobes believe), but because that deep in his heart he wants to serve something higher, than pleasure and comfort". The author is sure that Russia as civilization, has a special place in multi polar world.

The discussion of this part in the section is completed by the article of L.V.Tchekurin, which is dedicated to the complex analysis of inner sources of the Russian civilization development. The author addressed the analysis of the "cultural code" of one of the local civilizations with this aim – the Oka-Don civilization, which the author considers as being part of the Russian.

This issue of the journal presents the "rating of amicable attitude of the countries communicative regimes 2021". The rating is the result of the substantial research conducted by the National research institute of Communications Development in 2021. The materials of the rating have been prepared by V.V. Komleva and Y.R. Sheveleva. The method of comprehensive evaluation of amicable attitude in the countries communicative regimes have been elaborated with due account of obtaining the reliable information, fixing and grouping of objective factors. The countries communicative regime was evaluated in 2021 relative to the following types of communication: (1) status of Russia as a state-partner (external political communications; (2) attitude to Russia, to Russians (with Russians), identification of the Russian language population; (3) communication in the sphere of education; (4) scientific communication in the Russian language; (5) communication of economic actors; (6) freedom of movement; (7) cultural communication; (8) media communication; (9) communication of NGOs; (10) other formats of communication.

The authors presented the selected countries: Azerbaijan, Armenia, Belorussia, Georgia, Kazakhstan, Kirgizia, Latvia, Lithuania, Moldavia, Tajikistan, Turkmenistan, Uzbekistan, Ukraine, Estonia. According to the results of the research the authors came to the conclusion, that as for the end of 2021 the five most amicable communicative regimes are Kazakhstan, Belorussia, Armenia, Kirgizia, Azerbaijan. As for the end of 2021 the most unfriendly communicative regimes have been shaped in Lithuania, Latvia, Ukraine, Estonia. The Institute will continue its research in 2022 and invites the interested parties.

Dear readers!
The members of the Editorial Board of our journal express their hope that the materials of the current issue will arise interest with you and you will become our authors further on.

THEORY AND METHODOLOGY

> Those countries where people will live, will not have the potential for development. People will choose to live and work in those countries where the most harmonious concepts of socio-economic development are implemented and where relations between the state and residents are based on trust and mutual respect, rather than on petty control and humiliation. Russia can be populated by at least one billion people by the end of the 21st century, if the country›s development is organized effectively.

**Vladimir G. Budanov, Larisa A. Kolesova, Nikita Yu. Lobachev, Alexander V. Oleskin,
Vladimir Yu. Rumyantsev, Alexander S. Shokhov, Andrey V. Shcherbakov.**
The future: scientific discussion

> The study of Kang Yuwei›s intellectual heritage is extremely important for our modernity, which is undergoing a process of civilizational change. The thinker was brought up in line with the traditional sinocentric paradigm, according to which China occupied a central place in the Middle Kingdom, while all other states and cultures occupied a peripheral, subordinate position. This « architecture of the universe" permeated Kang Yuwei›s entire thinking, even defining sacred geography Datong Shu, according to which all the mountain ranges connecting the continents of the Earth-the Himalayas, the Cordillera, the Andes-are only branches of the middle Kun-Lun. This showed that Kang Yuwei had survived many life and political catastrophes, but he still had a sense of the unbreakable unity of the world: what is suitable for the development of China is also suitable for the rest of humanity.

Dmitry E. Martynov
Kang Yuwei on the origins of Western civilization

> World civilization has entered a Great anthropological transition, in which there is a tendency for the civilizational extinction of the West and the shift of the focus of civilization to the North with the regulating function of the Middle. To prevent the catastrophic course of this transition, it is extremely important for world civilization to find support in the noosphere as the embodiment of the Middle, in creating a global environment of new global thinking, saturated with understanding and awareness.

Larisa A. Kolesova
Earthling, inspiration, humanity (certain trends
in the development of civilizations in the XXI century)

THEORY AND METHODOLOGY

The future: scientific discussion

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Abstract: The article discusses the topic of a "humanitarian breakthrough", its relevance is getting more considerable, due to the fact that the technological breakthrough, which we have witnessed over the past decades, did not make a person happier, or freer, did not make his life and work more meaningful. With the help of technological progress urgent problems of human development weren't solved. It becomes more and more obvious that the further development of planetary civilization can be thought out and designed only at an interdisciplinary level, in the conditions of convergence of philosophy, mathematics, natural science, humanitarian disciplines and technology. "Humanitarian breakthrough" means that the natural, exact sciences, engineering and technical disciplines find in the humanities a source of new meanings and ideas, and, thanks to this, they cease to be just a means of achieving someone's private goals, and begin to create a conceptual, scientific and the philosophical foundation of the new world - this is how the current humanitarian ethos of science can be characterized.

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Introduction

Modern humanitarianism is focused on finding possible ways for development of the human civilization. In recent decades, much has been said about globalization as a universal path of development. Globalization was understood as a movement towards a global world, as a process of universal integration and unification of civilizational trends, as the main vector of progress. Approaching a global world (without borders), every person on planet Earth gets a chance for a deserved existence, freedom of movement and self-expression, the opportunity to use the latest achievements of science and technology to create the most comfortable life, to manage their assets and meet a variety of wishes and needs. However, globalization as a project and a global world without borders, obviously, turned out to be an overly idealistic picture, a kind of utopia. There are simply not enough resources on Earth for everyone to receive all the benefits of civilization in the sufficient enough volume. And this is what Bruno Latour (Latour B. 2016) wrote above other things.. He also stated that a return to the starting point (to the "primordial soil") cannot serve as an attractive alternative goal: global peace has turned out to be unattainable, and a return to the" primordial soile" does not inspire anyone. Where is the third version for the development of the goal ? This issue is becoming more and more relevant every year.

It can be assumed that the humanitarian breakthrough, seemly approaching today, during a period of great anthropological transition, will lead humanity to the goal of development, which will be much more connected with ethics and culture than with civilizational trends, progress and scientific development. A challenge, which to-day's humanists undertakes today, is to construct the strategy of thinking, of life and work in a world where the variety of cultures, worldviews, religions, convictions, concepts, paradigms, attitudes, goals, intentions, motives, values, are interwoven into a dense network solutions, communications, activities, relationships, projects and results, and what is more, we are not entitled to lose the idea of a person in himself.

Materials and methods

Sources used for construction of the future are various interdisciplinary, cross-disciplinary, and transdisciplinary studies carried out within the framework of synergetics, actor-network theory, and modern epistemology.

A major anthropological transition is a period when all previously existing trends are radically changing, which significantly limits the possibilities of inertial linear forecasting of socio-economic processes.

Future constructing process is the approach that differs significantly from the forecasting made.

The main difference is that when constructing the future, the actor is not in a passive, but in an active position, he does not seek to anticipate what will happen for some objective reasons, rather he is looking looks for opportunities and chances to achieve the desired future.

Closing the globalization project and recognizing the unattainability of a global world without borders leads to springing up of the idea of developing several cultural and civilizational communities on the planet, which compete with each other for population, influence, resources, and strive to use the achievements of modern science and technology in their own interests as effectively as possible. In this new world, Russia can claim to become the center of one of the emerging cultural and civilizational communities. The intellectual elite of Russia today is involved in constructing a future that will provide cultural and civilizational community centered in Russia with winning positions and the prospect of successful development for centuries to come.

Results

About methodological approaches in the report "The future: discussion" (Nikita Yu. Lobachev)

The of the anthropological transition (Arshinov, Budanov 2021) generates waves of criticism of globalism, capitalism and decisions made by state leaders. Individual intellectuals offer different solutions to existing problems and images of the future. The Sretensky Club uses non-inertial methods of forming an image of the future, the club's experts think in the spirit of the planetary project ("peace for all and everything for the world") ? Making forecasts and making decisions in the spirit of the planetary concept can be based on the key dialectical pair "the world of the visible and the world of the invisible in the information and energy balance".

The development of the sphere approach, which ensures the completeness and integrity of the image of the future, seems promising. The idea of the sphere approach (Letunovsky, Zimnenko and others 2021) develops the Nash equilibrium principle. Its key feature lies in the fact that a change in one of the aspects of the situation necessarily demands that other aspects should change also in coordination, otherwise severance, conflict and crisis are inevitable in the situation. In the sphere approach, each aspect of the situation is ranked, which naturally determines the multi-layered network of aspects. Among the aspects that are to be taken into consideration are the following: social, economic, managerial, related to development and security, ecology and the environment.

For the planetary approach (planetarism), the spiritual principle is primary, and the material goals, interests, intentions, and benefits of the actors are secondary. Networks play a leading role in shaping the future, since the matrix of networks is the meaningful and ethical core for all network interactions.

In the future that is being formed today, chrematistics (Aristotle's term) should give way to reasonable husbandry. The role of analysis (as a method of thinking) in shaping the image of the future seems to be of service in relation to the method of interdisciplinary synthesis.

The Noosphere and the deep (archaic) layers of the collective Unconscious and their role in the Great Anthropological Transition (Larisa A. Kolesova)

In the era of the Great Anthropological Transition (Kolesova 2020; April Thesis 2020) deep, even archaic, communal-networked layers of the collective unconscious and ground-based worldview complexes will emerge as a result of the process that takes place in a marked horizontal-networked form. Against this background, the phenomenon of super-intensive communication and deep exchange of any ethnic, socio-cultural and interpersonal genesis inevitably arises, manifestations of grassroots activity, mass uprising of the masses and even entire regions, through to heroism and fearlessness, and, consequently, passionarity expansion.

The Sretensky Club has long been studying networks proper and their new passionarity as the most important factor in the emergence of multiform and versatile vectors for aligning and constructing the future (Letunovsky, Zimnenko et al. 2021). In the course of the research, it was found out that future would be perceived in quite a different way thanks to this network variety and various versions of futurological mentality. It could be tangible and close (as if a man attempts to feel the future before ushering it), he begins

to calculate the possibilities of the path. This is the technical and technocratic future. Then, the future will be completely incomprehensible, subjecting to a trial the spirit strength and the force of willpower, and then the roots will go deep into the passionate energies, this is the future of passionaries. But it can happen, thirdly, that the future will be desired and coveted, spirited and alluring, and then the whole thing will be about the Noosphere as a sphere of" heartfelt mind", humanity and cultural upsurge.

Depending on these ideological strongholds , people's attitudes to it are completely different. The future may be unfolding independently of the person or to some extent constructed by him, but one way or another, it reflects his deep interests and intentions, and then it is perceived easily, spontaneously and figuratively.

At the same time, a man can turn out to be a target of the irrational manipulations that globalists use to establish totalitarian control over consciousness, including vision of future, there are plenty of examples for this (Schwab, Malleret 2020) (Schwab, Vanham 2021). But the growing resistance to globalists everywhere in the world clearly reveals the opposite vector - a new noospheric and passionate, protest worldview, which is boldly, fearlessly and rationally critical of totalitarian irrationality, by rejecting and ridiculing the absurdity of their decisions and actions. This is a new passionarity of the 21st century, a window into the Noosphere, and there were plenty of futurological predictions about the emergence of the above.

One way or another, but the world is moving towards a new noospheric consciousness proper, if you will, to a new resurgence, because the resources of the human mind, its global humanitarian mission, are not completed, and the totalitarian experiences of globalists are agonizing. Thus, before our eyes, the content of a Great Anthropological Transition is being shaped, where the Noosphere appears as an environment of the mind expanding to the scale of consciousness, where ancient passionate energies come to life again and completely new options for moving towards a mutual, jointly created future arise.

Networks and structures in wildlife and society (Alexander V. Oleskin)

Decentralized networks in nature arise and exist everywhere, they do not have a ruling center, and at the same time they do not create disorder, but, on the contrary, there is co-creation, common activity (Oleskin A.V. 2021). For example, cells do not know where their boundaries are in a biofilm, because the cell membranes are united into a common matrix for the biofilm. At the level of protein synthesis, chaperone proteins occur, which appear when errors occur in protein synthesis, and correct these errors. Chaperones may also appear in social networks, which will cultivate networks like experienced gardeners. A gardener does not guide the tree, the tree has its own development program. But a gardener can grow a sprawling apple tree, and without a gardener, the apple tree can die.

Networks are a palette for the artist's creativity. You can add different ingredients to a network device: hierarchies, centralization, layers, and so on. Networks are not always decentralized. There are networks which contain several centers, there are networks in which hierarchical structures arise, and we can find a hierarchy of

Picture 1. Illustration of the sphere approach
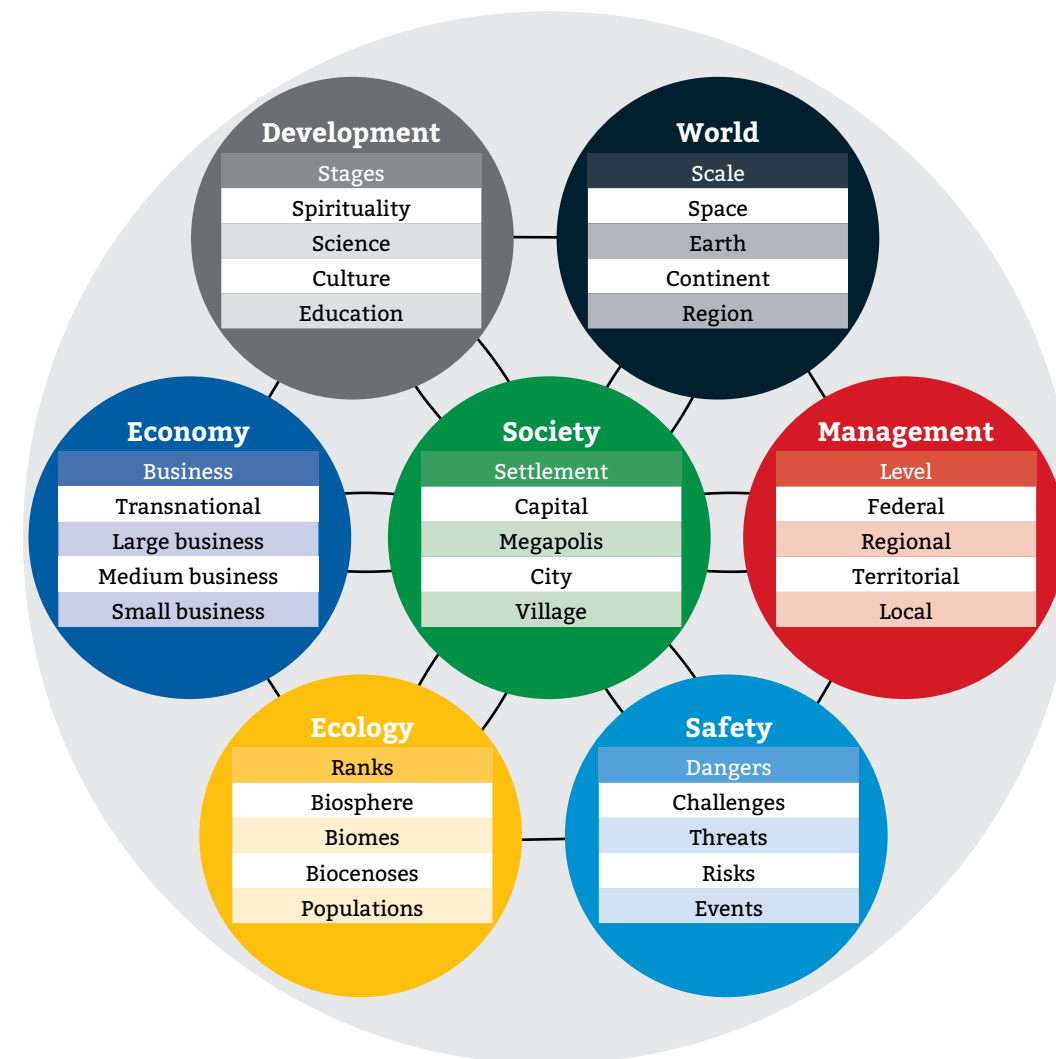
networks and networks of hierarchies in living nature. Our brain is also a network, but in this network there is a temporary dominant that moves from one area of the brain to another.

Networks are often extraterritorial. The same China - it is surprisingly multi-layered and diverse, but Chinese economic networks consider the whole world as a space for their activities. Networks are often diachronic, allegedly they have no boundaries for the future, past and present, network actors communicate with their ancestors and descendants, and they keep bonds with generations.

Many social networks follow the example of biological ones. The well-known LizaAlert network, the chess club network, animal rights networks and many others go beyond the borders of their countries, as they are extraterritorial in their nature.

The authorities must be obliged to work with a social cushion consisting of such networks. In this case, power plays an unusual role as a hub in the horizontal structure. But if the power of networks is not ignored, they will start playing a leading role in society, in business, in science, in education, in culture, and in many other areas. Power structures can use the mobilization potential of networks if they manage to create chaperone structures (Institutes for research on network structures, committees for promoting them, advisory commissions), as well as develop legal guarantees for the special status of decentralized network structures.

Platformization of the economy and quantum computing
(Vladimir Yu. Rumyantsev)

Today, Russia is losing out to China in the speed and quality of economic digitalization processes, and one of the reasons for this is that it ignores the potential of the network device. Industry-specific digital platforms created in China have allowed them to synchronize and speed up interdependent processes in the economy by an order of magnitude, significantly reducing the cost of production and service delivery. This has opened up new opportunities for the implementation of mega-projects (construction of new cities, super-bridges, high-speed railways, etc.). Currently, China is confidently emerging as a leader in quantum computing. Thanks to this, in the middle of the 21st century, China can reach a fundamentally different technological level, which we may not even be able to understand. When China's robotic manufacturing processes start producing as much wealth as is sufficient for any number of people, at prices that no one else in the world can compete with, what will Russia do? There are still enough specialists in Russia to correct some mistakes in the digital transformation process and qualitatively change the contour of strategic development management (Shokhov, Rumyantsev 2022).

At the end of the 21st century, states will compete with each other not for resources and territories, but for population
(Alexander S. Shokhov)

Humanity is in a state of great anthropological transition (Arshinov, Budanov 2021). It manifests itself primarily demographically (in the expected stabilization of the world's population at the end of the 21st century) - the model was calculated by S. P. Kapitsa in close collaboration with S. P. Kurdyumov and G. G. Malinetsky, published in 1999 (Kapitsa 1999). Today, demography is becoming the most important factor in politics and public administration, because if people do not want to live in any country and link their lives and the lives of their children with other countries, then a country without a population will obviously lose out to more densely populated countries both in the rate of its development and in the degree of its influence on the future. With a stable number of people on the planet,

Figure 2. Strategic management in the Digital Ecosystem age
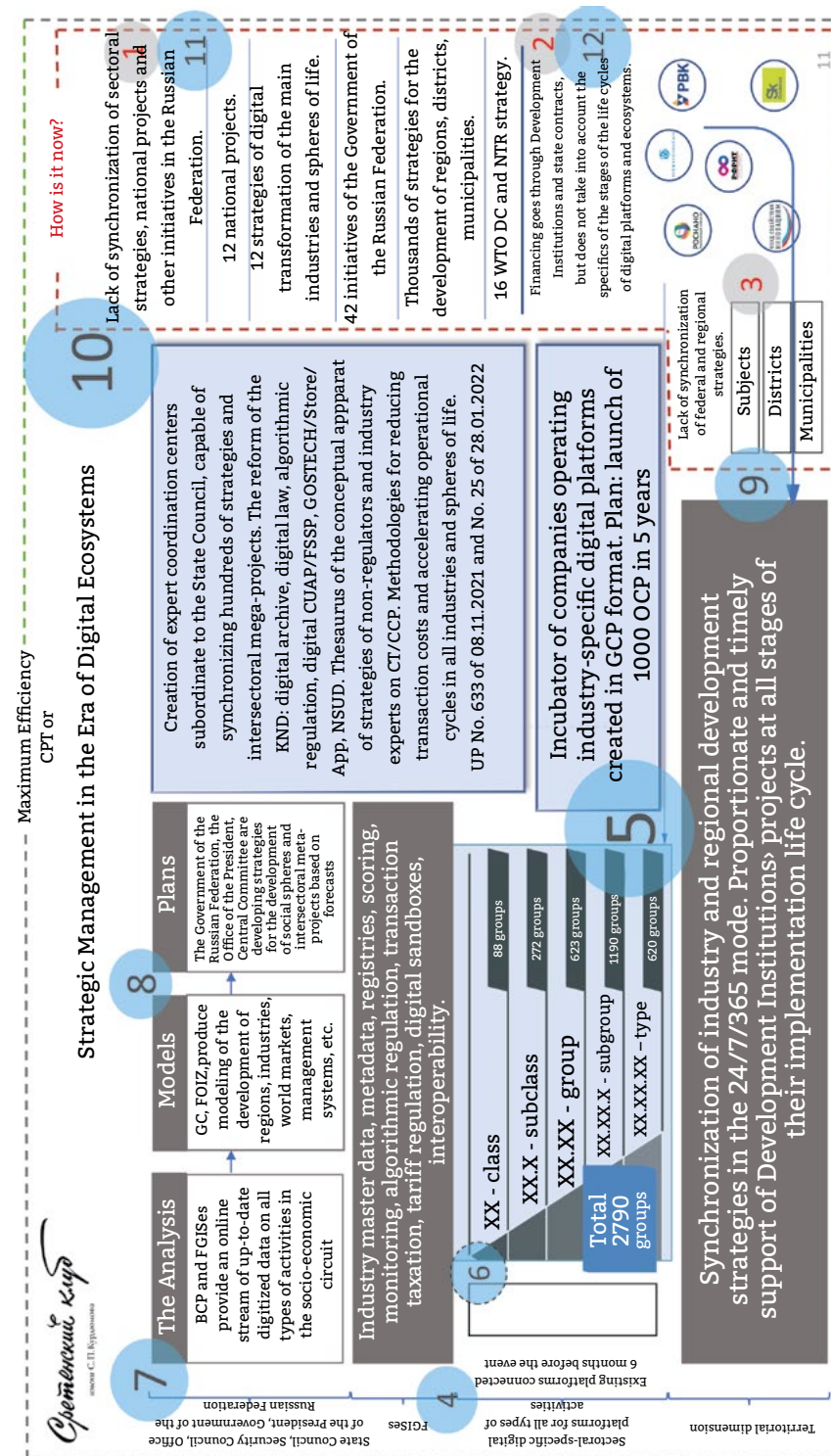
the demographic competition between states and cultural and civilizational centers takes on a bright ethical and conceptual coloring. If the concept of development of the country in question and the ethics inherited for its population are attractive to the people, then its population will grow.

Russia in the course of the 21st century can become the center of a cultural and civilizational community based on a fundamentally different ethical foundation, different from the inclusive capitalism proposed by Klaus Schwab (Schwab, Malleret 2020) (Schwab, Vanham 2021), and from the Chinese version of society based on social rating.

In 2021 the population of Russia numbered 2 percent of the world's population. At the end of the 21st century, if attempts are rightly united and directed, if the people of the Earth are offered a development concept and ethics that will become appealing and attractive to them, at least one billion people (9-10% of the future world population) can live in the Russian cultural and civilizational community of countries (the Russian world).

The key factor in this process is communication, because in a properly constructed communication, the processes of modeling, designing and constructing the future can function. If there are constant obstacles in communication, information is distorted, irrationality and the inability to link causes and effects prevail, misunderstandings of the parties and manipulations take place — in such communication, the future ceases to be a "big common concern" and becomes the plan of a few to control thinking and opinions of all others. Therefore, the activity of the Research Institute for the Development of Communications is extremely important during the period of anthropological transition. One of the areas of socio-technological and scientific studies of the Research Institute for the Development of Communications is "countries communication regimes " (Komleva 2021). The importance of this issue can hardly be overestimated, taking into account the fact that the right to fix communicational issues belongs to a of the branches of power (often called the power of discourse).

It is no secret that the same narration can be told in different ways, and it depends on the story-teller how to distribute semantic accents, how to set ethical dominants, how to define good and evil, how to present the thoughts, intentions and actions of the protagonists in the story. The communicative wars that are taking place in the information space today are wars for the right to be the author of a narrative, since the one who narrates he gains power over the minds of readers/listeners/viewers. For the author (narrator), the ability to be heard and understood is important, only in this case his communicative power is established and can be intensified. In today's world, the real power belongs to those people who determine the issues of communication, news stories, and semantic content of publications. Russia will not be able to develop and reveal the potential of its multinational people, if it is placed in the communication space configured by external manipulators. The Russian intellectual elite is actively developing the Russian communication agenda for all mankind. It is vital that mutual understanding, mutual respect, cooperation, a healthy attitude to criticism and the ability to forgive each other's mistakes prevail in the communication of various branches of intellectual elites. The main content of the Russian communication agenda for humanity in the coming years will be ethics, directions of human development, planetary

cultural and civilizational community, management of the planet's ecology and climate, various interdisciplinary and cross-disciplinary scientific research.

The Sretensky Club experts call the new ethical system differently: "integral ethics", "ethics of Sophia absolute unity" (Budanov 2021), "ethics of becoming man" (Shokhov, Rumyantsev 2022)"ethics of network society" - all these terms characterize the epoch of anthropological transition primarily as a choice of attitude to the past, future, present, to the world, to oneself, to the Divine Principle, to another person, to the state, to one's occupation. In this multidimensional choice (as in Hugh Everett's Universe), all possible outcomes are realized, but to understand what the future would become, it is important to correlate good and evil in all possible branches of reality. The ethical system in question lies in the foundation of most ethical, spiritual and religious teachings, so it can serve as that very foundation for a multicultural, multi-ethnic planetary society of the future to grow.

Russian culture is such that it does not seek to subjugate other cultures, it absorbs them, links them to itself, matches them with itself and, thanks to this, receives a new impulse for its own development. Even the "struggle against the adversary," which so often in the course of history has awakened the desire for heroic deeds in Russian people — is not a struggle for annihilation. An adversary in the Russian tradition is a person who does not understand truth and justice, he does not know the true structure of the world, and does evil out of thoughtlessness. The fight against adversaries, as a rule, is not aimed at their extermination, but rather it is aimed at putting them down, , calming them down, re-educating them — in order to make them behave by truth and justice, and to make them understand what they are doing and let them give them an adequate ethical assessment of themselves.

Integral Ethics and the Spiritual foundations of the Great Anthropological Transition. (Vladimir G. Budanov)

In the conditions of the civilizational crisis of the global world-system, all spheres of human life are becoming chaotic, and our times are characterized by its unprecedented scale and information synchronicities, which are usually called the Great Anthropological Transition (Arshinov, Budanov 2021). A disintegration and collision of a great number of value matrices, ethics and identities occur while creating a traumatic inner world of millions of people who are doomed to be in a state of permanent uncertainty in their lives for a long time.

Let's recall that a person lives simultaneously in two interconnected worlds – external and internal. In any case, a crisis in the external world goes on in the optimal way when the external world rests in well-being. In the most sharp stage of the crisis, both external reality and internal reality are in a state of chaos, and in a long-term crisis situation, you can change the external world only by starting with the stabilization of the internal world of people. First of all, with the cultivation of harmonious stable-positive states of hope and understanding of the metaphysical essence of what is happening. Stabilizing the inner world of people becomes an extremely important task, which is solved by rethinking and updating the ethical norms that define relationships with the world and people. At all

times, ethics has performed these regulatory functions, allowing us to resist the chaos of the external, stabilizing the internal (Budanov 2021).

Next, we use the maxim of protoiereus Mikhail Afonin, in which, of course, the Sermon on the Mount of Christ and his commandments of love for God and neighbor remain the main code of ethics. But in addition, a collective image of the key to understanding the spiritual path and maintaining the integrity of the inner world of a person is proposed. This is a kind of reminder for a person on the path of Eternity – how an Orthodox Christian should relate to the basic categories in life in any circumstances: to the Highest-with Faith. To the Future-with Hope. To the Past-with Gratitude. To the Lowest – with Repentance. To your Soul (inner) - with Attention. To the World (external) - with Love. Its voluminous symbolic representation is given in the figure below.

Since this key-assembly of ethical relations to the basic categories should be carried out not mechanically, but in a self-consistent and harmonious way, i.e. wisely, sophistically (especially since the categories of faith, hope and love are already present in this assembly), then we could call this assembly the Sophia key of ethics. Moreover, in Orthodoxy, the synergy of these categories is deeply worked out, and we could speak generally about the Sophia ethics of Christianity, but as we will show below, the Sophia key is the most complete and can open up an understanding of other ethical and world outlook systems.

So, we have six basic categories – (BC) - Higher, Lower, Future, Past, Soul, World, and six corresponding forms of categorical relations (CR): Faith, Hope, Gratitude, Repentance, Attention, and Love. Let's make it a note, that any ethics is defined by reflecting six basic categories (BC), common to all possible ethics, using six categorical relations to them (CR), which are specific to each specific ethics. In the parables of the Gospel, we find direct indications of what these categorical relations should be in Christianity. However, there are many other forms of spiritual understanding of reality, the choice of categorical relations is determined by culture, sets the type of ethics, and the type of ethics key, 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 one antonym is enough to violate the Sophia key; the ancient Greeks or Chinese were afraid of the future, and the revolutionaries despised the past. We propose to determine the proximity or kinship of the ethics of different peoples on various grounds, for example, by the commonality of one of the six KR's or several combinations of them. You can also rank KR in each ethics by entering relative weights of categorical relationships, thereby creating profiles of specific ethics, and so on.

Let us also emphasize that life in the coming digital reality generates existential anthropological risks. It is increasingly provoking ethical degradation, if only because long-term memory is transferred to Google, which means vague shifting basic cultural values, paradigmatic examples and meanings into it, while spiritual life involves constantly relating yourself to them. Empathy, which is the basis of love for the world and people, is increasingly less characteristic of modern interpersonal relationships. In addition, clip consciousness in fast information flows does not promote reflection and logical thinking necessary for self-esteem, and we are increasingly entrusting our lives to artificial intelligence, lessening the role of our own, natural intelligence.

Figure 3. Symbolic representation of basic relationships in Orthodox Christianity
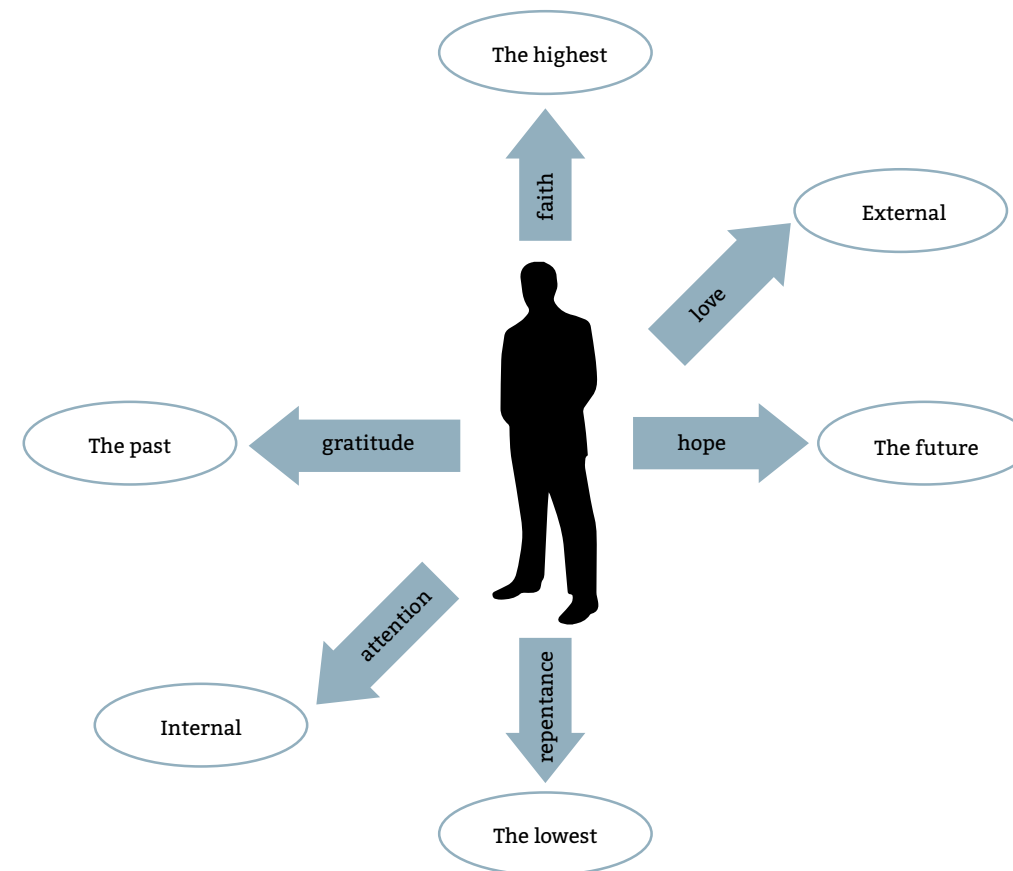
Speaking about integral ethics in social networks, we cannot help but remembering that the practices of fraternal unity and service to one's neighbor were characteristic of the first Christians. In the face of total uncertainty and disunity, the current crisis, and epidemic forms of isolation of people, they are becoming increasingly popular through online social information technologies. The network structure does not completely reject previous structures, but rather allows them to be integrated. Sometimes networks activate collective forms of spiritual life in completely unexpected ways, for example, various volunteer movements develop thanks to networks. For Russia, this synthesis is the most natural, since all the forms of previous ways of life are still alive in our social memory. The ideals of spiritual unity in memory of those who "gave their lives for their friends" are manifested in the multi-million-strong processions of the Immortal Regiment on May 9, which has become a network universal holiday of remembrance for Russia and the World - this is the revival of the archetypes of community building of life according to St. Sergius of Radonezh. The idea of conciliarism and synergy – the co-creation of man and God - should become the basis of the Sophia ideology of Russia.

The end of globalization and new principles of the world order
(Andrey V. Shcherbakov)

The project "globalization" has actually ceased to be relevant, has disappeared from the agenda. Today, the world is in a state that can be compared with the state of the USSR within the period 1992-1995. A giant economy with a global division of labor turned into separate loci, economic ties between which began to collapse. The global economic asystem is very inertial, it continues to function, but more interruptions and inconsistencies manifest themselves.

One way or another, the global international division of labor will have to be forgotten for a long time. The world is divided into 4 - 6 macro-regions, within which economic autarky will operate. Macro regions will exchange only with the most essential things, i.e. they will import what they do not produce due to geographical and or historical reasons (Russia-2112: Analysis of the current stage of human development (towards the formation of a new concept of Russian civilization) 2017).

Even today, we can say that with a high degree of probability, the United States, China and India form their own macro regions.

The formation of macro regions is declared by Russia, as well as Germany and France (as the basis of the "old" Europe), but to achieve this they all need to escape from the Anglo-Saxon economic rule.

England will try to build up a macro region for itself from the fragments of Europe (after the collapse of the EU), but it is highly likely it does not have enough economic and military power for this. Even its hypothetical alliance with Turkey will not allow to set up a stable economic structure. The Englishmen will have to be satisfied with the role of junior partners under the United States.

Turkey is already actively involved in gathering the Turkish-speaking world under its banner, but here everything will depend on how Russia behaves. If the Russian world forms an economic and, most importantly, ideological and cultural structure around itself, then the Turks will either have to become part of it, or in the future lose their statehood. Otherwise, the Russian people may lose their statehood.

In the rest of the world, which will not be included in the so-called macro regions, competition for zones of influence (they can be called "gray lands") will begin. In the "grey lands", in the basic scenario, a "war of all against all" is assumed. But this is not a mandatory outcome. If the Russian world can form its own ideological and cultural alternative, then humanity will follow a completely different path. This path is the Unity of diversity, when each person, each ethnos, each nation has its own place on Earth, connected with its cultural and historical features. The Russian world does not impose its cultural traditions on anyone and does not try to change anyone to suit itself. On the contrary, it assumes that ethnic and mental diversity is the key to the prosperity of human civilization, just as the diversity of living species is the key to the prosperity of the animal and plant world on planet Earth (Letunovsky, Zimnenko et al. 2021).

Over the past several thousand years, the basic principle of human governance has been "divide and conquer." People were divided into their own and others ' by skin color, nose shape, belonging to a particular religious denomination or adherence to any ideological construct. Fortunately, this confusion is beginning to pass away. An increasing number of people are beginning to understand that power based on the division of people is a road to nowhere, that we are walking along the same circle, fighting now with heretics, now with enemies of the people, now with communists, then with liberals, and so on ad infinitum. The only way is to look not for what separates us, but for what unites us. We are all passengers on our planet, which is flying in lifeless outer space, and each of us has its own mission, its own designation on Earth.

When Yuri Gagarin was launched into space, humanity had a brief moment when it felt its unity. The whole world rejoiced in the single upsurge: we are humanity, and we did it - we have overcome the earth's gravity and went out into the universe! Unfortunately, it was only a brief moment of being united. Then everything went back to square one - rivalries, strife, wars, etc.

Let's see how we are being manipulated. They are constantly attempting to evoke low instincts in us: fear, anger and despondency, and the more negative emotions we experience, the more power the manipulators have over us. Here's how it works: any negative emotion needs to be channeled, that is, it must be directed at the object of its influence. And they are constantly palming off to us ether external or internal enemies, and then they make a pressure on us to fight these enemies. As a result of this struggle, we turn out to be losers. We destroy ourselves and the world around us. Hatred, fear and despondency cannot create anything, they can only destroy what has already been done. Only Love creates. Therefore, everything that a person and humanity do can only be done with Love.

We have been told a lot that a man is a collective being, and that labor has made a man out of a monkey. But we can find a lot more sophisticated social systems in wild life, when labor of every member underlies such system - an anthill and a swarm of bees. There are only two things that distinguish a human from an animal: an unconditional Love for everything that exists and the ability to creatively transform oneself and the world around us. Love and Creativity-this is what differs us from the animal world. And if a person does not know what Love is and he is not involved in Creativity, in the broad sense of the word, then he cannot be considered a full-fledged person.

According to the law of Similarity (what is above is what is below), a person is a reflection of God on Earth, that is, a spark of God lives in each of us, and each of us has his own spark. The task of man is to discover this spark in himself and become a creator in the broadest sense of the word. That is, first of all, the meaning of human life is to reveal one's destiny, namely: to find in oneself the very divine gift that everyone has, to realize it for the benefit of other people and to become a true creator of one's own destiny, as well as a co-creator of this world, according to the divine plan. Here there is every need to understand that by creativity we mean not only painting pictures and composing poems. Creativity is present in any human activity. The main thing in creativity is the creation of something new, which, on the one hand, is of benefit for other people and this world as a whole, and on the other, brings enjoyment to the creator himself. You can create by growing food, working with metal or wood, sweeping the street, after all. A special creative role lies with

educators and teachers, they are the ones who have the opportunity to see that very spark of God in each child and help to reveal it for the benefit of other people and the person himself.

Speaking about the Great Anthropological Transition (Arshinov, Budanov 2021), we need to realize what changes it will bring at the everyday, human level. Until now, a man has been living guided by basically everyday physiological needs. His whole life was a series of overcoming various difficulties to obtain simple material goods. As technology has become more sophisticated and more primary needs have been given the utmost importance to satisfy a man, these difficulties were shifted to interpersonal and inter human relationships. All the modern hysteria relative to the planet's dwindling resources, demographic singularity, etc., is connected with only one factor: A large anthropological transition will inevitably lead to the humanization of society. That is, the main thing for people will be human needs rather then bestial. The main goals in people's lives will be creativity and love. This means that the old manipulations of the human masses based on fear will no longer work. This is precisely the main challenge for humanity — the former elites are losing power over people, and they really don't want to. They don't know how to rule in a different way, without fear and manipulation.

Why do we consider the Great Anthropological Transition inevitable? The fact is that until recently our human civilization developed exclusively as a purely materialistic one. However, further development is impossible if we remain on purely materialistic positions. To date, we have reached our "ceiling" of development, and our further movement is possible only with the perfection of the inner world.

Conclusions

1. In the epoch of a great anthropological transition, cultural and civilizational communities are being formed. Russia can become the center of one of them.

2. Demographic tendencies show that at the end of the 21st century, the human population will stabilize, and the countries of the world will begin to compete with each other for population. Those countries from which people will flee, will not have the potential for development. People will choose to live and work in those countries where the most harmonious concepts of socio-economic development are implemented and where relations between the state and residents are based on trust and mutual respect, rather then on petty control and humiliation. Russia can be populated by at least one billion people by the end of the 21st century, if the country's development is organized efficiently.

3. Russia can implement the ethics of humanization based on the Sophia key of ethics in the fabric of public relations within the country (between public institutions, citizens and the state). Russia is able to offer humanity an alternative by contrasting its ethical discourse with various variants of the ethics of dehumanization, which is practiced by the cultural and civilizational communities that are being formed today (South-East Asia, Europe, and the USA).

4. The most important component of Russia's modern civilizational and economic development is the development of industry digital platforms. China's success in platform making in the economy, in quantum computing, and in generating thermonuclear energy creates conditions under which it is opportune for Russia to maximize the use of the intellectual and creative potential of the country's population in order to keep up with the Celestial Empire in this civilizational race. In order to do this, it is necessary to properly organize and direct the existing scientific potential in the country, intellectual clubs (in particular, Sretensky) which are one of the forms of such organization.

5. The humanitarian breakthrough into universal meanings, which today involves the intellectual elite of Russia, is inseparable from the spread and development of network structures and network communications, which, among other things, make it possible to use and transform the energy of the deepx (archaicx) layers of the collective unconscious, and thereby contribute to the evolution of humanity in the direction of noospheric intelligence.

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Kang Yuwei on the origins of western civilization

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Abstract: The article is devoted to the research in the shaping of concept of civilizational development made by the prominent Chinese philosopher Kang Youwei (1858-1927). The vision of Western civilization from the point of view of a Confucian thinker is considered on the basis of the material "Travels to Italy" (1904). Kang Youwei argued that Unity is the basic law of history. From Kang's point of view, the Roman Empire was an example of a state, which was founded according to the laws of the evolutionary development of nature and society. 19th century Italy was seen as a young state that which had not yet overcome the consequences of the "birth trauma". Shaping his views within the Sino centric paradigm, Kang Youwei considered the world civilization as a single evolutionary process of ascending from barbarism to the heights of culture, respectively, the positive experience of the West can be used to correct China's shortcomings and return a high political and geostrategic status to the country.

Keywords: Kang Youwei, Civilization, Globalism, Sinocentrism, Confucianism, Great Unity (Da tong).

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Introduction

Our research has been dedicated to the problem of apprehension of the essence of the Western civilization by the prominent Chinese thinker and reformer Kang Youwei (康有为, 1858–1927). An important peculiarity of his socio cultural and intellectual experience is his long stay outside the borders of China (in 1898-1914), the opportunity to be directly acquainted with the life of more than thirty states of the then world. Interpretation of his impressions from the Western way of life has only been started and is evoking considerable discrepancies in the national sinologist in Europe, USA, Russia and Eastern states, the Chinese Peoples Republic included. The article deals with our outlook on intellectual ideas of Kang Youwei, who perceived himself to be a prophet, a founder of the new global religion. Correspondingly, the experience of the Western civilization occupied not a small place in his globalized historical doctrine.

The basic task of the research is the solution of the issue, connected with transformation of the Confucian consciousness, the carrier of which is a prominent thinker, who has been brought up in a traditional Chinese way. The obtained external experience is expressed in theoretical self reflection of the philosopher relative to this experience. Kang Youwei was one of the first Confucian in China, who had the opportunity to associate for a long time with the carrier of the Western culture, without being constrained with official limitations or the need to express a point of view, engaged by the state.

Materials and methods

Methodology of the research of intellectual changes in China at the turn of the XIX – XX centuries was reflected by the prominent Chinese philosopher Liang Qichao (1873–1929). He suggested the so-called method of analogy of cultural values, which became the main basis for comparing Western and Chinese intellectual history from their functional point of view. From the position of analogy method Liang Qichao named his teacher Kang Youwei as "Martin Luther of Confucianism. (Martynov 2010, p. 35) The method of analogy was inseparable from axiological comparative one, which had been widely used by multiple Chinese thinkers, including Liu Renhang (184-1938), and by later researchers. With many restrictions inherent in this method, it remains the basic one in modern sinology, though when used without criticism it turns intellectual history into the "worsened version of philosophy history". The basic list of personalities dates from thesaurus of the same Liang Qichao (Elman 2010, p.376)

The basic sources are the selected traveller's impressions by Kang Youwei "Travelling to Italy" (1904 г.)[1], and also the basic philosophical treatise of the thinker "The Book of the Great Unity" (first published in 1935 г.)[2].

Results

Intellectual foundation of Kang Youwei teaching

The whole of the philosophical teaching of Kang Youwei is based on evolutionary teaching. One of the most complicated issues for his biographers to study is the time of mastering evolutionary views by the thinker. Even the senior contemporaries of the thinker drew attention to the fact that Kang Youwei used later figures to date his latest works to justify a myth that he had created his works before he reached the age of thirty years thanks to the inspiration coming from the Heaven (Martynov 2010, p.27-28) (Alitto, Liang Shuming

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2010, p. 156). This became the basic theory of Tan Zhijun about the late formation of Kang Youwei history of philosophy. In the foreword to the Datong Shu publication Tang asserted that this happened not earlier than Kang departed to emigration, it means not earlier than 1899, where he got acknowledged with the treatise by Thomas Huxley "Evolution and Ethics, translated by an outstanding philosopher Yang Fu (1854–1921) under the title "Theory of the Development of Nature»[3].

The principled innovation of Kang Yuowei, a philosopher, was the syntheses of the Confucius doctrine with the notion of changes (both in nature and in human establishments), and that was expressed in the teachings of Three Eras (san shi). The concept of Tree Eras existed in the Chinese thought in different modifications from the time of Confucius and was considerably developed in in the Han era (III BC through to III AD), but its consistent outline was offered by Kang Youwei only. The traditional Chinese outlook considers the world as space and time wise continuum; the teaching about Three Eras presupposed the correlation of stage changes both in time and in space. In other words, the concept of three epochs/eras had the general methodological sense for Kang Youwei. If before Kang the concept was innovational, - from ideal state of the celestial Empire in antiquity, which is replaced by the "eclipse of Dao way" then the novelty of Kang Youwei was the transformation if the time sequence into the evolutionary one. The first epoch, when Kang Youwei lived himself, was the era of Chaos (Uzui lyan shi). Then there comes the epoch of the Rising World (or the Rise to Balance, shen pin shi); according to Kang some countries of the contemporary to him Europe and America are close to the latter. Then in an indefinitely far future, the epoch of Great Balance or Great World (tai pin shi)) would come into being and the Great Unity would be realized in the whole world. Each epoch correlates with evolution of public and social life: autocracy and patriarchal family in the Epoch of Chaos; constitutional monarchy and nuclear family with equality in gender in the Era of the Rising world; democratic republic and communism (with complete removal of all borders, including the borders between states, social, sex differences and even between the species) The three-base structure was singled out in each of these epochs , that was designed to show unlimited development in the philosophical methodological sense even after the advent of the Great Unity. (Kuang Bolin 1980, p. 91) (Kobzev 2002, p. 467–468).

Kang Youwei concept was a Confucian one considering its deep philosophical foundation. It is connected both with the notion of ren-humanity which Kang Youwei proclaimed as universal constant and due to the fact that the thinker understood moral progress meaning development.

By development the thinker understood moral progress, and only after that the material one. Each successive era is more progressive and civilized as compared with its predecessor. The Great Unity is a true paradise on Earth, where every living being will be freed from suffering and achieve Buddhahood[4]. Human society, no matter Western or Eastern, would necessarily pass through Three eras, as they have the meaning of a universal law of historical development. The development is gradual, and the exact time limits of this process cannot be fixed, however but the sequence of eras turns cannot be broken (Kuan Bolin 1980, p. 91).

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3   Kang Youwei 2005, p. 9, 17.
4   Kand Youwei 2005, c. 290–292.

Contemporary Italian sinologist Federico Brusadelli, considering the intellectual evolution of Kang Yuwei, tried for the first time to put the Chinese thinker within the context of intellectual history, by quoting R. Kozellek and M. Foucault (Brusadelli 2020, p. 2, 4). In reality, A. I. Kobzev considered the doctrine of the Great Unity (which is unanimously proclaimed to be the main theoretical achievement of Kang Yuwei) in the terminology of "unifying globalism" and " ecumenism "(Kobzev 2002, p. 469). F. Brusadelli also considered the thinker's activity in a religious context, designating the teaching outlined in Datong Shu as its theology rather than philosophy of the history, not as a philosophy of history. In fact, it is within this context that he recalls M. Foucault, since Kang Yuwei did not recognize the " time break", and his theory is not an allegory about unrealizable worlds, but a completely positivist description of the action and fulfillment of objective laws of society and history (Brusadelli 2020, p. 5). F. Brusadelli interprets Datong Shu as a "global history" written from the position of its completion in the indefinite but not in too distant future.

The treatise "Travels to Italy"

"Journey to Italy" was published in Shanghai in 1905 as part of the collective works "Travels in Eleven European countries"[5]. In its form, it is an eclectic work in the traditional genre, which combines diary entries (the presentation begins with a half-word: from the beginning of a trip to Europe, dated on the 6th day of the second moon of the 30th year of the Guangxu era)[6], a variety of judgments, poetic inserts, and mini-essays that in sum form a philosophical commentary. Let's list the structural parts keynoted by the author (headings are not numbered in the original):

1. "The South China Sea and Indian Ocean Route".
2. "From Aden to the Red Sea".
3. "From the Suez Canal to Port Said".
4. «The Mediterranean Sea».
5. "Song of the Mediterranean Sea "(poem)
6. «Travels to Italy».
7."My feelings when I landed in Europe after a sea trip" (begins with a poem, then the text is prosaic)[7].
8."I contemplate the sea and the whole of Naples from a tavern at the foot of Mount Vesuvius" (begins with a poem, then the text is prosaic).
9. "Eight fragmentary stanzas about Raphael" (a prose text with numerous poetic inserts).

Within sections 8-9, extensive plug-in considerations are presented, which are independent essays. Chinese sociologist Wang Mingming identified 11 in-text comments (Wang Mingming 2019, p. 3) saying that:

1. " Roman palaces are not as great and refined as the Chinese Qin and Han dynasties."

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5   Kang Youwei 2007, c. 406. Specially indicated that is typesetter, not woodcut edition.
6   22, March 1904
7   This section gives the description of ruins in Pompous.

2. " The Chinese should preserve their cultural relics not to lag behind the Europeans."

3. " Four hundred cathedrals in Rome are inferior to the Cathedral of St. Peter".

4. "Why parliamentary system arose in the West, and not in the East."

5. "Success and bad luck in the historical development of Rome".

6. "History of Italy"[8].

7. "Civil Policy of Italy".

8. " Roman Catholic doctrine (with the attached argument that the teaching of Jesus Christ came from Buddhism)."

9. "On ancient Roman dialectics".

10. "A comparison of Ancient Rome and the Han Chinese Empire; five reasons why Rome did not yield to China."

11. "On the origins of the civilization of five seas and three continents".

Wang Minmin deliberates on the duality of approaches to Kang Yuwei's reasoning. On the one hand, Kang Youwei acted as an ethnographer who found himself in a situation of the first contact with the Other (Wan Minmin 2019, p. 4). Actually, he had not got a slightest idea   about Ethnography, however, cherishing a dream to "become a sage, I had read all the books before I turned thirty years"[9] (Martin 2010, p. 103), he knew about the collections bicsiin which contained many records about the various overseas wonders[10]. In other words, traditional Chinese learning possessed   adequate thesaurus and forms of sharing the impressions from a variety of non-Chinese Other; therefore, the Kang Youwei was not in this respect a unique   guy and he did not become an example for being modelled. (Wan Minmin 2019, p. 4)[11]; "Journey to Italy" was not the first description of the Western civilization on the part of the educated Chinese (Findeisen 2000, p. 91).

If we consider "Journey to Italy" as a document that shows the personality of Kang Yuwei himself rather than the reality description, then its significance rises greatly. For illustration, let us cite the translation of the last two paragraphs of Kang Youwei's treatise (actually, from the discussion "On the origins of the civilization of the Five Seas and three Continents"):

> I believe that the bearers of European civilization are the sons of Rome and the grandsons of Greece. The primogenitors of the five seas and three continents came from there; their female primogenitors came from Arabia. The new civilization of America is the essence of the offspring that recently swept India and Japan, and is shaking our country. Europe is relatively young, its

culture has grown out from ancient Egypt and Babylon, which are its seeds; isn't it amazing?! The Emperor Dante[12] founded a capital so splendid and magnificent that it kept existing for a thousand years, surpassing anything known on earth in splendor and strength, although Turks and Muslims threw down a challenge to it.[13] Mahomet founded a new state in Mecca, uniting possessions of many rulers from Spain in the West to India in the East, North Africa in the South, and the Caspian Sea in the North. The Arab civilization spread out over 20,000 miles[14], crossing seas and continents; and so a great power emerged that traded with Rome and China, and was organized in a completely new way. The caliphate grasped all the lands of India, Persia, Rome, and China, having created a new government and a new religion. However, the Turks and Persians split into two kingdoms, each with its own religion[15], and in turn there came a wave of conquests. Europe has been lost for the Arabs since the Crusades, and since then European civilization has spread across the land. Truly, the countries of the five seas and three continents are extremely strong and culturally educated, and are developing astonishingly fast[16].

Now the whole world is going through a cycle of great changes. Among the countries of the five seas and three continents, the possessions of Islam are the poorest and most stagnant, the states of Tu and Bo[17] are the most closed and retrograde. But cannot it happen that the spirit of the earth has been depleted without a trace?! It also happens that the trailblazer lags behind, and the cycle of Tao begins anew. In fact, when time passes, all countries without exception will change, while the Turks and Persians, remaining unchanged, will hardly be able to survive. Europe is the geographical center of the countries of the five seas and three continents, and it must necessarily become the model and center of attraction for the world civilization. Will it disappear otherwise? < ... > The Caucasian race is known for its 'tenacity all over the world, and the subjects of the Emperor Dante are very white and have huge noses. I have not reached the borders of all five seas and three continents, and only in my dreams I visited the Black and the Caspian Sea and the Persian Gulf[18]. These are the lands that my compatriots should pay attention to (Kang Youwei 2007, pp. 405-406).

The exile period in the life of Kang Uvea between 1899 and 1913 can be seen as "the exile", although Xiao Guncang asserted that the philosopher perceived his life after the failure of the Reformation movement, "as a joyful vacation after a hard work, time when you can no limits to wander across the world and satisfy your long existing conscious thrust for changing places" (Hsiao 1975, p. 28). This approach is valid, This approach is true, but it should be considered presently as superficial. We once devoted a separate work to the self-assimilation of Kang Youwei to Confucius. Within the framework of Kang Youwei's sincere

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8   In headlines 5 and 6 the term yange is used that means "evolution, process of consecutive changes", rather than lishi (proper, "course of events").

9   As how Kang Youwei named himself in his "Autobiography" (second year of Guangxi, 1876).

10   Specific genre of Chinese authors prose, mainly created by state officials. The only constructive law of the genre was the authors' will, however, the works in the bijie genre included "stories about amazing", plotless notes and sketches, poetic inserts and reasoning on different subjects. There were plenty of authors who were involved in research in different fields of the sciences, from linguistics to antiques, to music and austronomy. (Алимов, Кравцова, 2014, с. 1244–1256).

11   On the contrary,   Zhu Ziquig (1898–1948) testified that in his youth he was fascinated with literature about traveling and in particular by "Travels to Italy", written by Kang Youwei, During his visit to Italy in 1932 he used the work written by Kang Youwei as a guide and a "tuning for of observer" (Findeisen 2000, p. 90).

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12   In original text.

13   Probably Kang Youwei meant Constantinople, Istanbul and Baghdad. He stayed in Istanbul during the days of The Young Turk Revolution of 1908.

14   The Chinese measure (li) was approximately equal to 571.5 meters during the time of Kang Youwei and in modern China it is 500 m.

15   In this way Kang Youwei interpreted the split of Islam followers into Sunni and Shiite.

16   Kang Youwei uses ambiguous combination guayi (怪异), which means "strange, remarkable, wonderful, fantastic, monstrous, incredible" as well as "utterly changeable".

17   Tu Bo is the name of Tibet in the Tang era. (VII – IX cen.).

18   Then mistakenly the Red sea is given in the same treatise.

belief that he is compatriot of Confucius, his travelogues acquire quite a different sounding.. The parallels of exile were as follows: both Confucius and Kang Youwei were forced to flee their homeland as a result of the failure of an overwhelming political plan; both shaped the main provisions of their teachings in exile; they became conscious of unreliability of their own mission in this situation; the duration of emigration in both cases was 14 years[19] (Martynov 2014, p. 297, tab. on p. 305-306).

Kang Youwei's European experience had its own peculiarities, which was analyzed by Taiwanese researcher Wang Yongzu. According to his opinion, it was the trip to Europe in 1904 that finally persuaded Kang Youwei that material civilization is basically cosmopolitan, can be neither Chinese nor Western, which became the reason for realizing the universality of social and civilizational evolution, whereas the stages of which are the same for everyone (Martynov 2014, p.296). However, it opportune to bear in mind that the process of maturation of the Kang Youwei doctrine was extremely long, because back in his youth, after his first visit to Hong Kong in 1879, he made sure that the Englishmen could not be considered "barbarians" (Martynov 2010, p.109). Due to his Confucian worldview, Kang Youwei was more focused on antiquity rather than modernity. What is more, without a command of European languages, he did not realize the depth of interethnic contradictions, while considering the diversity of Europe by using the analogy with the different provinces of China, which were characterized by ethno national differences and different dialects. Since the West was a "Pandora's box" for Kang Youwei, containing both the probable collapse of the Qing Empire and the secret of its salvation, the thinker first paid attention to the details of the environment that were available on a surface. Hence the "hutuns" of Naples that he noticed". In this aspect, Wang Yongzu was right in asserting that Kang Youwei's trip to Italy only strengthened the speculative structure already created in his mind, and what he saw meant only something to justify a priori built structures (Martynov 2014, p.299) But Wan Yongzu as we believe, exaggerated the simplicity of Kang Youwei structures; on the contrary, Wang Minming emphasized that "Journey to Italy" is one of the most theoretical and systematiized texts created by carriers of traditional Chinese consciousness who find themselves in a foreign cultural environment (Wang Minming 2019, p. 5).

Context: Kang Yuwei-the Traveler[20]

After fleeing China in September 1898, Kang Youwei's family did not have a permanent home for a long time. On October 25, 1898, on the invitation of the Japanese government, the thinker started for Tokyo; all expenses were paid from the state budget. After the change of government, Kang Youwei decided to go overseas, in search of a support for the Guangxu Emperor (1875-1908), who happened to be under home arrest. On April 7, 1899 Kang Youwei arrived in Canada and was received in Ottawa on May 10 by the Governor-General of the

British Dominion, Sir W. Laurier. Having enlisted support from the officials, on May 31, 1899, the thinker arrived in Great Britain. In London, he was staying with a former Lord of the Admiralty, Admiral Beresford, whom he had known since before the coup d'etat. However, the consideration of the case of pressure being exerted on Empress Cixi with the aim of establishing a constitutional order in the House of Commons (June 9, 1899) completely failed. In the second half of the year, Kang Youwei stayed in Canada, founding the Society for the Protection of the Emperor, which became the first Chinese political party on a global scale. At the very end of the year, the thinker returned to Hong Kong, while the Qing court put Kang Youwei on the international wanted list and organized a" hunt " for him by the special services.

After the assassination attempt, Kang Youwei left for Singapore, where he landed on February 1, 1900. It was on the very day of his landing, the thinker was attacked; several more attempts on his life were made later, and from February 23, Kang Youwei lived under the protection of Indian soldiers appointed by the colony's governor. After the outbreak of the Yihetuan uprising, Kang Youwei and Liang Qichao began preparations for an armed performance demonstration scheduled for August, and Kang led a propaganda campaign from Singapore. Since assassins were sent to the island, from July 26 to August 9, 1900 Kang Yuwei lived under guard at the governor's residence, and then he was offered to move to Penang, in the colony of Malaya. After spending almost a year and a half in Penang, in December 1901, Kang Youwei fled for Northern India, with a mild, mountainous climate. In January 1902, the thinker settled in Darjeeling, where he lived until the spring of 1903, busy with writing.

The period from the fourth to the ninth lunar month of 1903 Kang Youwei traveled to Burma, Thailand, Vietnam, and Indonesia before moving to Hong Kong. In 1904, a World congress of the Imperial Salvation Society departments was held in the British colony. After initializing a global political and economic organization, Kang Youwei embarked on a European tour. He sailed from Hong Kong on March 22, 1904. After visiting Bangkok, Malacca, and Penang, the Chinese thinker continued on across Ceylon, the Red Sea, and the Suez Canal. On June 16, he arrived in Brindisi. After a three-day tour of Naples, Pompeii, and Herculaneum, Kang Youwei arrived in Rome on June 19; he stayed in the Eternal City for a week. On June 26, Kang Youwei left via Florence and Milan for Paris, where he also stayed for three days. Then his route included Switzerland, Austria and Hungary. Half a month in July and August were spent in the UK, followed by a trip to Denmark. In Copenhagen, Kang Youwei was received by the Foreign Minister, who was acting Prime Minister. The stay in Oslo (Norway) took one day, and Kang Youwei stayed in Sweden for a long time, where he was received by the Foreign Minister on August 24. On September 23, the Chinese thinker went to Belgium and Holland, surveyed the Waterloo field and the house of Tsar Peter I. From September 29 to November 3, Kang Youwei studied industrial enterprises in the UK, after which he left for Montreal. In Canada, he designed the text "Travels in eleven European countries".

On February 12, 1906 after a hard disease Kang Youwei left for the United States. Because of his poor health, he stayed in Seattle for a month and then for two months in Los Angeles. When he arrived in Washington, D.C., on June 16, 1905, he attended a sitting in the House of Representatives, and undertook the excursion to the memorial to J. Washington at Mount Vernon. On June 24, 1905, the thinker was invited to the White House for an informal

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19   "The fourteen years exile" is to be understood as a metaphor, consciously adjusted life circumstances of Kang Youwei to fit to the biography of the First Teacher. In reality the emigration of Kang Youwei lasted 16 years. (Ван Минмин 2019, с. 12), as it will be shown in the next section.
20   In this section all facts are given according to the information of Kang Youwei grand son, professor of Luo Rongban (son of Youwei daughter Kang Tunbi) in our translation. (Мартынов 2010, с. 231–287).

dinner with President T. Roosevelt, with whom he discussed the repeal of laws discriminating against the Chinese in the United States. Then he spent a lot of time traveling through the states of New England and the Midwest. On December 2, Kang Youwei crossed the border with Mexico. Having visited Mexico, the states of Hidalgo, Oaxaca and Yucatan, in August 1906, the Chinese philosopher left for Milan. Through Florence, he went to Germany, and in the eighth lunar month settled in Sweden, where he purchased real estate. On January 4, 1907 Kang Yuwei returned to Berlin, then he surveyed the Rhineland, and arrived in Monte Carlo via Brussels and Paris. On January 29, 1907 Kang was already in Madrid, reaching Cordoba and Granada in February. Then he crossed Gibraltar, having visited Tangier and Fez, where he was even favored with an audience with the King of Morocco. In February-March 1907 Kang Youwei traveled to Portugal, France, and the United Kingdom from there he started for the United States. In the fifth lunar month, he visited Mexico again. He was also planning to go to Russia, but the tsarist government issued a decree ordering his immediate arrest and deportation to Beijing, and he had to abandon his plans.

After the bankruptcy of American and Mexican enterprises of the Society for Emperor Defense, Kang Youwei went to Germany in April 1908, and on May 5, he attended the celebrations of the 60th anniversary of the reign of Emperor Franz Josef in Vienna. In May – June 1908, Kang Youwei lived in Sweden and Norway, and then decided to return to Hong Kong. That was a circular road: on July 21, the thinker arrived in Belgrade, then visited Sofia, and on July 27, in Istanbul, he happened to be a witness of the victory of the Young Turk Revolution, establishing the constitution. After visiting Athens, Kang Youwei went to Switzerland, and from Italy sailed to Ceylon. After arriving in Penang, the thinker received news about the death of the Guangxu Emperor (November 14, 1908). After recovering, in the spring of 1909, he went to Egypt, went sightseeing about Cairo, Luxor and Aswan. Then he traveled to Palestine, visited Jerusalem, and stayed at the Dead Sea. He traveled through Switzerland and France to Britain, visiting Bath and Hampton Court. He visited Canada, in the summer of 1909 Kang Youwei spent a month in Potsdam, and returned to Penang on August 16. Then the indefatigable traveler went to explore the shrines in the South India, visited Madras and Bombay, and then again stayed in the Buddhist temples of Ceylon.

In the spring of 1910. Kang Youwei settled in Singapore having spent four months in Hong Kong with his mother. After the next trip to Hong Kong in May 1911, the thinker went to Japan in June, where he bought a house next door to his student Liang Qichao, who lived in the country permanently. There he got the news that the Qing government had relieved the thinker of all charges against him and revoked the decrees on his arrest and execution. The beginning of the Xinhai Revolution and the establishment of the republican system did not allow Kang to return to China. He stayed in Japan, associated with former Minister Inukai Tsuyoshi, he lived for a long time in Osaka and Nikko, and visited Hakone, Kyoto, and Hiroshima. In early 1913, he underwent surgery for a stomach ulcer in Tokyo, and on August 9 of the same year, his mother died. Due to his poor health, Kang Youwei could not attend her funeral in Hong Kong and plunged into the Confucian ritual for a year of mourning. Only in 1914, after receiving three invitations from President Yuan Shikai, did Kang Yuwei return to China after a sixteen-year break. His entire numerous family reunited on Chinese New Year's Day, on February 14, 1915.

Kang Youwei's Italian Experiences

According to Wang Minmin, the book "Travels to Italy" was designed in the traditional style of "stories about the amazing things" (Wang Minmin 2019, p. 13). Diary entries enumerate numerous military installations of the British Empire[21]. This immediately set the overall tone of the story, but in Wang Minming's opinion, it came from the expectations of Kang Youwei's potential readership. Great Britain for China in the early twentieth century was a leading imperialist power and at the same time a role model; accordingly, Italy and France were considered as equal on the same line with it, which gave a landmark for readers.

> Those who have not traveled to Europe think that these places resemble the abode of the celestials, inhabited entirely by sages and immortals; how can they know about impenetrable dirt and insurmountable disorder, and about that thieves and swindlers are everywhere! Therefore, as they say, " a hundred times heard does not exceed once seen." When I used to travel around Europe and America, and England itself, what I saw was very far from what I used to imagine when I was studying, and that gave birth to disappointment. That is why when you go ashore and reach your destination, you feel very confused (Kang Youwei 2007, p. 351).

As Wang Mingming believed, this maxim is addressed to the younger generation of Chinese people, who are used to comprehend Western countries something like future for China. Therefore, in travel notes we can see constant comparison. (Wang Minmin 2019, p. 14). On his way from Brindisi to Naples, Kang Youwei gives comtradictions to each other data. So, he describes how he was cheated when the cost of his baggage was calculated and he says that "Italians are the poorest and most mendacious, many of them were thieves". When describing the surroundings of Mount Vesuvius, he mentioned the crowds of beggars and concluded that the picture "is no different from what in India". Here, he tries to explain this situation, so as not to scare off his readers. The explanation is as follows: the existing Kingdom of Italy was founded "in the eleventh year of the reign under the motto Xianfeng[22], the fourth year of my life." That is, Italy is a young state, the order in which has not yet had time to settle down. Kang Youwei went on to draw parallels with China in describing the rural landscape, saying that the huts here resemble Egyptian or Indian huts ("their walls are rough and not dressed, very ugly"), and "the mountain slopes are cultivated in the same way on the island of Java." The landscape and soil are similar to those in Jiangsu and Zhejiang, and the village lanes are similar to the quarters of slums of Guangzhou. From this it is concluded that the way of life of all ancient civilizations is uniform, so by contemplating the houses and fields of Italy and China, "you can learn the consequences of evolution." Their level of development is significantly inferior to the Nordic countries. But poor districts all over the world are the same: the lanes of Naples, littered with horse manure and rotting garbage, where carts have broken ruts in the street surface, are "like Beijing's hutongs." This is due to the

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21   Kang Youwei 2007, p. 346–348.
22   Xianfeng is the motto word for ruling of Qing Emperor Yizhu (1850–1861). The eleventh year of Xianfeng corresponds to 1860 according to the Western calendar.

the fact that " bettering the order in an ancient state is like the demolition of an old house, that is, it is extremely difficult." Nevertheless, the Chinese are able to learn from the Western way of life[23].

The Civilization of Ancient Rome and lessons for China

If we take the general concept expressed in Kang Youwei's philosophical essays, it turns out that the root cause of Italy's backwardness ("the most underdeveloped of the large European countries") was the fall of the Roman Empire and feudalization of Medieval Europe. Having re-set a single state in 1860, Italy had to spend heavily on maintaining the army and fleet, which created a gap with the more prosperous countries north of the Alps. All this is described in the final section "Travels in Italy", where Kang Youwei examines the system of local self government in Italy, its transport, economy, tax system and so on, up to the structure of the up to the structure of the national bank and the system of commercial banks[24].

The description of Naples opens with a poem about Camillo Cavour, inspired by his bronze monument, where the hero of Italy is compared to Zhuge Liang[25]. This is the key to his method of universal analogies, since the thinker declared that the one who studies the evolution of world civilization should first consider the evolution of Europe ," and anyone who wants to know the evolution of Western Europe should start with the ruins of Ancient Rome[26]." In fact, the main goal of Kang Youwei's Italian tour was the ancient Roman history. It was on the ruins of Pompeii that he uttered the maxim that was quoted by Xiao Gongquan (Hsiao 1975, p. 28):

> Once there was a catastrophic eruption of a volcano, now all of us who are living, are able to explore the past directly. If it were not for the volcano, how would we come to know the life of the people of the ancient Rome? And how would we comprehend the Qin Empire if there was no Great Wall? Under the heavens, losses and gains follow each other; in nature, everything complements each other. Therefore, anyone who talks about the Tao cannot fail to understand the alternation of Yin and Yang. Therefore, the volcano, which caused great harm [to the people of antiquity], to some extent benefitted subsequent generations; how cannot one admire this order of things?! Small-minded thinkers who see only one side of things, how can they talk about the Tao? (Kang Youwei 2007, p. 354).

Visiting the historical monuments of Pompeii and the Roman Forum, as well as the Vatican Museums, forced Kang Youwei to talk about the preservation of historical relics in China. In his work" The Chinese should preserve their cultural relics to keep up with the Europeans, " Kang Youwei lists the imperial palaces of various dynasties that were destroyed

in civil conflicts, starting with the great Afan Palace that was burned down by Xiang Yu[27]. These examples serve as proof that the Chinese are far inferior to the Italians in terms of preserving cultural relics. Kang Youwei identified two reasons: the ancient emperors "disliked the old and built the new", and subsequent dynasties destroyed the legacy of their predecessors. In his usual style, Kang Youwei cites the example of his fellow Guangdong residents, who usually have beautiful gardens which perished after the founding family went bankrupt, so that no trace remained. He sternly concludes: "if people do not know how to honor heroes and preserve antiquities, then they are barbarians." The Chinese have preserved the memory of the past achievements in literature, but do not have material monuments of antiquity. However, one of the reasons for the fragility of the material side of Chinese culture is that since ancient times the buildings were wooden, with the exception of a few pagodas. Therefore, the Chinese must master the art of stone construction and learn how to preserve material cultural values[28].

In the text" Travels to Italy", Kang Youwei often used the term "civilization" (wenming). The thinker revealed it through binary oppositions: examples of high or low civilizational development. His use of the term "dialectic" (which does not exist in traditional Chinese philosophy) is not accidental: Kang Youwei, is fully aware of the existence of material and non-material civilization, subordinated these aspects to politics. Despite the fact that Kang Youwei considered Europe as an integral civilizational field, he clearly saw the differences between the countries. At the same time, he believed that from the point of view of material civilization, Italy was not inferior to either England, or Germany, or even China. From the point of view of spiritual culture, there is much common ground in culture for China and the West than in the material sphere, since civilization is a process, not a state (Wang Mingming 2019, pp. 17-18). Civilization is the universal expression of progress from "barbarism" to " culture." At the same time, Kang is a Confucian. Datong shu claimed that a man has a body like all other living beings, including animals without brains and the lowest of insects, and he should do everything possible to help them free themselves from suffering and death[29], but this did not apply to the civilized and uncivilized state of humanity. In other words, lack of culture typologically can express both a lower position on the evolutionary ladder (and such societies are to be saved, that is, " they are to be subjected to evolution"), and regression, a stop in the development, degeneration. Kang Youwei's evolutionary view of the struggle against chaos allowed him to promote the unity of human civilization and encourage his countrymen to consider Westerners as the crown of evolution, who are superior to the Chinese in everything. The Chinese people, being the offspring and heir of Chinese civilization, are responsible for the achievements of the past for the sake of the future (Wang Mingming 2019, pp. 18-19).

In the Book on the Great Unity, the thinker interpreted "civilizational empathy "

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23   Kang Yiuwei 2007, p 351–353.
24   Kang Youwei 2007, p. 393–396.
25   Kang Youwei 2007, p. 353. Zhuge Liang (181–234) military statesman of the Eastern Yan year and the Three Kingdoms epoch. He was protagonist of folk art and classical Chinese literature, as personification of strategic talents, great wisdom and creativity, personal disinterestedness and service
26   Kang Youwei 2007, p. 354.

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27   Afan is the main residence of Qin Shihauang (238–209 B.C.), Chinese integrator Xiang Yu (232–202 B.C.) – rebellious military leader of the Kingdom of Chu, who destroyed the Qin Dynasty and its capital. He suffered losses in his battle with the founder of the Dynasty Han Liu Bang and committed a suicide.
28   Kang Youwei (2007, c. 370–371. wrote about it before the epoch-making archeological discoveries in the first third part of the XX century, when material traces were found belonging to the Chinese civilization through to the Neolithic period. Historical and archeological expeditions of Liang Sicheng and (son of Kang Liang Quichao pupil) and his wife Lin Huiyin in 1932 – 1937 allowed to open completely the wooden structure of the IX-X centuries.
29   Kang Youwei 2005, p. 4.

on a maximally broad scale, even calling up to study civilizations that were given birth on other celestial bodies, "sharing their joys and sorrows[30]." At the same time, civilization is an integral part and diagnostic feature of the evolutionary era. The basic law of evolution is the desire of intelligent beings to unite and eliminate competitiveness. Many small chiefdoms formed states that competed with each other, like the destinies of ancient China, Egypt, Hellas, Babylon, and Persia. Over the centuries, states have grown in size, and clearly show a tendency to unite on a global scale[31]. However, Kang Youwei was far from accepting the homogeneity of historical time, and argued that savagery and civilization could well coexist. Moreover, he came to the conclusion that the brutality of the manifestations of war is directly proportional to the degree of development of material civilization[32], but this does not lead to the condemnation of civilization, because value orientations are relative. Kang Youwei did not use the concept of civilization to describe historical facts that exist for him by themselves and do not carry moral lessons in themselves. Nor did he associate civilization with any form of organized religion. This kind of theoretical calculations can be perfectly traced in the text "Travels to Italy", for example, in the description of the Coliseum and the acts of Julius Caesar and Octavian Augustus[33]. At the same time, the Roman Empire was described by Kang Youwei as a state that arose naturally in accordance with the law of evolution[34].

Conclusions

It is absolutely important to study the intellectual heritage of Kang Youwei for our modernity as it goes through a process of civilizational change. The thinker was brought in the milieu of the traditional Sino centric paradigm, where China occupied a central place in the Celestial Empire, while all other states and cultures occupied a peripheral, subordinate position. This "architecture of the universe" was the integral part of Kang Youwei's entire thinking, even defining sacred geography Datong Shu, according to which all the mountain ranges connecting the continents of the Earth – the Himalayas, Cordillera, and Andes – are only branches of the middle Kun-Lun[35] (Martynov 2017, p.273). This showed that Kang Youwei, who had to go through many life and political disasters, retained a sense of the indissoluble unity of the world: what is required for the development of China fits well for the rest of humanity (ibid.). Wang Mingming described the change in his worldview in terms of changing the "tributary model" to the "pilgrimage model", which to a certain extent determined the rhetorical style. Kang Youwei was an inquisitive exile, not a bearer of an imperialist "burden" (Wang Mingming 2019, p. 29). However bearing in mind his religious worldview, it is possible to interpret Kang Youwei's activities as a mission to save the Guangxu Emperor. The scale of

the world is expanding enormously, but at the same time Kang quite consciously correlated all the entities he saw and knew with the traditional chronology and eventful outline of Chinese history (Rome was founded in the seventeenth year of the reign of Zhou Ping-wang), using Gregorian dates only when he could not find a Chinese counterpart for them. In a sense, this is a transformed tributary model. .

The model of civilization constructed by Kang Youwei in the text "Travels to Italy" has not yet had time to take shape completely, but it also corresponds well with the logic of the presentation in the final philosophical text "Books of the Great Unity". Kang's mission in The Travels was to debunk the notion of the West as a Buddhist paradise of " Pure Land." To do this, he used not only direct comparisons from the experience of the present and past of the West and China, but also he linked the differences with the stages of civilizational development. In the Travels to Italy, there is still no statement from Datong Shu that Switzerland, the United States, and the Scandinavian countries are almost at the threshold of moving into the next era of civilizational development. In turn, long descriptions of the Roman past are called upon to illustrate different variants of the basic law of history – the law of unity: unification in a historically short time followed by disintegration (Rome), long unification with a slowdown in development (China). Historically, for Kang Youwei, these states were equivalent and of equal worth, since the formation of the Roman Empire took place simultaneously with the establishment of the Qin and Western Han empires.

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30   Same.
31   Kang Youwei 2005, p. 56.
32   Kang Youwei 2005, p. 68.
33   Kang Youwei 2007, p. 365–366.
34   Kang Youwei 2007, p. 367.
35   Kang Youwei meant Kunlun in Dao Buddhist Chinese Mythology: a sacred mountain, hiding Western paradise, a place where Heaven and Earth unite.

THEORY AND METHODOLOGY

Earthing, inspiration, humanity
(Some tendencies of the evolution of civilizations in XXI century)

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Abstract: This article is devoted to topical trends in the evolution of civilizations in XXI century. It is shown that the network processes of versatile and multi-layered anthropic exchange lay at the basis of the civilizations phenomenon which form both the world civilization and its local manifestations. It is also demonstrated that social cultural matrix (invariant, homeoresis), comprising in its turn several encoding layers and elements, is acting as the central factor in this process. Decoding of the encoding layers of different civilizational kernels allowed us to create a picture of the world evolutional wave movement in XXI century, which is shown in the article. This article provides the viewing of anthropic vector of this wave , when we have the cyclical turn from the West to the North, with the regulating civilizational chain of the Middle. The data of these chart in combination with the other sections of the article may be useful in the research of the current Great Anthropological Transition in XX-XXI centuries.

Keywords: The network civilization, social and cultural matrix, the Great Anthropological Transition

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Introduction

There are plenty of recently spread variety of apocalyptic judgments about the fate of world civilization in general, and individual centers of civilization in particular. It is obvious, however, that all of them, despite the large scale conceptual and linguistic diversity of the authors, proceed exclusively from a Western-centric (Messianic-partial) view of the processes and phenomena which are under way. This view is based on the principle of division and hegemony, and therefore does not imply a departure from the hierarchical dominance of "civilizations" over "barbarism", rejecting in principle everything that can go beyond this rigid dichotomy and its various interpretations. Meanwhile, what is really happening and will inevitably happen in the space of civilizations in the coming decades and even centuries is predictable and can radically change the stage-hierarchical ideas-savagery-barbarism-civilization (Ferguson 2000, pp. 83-216). Therefore, it is extremely important to trace the genesis of these changes, which are already resulting in a global civilizational transformation and the Great Anthropological Transition of the 21st century, to detect their trends and socio-cultural forms that can change

the face of the entire civilization beyond recognition – this is the central task and goal of present study. It indicates that several critical factors underlie this global transformation.

Materials and methods

The article is based on complex interdisciplinary studies of the network as a central anthropic concept, by using cross-cultural, cultural and semantic analysis of the phenomena of transitivity, passionarity and network processes in modern civilizations, as well as it is based on the application of synergetic techniques for studying network fractals in culture. Some results of the application of these synergistic methods, their historical sources, and original methods of working with these materials are published in the authors works.

Results

«Midpoint» and meaning

"Civilization" itself as a concept was developed within the Western elites of the 19th and 20th centuries, who defended the doctrine of linear (stadial and non-local) progress with its culmination in the cosmopolitan idea of Jaspers (Jaspers 1994, pp. 40-60). Its central idea was the idea of the focus of all the highest values of culture precisely in the transcendence of civilization, in contrast to traditional (lower, soil) cultures. Unlike in the West, the East perceived "civilization" in a different way, without reference to the cosmopolitan and non-historical beginning in the understanding of "civil" - that is, the concept of putting everything in order, which initially, even in Ancient Rome, meant the vital activity in the life of urban communality and citizenship. In the East and in Russia in the sense of "civil" among sedentary or nomadic peoples, in more or less urbanized centers of statehood development of (empires) - the ideas of "cultivated soil" prevailed , that is, the isolation of several root cultural and historical types with an original nature and "middle" types of social self-organization, thinking, artistic and humanitarian-spiritual way of life.

Moreover, there is a long historical sophistical tradition of contrasting "culture" as a natural and sacred principle with "civilization", that is, its own culture, "soul-free" and detached from its roots in the worldview of the Slavophils, Danilevsky (Danilevsky, 1991, p. 123-130),Berdyaev (Berdyaev 1990, p. 249-269, Berdyaev 1998), Spengler (Spengler, 1998, p. 8-15). They emphasized that in" civilization " there is a substitution and" death of the spirit of culture", a substitution of the meaning and purpose of life by its technologies, by means and tools. This revealed "substitute" essence of civilization in its Western understanding and worldview is preserved today, and it is this core of the Western-centered world order and techno-thinking that will inevitably be transformed.

That is because techno-civilization, its elite, have approached   in their own development the limits of understanding of themselves as a civilization, and in two of the

most important of its principles in the understanding of Man-in-the-world and the civilized way of thinking, namely in understanding what is happening in the world, they offer exclusively irrationally structured concepts of absolute dominance, including the techno genic dominance instead of understanding.

Network and matrix

The rapid civilizational degradation of the West, its destructive militarism and outright totalitarian globalist weakness is a clear fixation of this very mental pathology – the substitution of elementary reasonable understanding and realizing for manipulative doctrines aimed at preserving the power of western TNCs and their dominance over non-western civilizations at any cost.

The teleological and Messianic technical type of worldview of Western elites does not recognize either comprehension or meaning of wisdom, dialogue, and universal lack of appreciation, which has been cultivated for centuries in the worldviews in the East and Eurasia, perceiving all that strictly negatively and pragmatically. This negative pragmatism, however, in reality turns out to be an exceptionally aggressive search for options for domineering benefits, manipulative bargaining, thereby indicating that the West "falls out" today from the unfolding global transition to the global civilization of the network, which is perceived as post-industrial, but which is already becoming an independent civilizational phenomenon.

The network as a historical phenomenon is a form of equalizing socio-cultural self-organization during periods of transition and transience, borderlands and trans-borderlands, mixing, exchange, intermediateness and fracture, accompanying all phases of the development of anthropic passionarity without exception (Gumilev 2006, pp. 293-355, Gumilev 1993). This power, which emerged, for example, with all the passionate points of ethno genesis activated, or when cults and religions were given birth, the so-called social cults included, from the ancient times through to the present day it brought with itself and kept the "leveling of the idea, " the ideas and the values of fairness in all its historical forms, rebirth, freedom (of will), truth, equality, peacekeeping, pacification, reciprocity, non-possessiveness, etc.

The network has always created both many "leveling" myths, and existential ideological trends that "align" society and elevate a person, and this existential rise is easily revealed in the Great Anthropological Transition taking place in the 21st century. It represents one of the most important similar transition phases, which has a graphically expressed network form and network levelling, pacifying and balancing content, rapidly absorbing other socio-cultural structures and currents.

The network is a state of interconnection and openness, it always occurs in the course of all informational communicative and socio-technological revolutions, especially clearly manifested itself in the zone of either the spatial-phase boundary or the mental boundary - that is, the middle (points, pauses, voids). The network is therefore reveals itself easily in the initial, medial and final, transition phases of any anthropic process, pushing away the hierarchies, acquiring differentiated nature-type outlines. These are is communities and

families of any genesis, brotherhood (sisterhood), ecosystems, mazes, chains, movements, flocks, swarms, bunches, the mycelium (mycelium), mesh, clan, conglomerate, scattering, accumulation, caste, diaspora, neural networks , etc. – and both in technological digitally and in live social and natural exchange. Where the connectivity of cells, links, elements, and nodes of the network is decentralized, but it has a high degree of stability and density, synchronicity, and diachrony at the same time, since it generates a special integrity program – the matrix. The essence of which is self structuring, selfsupport, uninterrupted self revival, subjectivee self determination of all aspects of the anthropic factor, general, specific and personal individualized (Kolesova 2019, part 1-2, Oleskin 2012: 112-140).

This program-the matrix produced by the network, like the network itself is nature type and has many analogues in the representations about homeoresis, otherwise developing integrity-invariant, monad, neural matrix, bio matrix, biofilms, framework, root, tradition, core, character, tree, autopoesis, bonds, morality of the people, etc. Civilization itself is also a network form of integral, sustainable, self-reproducing," middle " cohabitation, both of sedentary and urbanized, and of nomadic (migrating) peoples, reflected in the unity of diversity. It maintains an outwardly flexible border of open encounter and weak network exchange with Another (frontier), and inwardly a network exchange of ultra-high density and complexity, similar to mutualism, where elements are in a mode of strong mutual attraction (as in a mycelium or a nuclear family). Thus, the civilizational matrix is formed by an uninterrupted balance of "one's own and other ", forming a form of geterarchaical (orbital, combining the principle of the network and the principle of hierarchy) "gluing" of many socio-cultural elements and the most important dominants. These include (sequentially):

1. Language and mentality (outer orbit-a symbolic system of "bonding")

• internal language (code) of the network as a whole and its individual nodes-living languages (information-natural interchange, renewal, revitalization and self-maintenance), language-intellectual self-recognition (codification of linguistic kinship, linguistic sense of homeland), stable patterns of linguistic neighborly, communal, dialogical, and clan-group behavior and their codification, high (semantic) language of thinking and mentality, linguistic ethnic and ethno-civilizational subjectivity,

• languages and technologies of mass communication and information response, codification of public direct and feedback links,

• languages of "self-supporting, wise" worldviews, "earthly" meanings, awareness, codification of meanings in the worldview, in cultural and intellectual projects.

2. Nature, culture and cults (the second orbit is the codification of the "bonding of natural and cultural commonalities")

• so-called universalizing community and cathedral cultures – "cultures and values of saving the common" - native land, homeland, deeds, dreams, interests, troubles,

destinies(shares), beliefs, aim of life, uninterrupted link of ancestors – descendants, and etc. These include, in particular, the culture of "cultivating the soil" (upbringing, education), "preferences" (virtues), the laughter culture of the "general", all initiatory systems of morality (local-grassroots and universal) and family-ethical codes, neighborly equalizing ethics, etc.

- passionate spirit-raising culture-roots (initiated and voluntary movements, soil culture of brotherhood and sisterhood, fatherhood and motherhood, courage and femininity, cultural autopoesis-initiatic – initiated culture of personal self-perfection),
- patterns of passionate demographic self-regulation, stable patterns of self-support in the system of society-man-nature relations,
- passionate sociocultural" gluing "code (formation of elite groups that create a codification of the self-perception of society, the image of society about itself, self-designation, self-identification and self-recognition) and traditions of sociocultural" gluing " mentality, cultural and spiritual subjectivity,
- passionate prophetic cults and autochthonous, traditional religions and their meanings,

3.«Bonding " control and power (the third orbit is meritocracy, social authority, influence and state power). Traditions and ways of regulating the natural, social and material "whole" - consent and agreement

- political mediators and regulators of social behavior, political vital activity and culture, state and governance, passionate political and social elevators,
- stable patterns of achieving and maintaining the legitimacy of power,
- patterns of power-political balance and consent (stable patterns of power and inter-elite consensus, self-supporting potestarity and political culture), political subjectivity,
- stable passionate traditional patterns and values of setting up the" whole " - economic management and economic relations (economic culture of self-recovery, cooperation, mutual assistance and cooperation, forming a field of consensus and overcoming contradictions),
- stable patterns in the techno-culture of the "whole" (updating techno-mediators, changing technological ways),

4. Trust as a social, cross-cultural and interpersonal "bonding". Traditions of initiate cultures of rebirth, responsibility, empathy, creativity and " common sense "(integrity, balance and trust, personal perfection)

- sociocultural passion myths, archetypes and rituals that support the environment of trust, "smart heart", intimacy and trust (attraction-repulsion, "friends-strangers"), empathy, understanding, reciprocity and empathy-aversion,

- traditions of cultivating and nurturing responsibility, including gender role patterns,
- traditions and patterns of sociocultural passionarity (mediation, solidarity, competition, reciprocity, public mediation),
- "high" culture of public trust and personal perfection -autopoesis and agonality (authenticity of art, health improvement, sports as an agonal competition, self-improvement as a kind of agon (Kolesova 2020, pp. 3-8),
- science as a high passion network art of mediation,
- folk arts and folk (ethnic) mythology as a passionate language of community (conciliarism)

5. Matrix core. Memory, cultures and myths of the "common heroic sacrificial past" that allow us to maintain sacrificial love, patriotism and a socially personal личный high pain threshold

- stable agonal and sacrificial patterns of love – for the Motherland, neighbor, self, fearlessness, single combat and encounter, defense of the Motherland, defensive wars and fraternization (reconciliation), equal competition, heroic social and political «movements of the "chain" type, relay ways of transmitting the heroic myth,
- stable stress patterns(chaos patterns), patterns of cultivating good will, patterns of endurance and self-reliance (volunteers, pioneers, pioneers, ascetics, rescuers, defenders of the Motherland),
- heroic memory of individuals-passionaries, patriots, charismatics, "worthy people", "fathers of society", "tsars -liberators", "victors", prayer books, saints, visionaries, nuggets,
- heroic myths about common heroic deeds and exploits, including survival, resilience, rebirth, self-sacrifice, ideas and discoveries that bring salvation to man and humanity,
- historical and value myths and patterns of initiations of self-improvement and human asceticism, heroic myths of the "golden age".

The matrix in the public sphere "glues" the integrity of nature, societies and cultures, making them symbioses, forming a dense network – "civilization", both at the local and universal level. The matrix holds through intergenerational passionate intensity and provides a continuous revival with each new stage of history and every generations, transmission, heritage and socio-humanitarian integrity, viable socio-personal selection, safety and reliability in the activities of both the state and the society, as from the point of view of structure (changing most parts) and from the point of view of mentality (the most inert of his part)(Kolesova 2021, part 2).

The "loss" of any links and elements of the matrix, their destruction or distortion of their "leveling" and harmonizing essence means the interruption of the viability of any civilization and civilization in general, up to its collapse or disappearance, or up to the absorption of civilization by barbarism, the destruction of the "civilization-barbarism"pair. As today it was proved, that civilizational party in itself in any anthropic phenomenon has

inevitably not only "cultivating", and barbaric – "chaotic type" side in different versions - horizontal, vertical, latent barbarism (Budanova 2000, p. 20-90, Budanova 2019, pp. 187-190, Kurbanov 2006, p. 120-122, Malashenko, Nisnevich, Ryabov 2019, pp. 125-195, Socio-economic bulletin 2021, pp. 62-70).

Where horizontal barbarian manifestations, as well as other network horizontal exchange processes, especially the ethnic ones are one of the most important factors of the" childhood "and" youth " of ethno genesis and passionarity (especially in its zero stage), forming a factor of natural "feeding" of civilization. And vertical overwhelming and hierarchical barbarism (chauvinism, xenophobia, totalitarianism, Nazism, fascism, messianism, nationalism, terrorism, etc.) - is a subpassional process, typical primarily of "old age" and even "decrepitude" in the history and development of both an ethnic group and a civilization. The West as a civilizational hotbed is today a pronounced process of precisely vertical-barbaric extinction, down to elements of savagery, having moved away in the era of western-oriented globalization even from its own humanitarian-horizontal cosmopolitanism.

In local civilizational centers today, the process of shaping the matrix, and, consequently, subjective self-development, is very rapid. It is driven by the growing resistance to globalist-hegemonic plans of digital, ecological, social and geopolitical enslavement, which are disguised as a general civilizational agenda. But the emerging world civilization, which is just beginning to take shape in a networked, transitional form, in a new networked cosmopolitanism, already shows that in fact the world is beginning to move to a new networked subjectivity and on a planetary scale.

Its essence consists in the prevalence of horizontal and open exchange network processes over vertical ones, that is, in the revival of the "soil" itself and exchange-concordant "soil" factors - the rise of subjectivity of peoples and their interaction. There is an increase in ethnic mentality and spiritual culture, national states and national local values, historical civilizational centers (in the form of new network empires), as well as interethnic network civilizational consolidation, an increase in the importance of the family and the human person in all anthropic and social spheres.

It is precisely these "soil" and soil-cosmopolitan processes that globalist-totalitarian projects (pandemic, digitalization, "green" technologies, "new world order", etc.) are trying to prevent. Thus, in the modern civilization process, there is a clear opposition between the network "earthing " process of civilization of co-evolution, passionate recovery of all civilization sources and openly totalitarian "landless" domineering of the western globalists, imposing new enslaves projects (inclusive capitalism, etc.). Great Anthropological Transition will inevitably be filled with the combat for peace and for the independence and integrity of each of the local civilization, the gradual expansion of the network trans civilizational interactions (at the level of civilizational macro-regions primarily) while overcoming the globalist hegemony.

The map of changing passionary and sub-passionary cultural ideological semantic vectors elaborated in interdisciplinary synergetic studies, correlated with the cycle of L. N. Gumilyov's passionarity, clearly shows the vector of the new network subjectivity and

Picture 1. Map of passionary and subpassionary cultural ideological and semantic vectors (Social economic bulletin 2021, p.65).

Explanatoin of the map is shown directly in the article

the vector of the Great Anthropological Transition – that is, the modern trajectories of the development of civilizations-the general movement from the West to the North and further to the East with the regulating function of the Middle (Socio-economic Bulltin 2021, p.65).

Man, Freedom, Equality and Fraternity 2.0

The inevitability and speed of the network transformation of the global civilization and each local one, indicates to the most important content of this revolution, which directly relates to Man, his freedom and self-determination. All previous network revolutions, which coincided with information, technological and socio-cultural revolutions, were a reflection of the movement of Man towards his own freedom and providence. This movement was most clearly reflected in the sequence of anthropological revolutions, where four historical phases are revealed and which have the immediate relation towards civilizations. So, in this historical process of singling out man from the natural world, which began 25 centuries ago, with the so-called ressentiment (Nietzsche, 2017, p. 409-526), there are phases:

- the Neolithic revolution - the transition from savagery to the birth of the Old Man,
- revolutions of Axial Time and avraamitism - the transition to the Salvation of Man, the formation of an ethical and spiritual Axial Man, and All humanity in Christianity,
- the Renaissance Revolution (both in the East and in the West) and the Protestant Reformation, and today we witness its impetus fading away before our eyes, the transition to a Human Individual, a free social citizen,

• network revolution of the 21st century-transition to the Person of Sophia type, a person endowed with an "intelligent heart", a spiritual, creative and intelligent being at the same time(New Social Contract 2021, p. 14).

This elevation of Man as a unique and unsurpassed, spiritualized individual is an obvious imperative of the emerging new world civilization of the web and a new humanity, beginning, like the previous renaissance phase, with the movement towards Man, his self-determination, freedom and reciprocity (equality) with the Other - in the East and in Eurasia, and only then – in the West. In China, Russia, India, the Middle and Far East, and Central Asia, this humanistic trend is very noticeable, but confronting, however, the sociocentrism characteristic of Asia with its variants of social rating and caste-hierarchical or class-hierarchical structure.

This existential dimension of the new anthropological revolution in the East and Eurasia is particularly pronounced against the background of the dehumanization and moral degradation of man in the West, which, in fact, rejected its own, once-humanistic principle, degenerating into the worship of libertarianism and LGBT - violence against human nature. Therefore, the most important liberal values today are also moving from the West to the East and to the Eurasia, to the North, laying the foundations for the latest network of liberal revolution - perhaps in the same way as the so-called consensus of Anthropocene (Sheshnev 2017) - with its authentic Sophia wise principles of a new world civilization - especially the principles of universal survival, peaceful coexistence, rejection of wars and sacrifices, violence and slavery, once again putting forward the priorities of freedom, equality and fraternity.

Secondary nature exchange and the Noosphere

The face of the world civilization, besides network processes, will inevitably change due to the peculiarities and the Greatest Anthropological Transition. Within this transition, in addition to the interference of many cycles and a whole series of revolutions, there will be a period of "contraction" and pause, which naturally ends the 600-year cycle of the capitalist mode of production and rampant consumerism. It is time to reflect on this historical inertia and search for the foundations of a new world balance. There the most archaic, in fact paleofactors of the global civilizational structure will inevitably be revised.

This circumstance stems from the logic of the hypothesis of secondary nature exchange, articulated and justified by the Russian anthropologist V. R. Arsenyev (Subetto 2009, pp. 170-180, Arsenyev 2006, pp. 102-116). The hypothesis of secondary nature exchange proceeds from the fact that in the historical process of linear interaction nature-society-man there is an archaic primary phase – namely, primary nature exchange, which is followed by the next phase – primary nature management. The wave of changing these two strokes exchange-usage - is natural, because it is associated with the conquering of the surrounding world and oneself by a man, and therefore proceed – like any wave from stroke to stroke sequentially.

But in history, under the influence of capitalism, in the West, especially as Arsenyev showed – after the initial of nature exchange the whole thing got stuck in the phase of

exhaustion of the primary nature development - 14-15 century AD, when usage against the background of the Renaissance and the emergence of a new bourgeois social class in the West has become preferable, and so the change of cycles – exchange-usage-a new exchange did not happen. After the exhaustion of primary use of natural resources, instead of the next renewal, that is, secondary nature exchange, the phase of secondary use of natural resources began – the 16th – 17th centuries AD –the exchange started being suppressed and pushed away into peripheral niches. It was in this phase - when the rise of capitalism and the West began, with the subsequent Industrial Revolution, then the natural collapse of history development followed (Subetto 2009, pp. 170-180, Arsenyev 2006, pp. 102-116).

As it is known it ended not just full, but catastrophically complete exhaustion of all possible and available natural resources and extinction of many species and many different ethnic communities, consumer degradation of the man himself – 20-21 century AD. There came the phase of "compression" and transition and it is obvious, it was not to another nature development that had reached its limit, but to a new exchange – that is secondary to nature exchange.

The phase of secondary nature exchange has a much broader nature similarity, and means involvement in the exchange processes not only of nature as such, but also the nature of public relations (horizontal connections, network in the first place), and the unique nature of man and humanity, including its spiritual, intelligent and personal nature, creating a global space of unity of diversity.

The inevitable transition to secondary nature exchange, according to Arsenyev's hypothesis (Subetto 2009, 170-180), that is, to actually the second birth of man and human communities, is possible through the Noosphere, that is such a transition - facilitating phase of a meaningful, intelligent state, where a completely new global mental environment is created, saturated with meaning and peaceful coexistence.

The idea of the Noosphere as a sphere of meaning - the question "why?" - is not new. In fact, its shape was already witnessed in in the great sacred monuments of all world religions, the achievements of the entire Axial Culture, the entire culture of humanism, as the image of the era where "injustice" will be unthinkable, that is, "acquiring someone else's property" as the basis of a universal thinking and behavioral Law, a new Paradise. The term noosphere itself was almost simultaneously coined already in the 20th century as the idea of a "thinking shell" by the French T. de Chardin, E. Leroy and our compatriot V. I. Vernadsky. This was one of the utopias of industrial society, which included later the experience of Soviet industrialism and the Soviet biosphere project, for example, in the works of N. N. Moiseev.

The idea of the Noosphere received a powerful boost in a number of provisions of the Russian cosmism, a large and diverse direction of philosophical, natural, scientific and humanitarian thought in Russia of the 19th and 20th centuries, which was an intellectual and spiritual response to the development of European rationalism. I.Kireevsky, V.Solovyov, N.Fyodorov, P. Florensky, K. Tsiolkovsky, D.Mendeleev, And.Sechenov, L.Tolstoy, F.Dostoevsky founded a holistic movement of Russian thought associated with the image of the All Unity

of the world, with the cosmism of life itself on Earth and in near Earth space. The central idea of Russian cosmism was and remains the idea of a huge and incomplete mission of the Mind to save the Earth, Man and Space, and the idea that the further evolution of humanity is impossible without the perception of the world in its integrity. There the revealed conditions of human evolution – the unity of variability, heredity and selection - also point out to the incompleteness of human development itself and the genesis of Man as a Creator, works of nature and God's Providence, and precisely in the unity of flesh, spirit and nature. And where the mechanism of evolution is impossible without the development of a" universal language", and thought and consciousness are a full-fledged part of nature and God.

Vernadsky drew an image of some special linguistic, religious, industrial and economic activity located outside above nature or together with nature, where a high stage of development of nature itself unfolds as an interaction of nature, society, and man, and where reasonable human activity becomes the main factor, where there is an environment of continuous exchange of substances and energy between man and nature. More than 80 years have passed since these discoveries, but the utopia of the Noosphere is still a utopia, though Vernadsky argued that the biosphere will inevitably pass over into the Noosphere some time later, that people will be able to stop mindlessly using wild life, including their own human nature, by having abandoned consumerism and assuming responsibility for the co-evolution of the planet and man on themselves. This version of the future image is already gradually taking place, for example, in ecotechnosphere projects (Tkachenko, Kerzhentsev 2016, p. 34).

Today, however, it is obvious that the secondary nature exchange will be combined with the incompleteness of co-evolutionand man, and will be revealed both in the already identified conditions of evolution, and in a whole series of revolutionary shifts directly in human biological systems, in nature itself, in the nature of social relations, as well as in approaches to managing these processes. This circumstance poses completely new challenges before The noosphere project.

The future of techno civilization and the humanization of technology

The emerging networked planetary civilization and new passionarity brings the centuries-old tehno culture as a culture of the West and Westernized technocratic thinking into an extremely difficult position. The Baptist belief in the omnipotence of technological progress is no longer justified.

The most important issue of humanistic transformation of techno culture remains the issue of limits criteria for the penetration of engineering and technology into the depths of nature, nature of man and the nature of human society in particular. The situation is aggravated by the fact that the ongoing network process and a tendency towards mounting trans bordering in all technological fields has already led to the formation of dense convergent techno-culture fusion of bio-, techno-, nano-, info-, cogno-, humane-, socio-

and others s mutagenic technologies in a single text penetration in a variety of genetic and other fundamental processes in living organisms and live public spheres, including those with the aim of designing new hybrid species or homogeneous communities bio robots. Technologies of 5-6-7 lifestyles and the growth of symbiotic processes can eventually change the face of nature in depth, of society and Man, pushing him on the verge of extinction, or, on the contrary, they can preserve a fertile gene pool and longevity, to make it possible to have stronger immunity and creative potential on a tremendously higher level.

This circumstance, which pushes techno culture as an instrument of TNCs into a separate civilizational global continent "without land", trying to dictate its will to the rest of the world, raised the question of the inevitability of the formation of techno-alternative. Namely, a noospheric alternative to the development of the natural-scientific and techno genic spheres, focusing not on the barbaric power of technology over nature and people, but on the commonwealth and cooperation of techno-like and nature-like technologies with their common humanization and escape from the power of western globalists.

The noospheric transformation of technology and all scientific knowledge is important as a unique opportunity to find reasonable and humanitarian meanings in technological progress, having turned it into a real force of scientific creative deed, supporting a man in the effort to save, preserve and cultivate the nature, including man himself, perfecting his own character. This means a profound ideological transformation of the entire techno culture, since it is the problem of man as an integral being that still represents a stumbling block in the entire history of technological and natural science thought. It records that human evolution – in biology, for example, is gradually progressing, but it is not yet possible to determine its vector – namely, " How is a man developing". But at the same time, the techno culture regularly falls either into another messianic thought (the idea of digital immortality is a open messianic idea) judging by the speeches of its representatives, or puts forward ideas of "negative freedom" of human heuristic thought, boundless "freedom from" any shackles and borders (like the idea of a technological singularity, for example). This tectonic humanitarian shift marks the beginning in reality Noospheric revolution in many spheres. We are facing the inevitability of a completely new global project of the Noosphere as a sphere of a unified and diverse counter-totalitarian, mutual world, where Russia can become one of the leading and guiding forces. Moreover, it is the noosphere project, which was closely connected with Russian culture and the traditions of Russian thought, especially the traditions of Russian cosmism, can become a Russian international network alternative to western globalism, the voice of reason must be raised, adding a sound track to the voice of noosphere science first of all.

Conclusions

The research made relative to the development of civilizational processes in the 20th and early 21st centuries. clearly show that world civilization has entered Great Anthropological Transition, which accumulated a tendency for the civilizational extinction

of the West and the shift of the focus of civilization to the North with the regulating function
of the Middle. To prevent the catastrophic course of this transition, it is extremely important
for world civilization to find support in the Noosphere as the embodiment of the Middle, in
creating a global environment of new global thinking, saturated with comprehension and
awareness.

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REGIONAL PROCESSES

...cooperation between the Islamic Republic of Iran, the Republic of Azerbaijan and the Russian Federation on the North-South international transit route will improve the level of relations between all countries along its route by facilitating transportation, reducing regional threats and enhancing Iran›s economic interests in the region.

Elaheh Koolaee, Abed Norouzi
Cooperation between the Islamic Republic of Iran, Russia and
of the Republic of Azerbaijan in North – South transit and
its impact on regional security

The generalization of research results shows the presence of external and internal factors affecting the development of Chinese civilization. In the group of external factors, the influence of Western values and their synthesis with the traditions of Chinese civilization is particularly prominent. Among the internal factors, a special place is occupied by the studies of the role of local civilizations, which play a conservative role and allow the reproducing of traditional values. Internal factors include the transfer of the basic principle of the Chinese civilization - «harmony and harmony.

Valentina V. Komleva
Chinese Civilization: Dynamic Factors

...the political leadership of the Republic of South Ossetia was faced with a non-trivial, rather complex task – to construct a model capable of neutralizing the policy of forming a negative image of South Ossetia and contrasting it with a new political reality using a conventional model of interaction.

Thanks to the actions of leading political actors, the model of interaction between the government and society developed in South Ossetia has become a general cultural national phenomenon.

Artur V. Ataev
Conventional model of interaction between government and society
in the Republic of South Ossetia

Cooperation of I. R. of Iran, Russia and the Republic of Azerbaijan in the North-south transition and its impact on regional security

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Abstract. The great economic plans of the Central Eurasian region are rooted in the great games of gaining power and obtaining a special and stable position in international system. The North-South Corridor is an economic project designed to facilitate transportation and increase global trade. The question of the authors is that what effect does the cooperation of Islamic Republic of Iran, the Republic of Azerbaijan and the Russian Federation have on the security of the region? Their main hypothesis is that the cooperation of the Islamic Republic of Iran, the Republic of Azerbaijan and the Russian Federation in the North-South international transit route by facilitating transportation will improve the level of relations between all countries along its route reducing regional threats and increasing I. R. of Iran's economic interests in the region.

Keywords: North-South Corridor, I. R. of Iran, Republic of Azerbaijan, Russia, Trade, Transportation, Regional Security

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Introduction

Prior to the current effort to establish a north-south international corridor, this route existed in a different way during the Soviet era. The Nagorno-Karabakh war in the last decades of the twentieth century changed the geo-economy of the South Caucasus and weakened I. R. of I. R. of Iran's infrastructural ties with the South Caucasus republics and Russia. Changes in the international system such as accelerating the process of globalization, increasing global trade, the end of the cold war and the decline of economic cooperation between the powers of global capitalism and foreign direct investment by multinational corporations made the field of study of international political economy important. From this point of view, political phenomena have economic roots and economic developments arise from the role of national governments as the main actors in the international system. Given the factors threatening I. R. of I. R. of Iran's national security in the South Caucasus the question arises that what effect does the cooperation of I. R. of Iran, the Republic of Azerbaijan and the Russian Federation on the north-south corridor have on the national security of the Islamic Republic of Iran? According to the authors, cooperation between the I. R. of Iran, the Republic of Azerbaijan and the Russian Federation in the western part of the North-South International Corridor to facilitate transportation will improve I. R. of Iran's relations with the South Caucasus and Russia, reduce regional threats and increase the interests of all countries. Extensive rivalries between economic and political powers in the former Soviet Union and the atmosphere in the relations between these countries and I. R. of Iran caused the authors used a realistic approach to explain cooperation between I. R. of Iran, the Russian Federation and the Republic of Azerbaijan in the north-south corridor and regional security.

Materials and methods

Recent developments in Central Eurasia and its periphery has created a possibility of making distance with Liberal assumptions. Many usual theories like Federalism, Functionalism and new functionalism can not explain the causes of recent developments in this region. On the other side economic issues of the region have direct connection with internal politics of these states. It is necessary to consider power relations between national states, national interest, the principle of survival and in general, main assumptions of realism, to understand I. R. of I. R. of Iran's relations with these countries. Extensive rivalry of different regional and trans regional states in the former republics of the Soviet Union and the dominant sphere of Iran's relations with the Eurasia countries, lead the authors to use realist approach for explanation of I. R. of Iran-Russia Federation and the Republic of Azerbaijan's cooperation in the North- South international Corridor.

Gilpin's work reflects his attention to the role of power and the management of power by the state (Griffiths 2001, p. 12). In Gilpin's realist approach, issues of international relations are examined in a non-ideological way and a combination of state-centered realists such as Morgenthau and structuralist ideas such as Waltz is used to analyze the behavior of states (Gilpin 2000, p. 28-32). Governments are the most important, key and influential global players in politics and economics. National security is the main motive and basis of the behavior of international actors. Accordingly, governments seek to use the economy to increase their power. Politics, therefore, regulates the economic behavior of governments. Economic analysis is inseparable from political analysis of phenomena in international relations. According to Gilpin, realists pay attention to the relationship between international politics, international economics and the economic dimensions of governance (Gilpin 1984, p. 293).

Results

1. North-South International Transportation Corridor

Transportation corridors beyond transportation infrastructure make trade between countries, provinces and regions more competitive by refining transportation and logistics services (Islamic Development Bank 2011, p. 4). Reducing costs and time will increase business profits and make imports and exports more efficient. On the other hand, bilateral, trilateral and multilateral agreements between countries and other technologies to facilitate trade require a reduction in costs and time provided by international corridors (Islamic Development Bank 2011, p. 5). Thus, international transport corridors can increase a country's competitive advantage.

The North-South Corridor provides direct access to Central Asia and Central Eurasia for India. At the same time, it allows I. R. of Iran and the Republic of Azerbaijan to become the transportation hubs of the region. Forecasts show that by 2030, Asia's consumption rate will increase, in which case the importance of such infrastructure will increase) Passi 2017, p. 4(. The North-South Corridor has become the fastest transit route between Mumbai and St. Petersburg. The route could reduce the existing sea route through the Suez Canal from 16,000 to 7,200 km and reduce travel time between South Asia and Northern Europe from 60 to 30 days. This crossing can be the north-south counterpart for the East-West Silk Road crossing (Moshashai 2019). This corridor has various goals that can be increased to expand the effectiveness of transport relations, increase access to international markets through various routes in the member countries of the Agreement; helping to increase the volume of international transport, ensuring travel security, safety of goods in accordance with international standards, harmonizing transport policies and creating equal and non-discriminatory conditions for all types of transport service providers from all sides in the transport of passengers and goods within the framework North-South Transport Corridor (Singh & Sharma 2017). The north-south corridor has different east and west routes. The eastern route of this corridor was built according to the Ashgabat agreement (Iran–Turkmenistan– Kazakhstan 2014). Cooperation between I. R. of Iran, Russia and the Republic of Azerbaijan is reflected in the western route of this corridor.

2. Relations between I. R. of Iran and the Russian Federation

In the past, I. R. of Iran-Russia relations were more political and military and economic-political elements were less prominent. During the Cold War and the rivalry of the superpowers, I. R. of Iran was the scene of confrontation between these powers and influence in such a way that each tried to make the most of its relationship with Iran and weaken the other side's position. Stalin's presidency over the Soviet Communist Party can be considered the culmination of this conflict between the two blocs (Sakwa 1980, p. 280. (From the late 1960s, with the establishment of a regular shipping line, Soviet ships transported Iranian goods from Iranian ports to Baku and European countries (Koolaee

2011, p. 115). Therefore, Moscow is discussing various issues and important foreign policy topics with Tehran. In addition, I. R. of Iran did not take radical action in the region after the collapse of the Soviet Union, which was an important factor in Russia's tendency to cooperate with Iran (Kozhanov 2015, p. 8). The North-South corridor came to the fore as Putin introduced the idea of a large, normative modern power as the main idea of Russian foreign policy. In line with this policy, bilateral cooperation with I. R. of Iran and positive interaction with the west began simultaneously. In mid-2012, Russia became concerned about its position in Western Asia following the Arab uprisings. For this reason, I. R. of Iran was considered an important base in the region. The signing of the joint comprehensive plan of action (JCPOA) then the coming to power of Donald Trump and the withdrawal of the United States from it, the widespread sanctions against I. R. of Iran and the whispers about the expansion of comprehensive relations between Russia and the United States shaped Iran-Russia relations during Putin's fourth term. It should be noted that the prospect of any warm relations between Russia and the United States encourages Russia to renounce its ties with Iran especially in the military field. Russia's trade with I. R. of Iran in recent decades and its view of the Middle East has provided much to Russia. In the context of Russia's view of the West and Medvedev's "reset policy", the relationship with I. R. of Iran was used for diplomatic bargaining (Kozhanov 2020, p. 14). After the war in Syria, there were signs of divergence in I. R. of Iran-Russia relations as the two countries have different interests and goals in West Asia. In 2016, Russia sought to involve I. R. of Iran in the process of regional and global integration. In 2015, President Rouhani was invited by Russia to attend the BRICS summit in Ufa. Russia's goal of inviting I. R. of Iran to the non-Western union which is made up of emerging economies was higher than economic goals. This action is more relevant than anything else to Russia's behavior in countering US unilateralism (Suchkov & Vasilenko 2019, p. 77). During Putin's presidency, Russia has always sought to pit I. R. of Iran against US policies as a regional power in a concert of countries alongside it.

The culmination of I. R. of Iran-Russia cooperation in Southwest Asia can be traced to the post-Arab spring crisis in Syria in 2012, followed by intelligence, strategic, technical and operational cooperation between the two countries to help contain the crisis in Syria. The importance of Syria for the two countries made cooperation possible in this regard (Koolaee 2018, p. 4). Overall, the Ukraine crisis, Russian sanctions, I. R. of Iran's nuclear talks and Russia's military incursion into Syria have increased its focus on I. R. of Iran's role in the Middle East.

Sanctions on I. R. of Iran and Russia have made the two countries interested in expanding trade ties between themselves. In this regard, Russia is trying to establish agreements between the Eurasian Economic Union and I. R. of Iran on the establishment of free trade zones. Sanctions and economic ties between I. R. of Iran and Russia especially in the form of the Eurasian Economic Union have established cordial relations between the two countries. According to President Rouhani, the relationship between the two countries is unprecedented in 500 years (Islamian 2019). I. R. of Iran can rely on Putin's Eurasianist approach and improve relations with the Middle East relying on its geo-strategic superiority and the shift in Moscow's policy toward itself in recent years to take advantage of its

competitive advantage in transportation and trade to become an effective player in Eurasia with the west and South Asia. Therefore, increasing the activity in the form of the Eurasian Union is very effective. Since the integration of the transportation and support sectors is an important prerequisite for the formation of a modern model of business interaction and is very effective in creating a coherent supply chain management, this union seeks to expand the transport infrastructure (Almetova et al 2019, p. 3). The free trade agreement between the Eurasian Economic Union and I. R. of Iran shows the importance of this country for Russia. Since the start of this cooperation in October 2019, I. R. of Iran's non-oil trade with EU member states has increased which can create a window of hope for I. R. of Iran in the face of US economic sanctions (Grajewski 2020, p. 33). Given the union's significant market for I. R. of Iran and South Asian countries, especially India, there is a good opportunity for I. R. of Iran to become one of the most important routes for the transfer of goods and services between this union and the South Asian region through the North-South corridor.

Like political relations, I. R. of Iran- Russia economic relations is under the influence of Russia's regional and international goals. I. R. of Iran's economic problems, especially the impacts of sanctions, and Russia- I. R. of Iran rivalry in the field of energy transition from the Caspian region, Kosovo crisis and Chechnia War had negative impact on their economic relations (Koolaee, Abedi 2017, p. 144-143). Russia's Putin has tried to make balance between Internal necessities and regional and international condition (Koolaee, Nori, 2007, p. 39). However, these relations have gradually expanded from the second term of Putin's presidency, especially after signing the long term agreement for collaboration between the two countries and close contacts of the Federal Office of Standardization of Russian Federation and I. R. of Iran

(Koolaee, Abedi 2017, p. 150). They signed an agreement for expanding bilateral tourism activities.

3. Relations between the Islamic Republic of I. R. of Iran and the Republic of Azerbaijan

The I. R. of Iran-Russian Federation-Republic of Azerbaijan Triangle will include extensive economic and communication cooperation for the three countries which according to I. R. of Iran sanctions, the relationship between the three countries can be reflected (Bayramov, Alili 2018, p. 5). Cultural and religious ties are one of the most important indicators of the closeness of the two countries (Davoodi 2016, p. 261). The divergence components of the two countries are the product of the rivalries of the great powers in the geopolitics of the region and the historical-cultural memory of the two countries which emphasizes the need for technical and economic cooperation between the two countries. The North-South Corridor is an example of technical-economic cooperation that can increase convergence between the two countries.

The Baku government joined the process in 2005 with the aim of increasing its strategic importance and power in the South Caucasus. The North-South Corridor helps to improve the relations of the Republic of Azerbaijan with I. R. of and Russia. In 2016,

following the lifting of sanctions, the Republic of Azerbaijan changed its policies towards I. R. of Iran (Katzman 2021, p. 40). A trilateral meeting of I. R. of Iran, Russia and the Republic of Azerbaijan on infrastructure and transportation via the Republic of Azerbaijan was held. The establishment of the western part of the North-South corridor on the safe borders of the I. R. of Iran creates a suitable trade route for the international relations of the Republic of Azerbaijan with the Persian Gulf region (Hodaei 2019). Russia and the Republic of Azerbaijan can gain economic benefits from the transfer of 15 to 20 million tons of goods in this strategic path (Valiyev, Mamishova 2019, p. 13).

With the collapse of the Soviet Union and the growing crisis between the Republic of Azerbaijan and Armenia over the Nagorno-Karabakh region, the connection between I. R. of Iran and this region was cut off in practice by the national railway, so not only were trade ties severed, rather, it took on a domino effect of insecurity and rivalry between the great powers throughout the South Caucasus. The Nagorno-Karabakh war transformed the geopolitical region of the South Caucasus and created opportunities and impasse for the region's neighbors. The intensity of the war in 2020 and Russia's fear of disrupting regional order and Turkey's intervention to advance the outcome of the ceasefire in its favor created a new situation for the region's geopolitics. According to the ninth clause of the ceasefire agreement between the Republic of Azerbaijan and Armenia, a passage must be created for Azeris to communicate with Nakhchivan. But the conditions of the regions that have been under Armenian rule for thirty years do not make the new route very favorable for the Azeris (Amirahmadian 2020, p. 29).

Against all the potentials and sources of expansion of I. R. of Iran and the Republic of Azerbaijan, they have not experienced acceptable situation. Westernist tendencies in Baku and the desire of its leaders to expand relations with western countries, has limited the room in this regard. With respect to the quality of goods, which exchanged between the two countries, the North- South international Corridor can make more appropriate condition to accelerate the pace of their economic cooperation. Both of these countries are among the member states of Economic Cooperation Organization (ECO).

4. Political and Economic Aspects of I. R. of Iran's National Security in the South Caucasus

Today, security has taken on a more civilian meaning and most governments seek it in economic-commercial development rather than militarization. Access to primary resources and markets necessary to maintain acceptable levels of welfare and government power has been introduced as economic security (Buzan 2017, p. 34). Some of the security threats in the region include arms smuggling, extremism and terrorism, the activities of spy groups and the presence and influence of regional and supra-regional powers in the Caucasus.

In addition to the cooperation of regional governments to reduce these threats, the North-South corridor is important in terms of facilitating economic-political cooperation between Iran and Central Eurasian countries. I. R. of Iran's presence in the Eurasian

Economic Union, reducing I. R. of Iran's political isolation, increasing regional talks, resolving I. R. of Iran's dispute with other Caspian littoral states over its share, the agreement of the members of Shanghai Cooperation Organization (SCO) especially Russia with I. R. of Iran's permanent membership in this organization and Russia's agreement with I. R. of Iran's extensive relations with the countries of Central Asia and the South Caucasus are important issues. Facilitating transportation between I. R. of Iran and the region can help increase trade ties.

5. The study of the authors showed that important economic and legal factors in the economic security of the region namely

The study of the authors showed that important economic and legal factors in the economic security of the region namely: Increasing free trade (16%), improving the customs situation (15%), increasing the share of non-oil trade (15%), bringing trade laws in line with international standards (15%), improving the evaluation of international institutions and organizations (14%), increasing access to Facilities (13%), and security of basic goods (12%). Increasing free trade, will have the greatest impact on regional economic security. It can be concluded that cooperation in creating a north-south corridor with economic opening for I. R. of Iran also affects security and political aspects in the region such as reducing terrorism and extremism. Participation and cooperation in regional economic organizations are also influential in the field of political relations.

The new political economy pays particular attention to the efforts of private groups to exploit public facilities for personal gain. In international political economy, the study of international political economy requires an analytical approach that simultaneously considers economics, politics and other social sciences. Given the impact of economic factors on I. R. of Iran's cooperation to complete the North-South corridor, it is clear that the cooperation of the I. R. of I. R. of Iran, the Russian Federation and the Republic of Azerbaijan in completing the North-South corridor by facilitating trade in the region has increased trade and economic mobility in the region and the transition of this economic and trade dynamics from the geographical direction of the region has economic and political effects on regional security. Its first effect is to increase free trade and trade infrastructure in the region and encourage the private sector to be more dynamic in the economic activities. These factors will increase trade and economic relations in the region and will reduce some security threats in the region, especially terrorism and extremism.

Conclusions

Cooperation between I. R. of Iran, the Russian Federation and the Republic of Azerbaijan in completing the North-South Corridor can lead to greater economic and political cooperation between them. Facilitating trade through transportation infrastructure makes sense. This roadmap requires the political will of the member states to complete. That is, it requires stable economic and political relations of the member states. Measures such as I. R. of Iran's membership in the Eurasian Union, the desire of the Republic of Azerbaijan to become a regional transportation hub and Russia's attention to I. R. of Iran's geopolitics can increase the will to complete the missing links in this passage. Given the current needs of international trade, competitive advantage and the basis of competition between national governments in the global economy are important. As Gilpin writes, the internal situation of countries in their type of activity, in particular, affects their competitive advantage. Our competitive advantage is reflected in the domestic economic situation and the infrastructure of the freight route. What has been said about the advantages of the north-south corridor largely demonstrates its competitive advantage over other routes. I. R. of Iran's security and political stability is another advantage that this passage has over other land routes for the transfer of goods. Given the competition between I. R. of Iran and Russia in energy trade, the North-South corridor to have the necessary competitive advantage, requires strong political leverage based on I. R. of Iran's economy and cooperative actions with Eurasian countries.

The impact of economic factors such as free trade, customs status and security of basic goods is greater than political factors of security such as terrorism, extremism and the presence of major powers. Therefore, the north-south corridor in the cooperation phase and also after the full commissioning, while affecting economic factors such as increasing trade, will also indirectly affect political factors. By facilitating trade and increasing I. R. of Iran's access to world trade, this cooperation in addition to increasing the role of the private sector in free trade can also affect the elimination of regional threats and increase political exchanges between the countries of this region. Increasing trade can improve economic-political relations and in turn expand political-economic relations of entities like the Eurasian Economic Union to countries in the region such as I. R. of Iran. I. R. of Iran's presence in regional arrangements is an important step in reducing its isolation. This will be an important factor in creating the right conditions and being in a larger global trade environment.

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REGIONAL PROCESSES

Chinese civilization: dynamics factors

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Abstract: The article, which is based on of the analysis of modern Chinese and Western studies of the Chinese civilization, contains the author's conclusions regarding factors of dynamics of the Chinese civilization. Both Chinese and Western scholars draw our attention to the influence of Western civilization. The formation of the modern Chinese civilization is considered as a kind of synthesis of Chinese and Western ones, but with the dominance of cultural codes and archetypes of the Chinese civilization. Among the factors of dynamics, a special place is held by the studies relative to the role of natural and climatic conditions in the development of culture and models of relations between peoples. Among the stabilizing factors, a special emphasis is given to localities, civilizational centres that support and reproduce the traditional values of Chinese civilization.

Keywords: Chinese civilization, centres of civilization, local civilizations, dialogue of civilizations, conflict of civilizations.

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Introduction

The relevance of the research of the Chinese civilization is rising alongside enforcing of the economic and political significance of China within the system of international relations. In 2009 a book by the British scholar and journalist Martin Jacques was released, which contains the arguments behind the position relative to the "flourishing of the celestial Empire" and the "end of the Western World" [Jacques 2009]. The research has aroused resonance and had the continuation. In one of his latest works "Civilizational state against the national state" Martin Jacques keeps on asserting, that the West adheres to a mistaken position, insisting on the fact that the world should be looked upon through the Western prism. In this prism no other tradition, history or culture can be compared with the Western one, it surpasses other cultures, and the significance of the others is diminished. European centrism (to be precise, western centrism) is an universal criterion of civilizations, but

it speaks not about our wisdom, but about our ignorance, it is not the expression of our cosmopolitanism, but our isolated and provincial nature. ...This kind of thinking

threatens to become the greatest obstacle , as we are entering the epoch, when Europe will gradually become marginalized, the United states will undergo the irreversible decline, the developing countries will become the basic actors , and China will replace the United states as a domineering power. In other words, those countries and cultures, at which we are looking from above, will more often become arbitrators of the future. [Jacques 2011].

The research made by Martin Jacques is popular enough in China. The studies caused an upsurge in the research of the Chinese civilization, and part of them became the subject of our analysis.

Materials and methods

The methodological background for the research of the Chinese civilization in the Russian science has a great history and at the present time is represented by the academic Maysnikov V.S. scientific school. His collective works in seven volumes are well known , and these include the monographs "Qing Empire and the Russian state in the XVII century (1978), "A short review of the history of the People's Republic of China diplomacy" (1960-ies early 1980-ies)", (1988), " The agreed articles adopted: diplomatic history of the Russian-Chinese border. XVII-XX centuries" (1996), also articles published in two volumes edition "Quadrature of the Chinese circle" (2006). According to the viewpoint of the Maysnikov V.S. school, relations with the states of the Eastern Asia, in particular with China, are considered as a form of inter civilizational contact. As for Russia, China represents one of the largest from the neighboring Eastern European civilizations with the contact zones if inter civilizational communication. Nonetheless Russia and China have different views on political coordinates of the world, priorities of values relative to human rights, evaluation of tendencies and contradictions in the world community. At the same time the sizes of the two countries are such that the models of their development and external policy behavior influence the world historic process.

The historic basis for our analysis is composed by the most well known publications of the Chinese and Western authors, accessible for our studies. Their analysis, systematization, comparison, generalization allowed us to single out several groups of factors, influencing, according to experts, the development of the Chinese civilization. In this article we shall analyze the works, describing factors of the Chinese civilization dynamics.

Results

Development factors

Despite the widespread standpoint about the stability and invariability of the basics of the Chinese civilization, there are a number of research studies , showing what changes arose in China under the influence of external factors. The changes in the Chinese civilization under the influence of globalization processes and penetration of the Western civilizational models became the subject of the research made by Guang Xia [Xia 2014]. It has been historically shaped in such a way that the Chines civilization suffered considerable changes, especially after active China's ushering into the contemporary world as an active actor despite the exceptional historical lasting continuity. This made the contemporary China consciously or unconsciously abandon some aspects of their traditions and accept some basic components of the Western civilization. As a consequence at the present time we deal with the conversion of China into the modern nation, which began its transformation already in the course of the bourgeois revolution of Sun Yat-sen, and then as a result of the socialist revolution of Mao Zedong. Thus the modern Chinese civilization is the synthesis of the partially preserved Chinese traditions and global (basically Western) values.

According to Guang Xia, the Western dichotomy between traditions and modernity is not acceptable for the contemporary China. In many aspects from the ancient time China has been a modern state (according to Western assessments), as in the large measure a temporal state, meritocratic bureaucracy, highly self-governing civil society, a written language accessible for all, a system of stratification, based on the status achieved, united culture, open for multiculturalism, idea of equality in education and etc., lying at the basis of the formation of the Western modernity, have long existed in China. On the other hand, the Chinese society, pre-contemporary or contemporary, differs, among other things, in its Confucian values, in family morale in particular. In fact, even today, Confucian familiism (in the forms of paternalism, nepotism, grouppism, personalism, communalism, authoritarianism and etc.) has a decisive significance for the functioning of the system of power in China, market economy and everyday life. Consequently , depending on its civilization, China simultaneously resembles the West and does not resemble the West. Defining China as a civilizational state, defining the role of Chinese civilization, Guang Xia suggests that the Chinese civilization should be considered both in its continuity, and in disruptions in the Chinese history, as well in its similarity and differences from the Western analogue.

Thus, the Chinese scholars, in the similar way as their Western partners do, recognize the external influence of the Western values and make the conclusion about the contemporary Chinese civilization as about a symbiosis of Chinese traditions and the Western modernity. At the same time a number of scholars say about a kind of archetypes, cultural codes of the Chinese civilization, which do not yield to changes , lie at the foundation of civilizational identity and potentially conflict genic in relation to other civilizations.

A number of scholars consider that a man's reaction to external challenges, to be precise, natural cataclysms, determined the civilizational trajectory, social evolution of civilizational hearths [Liu, Chen, Lee 2019]. Cataclysms and their consequences provoked not only changes in culture (for example, the country's economy) but conflicts and contradictions between peoples. That is why our suggestion is to draw the attention at the present time to the role of ecological factor in ensuring the social consent and stability of civilizations. Yanxin Liu and Xiaodong Yan believe that under the Xian Dynasty draught was an important factor of social instability in China. And the contemporary China is to study

in detail the man-earth ancient system. [Liu Yan 2020]. By using the example of Shanxi region, Jinchang Li, Liuyan Han, Yanfang Zhao revealed the link of climate with the degree of conflict occurrence in societies: "changes in places of settlements were caused basically by differences in climate sensitivity depending on latitude and altitude and differences in frequency of human conflicts, caused by sharp changes in climate in the regions with a different settlement density". [Li, Han, Zhao 2017]. In a number of research studies historical conflicts between nomads and arable farmers are explained by the influence of economic conditions [Pei, Lee, Fei 2018]. In their research of the role of ancient cities in civilization development, Xiaolin Ren, Duowen Mo, Tristram R. Kidder note, that the " expansion of cities in combination with dry climate and development of agriculture changed sharply the landscape of China of the bronze century" [Ren, Mo, Kidder 2019].

Let us emphasize that the role of water in the development of civilizations is distinguished not only by Chinese scholars. For example, when studying water influence on civilization growth, on culture, beliefs in human societies, Seyedeh Habibbeh, Hosseinya Omid note:

> Ancient civilizations, such as Egyptians, Romans, Venetian Empire and Umayyad Dynasty based their policy on stable water resources, which helped them to survive and flourish. Stability and development of human societies of the past and of the present were stipulated by the achievements of science on water and their accomplishments in engineering and technologies. [Habibbbeh, Omid 2021].

By drawing historical parallels, scholars make a conclusion about the significance of rethinking of conflicts in the long national scale within the paradigm of ecological humanitarian sciences.

Stabilization factors

Speaking about factors of dynamics, we cannot but note stabilization factors. A number of scholars consider that the basis for a contemporary Chinese civilization is formed by localities , some civilizational centers, located on the territory of China. The subject matter of local civilizations is vividly expressed in the Chinese science. For, example, under research is the civilizational basis of the Yanzhao region [Lijing Mingtao 2009], having both Chinese, and specific, original features, determining the place of the region in the development of the Chinese civilization. Another example is the studies made in Iluo in the middle part of the river Hwang, which is taken for an analysis of the first dynasty states in China [Liu, Chen, Lee 2019]. Civilizational seats retain codes and patterns of the Chinese civilization, that is why the correct socialization of the present day generations, the study on their part of the history of the Chinese civilization and their centers with its multi thousands years of history is viewed as a required condition for transfer of cultural codes, civilizational identity.

Another stabilizing factor are the principles of the Chinese civilization. Chinese scholars especially emphasize the strive for harmony among these principles. They make an accent on the peace-loving nature of Chinese civilization, targeted towards concord and peace. [Xingpei 2010]. The idea of "tranquility" or "harmony" arose at the time of Chinese classics as summing up the existing interactions of everything in the world. Underlining the significance of the harmony, it was noted that noble people may enjoy harmonic diversity, and at the same time ignoble people may loose themselves if differences. Harmony is not only the philosophy of life, but political doctrine and cultural aesthetics of China. According to Yuan Xingpei, the war destroyed the Chinese civilization, caused a breach in society in Northern China, existing for many years. During Sun Dynasty, for example, China was the leader in science and technology, but it fell under the attack of discords and wars. In this connection the concept of harmony is persistently underlined both scholars and politicians of the modern China and is considered as a way of achieving the flourishing of the Chinese civilization.

At the same time among the Western scholars a suggestion is being outspoken about a possible clash of the US and Chinese civilizations. In particular, Marcus T. Anthony adheres to this position; he studies the in-depth physiological mechanisms of civilizational clashes. Among Russian scholars there are also representatives justifying incompatibility of a number of cultural paradigms. Making a research in relations of the Imperial China and the Vatican , Kruglova M.S. speaks about incompatibility of some cultural paradigms, proper both to the Chinese civilization and Western Christianity, which became the reason behind a continued diplomatic, theological and doctrinal conflict between the Imperial China and the Vatican [Kruglova 2018]. The archetypes of the Chinese civilization are studied in the Centre of Complex Chinese Research and regional projects at the Moscow State Institute of International Relations (MGIMO)[1].

Conclusions

Generalization of the research results shows the presence of external and domestic factors, influencing the development of the Chinese civilization. In the external factors group a special emphasis is to be made on the influence of Western values and their synthesis with the traditions of the Chinese civilization. What it really means is factors, setting the space for development dynamics. Among domestic factors a special place is taken by the research of the role of local civilizations, which fulfill the conservative role and allow to reproduce traditional values. The domestic factors include the transfer of the basic principle of the Chinese civilization – harmony and concord. And, finally, one more domestic factor, related to the changes of climatic conditions. The research in the history of natural cataclysms (for example draught), problems of settlement (for example, the emergence of cities and urbanization) show, which role they played in social and cultural life, how cataclysms became the reasons behind conflicts, changes in culture. Mindful of the above they suggest that the contemporary Chinese civilization should be studied from the ecological point of view.

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1   Center for Complex China studies and regional projects. URL: https://mgimo.ru/about/structure/ucheb-nauch/chinaregion/

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РЕГИОНАЛЬНЫЕ ПРОЦЕССЫ

Conventional model of interaction between government and society in the Republic of South Ossetia

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Abstract: The article is devoted to a comprehensive analysis of the conventional model of interaction between government and society in the Republic of South Ossetia. Attention is focused on ideological meanings and processes of transformation of political reality in this Transcaucasian state. It was ideological meanings and the new political reality that radically transformed after the August 2008 war that contributed to the formation of a conventional model of interaction between government and society. The article also analyzes the role of the current President of South Ossetia A.I. Bibilov in the formation and consolidation of the conventional model of interaction.

The South Ossetian conventional model of interaction between government and society has a number of features, the key of which is an obvious vision of the future and progressive movement towards public consensus. The image of the future formed by the current President A.I.Bibilov and the United Ossetia party headed by him provides for the entry of South Ossetia into Russia.

The model of interaction between the government and society provides for a clear regulation prescribed by the United Ossetia political party, which was outlined by the current President of South Ossetia in the framework of two election campaigns. The program of the current President of the Republic of South Ossetia A.I.Bibilov "Five steps to Russia" is part of the conventional model of interaction between government and society. Thus, the conventional model of interaction in South Ossetia also has the function of a regulator of public relations, providing an explanation of the current political reality, as well as movement towards a new political status, which provides for joining Russia.

Keywords: conventional model, effective interaction, government, society, South Ossetia, political reality, image of the future.

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Introduction

The term "conventional model" is not new[1]. In some cases , it is presented as a matrix or a generally accepted way to explain political reality[2]. The whole matter is about   not to describe the event, but to reveal its ideological meanings with the help of commonly used political methods of explanation.

For example, since a certain time[3] it has become a generally accepted rule to explain victories over the enemy in South Ossetia not by the valor of individual commanders, but to a greater extent by the selfless devotion of the people. And after 2008 the shaping of the statehood that took place in South Ossetia is largely attributed to the correct civilizational choice of the Ossetian people, who voluntarily linked their fate with the Russian Orthodox civilization in the XVIII century. It was this choice that was made more than two centuries ago that predetermined a favorable outcome inthe decades-long confrontation between the Ossetians and the Georgian state. Thus, the heads of the Republic of South Ossetia, E. J.Kokoity, L. Kh. Tibilov and A. I. Bibilov emphasize that the established South Ossetian statehood is the fruit of the valor of individual commanders, the feat of the people and the consequence of allied relations with Russia. Scholars point out that "conventional interactions are becoming a daily practice" (Osmuk 2004). In the course of the policy pursued by the current President of South Ossetia A. I. Bibilov, the issue of the entry of South Ossetia to Russia became a daily practice.

Materials and methods

As the study materials we used A. I. Bibilov's "Five steps to Russia" program as empirical materials - reports, analyses, results of public opinion surveys, interviews, mass media, documents relating to the practices of interaction between the authorities and society in South Ossetia, conceptual insights about modeling as a scientific method and theoretical insights about the "political reality". The main method is modeling, which allows us to study conventional models based on taking into account the role of two main actors that form the conventional model-the government and society. The convention is understood as something additional, balancing in relation to communication, as an additional layer, the meaning of which is to be revealed. A conventional model is one of the ways to define a situation, one of the generally accepted explanations that can determine the significance of an event or the realism of a policy's course. The author, using the presented methodology to analyze the current political reality, states that there are no other models in this situation, there are only different levels of interaction.

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1   A number of researches have found out typology of interaction, providing the following models of interaction "antagonism", "consensus", and "agon".Also they revealed paternalistic, partnership, and "model of architecture".

2   A.Y. Sungurov Models of interaction of cultures in the civil society and bodies of power : Russian experience. URL: http://www.civisbook.ru/files/File/Sungurov_modeli.pdf

3   During the post Soviet period after the collapse of the USSR and formation in Georgia illegal armed forces, which formed the vanguard of military and political pressure on South Ossetia.

Results

Conventional models: theory, concept, practice

Political reality, sealed as part of the narrative, is the basis, the foundation of the established conventional model of interaction between the authorities and society in modern independent South Ossetia.

A special attention is to be paid to the term "political reality", which in most cases is considered as:

> Obvious, which does not require special explanations. The real thing is what took place or what exists, what can be observed, empirically revealed and identified (Pushkareva 2013, p . 92).

Political reality and the conventional model are related phenomena. In particular, the explanation of political reality, the disclosure of its ideological meanings is possible with the help of a conventional model of interaction between government and society. Analysis of the established and existing conventional model in the Republic of South Ossetia cannot be carried out without identification (analysis) of the existing political reality in this state.

In modern conditions, the importance of the institution of presidential power is growing in South Ossetia. The analysis of the conventional model of interaction between the government and society in South Ossetia is impossible without due attention to the institute of presidential power in the context of the policy of the United Ossetia party. It can be argued that the personal influence of President A. I. Bibilov on legitimizing the conventional model of interaction between government and society was strengthened by his party status.

The formation of the current conventional model of interaction between the authorities and society in South Ossetia was launched in 2014. It was then that the chairman of the party "United Ossetia" A. I. Bibilov published the election program of the party "Five steps to Russia". The goal of the program is for the Republic to become a part of Russia as a new subject of the Federation. "We must resolve this issue once and for all. Only joining Russia can provide us with complete security."[4]. A new initiative of one of the most respected politicians, the head of the leading party A. I. Bibilov, has formed a new ideological motivation in South Ossetia (Shkirchak 2012). The main message formed by the president is security. In the face of global challenges and threats caused by the influence of the West on Georgia's politics, security can only be guaranteed by Russia.

The new ideological motivation outlined by the United Ossetia party in 2014 helped shape the image of the future of South Ossetiaии, as an integral part of Russia. And here it should be noted that "In the modern global order, the position of a particular state is clearly determined not only by the factor of its ownership of a particular material asset. The national competitiveness of a country also depends on the ability of its leadership to correctly formulate a strategy for positioning the state outside, to adequately identify niches where the use of existing assets could become the basis for improving competitiveness in

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4   Anatoli Bibilov: ["Prishlo vremya deistvovat"]. URL: https://ugo-osetia.ru/obshhestvo/ anatolij-bibilov-prishlo-vremya-dejstvovat

the future " (Sergeev, Alekseyenkova, Koktysh et al. 2010, p. . 3). The main political actors in South Ossetia demonstrate an understanding of the importance of South Ossetia's positioning strategy in the context of shaping the security architecture in Transcaucasia.

It is obvious that in the context of existing global challenges and threats for South Ossetia, the strategy of positioning the state as a potential part of Russia is a model of the future, including explaining the current political reality.

But it is worth noting that, when we talk about conventional models, we are not referring to political reality only. The concept of "conventional model" is broader. In our opinion, political reality is only one of the specific modifications of the conventional in politics. The conventional model of interaction also has the function of regulating social relations, ensuring the production of any detailed explanation: it can include any images, metaphors, concepts, not necessarily, by the way, ideological ones. In this regard, it is opportune to consider the program of A. I. Bibilov "Five steps to Russia" in more detail:

> The first step is that United Ossetia initiates a referendum on joining the Russian Federation. The second step is to directly hold a referendum on the entry of South Ossetia into the Russian Federation as a new subject of the federation. The third step is the appeal of the Republic's Parliament to the President, Government and Federation Council of the Russian Federation with a request to consider the issue of the Republic of South Ossetia joining Russia. The fourth step provides for the establishment of an intergovernmental working group for the transitional period. We will ensure that it includes representatives of the South Ossetian public. Everything is to be transparent, under the control of the public. The new authorities (already Russian) are not to include people who are involved in embezzlement of funds, who are guilty of incessant devastation. Corrupt officials should not get into the new government. We will monitor this very closely. And finally, the fifth step is the adoption of a new Constitution of the Republic, the transition to the legislation of the Russian Federation and the virtual integration. It is very important that the new Constitution is adopted with all the nation-wide debates taking place, so that the interests of all groups of the population[5] are taken into account.

The conventional model of interaction between the government and society is too significant, and therefore no discussion concerning the political future of South Ossetia goes unnoticed for South Ossetia. The fact that this discourse, updated by the leader of the United Ossetia party A. I. Bibilov in 2014, is a key issue of Russian - Ossetian relations points to the established conventional model of the regulator of public relations. It is with the help of this issue, which is of key importance for the South Ossetian society, that the real contours of domestic and foreign policy are formed, and consequently, the political reality.

The idea of South Ossetia joining Russia is a negative and obscure phenomenon for an external observer only. As is well known, the Georgian political elite is an external observer of the process of forming conventional models. The entry of South Ossetia into Russia became the foundation of a conventional model of interaction between government and society. This issue is the reason for a broad, legitimate discussion, in which both opponents

and supporters of the entry of South Ossetia into Russia are actively involved. Thus, for the first time in many decades, South Ossetia is the venue of the discussion not of the past of the republic, but the image of the future of South Ossetia. It should be noted that this discourse at the political level was initiated by A. I. Bibilov after the international recognition of its being legal subject in 2008.

We cannot but pay attention to the fact that the conventional model of interaction between government and society, as a rule, is formed in conditions of relative freedom[6]. In addition, it does not have a strictly formal implementation, since it is similar to mental matrices, rather than compositional stencils.

The conventional model of interaction between government and society implies a very significant and, one might even say, necessary socio-political increment. In this case, we do not mean a sample, but what has become common place, an integral element of the language of politics, a fundamental content aspect of communication in a particular community. It is the conventional models that are the most important elements and manifestations of the live world, the self-evident thing that a researcher should analyze. Experts state that the "Bibilov model" for South Ossetia, which provides for the implementation of the "5 steps to Russia" program, is the most acceptable and conventional. One of the reasons for the relevance of this thesis is a very important indicator – 99% of residents of South Ossetia are Russian citizens (Kachmazova 2013). That is, in fact, the "Bibilov model" should legitimize the process that has actually taken place. Thus, if this model is generally accepted and implemented according to some agreement, then it follows that we understand the role of the two main actors that form the conventional model - the authorities and society.

Thus, A. I. Bibilov is the most consistent politician who has taken the course of conventionally consolidating the course of rapprochement between South Ossetia and Russia. President A. I. Bibiloa points out that:

> This issue is very relevant. In 1920–1921, Ossetia was divided into Northern and Southern: the Southern part became part of the GSSR, and the Northern part became part of the RSFSR. Since then the struggle of the Ossetian people for the restoration of historical justice and the inclusion of South Ossetia in Russia began. In fact, every 10 years we have been trying to convey the opinion of the people of South Ossetia to the top leadership, so that South Ossetia would become part of Russia. Unfortunately, so far we have what we have. There is no doubt that there are opportunities – this issue is still being discussed. I think that the future of South Ossetia in any case is in the structure of the Russian Federation[7].

It is necessary to explain that convention is something additional, balancing relative to communication, some additional layer, the essence of which is to be revealed. For example, it is usually important for a politician to narrate the disasters of a particular land

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5   Interview of Anatoli Bibilov to TV channel "Russia 24". URL: http://gtrkir.ru/news/intervju-anatoli

6   The famous Russian political scientist A.Y. Sunkurov indicates in his works that proceeding from the available approaches, also from the systematized presentations, in the first approach it is possible to imagine three versions of interaction of bodies of power and civil service: cooperation, absence of cooperation and (ignoring) and confrontation.

7   Anatoli Bibilov : "I think the future of South Ossetia in the RF РФ URL: https://www.interfax.ru/ interview/587633

which suffered from enemies' activities, in order to be understood. In other words, it is important for a politician not only to describe the situation, but also to give it an explanation, to assume the role of a subject interpreting the events. It is this evaluating dominant of his message that it is to be conveyed to the surrounding people, while charging them with his highest emotions , ideas, his he generates infecting them with his moods, his ideas, his enthusiasm.

The President of South Ossetia, A. I. Bibilov, managed to act as an interpreter of the events, to convey the dominant assessment of his political message to society, and infect it with his ideas and moods. An additional justification for the course of strengthening relations with Russia is being formed by President A.I. Babilov, which completely contradicts the vision and position of the Georgian political leadership.

Of course, the President of South Ossetia is right in pointing out that

> The peoples of Abkhazia and South Ossetia have made their choice. We want to live in independent states, and Georgia must respect our will. Once again, we have to repeat that if the current Georgian authorities really want to establish peaceful relations with the South Ossetian and Abkhazian peoples, they must recognize the facts of the genocide of Ossetians and Abkhazians based on the existing realities. They must recognize the independence of our republics, which has already been recognized by a number of UN member states, and sign guarantees on the non-use of force against South Ossetia and Abkhazia. There is nothing new in our requirements[8]

The President, highlighting the position of the Georgian political leadership, reinforces his message about the inevitability and necessity of closer integration of South Ossetia into the Russian civilizational space.

Judging by the reaction of the population to the initiatives of the party "United Ossetia" and its leader A. I. Bibilov, formed in the republic South Ossetia is a conventional model[9] of interaction between the government and society, and is a real mechanism for consolidating society.

Meanwhile, it should be noted that conventional legitimation is necessary to form an effective model of interaction between the government and society. Additional communicative level (conventional legitimation) (Cimiris 2020, p. 38) is designed not only to transmit information, but alsoto fully integrate representatives of society into the approved order, making it an adept of a certain way of thinking and a kind of interpreter. The conventional model is not a ready-made model, but a clearly defined space of self-determination, an area of freedom realization. Almost the entire period of A. I. Bibilov's presidency is devoted to the integration of the South Ossetian society into the legitimate Russian political, scientific and intellectual space. In this clearly defined space of self-

determination, the President of South Ossetia A. I. Bibilov provides space for the creative and scientific intelligentsia of the republic.

Cooperation in higher education is one of the most successful Russian-Ossetian integration projects. So, with the assistance of President A. I. Bibilov in June 2017, V.B. Tedeev, rector of the South Ossetian State University named after A. A. Tibilov and A.A. Alexandrov, rector of The Moscow State Technical University named after Bauman signed a treaty on cooperation . [10]

On the eve of the signing, a working meeting of the rectors of the South Ossetian State University and the Bauman Moscow State Technical University Tedeev V.B. and Alexandrov A.A. was held with the assistance of the President of South Ossetia.

> We were primarily interested in cooperation with the Bauman University in the field of information technologies. Two of our compatriots, young employees of the Department of Informatics of the South Ossetian State University Alan and Alexander Dzhioevs, will be writing dissertations at the Moscow State Technical University. I am sure that they will represent our university with dignity. In addition, the entire Department of Informatics and Computer Engineering of the South Ossetian State University will undertake advanced training courses in information technology at the Bauman Moscow State Technical University. A special professional development program will be developed for them. We will not just focus on one area (information technology), but will cooperate in other areas[11]as well.

For the South Ossetian State University, after its restoration as a consequence of the Georgian attack on it, the cooperation with one of the leading universities in Russia was a kind of scientific breakthrough. Separate concrete projects on cooperation between individual organizations of the two states, initiated by the President, have a very positive impact on the integration of the South Ossetian society into the legitimate Russian political, scientific and intellectual space.

A year earlier, in 2016, the political leadership of South Ossetia supported the initiative initiated by the Rector of the South Ossetian State University, V. B.Tedeev, signed a cooperation agreement between the Moscow State University named after M. V. Lomonosov and the South Ossetian State University named after A. A. Tibilov[12]. The Rector of the Moscow State University named after Lomonosov, also supported specific projects of the South Ossetian State University in the framework of training highly qualified specialists in postgraduate and doctoral studies at a leading university in the country. This form of integration certainly strengthens the current conventional model

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8   Anatoli Babiliov : Georgian authorities turn the rostrum of the UN into an arena for their mendacious rhetoric URL: http://parliamentrso.org/node/123

9   Late in May 2018 at the Petersburg international economic forum President of South Ossetia A.I. Bibilov stated that, that the Republic was prepared to hold a referendum on joining Russia «literally to-morrow", however voting is possible after the settlement of conflict in Donbas. If South Ossetia makes a decision to reject their independence as a separate state, there is alternative of uniting with Russia, stated Bibilov.

10   Rector of SOSU about treaties with other higher schools. There are results. URL: https://news.rambler.ru/education/37350613/?utm_content=news_media&utm_medium=read_more&utm_source=copylink

11   Rector of SOSU about treaties with other higher schools. There are results. URL: https://news.rambler.ru/education/37350613/?utm_content=news_media&utm_medium=read_more&utm_source=copylink

12   Delegation of SOSU headed by Vadim Tedeev visited MSU with a working visit.Делегация URL: http://osinform.org/55784-delegaciya-yuogu-vo-glave-s-rektorom-vadimom-tedeevym-posetila-mgu-s-rabochim-vizitom.html

of interaction between the authorities and society in South Ossetia, as it implements the main message of the current President A. I. Bibilov to strengthen Russian-Ossetian relations.

It is an obvious fact that the variety of conventional models depends on specific historical variations alternatives. At the same time, the bearer of any cultural or political community always has a wide choice when reproducing ways of interpreting events, institutional prescriptions, norms, and deviations from them. However, the conventional model proposed by the political party "United Ossetia" under the leadership of A. I. Bibilov is aimed at intensifying integration processes with Russia in all areas.

Taking into account the fact, that to some extent, the conventional model can relate to both a living belief and the observance of certainstandardized rules related to faith in God. Thus, in the historical memory of the Ossetians, the legend of the adoption of Christianity in the X century took root[13]. This concept is used in his politics and public rhetoric by the current President of South Ossetia A. I.Bibilov, confirming the thesis that Ossetia-Alania is an outpost of Russia and Orthodoxy in Transcaucasia.

So, one of their first meetings on the post of President of South Ossetia A. I. Bibilov met with Patriarch Kirill of Moscow and All[14]Russia. Of course, the issue of South Ossetia joining Russia is connected with a whole range of problems, including religious ones.

Currently, this is one of the most painful issues for South Ossetia, as the canonical territory of the autocephalous Orthodox Church does not often coincide with the territories of state entities. This is one of the most serious religious and political problems of the post-Soviet space. The issue of ecclesiastical guidance the Orthodox population in South Ossetia by the clergy of the Russian Orthodox Church is among the most difficult ones subjected to solving.

Despite the established statehood, modern South Ossetia belongs to the canonical territory of Georgia. The fact that the current geopolitical landscape does not coincide with the canonical territory of the Georgian Orthodox Church is a question-a problem that, in the opinion of A.I. Bibilov, the problem can be solved within the framework of a conventional model of interaction between government and society.[15]

In 2017, in a personal conversation with the author of the article, A. I. Bibilov noted that in order to solve the problem ecclesiastical guidance of the Orthodox Christians in South Ossetia by priests of the Russian Orthodox Church, the consent of not only the political elites, but also the South Ossetian public is required. As the attitude towards

the Georgian Orthodox Church and its Patriarch Ilia II in South Ossetia is extremely negative, the religious issue is positioned by the South Ossetian society as a political problem, the solution of which depends not on religious, but on secular authorities.

In this context, it is opportune to pay attention to one of the functions of the conventional model, which is targeted to establish conformities and to get rid of undesirable violations and consequences in the course of communication (Neusykhin 1994. P.641.). That is, if the adopted conventional model allows for a solution in case of the political future of the Republic, then the religious problem in South Ossetia in the context of "ROC-GOC" relations is not yet solvable.

Based on this, the political leadership of South Ossetia is building relations with the Moscow Patriarchate of the Russian Orthodox Church. The most complex religious issue, which has led to an internal national religious split, has a possible prospect of solution within the framework of a conventional model of interaction between the authorities and society, which provides for the implementation of the policy of joining Russia. If the republic becomes part of Russia, the issue of ecclesiastical guidance of the Orthodox Christians of South Ossetia would possibly be resolved[16].

The fact that the South Ossetian conventional model is already being accepted as a model by many, indicates to the voluntary conventionality and transparency, the evidence of the existing conventional model of interaction between government and society. The researchers point out that to a large extent such a model remains "ideal" in the sense what M. Weber had in mind.(1994, p. . 101), in this case, the most probable and correct type of understanding is programmed.

Thus, the model, from this point of view, is not something forcibly introduced, tested, but replicated. Of course, the implementation of a particular model occurs differently. Sometimes because of the influence of the official elite or because of a one-sided ideological initiative, sometimes spontaneously. Often, even the bearers of a socially approved convention find it difficult to determine what caused it, and then the legitimation mechanism described in the classic book by Berger and Lukman's "Social Construction of Reality" comes to the rescue (Berger, Lukman 2013).

The mechanism of legitimizing the South Ossetian conventional model of interaction between government and society also provides for a certain social order. The social order to which the members of the community belong, is gradually being perceived naturalistically, as something taken for granted, as part of the natural order, as an objective given.

Due to the purposeful, historically and politically grounded position of the United Ossetia party and its leader A. I.BIbilov, the idea of integrating South Ossetia into Russia explains, justifies and forms, and complements the political reality. President of South Ossetia A. I. Bibilov updated his mission in the following format:

13   Ossetia Alaniya - stronghold of Russia on North Caucasus. URL: https://pravoslavie.ru/136182.html
14   Holy Patriarch Kirill met the President of South Ossetia. URL: http://www.patriarchia.ru/db/text/4968569.html
15   In 2017 in his personal conversation with the author of the article the president A.I. Bibilov noted that for solution of the problem of ecclesiastical guidance of Orthodox Christians in South Ossetia by the clergy of the Russian Orthodox Church the consent is needed not only on the part of the political forces but also South Ossetian society. As there is quite a negative attitude in South Ossetia towards the Georgian Orthodox Church as well as towards its Patriarch Ili the second, the religious issue is positioned by South Ossetian society as a political problem, the solution of which depends on civil authorities rather then religious ones.

16   At the present time many Orthodox Christians in South Ossetia in order to participate in Liturgy on Saturdays and Sundays go to the Alaniya Theophany convent of South Ossetia-Alaniya, which is located along the border of South Ossetia of Alagirsky area.

> I do not and will not abandon the national idea of joining Russia. For me, this is an incentive for life and a goal that I would like the people of South Ossetia to achieve. I would like to see Ossetia in the Russian Federation[17].

By the year 2022 this presidential message remains the main direction and development for South Ossetia, which indicates its relevance and significance for the South Ossetian society. Moreover, the foundation of values of this political reality (movement to Russia) has been formed precisely with the help of the conventional model of interaction between government and society that has been developed and practically already fixed in the minds of the society.

Features of the " Bibilov conventional model"

Thanks to the activities of leading political actors, the model of interaction between government and society developed in South Ossetia has become a general cultural national phenomenon. It seems that the study of this general cultural national phenomenon is not fraught with anything unusual, and in methodological terms it is not a particular problem. But the first impression is deceptive, since there is every need to pay attention to the peculiarities of building a model of interaction between government and society in the State of Alania[18]. To identify the features of the South Ossetian model, it is opportune to pay attention to the genesis of this model.

Prior to the recognition of statehood in the Republic of South Ossetia, there was an irreducibility of the main national paradigms to the real challenges and threats. The rhetoric and model of confrontation with a stronger actor - the Georgian state, leveled the discussion of the prospects and image of the future of the South Ossetian statehood. Due to regular military and political provocations on the part of Georgia, there was no global vision of the future in South Ossetia. The image of the future of the Republic partly was not formed due to constant and regular threats from the Georgian authorities. That is, the active policy of pressure on the economy and politics of South Ossetia by Georgia did not allow any discussion of the image of the future. The political class needed to deal with security issues on a daily basis.

The printed and electronic media, and social networks focused on the need to prepare for a military confrontation with the Georgian state. The image of the future of South Ossetia in those conditions was connected exclusively with the possible reflection of a military attack by Georgia in the future.

But this rhetoric was an obstacle to the development of a more promising South Ossetian project, aimed at the future, rather then looking back to the past. The Georgian agenda was the dominant factor in the Ossetian society of South Ossetia, so the level of tension emanating from Georgia hit its record. For the established statehood in South Ossetia statehood, a new narrative was needed, aimed at consolidating the message that the people of South Ossetia are the winners who have defended their right to independence[19]. It was this message that gave rise to the positioning of a new image of the future of South Ossetia as a more integrated republic in the Russian civilizational space.

Naturally, after the recognition of the statehood of South Ossetia in 2008,economic, political, social, and public laws began to be vested with a new being and formed a new political reality. The leading political force in South Ossetia, the United Ossetia party, has become the main "vesting operator". Thus, the model, dominating for decades in the Southern part of the in South Ossetia, as the model of permanent confrontation with Georgia has faded into the background. This result was the fruit of political, intellectual and social creativity of the United Ossetia party and its leader A. I. Bibilov. As a result, a conventional model of interaction was formed, in which a special complex of agreements (conventions was legitimized, which was created on the basis of shared values, traditions, and customs.

We are to ascertain that the Ossetian society deals with images, that obtained an all-Caucasian sounding (mainly in the Georgian society), about Ossetians as a non-indigenous Caucasian people - an alien who seized Georgian lands.

This was complicated by the fact that post Shevardnadze Georgia is a country with unpredictable political Ossetia-phobic indices. This resulted in the actualization and political capitalization of hatred towards Ossetians on the part of President Saakashvili M.N.

Under these conditions, the population in South Ossetia acquired a large amount of information from Georgian sources. In response, the issue of the Ossetian genocide in 1920 was added to the Ossetian narrative with a new impetus. Even proverbs, historical memory, ignorance, and military-political confrontations, accumulated and were incorporated into everyday life. It should be noted here that the line of demarcation separating an action from a semantic source runs along the border of the conscious/unconscious and affects the degree of intent.

Thus, the Georgian context (statements by politicians and public figures, military and political provocations) was the determining motive for the domestic Ossetian agenda.

This situation was a problem, since it hampered the South Ossetianой issue from being disseminated not only beyond the boundaries of the region, but also to the South Ossetian society itself. Often, politicians operate with assumptions, and in these conditions, the role of information grows, which gives room for hypothetical constructions. Realizing this, the Georgian side manipulated the South Ossetian public opinion.

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17   The president of South Ossetia called joining Russia "A national idea". URL: https://www.rbc.ru/politics/25/08/2018/5b813bfc9a7947e98e121c82/

18   According to the constitution of the South Ossetia the second name of the Republic is the State of Alaniya.

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19   [Polotolog:] A Status of winner must be fixed for South Ossetia. URL: https://sputnik-ossetia.ru/20170905/4811607.html

Discussion

Thus, the political leadership of the Republic of South Ossetia faced a non-trivial and very complex task – to construct a model that could neutralize the policy of forming a negative image of South Ossetia and oppose it with a new political reality with the help of a conventional model of interaction.

Here it was already necessary to consistently form a system of statements, a situational context, which, as a rule, did not coincide with the established stereotype image of South Ossetia. A conventional model, as a rule, is constituted through the gradual discovery of its undisclosed sides. And the more complex is, the more potential horizons can be opened to the perceiver. That is why new political and economic meanings and constructions were introduced into everyday life. In particular, the image of Ossetians as a victorious nation has become more professionally exploited.

We understand that the result of forming a conventional model is not a statehood or society, but only what is read and recognized as important and significant for various reasons. It should be taken into account that the conventional model is adopted selectively, because it is a very complex construction, which is the result of co-creation of the political elite, creative intelligentsia and leaders of civil society institutions. Actors who introduce a conventional model, as a rule, rely on its understanding and for this purpose they strive to build a system of labels, special markers that would allow them to correctly relate to the product produced. The political elite of South Ossetia was engaged in building this system of labels. South Ossetian public opinion leaders have consistently turned their message into information, ensuring proper its understanding. First of all, this technology consolidated the positive image of Russia as a state-civilization with its own special mission.

Conclusions

The South Ossetian elite, first of all President A. I. Bibilov and the United Ossetia party headed by him, realized that communication with society is very important for the formation of a conventional model. This method is used by agreement, on the basis of an unspoken understanding. The positive image of Russia in South Ossetia is also the fruit of an agreement between the authorities and society.

This kind of activity is unthinkable without a well-coordinated, coordinated action that presupposes common relevance, evidence of the live world. In this regard, we should pay attention to the activity of the President of South Ossetia A. I. Bibilov, who strengthens the interaction of the authorities and society not only in South Ossetia, but also beyond its borders. This means that the formation and consolidation of Bibilov's conventional model in South Ossetia is influenced by his activities outside the State of Alania. Attention should be paid to his work in the Donetsk and Luhansk People's Republics. The fact that South Ossetia was the first to recognize the statehood of these republics contributed to the expansion of the South Ossetian political reality, and consequently to the legitimization of the current conventional form of interaction between the authorities and society. Thanks to personal contacts at the level of the heads of the republics of South Ossetia, the DPR and the LPR, the Georgian foreign policy context was almost completely replaced by the Russian, Donetsk and Luhansk ones. In particular, this was reflected in the incorporation of the concept of "Russian World"into the South Ossetian political discourse.

Thus, it is safe to say that the conventional model of interaction between the authorities and society in South Ossetia at the present stage supports and develops Russia's global civilizational mission in Transcaucasia by developing a course of integration with Russia. The key actor in this process is the President of South Ossetia A. I. Bibilov and the United Ossetia party headed by him.

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HISTORICAL RETROSPECTIVE AND MODERNITY

The narrators› narratives about the past of the tribes are generally devoid of any historicity, just as the epic is devoid of historicity – the circumstances of place and time are conditional in it. The result is the formation of a specific tribal narrative, in which well-known political events (such as the Syrian conflict) are "translated" into the language of the tribes, taking on a new logic, which obeys the behavior of tribal leaders.

Vasily A. Kuznetsov
Tribal narrative in the Syrian political universe

The history of Khorezm is inextricably linked with the history of flooding of the Amu Darya Delta, which periodically radically changed its shape. Depending on the direction of the main flow of the river, the anthropogenic landscape also changed; once blooming oases fell into desolation and were absorbed by the sands. After some time, when the water regime changed again, life in them was revived again.

Sergey B. Bolelov
Ancient Khorezm in the Early Iron Age (models of the formation of the socio-economic structure of ancient societies in the Southern Aral Sea region based on archaeological data)

Tribal narrative in the Syrian political universe

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Abstract: The following article deals with the problem of formation and functioning of tribal narratives in the political universe of Syria. The author shows how tribe narrative is structured in the form of epic narration within the framework of which different political events acquire a special logic and vested with new connotations. The tribe which comprehends political relations through the prism of this narrative, structures its communication with forces external relative to it, the state included, in a special way. The accomplished research is based both on open sources and on materials of the author's interviews with the representatives of Hsana tribe, which he took in summer and autumn 2021. The results of the research, as it seems, could be useful for studying the general problems of tribalism and relations of tribes and state in the Middle East.

Keywords: tribe, 'ashira, Hsana, Syria, Syrian conflict, political narrative.

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Introduction

The article is devoted to the problem of tribe narrative circulating within the political space in Syria.

The first part of the article offers a general view of the tribes role in public and political life of the Syrian Arab Republic (SAR) and specifics of the state policy relative to tribes.

The second part contains a reconstruction of five tribes narratives, two of which were recorded by the author during his communication with Hsana tribe representatives in summer and autumn of 2021. Three narratives are dealing with the general history of Hsana, one more, published way back in 2011 by T. Schoel, shows a concrete episode of 1979, linked with the conflict between Hsana and Fawa'ira. And finally the fifth one describes the events in Dara'a in 2011. The last section of the article provides us with conclusions, showing, the peculiarities of the tribe narrative: the role of honor, nobility, dominance, its anti-historicity, typical for it personalized perception of political relations.

The target of the research may be described in the following way: an attempt is to be made to understand which principles are used for composing a story about the political

reality of the Syrian tribes, and consequently, about the communication of tribes with other political actors, with the state power of SAR above all.

Materials and methods

Methodologically article is based on the approaches which had been developed by the author in a number of his publications, dedicated to the problems of neo modernism and the possibility of the political processes study by means reconstructions of political actors narratives. (Kuznetsov 2020).

In more general way these approaches comprise the following. The political process is viewed in them as communicative interaction (dialogue) between actors and each of them structures his behavior in accordance with his own viewing on the political reality, expressed in the narrative form. This in turn means the author's view about the reality is shaped, on the one hand, logically (and chronologically), on the other – in the literary way, by means of tropes. Correspondingly, in order to restore logic of his behavior what is required is to reconstruct that very narrative within which he works.

The source base for the research was the interview taken by the author from the representatives of the Hsana tribe in summer and autumn in 2021, some of these were taken during the author's business trip to Syria and his encounters with Nawwaf sheikh, the rest were taken remotely. In addition materials published by other researchers relative to tribes legends were also used.

Results

Some landmarks of the tribe policy in Syria

The history of the tribe policy of the Syrian state was studied fairly in detail by a number of authors (Chatty 2010; Aganin 2018). They showed in their works a complicated a pendulum like trajectory of these relations, which maintained the characteristics of a dialogue between tribes and the government, though not always equal, during the whole duration of the XX century. Some scholars designated the period through to the advent to power of the Ba'ath party as the time of the sheikhs (zaman al-shuyukh) (Schoel 2011, p.102). That was the epoch when the tribe leaders played a determining role in the domestic political process.

A tough idealized policy of Ba'athists and Nasserites (within the period of UAR), in 1950-1960 was accompanied by pressure on the tribes, undermining of their social and economic basis and political influence. Act №166 adopted in 1958 dated 28 September deprived them of the legal status, and Baathists constitution showed the determination of the authorities in their search to uproot the tribalism. As a result, among other things, was that the mass migration of the Syrian tribes to other countries, started, - to Saudi Arabia

first of all (Chatty 2010, p.38). Nevertheless the short term functioning of this course and its certain inconsistency within the context of the general historic development of the country have not allowed Syria to delegitimize the tribe narrative to the same degree as it happened in some other countries of the Arab world (Egypt, Tunisia). There as the time passed it became perceived as totally marginal (Bisson 2012, p.17; Kark, Frantzman 2012, p.495). Even in the most complicated conditions in the region of Badia, which covers more than half of the whole territory of the country, there are still alternative conceptions about power, connected with the chiefs of the tribes (Chatty 2010, p.30).

With the advent to power of Hafez al-Assad the Syrian government set the course for the defined policy and the legal autonomy of the tribes. The new head of state not only contributed to the return to the country of those sheikhs who had been forced to emigrate in 1958-1970. Alongside he admitted illegally the usage of traditional mechanisms of arbitration in solving conflicts between tribes. (Chatty 2010, p.44). Judging by all this course continued under Bashart al-Assad and it seems at least that he did not attach a significant role to a tribe's factor in domestic policy through to the start of the conflict.

During the whole history of the Syrian parliamentarianism the tribes got the representation in the upper body of the legislative power (even in 1960-ies). If in 1943 they numbered 7 percent of the deputies (Chatty 2010, p.47), then after 1982 they got 10 % of the seats (Dukhan 2014, p.6), and also they started to play a significant role in the security apparatus, ministry of internal affaires and in the ministry of agriculture, were they were mostly involved (Dukhan 2014, p.6). By the year 2007 their parliamentary representation had reached 12 % (Chatty 2010, p.47). By the year 2022, according to our informants, 21 deputies out of 250 deputies were Bedouins (8.5%), that means "the number is fairly less in percentage than before", moreover there are tribes , which had not got seats in the representation, though some of their members pass to the parliament from the regions ((Interviews with Syrian informants, 2022)[1].

It is fairly difficult to define how closely the parliamentary representation corresponds to the social structures of the Syrian society. Neither today nor a decade before the total tribal population in Syria was registered officially anywhere. However Dawn Chatti, referring to the then Health Minister's statement, evaluates the number of Bedouins as being 900 000 people in 2007 (5.5% of the population) (Chatti 2010, p.47). Other researchers also use the figures of 5-7% which means about 15% of the tribe population (Dukhan 2014, p.14). At the same time Nawwaf sheikh who was at the head of Ashirahsana in 2021 asserted that the members of the tribes constitute up to 40% of the country's population[2] (Interview with Nawwaf, 2021. Some other sources speak about almost 70% of the population, referring themselves to various tribes (Hussain 2018). The last figure seems to be extremely exacerbated. Nevertheless, taking into consideration the level of urbanization as being 51-55% on the eve of the conflict and a consequent sharp rise in the urban population (according to UN-Habitat data in 2014 its population size reached 76% (UNHabitat 2014), and also the fact of sedenterization and urbanization does not mean the immediate the denial of the tribe identity, the data used by Navaf sheikh do not seem fantastic enough. Probably we may speak about 5-10% of the population leading a tribe-like way of life, and about 10-20% more preserving a tribe identity.

Thus we cannot help agreeing with H.Dukhan, who asserts (Dukhan 2014, p.1), that despite

the generally accepted perception of the Syrian society as largely urban (as linked with the specifics of the state construction policy (Khoury 1991), in reality, the tribe factor maintains a considerable influence in it. In particular it relates to confederations (qaba'il) 'Anasa and Shammar, widely represented in other states of the regions. (Iraq, Saudi Arabia and others).

Trans bordering links of the tribes were upheld by the Syrian government both by Hafez al-Assad and Bashart al-Assad, they had not been cut off. Saudi government rendered both political and financial aid to the tribes of Anaza (see further). H. Dukhan mentions about generous gifts , given by the king Abdallah bin 'Abd al- 'Azis to the sheikh of Anaza during his visit to Syria in 2010 (Dukhan 2014, p.17). Our informants in Syria reported about the financial support for the sheikhs in the pre conflict period as well, noting at the same time that over the past decade this support was ceased for those tribes which preserved their loyalty to Damascus. (Interview with Syrian informants, 2022). Despite the fact that it inevitably led to the rise of dependence from the government, they still kept other sources of income, linked, above all, with illegal trans bordering trade , arms smuggle, also with (possibly) money transfer from fellow tribesmen working in the Gulf countries (taking into account the fact that Syrian banks were cut off from SWIFT, the issue here is about the cash money import into the country).

This way or another , the military confrontation, unfolded in Syria after 2011, rarely allowed the tribes to preserve neutrality. The choice of the side was determined by various factors – by the territory of their settlement, history of relations with Damascus, the degree of dependence on the Syrian or foreign governments and etc. Despite the fact that it is generally accepted that allegedly the majority of the Syrian tribes sided with opposition (H. Dukhan even considers it possible to speak about the formation of the "tribes' belt" by the Gulf monarchies in counterbalance to the Shiite. (Dukhan 2014, p.16). In reality quite a considerable part of them kept commitment to the government or turned out to be split.

Not a small role was played by the domestic tribes conflicts rather than external circumstances. In this connection H. Dukhan cites one of the representatives of Hadidin, the appositionally minded tribe. Explaining why some tribes were split, he noted that for decades H. Assad contributed to pressing aside the traditional chiefs and supported the sheikhs loyal to him. These were closely connected with the apparatus of the state security, however they did not enjoy trust among the run and file members of the tribe: "The sheikhs who were created inside of each tribe by the regime, now they are playing the regime game, but they disgraced themselves and their tribe and the time will come when they will appear in court to answer for for their crimes (Dukhan 2014, p.17).

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1   Quite significant in this recognition is not only the fact itself of a tribe representation but also the thing that informants, close to the political leadership of the country can make use of this statistics easily. Kuznetsov V.A Interiew with Syrian Informants. January 2022

2   Kuznetsov V.A. Interview with Nawwaf sheikh. July 2021 [Kuznetsov V.A. Interview with Nawwaf sheikh. July 2021.

What is more such targeted policy of the authorities is confirmed by other sources, and one cannot but admit that in many cases conflicts inside of the tribes were connected with the processes of sedenterization rather than with special activities of the authorities. The result of the above was that the sheikhs were becoming large landowners, and that naturally resulted in tension rise between their relations with rank and file fellow tribesmen (Lange 2006).

Hsana tribe legends

Within the framework of the further analysis it makes sense to concentrate on a specific example.

What is meant is the Hsana tribe which belongs to Anaza confederation. One episode in the history of this tribe is described in the article written by Tornstone Schoel (Schoel 2011), other examples of a tribe narrative were taken from the association with Nawwaf Abd al-Azis sheikh in summer of 2021 and some other Hsana in the autumn of the same year.

Both T.Schoel and other informants begin their narrative about a tribe with a short exposition of its history and political structure.

Here is how T.Schoel presents it.

He notes that the tribe migrated into the area of Homs from the Northern Arabia in XVII century, however then its main part returned to the Saudi Arabia, having settled into the El Riyadh and Jeddah. During the time of the Arab uprising the tribe actively supported Emir Faisal and entered Damascus together with him in 1918. However during the time of the mandate Hsana demonstrated their full loyalty to the French authorities and already on the eve of the Syrian conflict they kept showing to T.Schoel, with a certain pride, the agreement, which Trad sheikh had concluded with the French and which was stored in madaf[3] (Schoel 2011, p.104).

Despite the fact that the "time of sheikhs" had sunk into oblivion, the Hsana inhabitants living in the strategically important area, preserved the significant influence for the whole of the duration of XX- through to the early of XXI century.

At the moment when the article was being writen by T. Schoel the Hsana was headed by triumvirate of sheikhs, belonging to the Mulhim genus: Abd al-Aziz bin Trad, member of the parliament and two of his nephews Mansour and Abd al-Ilah, sons of Thamir sheikh, brothers of Abd Al-Aziz, who headed the tribe from 1946 through to 1998. Being the elder son, the leader of the Saudi branch of the tribe, he had the title of shaykh al-shuyukh, and Mansour was his deputy in Syria (Schoel 2011, p.96).

One person from Hsana, telling me about his tribe, described it in a quite different way without going beyond the framework of the usual narrative.

He started from the description of genealogy of ashira (tribe or kin (clan) of Hsana, belonging to danamuslimbutnvahb from Fakhzh al-Munabiha, where damna, butn and

fahz mean unification of different levels. What is more in the Russian language there are no obvious terminological analogues, Aganin A.R. suggests that the words ashira should be translated as kin, dana as section (Aganin 2018, p.47), and butn and fahd as line and branch (Aganin 2013, p.19).

As we can see Hsana are the cousins of the Ar-raula or Ar-rvala tribe and in the same way as Kakar- raula in Ash-Sham dominate aver all kins from Batn al-jilas, Hsana towers above all kins from Batnvahb.

Hsana was the first tribe from the confederation Anaza, resettled to Syria. As a result of multiple clashes with different tribes, they were able to occupy the territory in the area Hama and Homs, and for the duration of the whole centuries we were upholding their rights to posses it. The storyteller gives quite a detailed story about the battles of Hsana with Shammar, Al-rwala, Al-fad'an and particularly with Al-mavali, who had previously possessed these lands, keynoting that almost on all occasions Hsana conquered their enemies. Alongside he cites quotations from the works of the European travelers, mentioning Hsana in the positive way.

The story is ended by the appeal to the memory of Trad al-Mulhim sheikh, who headed the tribe at the time of the mandate. The storyteller recalles his kasyds, many of whom had appealed to the French supreme commissioner Jouvenel, whose intention was to separate Syria into several small states and to install Trad sheikh at the head of one of it, - Al-Badiya, with the capital in Palmira. "However Trad sheikh categorically refused this proposal. He rejected the possibility of Syria being disintegrated, without being a single state with all its regions and constituent parts, comprising it, and he delivered his famous speech: We shall not accept the division of our country, single and indivisible Arab republic, - into separate states, until a baby accepts his mother's breast having been cut into several parts. Our great dream is to build Great Syria, and our Greatest Dream is that you should flee our country"[4]

When we compare two stories about the tribe, several episodes strike our eyes.

It is principally important for a European researcher to introduce the Hsana past into the context of whole history of Syria. That is why he starts his narration from the information when and where from the tribe had migrated into the country, how it settled in the contemporary states of the boders. However for a representative of the tribe itself it is much more important to show, which place is occupied by Hsana in the genealogical system of the Arab tribes. Resettlement into Syria is significant because it meant the conquering of new territories , also because it allows to emphasis the precedence of Hsana over all tribes of Anaza. The story about the following two centuries is being narrated in such a way as if the tribe existed in a stateless environment. All is reduced to defending the lands from the claims of other tribes and to trying to prove their own glory and their might. In the same context citations from storytellers are quoted. So the whole matter goes through to the XX century, when the tribe starts demonstrating its Arab and then Syrian patriotism,

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3   The place of the tribe meetings and receptions.

4   Kuznetsov V.A. Interview with Syrian informants. January 2022.

first taking the side of Emir Faysal (against the Ottomas) and then in the period of mandate, having turned out to be champions of the statehood. Here two narratives enter into a direct contradiction. If Schoel keynotes the Hsana loyalty to the French referring to the well known Western sources, then ten years later on the contrary the informant emphasizes the denial on the part of Tradom sheikh to separate Syria.

And at last, the third story about the tribe is offered by Nawwaf sheikh.

He starts from the description of the tribe history as the previous storytellers had also done it, however he presents it in his own quite different way. He is neither interested in the resettlement from the Northern Arabia nor in a war between Hsana and other tribes, about which he does not mention at all. He starts his assertion with the words , that Hsana rose during the war with Muhammad bin Abd al-Wahhab, when he was trying to spread his power over the territory of Syria and Iraq. After that he turned to the battle between Hsana and Ottomans, to their participation in the Arab uprising, and finally to their participation in the national-liberation movement against the French.

The battle of the tribe against jihadists in the years of 2010-s, which is described at the end, is becoming in this situation a natural continuation of that policy, to which the tribe adhered to for the duration of the last two centuries, and radicals themselves are becoming the analogue of Wahhabis and other foreign invaders. It is worth noting that the three main enemies of Hsana

have turned out to be the French (most probably they symbolize the West as such), Ottomans (rather than Al Saud, as we could expect) , in reality Damascus resisted the same forces for the duration of 2010 years. It is natural enough , that adversaries of Hsana in 2010-s are described as criminals, terrorists and hires from external powers, rather than the opposition.

After a short historic survey the sheikh explains which place Hsana occupies in the contemporary Syria and in the Middle East in general. Despite a high level of modernization and the fact that many Hasana representatives have long moved to cities, got higher education and very often integrated into the political elite of the country, the tribal identity is not only preserved but even it has been strengthened over the past years, as Nawwaf sheikh emphasizes. Of no small importance here is trans bordering nature of Hsana resettlement, whose members live not only in Syria but in Turkey, Iraq, Saudi Arabia and etc. Being loyal to the government they at the same time up uphold the inner tribe contacts at the personal level. That in turn creates possibility for the development of the tribe diplomacy and the basis for informal tribe economy, as sheikh admits in the course of further discussion. Trans bordering nature of resettlement is so important that the sheikh returns to that issue in his narrative several times.

At last he shares his impressions about which role the tribes played in the history of the region. As he asserts, it is namely themselves who linked Hejaz and Levant were initial carriers and defenders of uruba, or belonging to Arabs, with Syria naturally at the heart. Here the tribe version of the history, not without an elegance, gets in touch with the official bassist ideology, for which the idea of uruba was and remains the central one, even if it is being interpreted in a different way (Naumkin 2021, p.54)

Developing the idea about the central role of the tribes in the history of the country, the sheikh asserts that they were not only the sources, but defenders and keepers of identity but they were the basis for the statehood, determining the political image of the region since prehistoric times.

Thus, "patriotic element", which is produced in the second story, is acquiring a key importance in the Nawwaf sheikh narrative. As K. Lange notes the underlining the tribe patriotism (vataniyi) is generally typical for contemporary Syrian tribe narratives (before there was no such tradition). In all the stories researched by her the narrative is about confrontation of sheikhs to foreign invaders (Lange 2006, p.945)

Keynoting the numerous population size, its major role in the Syrian society, it seems that Nawwaf sheikh follows the same logic of confrontation of city and tribe, what can be seen in other Arab countries. Thus if in the coastal districts of Tunisia, the Banu Hilal tribe, having migrated to Maghreb in the XI century are still considered as barbarians-destroyers, but in the southern districts, where some traces of the tribe culture are still preserved are taken for carriers of the true Arab culture. In both cases what happens is a certain turning upside down the stable historical milieu: it is not a "contemporary" city bends all "backward" tribes to its will, but rather the tribes spread their influence over the cities, remaining at the same time custodians of the Arab uniqueness and cultural identity of the society.

At the same time Nawwaf sheikh narrative differs in the principle way from the others. Emphasizing the role of the tribes, the sheikh underlines their positive contribution to the development of the Syrian statehood. The tribes are not hostile to the state (as in Tunisia), are not subordinate to it, (as in Schoel) and they do not exit in parallel reality (as in the second storyteller), but serve them as a stronghold, and it is not by chance they defend Syrian independence from numerous external enemies through to the whole duration of their history.

Shaping of this kind of narrative , evidently, corresponds to changes in the leadership of the tribe, which took place against the background of the conflict, when the Saudi Arabia branch headed by Abd al-Ilah supported the opposition, Mansour sheikh was forced to flee for Saudi Arabia. Abd al-Aziz died, and the only leader of the Syrian branch Hsana became his son Nawwaf, showing his complete fidelity to Damascus. He concentrated all levels of power in his hands. In addition to his status of sheikh he got the seat in the parliament and in 2012 headed Hizb al-ash sha'b party loyal to the government, though he did not break relations with his fellow tribesmen abroad.

Let us consider two more episodes to have the true picture. They show the specifics of the tribe narrative in Syria, as differed from the previous ones, they are related to the very particular events in their history rather than to self presentation of the tribes.

The first one is given in the above mentioned article written by T.Schoel and was narrated to the researcher by Mansur sheikh.

It all happened in 1979. Once the sons of the then sheikh Thamir bin Trad, twelve years old Trad and seventeen years Muwaffak started to the city and met on their road the youth from Fawa' ira tribe, close to Hsana tribe. They started the argument disputing who had to give way to the other party. The sons of the sheikh appealed to be of the higher status

in their tribe and to their own status. Fawa' ira did not yield. The argument resulted in a quarrel, which ended in Trad murder.

Having arrived to the hospital Thamir sheikh saw that the building was surrounded by cordons of the police and understood that his son was dead. Then he returned to Madhafa, however there he also came across police detachments. Having agreed with the police about the withdrawal of the forces, he assembled his subjects for a meeting, which was interrupted by the arrival of the governor of Latakia. This close to Asadualavit personality was in friendly relations with the sheikh, and being in a fear of revenge actions on the part of Thamir, he had come to make him a proposal on behalf of the president: "Name him whom you want to see dead from the Fawa' ira tribe, and in the evening time he will be brought to the Homs city clock". Thamir was outraged, first because his interlobular thought that the sheikh allegedly would subject to danger the inhabitants of Homes, and secondly that he was offered to just kill someone. His fear of God did not allow him to do it.

During Trad's funerals, Thamir addressed all citizens from the mosque, wishing avoid the clashes. He said: "I am the son of this city and I am one of you. I love Homes and you, citizens of Homes…" His idea was to avoid bloodshed and he offered Fawa' ira people to come to his place and to confirm their loyalty. He guaranteed them immunity. Those who would refuse to come, they would experience death.

The sheikh fellow tribesmen did not like his position, they accused him of the fear before the government or Fawa'ira, however he answered , that he had only the fear of Allah. Almost all Fawa' ira responded to the appeal, and the funerals were without incidents. All sheikhs from Anaza confederation were present.

The situation tuned worse in the spring. The relatives of Trad killers, being in the fear of revenge, refused to chase away the livestock to the lands of Hsana, as the had usually done it before, and they preferred to stay in their own small pasture, located between the police station and military barracks near the city. Thamir thought this behavior insulting, it meant mistrust to his nobility (karama). Having agreed with Lebanese Druses, the sheikh received two American vehicles full of small arms and sent his friend, a Christian, to Fawa' ira to warn that in a week's time Hsana would come to take the revenge on Trad's murder. Those did not believe and when early in May 1979 fifty vehicles of Hsana arrived at the parking of Fawa' ira, they did not encounter any resistance. As a result the death toll was fifty people and the multiply wounded on the part of Fawa' ira while the losses of Hsana were insignificant. As the attackers wore masks, the government could identify only those who were wounded. In order to avoid a dangerous precedent, a decision was made to punish them in exemplary fashion. Then Thamir sheikh addressed his friend Khalid bin Abd al-Aziz, king of Saudi Arabia, and the latter urgently sent a delegation to Hafez al-Assad. Having assured the latter that the arms used by Hsana had been obtained by them as a gift from Saudi brothers, Saudi assured the President to forgive the tribe and to forget about this matter. H. Assad, overwhelmingly being absorbed in the battle of Brothers Muslims that had burst out at that time (Pir-Budagova 2015, p.233-249), thought it would be better to agree with Saudi's arguments and not to enter into another conflict with them (Schoel 2011, p.97-102).

The last story is a very short one, it is directly connected with events of 2011, when teenagers were arrested, as they had dawn antigovernment graffiti in the city of Dera'a. The episode itself and reprisal over them is widely known and is introduced almost in any story at the beginning of the Syrian conflict. However the following apocryphal work is spread among the tribes relative to the further events. H. Dukhan presents it in his article and, judging from the interviews, offered by us, on the whole it is fairly known. There is no documented confirmation for it, of course, and people personally familiar with the antagonist of this story, are greatly doubtful. Could he really behave like that? However the popularity of the story among the tribe population is important in this case.

After the arrest of the young people a tribe delegation came to the city political security department. It was received by the head of the department, Atef Nadjib, a relative of President Assad. Visitors asked him to release their children. They raised their heads in a traditional way, took off their bands and put them on the table, saying that, they would take them again when the issue would have been solved. As a band on the head is the symbol of fortitude and honor in tribes' traditions, Bedouins took it off when addressing anyone with a serious request, by doing so demonstrating their belittling and being in expectation that their interlocutor would answer positively. However instead Najib took the bands of the senior tribe sheikhs from the table and threw them into the garbage can. The response for this the first demonstration in Dera'a, organized by Al zubi and Al-masalmih tribes took place. It gave the impetus for "Tribe Fridays" as matter of recognition of the Syrian tribes participation in protests against the Syrian regime. (Dukhan 2014, p.7-8).

In these last episodes we can see those peculiarities of the tribe narrative, which are not noticeable enough in the description of the general history of the tribe and which relates the historical role of individuals.

Conclusions

If we compare all the given narrations, we can emphasize some of their common traits.

First, in all of them, the main protagonists are the tribes' sheikhs. They are ascribed such permanent qualities as courage, nobility, and patriotism (wataniyah). It is lack of faith in his nobility forces Tamir bin Trada to punish fava ira, disregarding at the same time with possible consequences, and a sense of patriotism towards the native town makes him abandon the revenge towards offenders. At the same time in the narrative about Dera'a, the loutishness of an officer is contrasted with the nobility of sheikhs.

Secondly, All of the mentioned conflicts have developed because of the nobility. Some young people do not give way to the other party and shooting begins, fawa' ira do not believe in nobleness of of Thamir sheikh, and this results in five dozens of victims, , and at last the uprising in Dara'a stars because of the young peoples' deaths , but because of the insult inflicted by the state security officer to the tribes leaders. In all cases honor and demonstration of the respect turn to be more important than lives of separate people.

It is worth noting that the story about the events in Dara'a ilooks very much the same as the South Tunisia narrative about the uprising in Sit Bu Zide, which started after self-immolation of Muhammed Bouazizi, a local trader of fruit, on the 17 December 2010. If in Tunisia case, an insult, allegedly inflicted by a woman-officer to a trade resulted in Bouazizi suicide and mass protests, then in Syria, according to the story, insults inflicted on sheikhs from the part of the state security officer resulted in uprising. The Tunisian narrative is certainly of imaginary type, the Syrian one is at least an apocryphal one. However in both cases it the appearance of these stories is important, and thanks to this factor the event is inscribed into the logic of the tribe narrative. The impulse, which triggered mass protests, revolution, armed conflict, is getting quite an acceptable explanation from the point of tribe's view. Thus all of the subsequent events obtain such an explanation.

Thirdly, the relations of the tribes with the surrounding world are always the relations of dominating/submission, and fear is of no small importance in them. K. Lange notes that the "domination" is the main theme of all these narratives, is being implemented invariably beyond the boundaries of the tribe group. There the tribe subordinates its neighbors or resists to colonizers. Inequality, processes of domineering and conflicts inside of a tribe are excluded from the "official narrative of the tribe history" (Lange 2006, p.960).

What is more, the relations of dominating are developing differently. If the point is about interaction between tribes' groups, the matter invariably boils down to the fact who is the ruler. When the narrative is about the interaction of tribes and "their" state, the tribes recognize the power of the latter, if it respects their traditional rights. And what is more the tribes are prepared to show their loyalty to the state in case of its lashes with external enemies.

Fourthly, the relation of the tribes towards the state is ambivalent. On the one hand, the latter is perceived as external and a dominating force on the whole. On the other it is considered as a possible partner for a dialogue, as well as a space for upholding the tribes' interests (Thamir bin Trad address to the king of Saudi Arabia) and as a source of resources, in this case, political ones. It is not by accident that the links between tribes leaders both with Latakia governor, and Hafez al-Assad and Saudi king are keynoted in the narrative about the events of 1979.

And the fifth one at last, in all of these stories we can witness the phenomenon of personification of power. Any conflict between the representatives of the tribes – is always a conflict between tribes as such, personal merits of a sheikh is the merit of the entire tribe and etc. The same personification is transferred to the state, which is invariably represented by the concrete people, who are in such or other personal relations with the tribes.

Evident enough is the epic type of the Syrian tribe narrative, all the story tellers, addressing the tribe history, string one episode on the other in their narratives, in each episode a tribe conquers its enemies in the same way as it is described in classical Arab heroic epic literature (for example, in Tagribat Bani Hilal or in Siri Antara bin Shaddad).

The stories suggested by the story tellers about the past of the tribes, in general are deprived of any historical ground, as well as epic literature is deprived of historical ground, - modifiers of place and time are of conditional nature in it. If in the years 2000 a positive attitude of Hsana to the West personified by the French and their close relations with Saudi leaders are emphasized, then in 2021-2022 the whole story boils down to a fight with enemies for the unity of the Syrian statehood. Structurally and functionally the episodes are identical to each other and are string on a thread of the time, denying any development, however strengthening each other and being subordinated to the political state of affaires.

The linking trope of the narrative is the simple metonymy, allowing to correlate separate sheikhs with their tribes, separate officers with the state, episodes of a hundred, two hundred or three hundred years old align with each other and with the modernity, a tribe with a state and etc.

The result of all of this is the formation of specific tribe narrative, where well known political events (as Syrian conflict) are "translated" into a language of the tribes, acquire a new logic, which dominates the behavior of tribes leaders. The apparent inconsistent, irrational or opportunistic from outside, it can turn out to be the only possible one within the framework of the set up narrative.

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HISTORICAL RETROSPECTIVE AND MODERNITY

Ancient Khorezm in the early iron age
(Models of the formation of the socio-economic structure of ancient societies in the Southern Aral Sea region based on archaeological data)

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Abstract: This article examines the early period of the formation of agricultural civilization on the territory of the ancient delta of the Amu Darya river in the southern Aral Sea region - Ancient Khorezm. Based on archaeological sources in the era of the early Iron Age of Khorezm – VII-V centuries BC, two stages are considered. At the early - Sako-Kuyusai stage, VII- early VI BC. - the beginning of the constant flooding of the Near-Kamysh delta on the territory of the Left Bank of the Amu Darya, as a result of the interaction of two groups of pastoralists, different in origin and in the way of farming, a fairly stable paleoeconomical system is being formed, the basis of which was mainly pasture cattle breeding and primitive hoe farming. Community handicraft production functioned in stationary settlements of settled cattle breeders (Kuyusai culture). The second stage is the archaic period of the history of Khorem (VI-V centuries. BC) is characterized by the introduction of advanced technologies (irrigation, construction, pottery) that appeared on the territory of the southern Aral Sea region as a result of a powerful cultural impulse from the southern ancient agricultural regions of Central Asia. During this period, the paleoeconomical system of the historical and cultural region is radically changing, where agriculture based on artificial irrigation becomes dominant. At the same time, it should be emphasized that these changes are not related to the change of population. The Khorezm agricultural culture in the period of the RSVC-II was born as a result of the interaction of the autochthonous, mainly pastoral, Sako-Kuyusai population of the Near-Kama region and groups of farmers and artisans, natives of the ancient agricultural regions of the south of Central Asia.

Keywords: Southern Aral Sea region, Ancient Khorezm, ancient settlement, burial mound, irrigation, archaeological complex, stucco ceramics.

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Introduction

The southern Aral Sea region (the territory south of the former southern and southeastern coast of the Aral Sea) is part of a vast region in northern Central Asia that stretches from the eastern coast of the Caspian Sea in the west to Central Kazakhstan in the east; the zone of the Ural steppes in the north, to the southern outskirts of the Karakum and Kyzylkum deserts in the south (Vainberg, 1999, p.18). On the territory of the Southern Aral Sea region, a special place is occupied by the lower reaches of the great Central Asian rivers Amu Darya and Syr Darya, which originate in the high-altitude regions of the Pamirs and Tien Shan, passing through the desert regions of the Kyzylkums and Karakums, flooded in wide deltas before flowing into the Aral Sea. The history of the functioning of the ancient hydrographic systems of these two rivers is inextricably linked with the history of human development of the Aral Sea region, which dates back almost seven millennia. In the conditions of arid climate, the vital activity of people completely depended on the regime of flooding of these areas, which periodically changed. A special feature of the ethno-cultural history of the Southern Aral Sea region, due to the peculiar natural conditions, where desert territories come into close contact with watered delta regions, is the close interaction of farmers and pastoralists. Often, in one relatively small territory (for example, the Pre-Karakamysh delta of the Amu Darya), various ethnic groups and economic and cultural types (hereinafter referred to as CCTS) coexisted. At certain periods of time, this interaction was transformed into a fairly stable socio-economic structure.

Khorezm (the region in the lower reaches of the Amu Darya) is one of the oldest historical and cultural regions of Central Asia. It is mentioned already in the Avesta, along with other areas " ... where navigable rivers have broad streams rushing their course... "(Avesta, Yasht 10).[1] However, the development of culture in this area, due to its geographical location and natural conditions, was somewhat different from the progressive development of ancient agricultural cultures in the southern regions of Central Asia.

This article offers a reconstruction of the paleoeconomical and social structure of ancient society, which was formed on the territory of the region in the first half of the first millennium BC, that is, in the period preceding the formation of the first state formation in the lower reaches of the Amu Darya. The dynamics of these processes, as far as we can judge from the currently known and available materials, largely, if not mainly, depended on the natural and hydrographic situation developing in the delta region during certain periods of the above-mentioned chronological segment.

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1   [Avesta. Selected anthems from Videvdate. Translation from Avestinian by I. Steblin-Kamensky.] M., 1993.

Materials and methods

The main source for this article is archaeological materials obtained during the research of the Khorezm Archaeological and Ethnographic expedition of the Institute of Economic Sciences of the USSR, which were conducted on the territory of the Southern Aral Sea region for more than 50 years, on individual monuments with the direct participation of the author. For the interpretation of archaeological data, we used information from available written sources, primarily ancient authors (Ctesias, Herodotus, Ptolemy, Curtius Rufus) and epigraphic monuments that were found during archaeological excavations. First of all, these are Persian documents of the Achaemenid period from Persepolis, inscriptions of the III-II centuries BC in the Khorezmian language from the excavations of the religious centers of Koi-Krylgan-kala and Kalaly-gyr 2, and partly the archive of the II-III centuries AD found in the palace of the Toprak-kala settlement.

In the course of studying archaeological complexes, the method of comparative typological analysis was used whenever possible. In conclusion, where possible variants of reconstruction of the socio-economic structure are proposed, a wide range of analogies and parallels, as well as ethnographic data, were used.

Results

The history of Khorezm is inextricably linked with the history of flooding of the Amu Darya Delta, which periodically radically changed its shape. Depending on the direction of the main flow of the river, the anthropogenic landscape also changed; once blooming oases fell into desolation and were absorbed by the sands. After some time, when the water regime changed again, life in them was revived again.

In the second half of the second – beginning of the first millennium BC, only the eastern Akchadarya delta of the Amu Darya (Right-bank Khorezm) was flooded, where in the second half of the second millennium BC the Tazabagyab culture of the Bronze Age was formed, the economy of which can be described as a complex agricultural and cattle breeding (Itina, 1977, pp. 176-187). Later, at the beginning of the first millennium BC, settlements of the Amirabad archaeological culture of the Late Bronze Age appeared on the same territory, which can be considered as a direct successor of the Tazabagyab archaeological culture. The economy of the Amirabad people was also complex, but with a larger share of cattle breeding than before. In addition, it is definitely possible to say that during this period of time, a semi-nomadic type of cattle breeding occurs (Itina, 1977, p. 193).

At the turn of the VIII-VII centuries BC, the flow along the Akchadarya riverbeds sharply decreases (Lower reaches…., 1960, p. 66). This led to the migration of Amirabad people to the northern part of the delta and further to the lower reaches of the Syr Darya (Itina, 1998, p. 88). The crisis of the Late Bronze Age culture in the territory of Khorezm was profound and irreversible; with the change in the hydrographic and ecological

Figure 1. Map. Monuments of the early Iron Age of Khorezm.

The Aral Sea region in the era of the early Iron Age. A schematic map.

Symbols:
- kurgan burial grounds
- hill forts
- settlements

0 ——— 180 km
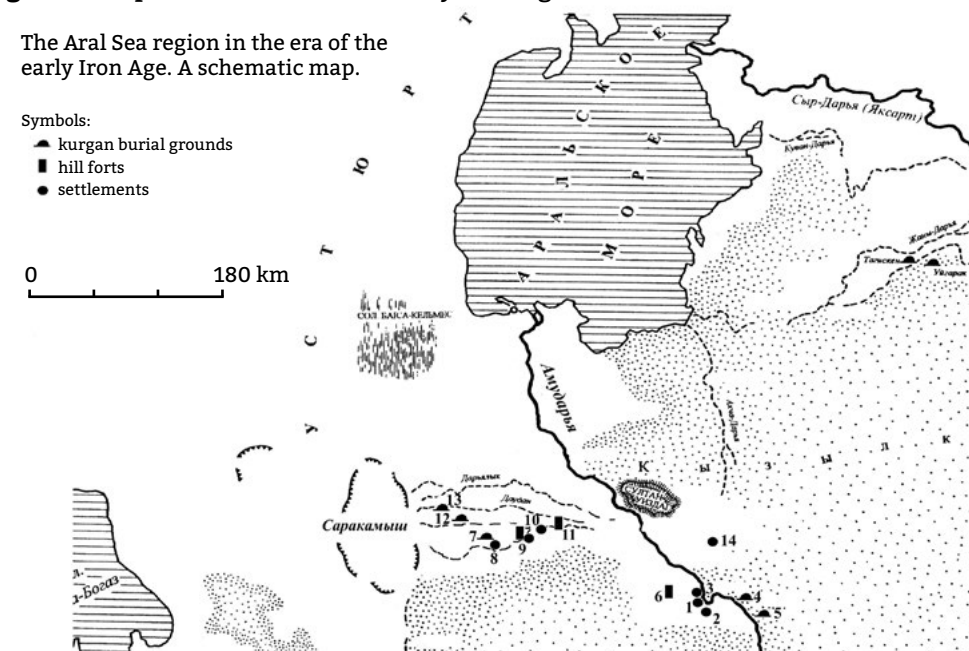
1. Khumbuztepe 2. Karatash 3. Tashsaka 4. Meshekli Burial ground 5. Us-Ochak Burial ground 6. Hazarasp 7. Sakar-Chaga Burial ground 8. Kuyusai settlement. 9. Kyuzeli-Gyr 10. Yassy-Gyr 11. Kalaly-Gyr 12.Tumek Kichijik Burial ground 13. Tarym-Kaya Burial ground 14. Dingilje

situation, the paleoeconomical system that developed in this territory in the second half of the II- early I millennium BC was destroyed.

At the end of the eighth and beginning of the seventh centuries BC, flooding of the western Prisarakamysh Delta began (Vainberg, 1991, p. 126). At this time, on the deserted plains of the left bank of the Amu Darya, two groups of people with different origins and cultural traditions appear, who were migrants and were not connected in any way with the previous Amirabad cultural tradition. It is the turn of the VIII-VII centuries BC that should be considered the initial stage of the Early Iron Age in Khorezm (hereinafter referred to as the RZHVH), the initial stage of which is associated with the territory of the Pre-Karakamysh delta of the Amu Darya (Fig. 1).

In the early 70s of the XX century, on the bank of the southern Daudan (channel channel of the Prisarakamysh delta), excavations were carried out at the settlement of Kuyusai 2. Large ground houses of frame construction and dugouts up to 3 m deep were excavated here. At the same time, Tumek-Kichijik and Tarym–Kaya I burial mounds were investigated. Burial was performed according to the rite of placing a corpse in small ground pits (Weinberg, 1979, pp. 27-42). During the excavations, a characteristic archaeological complex was obtained. All local ceramics, made by hand from clay with

abundant admixtures of wood, sometimes organic matter and crushed shells, were burned in the fire. These were small mugs and pots with one loop-shaped handle, cylindrical flat-bottomed vessels – "glasses", pitcher-shaped vessels with one handle, pots of various sizes with a low neck and a spherical spherical body, vessels with a tubular spout-drain. The complex includes a group of pots with a rounded bottom on a flat disc-shaped or low ring-shaped tray (Weinberg 1979, p. 13). A similar method of forming the lower part of the vessel is known on the monuments of the Fedorovsky type (late Bronze). Such ceramics are represented in mixed log-Fyodorov complexes in Bashkiria and the Volga region (Kuzmina 1986, pp. 157-158). The complex also contains pottery of the mid-7th-6th centuries BC (Yaz – II type complex) originating from the southern agricultural regions of Central Asia (Weinberg, 1977, p. 35). Tools and products made of iron have been found in the settlement (Weinberg 1979, p. 16; Table X). However, there is no need to speak about iron metallurgy in the Kuyusai settlement, since there are no iron ore occurrences in the lower reaches of the Amu Darya and in the entire southern Aral region. We can assume that there was a blacksmithing industry that used imported semi-finished products (imported iron) (Weinberg 1979, p. 24). The cultural layer contains castings of copper and products made of copper alloys. The discovery of a part of a defective bit testifies to the bronze casting industry (Weinberg 1975, p. 45). On the monument there are traces of jewelry production-turquoise processing; there are semi-finished products and defective products, mainly diamond-shaped beads and pendants (Weinberg 1977, p. 44).

The basis of the economy of the inhabitants of the settlement Kuyusay 2 was semi-nomadic cattle breeding with a predominance of cattle, horses and camels in the herd, in general – 55%. Grain grinders and chimes were found on the settlement, indicating the occupation of agriculture. There are no traces of artificial irrigation (Vainberg 1979, pp. 23-24). The settlement of Kuyusai 2 is dated on the basis of various categories of finds, primarily arrowheads, within the VII-VI centuries BC (Weinberg 1979, pp. 42-43).

B. I. Vainberg singled out the original archaeological complex as a separate Kuyusai culture and formulated a hypothesis about the mono-ethnicity of the population of the Prisarakamysh delta in the era of PLWH. Initially, the Kuyusai culture, which was not related to the previous Amirabad culture, was classified as a Saka culture (in the broad sense of the word) (Weinberg 1975, p. 48). It was later concluded that "the General appearance of the culture settlement Kousai 2 clearly different from Saka monuments" (Weinberg 1977, p. 45), and the media Kuusisto culture is a group of Iranians pastoralists, identified with the ancient chorasmian to the VII century BC advanced to the Northern borders of Iran, and then, at the beginning of the VII century BC, who migrated in the flooded Priargunsk Delta (Weinberg, 1979 p. 45-52; 1992, p. 117). M. A. Itina expressed a different point of view. Kuyusai culture, in her opinion, was formed as a result of the interaction of two components. At an early stage, it shows features that bring it closer to the agricultural cultures of the south-western regions of Central Asia, and we can also talk about the possible infiltration of some ethnic groups from these regions, but it was based on the local Saka component (Itina 1979, pp. 5-6).

Later, on the territory of the Pre-Karakamysh delta on the Sakar-chaga hill, at the foot of which the settlement of Kuyusay 2 is located, burial mounds were discovered, which changed the ideas about the formation of culture and the course of ethnogenetic processes at the early stage of the Early Iron Age of Khorezm (hereinafter referred to as RZHVH). Burials according to the rite of cremation and according to the rite of cadaverous laying were performed both in pits and at the level of the ancient horizon. According to the characteristics of the funeral rite, they show direct parallels with the monuments of the Early Iron Age in the Asian part of the steppes (Yablonsky 1998, pp. 38-39). Among the funerary equipment of the Sakar-chaga burial grounds, stucco ceramics are presented, in many respects similar to Kuyusai: pots with a tubular spout, small flat-bottomed vessels-bowls, cylindrical or low truncated-conical circles, pot-shaped vessels with a relatively high neck and a swollen spherical body. Here, as well as at the Kuyusai settlement, pottery of the Yaz II type and ceramics of archaic Dahistan were found.

In the burials of the Saka mounds, beads, earrings, pendants with turquoise inserts, completely similar to the pendants from the settlement of Kuyusay 2 (Yablonsky 2017, p.113), iron and bronze knives, stone grain grinders and touchstones were found. Stone altars were found in women's graves (Yablonsky, 1986, pp. 31-34). The Sakar-Chaga complex presents weapons, horse harness parts, and items made in the classical traditions of the "Scythian-Siberian animal style". This is a rosette and seven spring-loaded buckles. In the center of the rosette is an image of a cat predator curled up in a ring. Two buckles also depict a coiled predator; five buckles are made in the form of a griffin's head. The belonging of these objects to the early forms of Scythian-Siberian images, which date quite widely – within the VIII-VII centuries BC, is beyond doubt (Yablonsky, 1996, p. 48). According to arrowheads, the Sakarchaginsky early complexes are dated to the end of the VIII-VII centuries BC (Yablonsky 1996, p. 52).

There are no specific data on the economy of the population burying their dead on the Sakar-Chaga hill. Probably, they were engaged in breeding cattle and horses, not the last place in their economy was occupied by hunting and fishing, which gave reason to characterize this group of the population as semi-sedentary pastoralists (Yablonsky 1996, pp. 58,59,65).

The totality of all the archaeological data presented above does not support the hypothesis that the population of the Prisarakamysh delta was monocultured at the early stage of HW development. At this time, in the Left-bank Khorezm, there was an interaction of different groups of the population in terms of origin and cultural traditions (Yablonsky 1998, p.38; Vainberg 1999, p. 155), which is also confirmed by the data of paleoanthropology. As a result of an intergroup craniological analysis, it was established that the territory of the southern Aral Sea region was settled by different groups of pastoralists from different, and very remote from each other areas. The population that left the burial grounds of the Saka cultural type, according to anthropology, is associated with the eastern, "Saka" area of the steppe, and a complex of craniological features is recorded here, indicating a Mongoloid admixture, which is especially clearly manifested on female skulls. The ancestral homeland of the population that left the monuments of

the second group (Kuyusai) was located in the Volga-Ural steppes (Yablonsky 1991, 3-11; 1996, p. 45-46; 1996a, p.45-46; 2005; p. 781; 2015, p. 94-99).

In the process of interaction of these two population groups in the left-bank Khorezm, an interconnected paleoeconomical system is formed, based on the natural and water resources of the region of residence. The settled population, in this case the inhabitants of the Kuyusai settlement, provided cattle breeders with handicrafts and agricultural products (Bolelov, 2010: 414; 2016: 25). Apparently, it is necessary to speak about the archaeological culture of RZHVH as an epochal phenomenon, and the end of the VIII-VII centuries BC should be considered the early period of this culture of RZHVH – I (Sako-Kuyusai), when as a result of the consolidation of two components, an ethno-cultural community is formed, which became the foundation on which the ancient Khorezmian civilization arose.

At the very end of the VII - beginning of the VI century BC, radical changes in the social and economic system took place in the southern part of the Baltic Sea region, which led to a sudden transformation in the material and spiritual culture of the region (Itina and Yablonsky, 1997, p. 81; Rapoport, 1998, p. 30).

The turn of the VII-VI centuries BC can be considered the beginning of the second period of the Russian Industrial Complex. In the archaeological literature, it is called the "archaic period" and is divided into two stages: early-the turn of the VII-VI-beginning of the V centuries BC and late – the second half of the V-first half of the IV century BC.

During this period, a new period begins in the economic development of the lower reaches of the Amu Darya region: the first irrigation facilities appear, buildings made of large-format mud bricks are erected. Ceramics are made on a potter's wheel, a two-tiered roasting ceramic forge appears. This is due to a cultural impulse from the southern ancient agricultural regions of Central Asia, primarily Margiana (the southeastern regions of the Kara-Kums). There is no reason to believe that large groups of people from the southern regions moved or were resettled to the territory of Khorezm (Vorobyova, 1979, p. 38-41; Rapoport, 1998, p. 30). Apparently, we may be talking about the infiltration of some groups of the population, primarily artisans, who left the already insufficiently watered channels of the Murghab Delta.

The earliest archaeological complex of the period of RZHVH - II was obtained at the settlement of Khumbuztepa, located in the south-western part of the oasis on the left bank of the Amu Darya. Several housing and industrial complexes associated with ceramic production, one roasting furnace and several heating engineering structures of a clearly industrial nature have been opened in the settlement (Baratov and Matrasulov, 2003, pp. 41-42).

The earliest period, HT-I, includes a housing and industrial complex, which combines semi-earth-type premises and light frame buildings. A production complex was also excavated here, which included a two-tiered roasting furnace, similar to the Margian roasting furnaces of the second quarter-the middle of the first millennium BC.e. and a production room-workshop next to it.

In the second period-HT-II, a new building is being built on the remains of the walls of the housing and industrial complex of the 1st period, and a two-chamber single-tier production furnace is being built nearby. The roasting furnace is being overhauled. The monumental building (temple) excavated in the northern part of the settlement belongs to the same period, or at least to its final stage (Baratov, Rakhmanov et al., 2013, pp. 33-42; Baratov, 2017, pp. 6-7).

No buildings of the third period (HT –III) were found within the excavations; this period of the settlement's existence includes thick layers of ceramic dumps with a large number of fragments of defective vessels and ceramic slag.

The main dating material on Khumbuztepa is ceramics. The HT-I complex (the early stage of RZHVH – II) can be summarily dated within the second half of the VII – first half of the VI centuries BC. In fact, this is by far the earliest archaeological complex of the RZHVH II periodidentified in the territory of Khorezm.

Khumbuztepa can be qualified as a craft production center, where, in addition to pottery, metalworking production also functioned. The settlement was founded at an early stage of the development of urban culture in the lower reaches of the Amu Darya River by artisan professionals from the southern regions of Central Asia near the large urban center of the Khazarasp settlement (Bolelov, 2019, pp. 59-64). The lower cultural layers of these two monuments can be assumed to be synchronous (Baratov, 2004, p. 46). Three kilometers from Combustive, downstream of the river, opened another production ceramic center – Tash-Sak, which functioned in the same period of time that Combustive Another settlement period RIWH-II, discovered South of Combustive, elevated position Karatas (Fig. 1). All these data give reason to believe South Khorezm, in any left part of it to be considered the "base" where you originally settled populations from South drevnesmolenskikh regions of Central Asia. From here, advanced technologies have spread to the entire territory of Khorezm, first of all, the Pre-Karakamysh delta of the Amu Darya.

In the late 30s of the last century, excavations were started on the ancient settlement of Kyuzeli-gyr, a fortified settlement with an area of over 25 hectares, on the bank of the southern Daudan, a channel of the Prisarakamysh delta. (Tolstov 1948, p. 77-83; 1962, p. 96-101). The ancient settlement was surrounded by fortress walls with a shooting corridor and rectangular loopholes. The defensive wall, which had three gates, is flanked by rounded towers. The monument is divided into two parts: the elevated south-western part – the original core of the ancient settlement, and the lowered part – the northern part (Figure 2). In the south-western part ("upper town"), a monumental architectural complex with an area of about 1 ha stands out, the center of which was a square hall with an area of 270 square meters. m and the trapezoidal courtyard that adjoined it from the south. Along the walls of the courtyard were raised sufas. The northern one, the highest one, can be considered as a throne place (Fig. 2). Outside the courtyard, opposite it, the base of a massive rectangular structure (4 x 5 m) with a height of at least 3 m is open. On the north side there was a staircase leading to the upper platform of the structure (Vishnevskaya and Rapoport, 1997, pp.

Figure 2. Kyuzeli-Gyr hill fort.

Kyuzeli-Gyr hill fort.

A monumental building on the Kyuzeli-Gyr hill fort
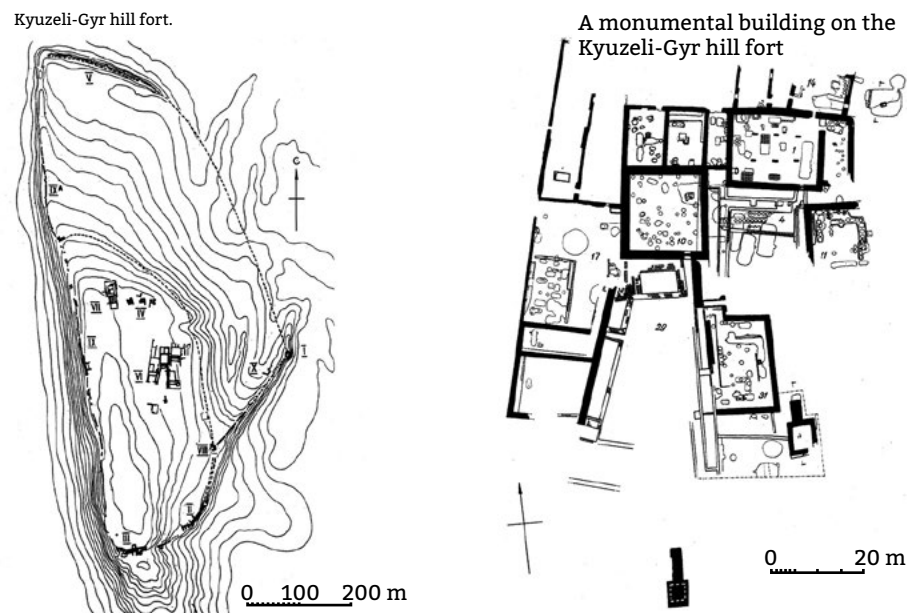
155-157; Rapoport, 1998, pp. 26-29.) On the territory of the "upper city", several more monumental buildings were identified – three massive towers with insignificant internal rooms in the northern part and a rectangular building next to them. It is believed that these buildings were iconic and formed a single ensemble (Vishnevskaya and Rapoport, 1997, p. 158-159; Rapoport, 2000, p. 27-29). The rest of the Kyuzeli-gyr square was not built up. The cultural layer with the remains of frame buildings is recorded near the fortress walls in the southern part of the "upper city", traces of iron production are also noted here. The presence of fortifications, a monumental palace complex, religious buildings, as well as traces of handicraft production, would seem to give reason to consider Kyuzeli-gyr a city. However, the irregularity of development, large empty areas in the lower part of the settlement, which probably served as cattle pens, do not allow, with good reason, to consider it as such. Rather, it was a proto-city-the center of a vast agricultural area inhabited by a tribe or union of tribes (Vishnevskaya and Rapoport, 1997, p. 159), which can be compared with the unit of social structure of the dahyu – the area mentioned in Yashtakh, and Kyuzeli-gyr could have been the residence of the ruler of the region – dakhyupati(Diakonov, 1961, p. 61)

A complex of bronze arrowheads, and the whole archaeological complex of Kysely given, dated within the VI – perhaps the first half of the V century BC, there is also a rejuvenation dates to the turn of the VII–VI centuries BC (Vishnevskaya, Rapoport, 1997, p. 163; Rapoport, 1998, p.30). Taking into account the dating of the early HT-I complex and

the differences in the ceramic complexes of the two monuments, it should be recognized that the construction of Kyuzeli-Gyr began after the southern part of the left bank of the Amu Darya in the Khazarasp region was developed. In any case, the construction of Kyuzeli-gyr, as well as the beginning of the ZHVH-II period, preceded the conquest of Khorezm by the Persian King Cyrus II An Achaemenid event that occurred between 545 and 539 BC (Dandamaev and Lukonin, 1980, p.104).

В период РЖВХ-IIThree groups of archaeological sites are known on the territory of the Pre-Sarakamysh region during the period of RZHVH-II: (a) settlements and burial grounds of the Kuyusai culture; (b) burial grounds of the Saka cultural type; and (c) fortified and non-fortified settlements of the Kyuzeligyr type (Yablonsky, 2008, p.309) (Fig.1). These data contradict the view that chorasmia (Khorezm), previously lived in areas of South-Eastern Turkmenistan, and northwestern Afghanistan, under the pressure of the Persian troops under the leadership of Cyrus II, migrated to the area of the lower reaches of the Amu Darya in the second half of VI century BC This hypothesis is based solely on the information written sources: hecataeus of Miletus in the later authors: Herodotus, Afinia (II–III centuries) and Stephen Byzantine VI , (V. Pyankov 1972, pp. 4-21). Presumably, it, and even then, only partially, refers to the territory of southern Khorezm in its left-bank part, where in the second half of the VII century BC, traces of development of empty lands by groups of newcomers (Humbuztepa) were reliably recorded. At that time, the Prisarakamysh delta was already inhabited by groups of pastoralists (Saks and Kuyusaytsy), who should be considered an autochthonous population of this region (Vainberg 1979, p. 44-45; Rapoport, 1998, p. 30).. Apparently, already at the very end of the VII–VI centuries BC, as a result of direct contacts with artisans from the southern regions, the Sako-Kuyusai population of the Prisarakamysh region mastered advanced technologies both in construction and pottery production, as well as in the field of agricultural technology. At the same time, the construction of Kyuzeli-gyr begins.

In the Kyuzeligyr archaeological complex (early stage of ZHWH-II), pottery of the Yaz-III type is widely represented III. Archaeological materials indicate that there was a well-developed bronze-casting and blacksmithing industry at the site. In the eastern part of the settlement, accumulations of iron slags, fragments of iron ore and, possibly, the ruins of blacksmith forges, in the form of accumulations of furnaces, ceramic nozzles were found, which, most likely, were used to inject air into the forges . Attention is drawn to the large number of iron products (45 items) found on the site. Kyuzeli-gyr. Eto edva whether not bol l, than on vsex fromvestny in ustothe current time of synchronous memorialsкis Wededays of Asia. V komplekse predstavlensy vestвv e orudiya truda: nozhi, serpy, иi gly, prokolki , etc ..д. There is every reason to assume the existence of a large metalworking center on Kyuzeli-gyr, where all these items were made. Numerous finds of copper slags and castings attest to the bronze foundry at the monument. In the Kyuzeli-gyr ceramic complex, a group of small thick-walled stucco vessels of cylindrical or hemispherical shape – crucibles for smelting copper crits-semi -finished products (for more information, see Bolelov 2013, pp. 82-83).
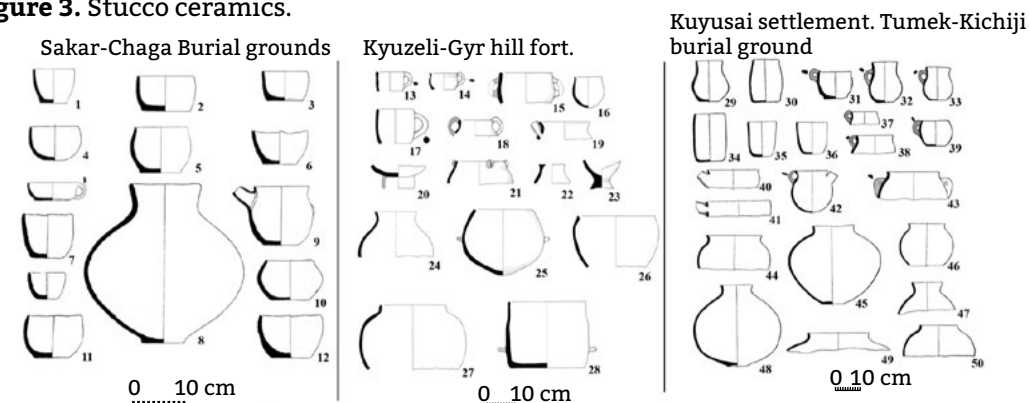
All these data, along with the use of raw bricks in construction and the high level of development of construction equipment for its time, indicate a powerful cultural influence of agricultural cultures in the south of Central Asia. At the same time, the archaeological complex presents categories of objects that find close parallels, and sometimes direct analogies in the complexes of the Sako-Kuyusai culture. The most significant category is stucco ceramics. In terms of the number and, most importantly, the composition of forms, the Kyuzeli-gyr complex of stucco ware differs from the same group of ceramics in the HT-I-II complexes, where only kitchen boilers and roasters are presented. Kyuzeli-gyr also has them. However, these forms of cookware are only a small part of the complex. Basically, it contains blood vessels, similar to earlier ceramics of the period RIWH-I - mugs hemispherical or cylindrical shape with side vertical C-shaped handle; a small flat bottom or round bottom bowl, hemispherical or ellipsoidal; Kuvshinova stucco vessels with a relatively high neckline, the body is spherical or ellipsoidal, small pots with tubular spout sink under the rim of the vessel. The same vessels are widely represented in the archaeological complexes of PLW on the territory of the lower Syrdarya (Vishnevskaya 1973, p. 154: Tab.XXII; Itina and Yablonsky 1997, pp. 162-163: figures 66-67).

Most of the above-mentioned forms and types of Kyuzeli-gyr stucco vessels are primarily associated with the ceramic tradition of the Sako-Kuyusai period of the history of Khorezm (RZHVH-I).

This conclusion is also confirmed on the basis of chemical and technological analysis of Khorezm ceramics of the VII-IV centuries BC.[2] This suggests that not only forms, but also in the technology of preparation of the starting material stucco ceramics of Kysely-Gyr, Kozickogo Scarcastic settlements and burial grounds should be considered as a single complex (Fig. 3). The ceramic tradition of moulded stucco ceramics in the period RIWH-I, of course, is associated with steppe area in the Eastern part of Eurasia of the early iron age (the Eastern area of the Scythian-Sak world), and continues in a later period RIWH-II.

Other categories of objects also show strong cultural ties between the inhabitants of Kyuzeli-gyr and the Saka world surrounding Khorezm. In addition to weapons (arrowheads), it is necessary to note stone rectangular or oval "altars" - altars on four legs, which find direct analogies in the burial complexes of burial mounds in the southern Urals and the Volga-Ural interfluve (Smirnov and Petrenko 1963: Tab. XXX.20–21, 23–24).

Figure 3. Stucco ceramics.

Sakar-Chaga Burial grounds   Kyuzeli-Gyr hill fort.   Kuyusai settlement. Tumek-Kichiji burial ground

0 10 cm   0 10 cm   0 10 cm

Conclusions

In the period of Russian Agricultural Development-II, a fundamentally new paleoeconomical management system based on irrigation agriculture is being formed on the territory of the Left-bank Khorezm, compared to the previous period. Archaeological data obtained as a result of excavations of monuments of the era of RZHVH-II in the territory of the Prisarakamysh delta indicate that at the initial stage of the formation of the ancient Khorezmian agricultural culture, the ethnic composition of the population of the Left-bank Khorezm does not change fundamentally. Kuusysi and Saki, who inhabited the vast Prekrasnymi Delta of the Amu Darya, at least since the end of the VIII century BC, at the end of VII – beginning of VI century BC, as a result of changing environmental and hydrographic situation, and thanks to the powerful cultural pulse of the southern agricultural regions of Central Asia, the transition to a settled agricultural and pastoral mode of management with a dominant role of irrigation agriculture.

Khwarezmian agricultural culture in the period RIWH-II is caused by the interaction of indigenous, mostly cattle, Maine-kozickogo population Pasarannya and groups of farmers and artisans, immigrants from drevnesmolenskikh areas of South Central Asia, originally settled in the area South of Khwarezm on the left Bank of the Amu Darya river, which at this period of time, can be considered a repeater advanced irrigation, craft and construction technology from the southern regions of Central Asia on Wednesday pastoralists who inhabited the region Prekrasnymi Delta.

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2   Analyses of the element composition was carried out at the the spectrometer of the consecutive action PW-2400 at the laboratory of X-ray fluorescence analyses at the Institute of geology of ore deposits petrography, mineralogy, and geochemistry of the Russian Academy of sciences headed by senior researcher M.A.Bronnikova.

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DIALOGUE OF CULTURES AND PEOPLES

In the conditions of the civilizational crisis of the global world system, all spheres of human life are chaotic, and our times are characterized by its unprecedented scale and information synchronicities, which are commonly called the Great Anthropological Transition. A huge number of value matrices, ethics and identities of different countries and peoples are disintegrating and colliding, and a traumatic inner world is being created for millions who are doomed to be in a state of permanent uncertainty of life for a long time.

Vladimir G. Budanov, Magomed M. Kuchukov, Pavel A. Barakhvostov, Inal B. Sanakoev, Kosta G. Dzugaev, Aleksander S. Shokhov
Intercivilizational dialogue: the possibilities of local civilizations

For a long historical time, as well as at present, the dialogue of civilizations in practice has been reduced to imposing their own culture and language on other peoples. People belonging to a particular nation tend to consistently and persistently defend their interests, which inevitably flows into the process of cultural and linguistic assimilation. And here the only difference between nations is that some nations do it more successfully, while others do not.

Rakhat D. Stamova
Some features of the modern dialogue of civilizations

A Russian man needs a high culture and a strong state, not because he is a «slave» (as Russophobes believe), but because of his deep feelings he wants to serve something higher than pleasure and comfort. The state should not seek to turn life into a paradise, but it must protect the people from the involution of dark (grassroots) energies.

Alexander L. Kazin
Russian Culture as a civilizational phenomenon: aspect of values

In essence, Russia was made up of thousands of years of civilizations which were united by the Slavic language, with their own dialects and Orthodox faith, they had unique cultural qualities, ethnographic features, their own art schools and traditions developed over a millennium of their life.

Leonid V. Chekurin
Cultural codes of Ryazan river navigation civilization and Russian akanye

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.

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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 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

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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-

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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 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.

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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

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 scientific 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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Some features of the modern dialogue of civilizations

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Abstract: The concept of civilizations dialogue has emerged relatively recently but has undergone a number of changes during its existence. Not to mention the fact that there is no consensus in the scientific community on what exactly should be considered as a dialogue of civilizations. However, it is obvious that there have been and still exist mutual relations between peoples belonging to different civilizations, those relations that, in general, fall under the concept of "dialogue of civilizations". And it is also obvious that depending on a specific historical period of time or epoch, specific circumstances and many different conditions, this dialogue changed its forms. However, the essence of this dialogue and its basis, as it seems to us, remained unchanged, which was due to the very nature of a man. The article, as far as the scope of the article allows, reveals the essence and natural basis of the dialogue of civilizations. In addition, the article finds out what forms this dialogue has taken at the global level in recent decades and what caused the transformation of these forms. The world is changing rapidly, the pace of changes will only rise over time, and analysis of the above is needed.

Keywords: civilization, culture, dialogue of civilizations, peculiarities of modern interaction of civilizations.

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Introduction

One of the main basic features of the modern world is its extremely fast development, predicted with difficulty, fairly hard to be forecast. Within the course of one or two generations the world can change beyond recognition. Back in the early eighties of the XX century, few people could have predicted the collapse of a huge and powerful empire in the face of the USSR, the transformation of a bipolar world into a unipolar one. Even ten or twenty years ago, it was hard to imagine that the unipolar world rapidly start transforming into a multipolar one, and Eastern civilizations would rapidly regain their leading position in the world, which they had lost several centuries ago. Of course, in such conditions, relations and interaction between peoples and civilizations, on the one hand, are sharply intensified, and on the other hand, they become utterly more complicated. What are these relationships and interactions

really like at the present time? Of course, we will not be able to give not only an exhaustive, but also a sufficiently complete and accurate answer to this question. Nevertheless, we will make an attempt to give a definite concrete answer.

The relevance of the topic is due to the fact that we, modern people, exist in the context of this dialogue, and it is obvious that the nature of our destinies and the fate of all peoples on the planet largely depends on its nature. The purpose of this article is to clarify the nature and some features of modern inter civilizational relations. The objectives are to identify the nature of man, which ultimately determines the nature of the dialogue of civilizations, as well as the relationship between culture and civilization, which in the context of this article largely coincide with each other.

Materials and methods

They are determined by the subject matter, i.e. by the very phenomenon of the dialogue of civilizations, which implies the use of primarily civilizational and historical approaches. The article uses the works and articles by such classic authors of philosophical and political thought as F. Nietzsche, O. Spengler, S. Huntington, etc., as well as by a number of contemporary authors, the list of which is presented in the list of references.

Results

Anyone who makes an attempt to determine the nature and consequences of the so-called dialogue of civilizations, from the very beginning faces several rather difficult for their solution problems due to the polysemousness of both concepts. Therefore, let us clarify what exactly we will understand by a dialogue of civilizations, and, of course, explain our own choice.

As for the dialogue, in accordance with the etymology of this word (from the Greek. Διάλογος – «разговор») it means (at least in the original and familiar sense of the word) association, conversation, communication, an interview that takes place between two or a large number of people. However, everything becomes much more complicated when the term "dialogue" is no longer used in relation to specific people, but to civilizations. Obviously, dialogue in a civilizational context can mean a certain kind of contacts and interaction between the peoples and civilizations that are represented by these peoples. In this context, the dialogue of civilizations, if not identical, is at least very close to the concept of "dialogue of cultures", which is usually understood as interaction, mutual influence, interpenetration or mutual repulsion, hostility, rejection of different historical or modern cultures, as a form of their confessional or political coexistence. This opinion is supported by the fact that the Dialogue of Civilizations Research Institute was established in 2016, which is an international independent non-profit organization. The main goal of the Institute is to promote the growth of international security by developing and proposing recommendations aimed at preventing

conflicts or, if they are already occurring, eliminating them and reducing tensions in various regions of the world. The Institute is composed of scientists of various profiles, intellectuals, current or former politicians, entrepreneurs, artists and cultural figures from different countries of the world, representing a wide range of civilizations. It should be pointed out that there are authoritative analytics and researchers who do not make an identity mark between the dialogue of cultures and civilizations. Thus, the well-known Russian statesman and public figure V. I. Yakunin states:

> The civilizational approach to history has been a reality for a century and a half... In this respect, civilization is considered as the ultimate concept that denotes all of humanity as a whole in its historical development, as a synonym for the concept of "cultures". But there is another way of interpreting civilization, which is more acceptable in the civilizational paradigm, where civilization is conceived as a set of independent plans of historical development that arose on a special national-territorial basis (Yakunin 2012).

The vagueness, or rather the vastness and polysemantic nature of the concept of "civilization" itself naturally creates certain difficulties in defining the two-part concept of "dialogue of civilizations". As the Russian researcher B. S. Erasov rightly points out:

> the blurring of the definition of' civilization – is the result of significant changes in social thought, which perceives shifts in scientific constructions, but often has a significant and sometimes deforming effect on these constructions (Erasov 1998).

Another Russian researcher M. V. Kharkevich draws attention to the fact that:

> there are many civilizations in the world, understood in general terms as macrostructures organized around certain cultural, social and / or economic relations. The content of research within the framework of this approach consists in operationalizing the definition of civilizations, identifying the characteristics of their behavior, interaction, and the specifics of their internal structure and development (Harkevich 2015).

It goes without saying that a dialogue between people and separately taken individuals is far from being the same as a dialogue of civilizations. As the Russian political scientist I. V. Sledzevsky writes, a dialogue of civilizations is a conceptual meaningful formed formula (Slednevsky 2011). It should be pointed out that no matter how a dialogue of civilizations is understood, or, in the words of I. V. Sledzevsky, a meaningful formed formula, it, this formula, presupposes interaction between civilizations. And, in fact, this interaction in practice is the dialogue of civilizations, which is supported, in particular, by the nature and direction of the above-mentioned institute "Dialogue of Civilizations".

And this interaction of civilizations is not only peaceful, but also often of a conflict nature. In this regard, it is necessary to point out the important fact that almost the entire history of mankind is permeated by conflict relations between different peoples and civilizations. And these conflicts often took the most acute form - of military confrontation, war. If we turn to specific historical examples, the first civilizations on Earth are Ancient Mesopotamia, Indian civilization, Ancient Egypt, Ancient Greece, Ancient China, Hittite civilization, Mayan

Civilization, Ancient Rome, etc. - emerged as a result of successful military expansions. This is quite natural and even inevitable, since the emergence of the first civilizations was associated with the capture and protection of territories most suitable for life. The state – namely, the emergence of the first most developed civilizations in the history of mankind is connected with them - is a form of organization of certain ethnic communities, the purpose of which was primarily to ensure the protection of their own territories from external encroachments.

However, in conditions when some communities were ahead in their economic or military terms (or in both respects) of other societies, the situation inevitably arose when the societies that were ahead in their development in one way or another got use of the advantage they had. More often, this happened, as it follows from many historical facts, in the form of military expansion. Thus arose the first powerful empires, which were nothing more than the first states that went beyond their original limits and expanded. Almost all of the above civilizations were formed in this way. The constant and persistent expansion of the first civilizations necessarily led to the fact that different civilizations came into contact with each other and then entered into single combat with each other. Thus, the Persian Empire during the reign of the dynasty The Achaemenids stretched at the time of its greatest power from the Indus River in the east to The Aegean Sea in the west, from the first rapids of the Nile River in the south to Transcaucasia in the north, covering more than 80 nations. The Persian Empire itself was eventually defeated by Alexander the Great, whose intention was to conquer the entire world, known to the ancient Greeks. Ancient Rome, which captured most of the territory of Western Europe, turned the Mediterranean Sea into an internal one. The history of China from the Qin Empire, which arose between 221 and 206 BC, to the Qing Empire, which existed from 1645 to 1911, was the history of empires that won victories over their neighbors, or suffered defeats from them, for example, from the Mongol Empire, which was the most extensive in the history of mankind. The examples can be continued indefinitely. But it is not necessary, since it is quite obvious that the peoples who created empires expanded them to the most possible extent, and ceased their advance if they confronted with significant resistance and were no longer actually able to expand. The population in the subordinate territories, as a rule, was partially exterminated, that very part that did not abandon military resistance, and the remaining part were subjected to assimilation. Thus, Ancient Rome subjected its subordinate peoples to Romanization processes in the duration of several centuries, during which French, Spanish, Portuguese, Romanian and other languages emerged, which now make up the Romance group of languages. Later, the Spanish, Portuguese and French created their own empires, having introduced their own languages and culture in the conquered territories. Romance languages are now spoken by about 600 million people (Romance languages)[1]. Chinese is currently spoken by over 1.3 billion people worldwide (Chinese)[2]. In the modern world, about 1.5 billion people on the planet speak English, which is approximately 20 % of all people living today. At the same time, for about 360 million people, English is their native language, for the rest it is the second language, but they speak it almost fluently (English).[3]. The Kyrgyz, as is known, were part of the Russian Empire for some part of their history, which at a certain historical stage was transformed into the USSR, in which the Russian language was undoubtedly dominant. According to data published in "Language Monthly" magazine No. 3, 1997 about 300 million people around the world speak Russian, while only 160 million people considered it their native language (Russian).[4].

The dialogue of civilizations, therefore, was in fact reduced, as it follows from the above examples, to a large extent to the imposition of their own culture and language on other peoples and cultures. This phenomenon, in our opinion, should be attributed to the phenomena of a universal order. In other words, people belonging to a particular society tend to consistently and persistently defend their interests, which inevitably leads to the process of cultural and linguistic assimilation. And here the difference between nations consists only in the fact that some nations do it more or less successfully, while others do not. This fact, which is connected with the desire of peoples to subjugate other peoples, and then assimilate them into their own culture and language, can be explained, as it seems to us, by the very nature of man, who naturally strives for domineering, or in any case does not tolerate or internally does not want to be dominated by other peoples and cultures.

We will try to explain this fact, circumstance, based on certain philosophical approaches, or rather, to the fundamental position, the concept in F.Nietzsche's view on human nature, formulated by him as the will to power. The will to power, according to the thinker, is the main driving force in people, manifested in their natural desire for achievement, ambition and desire to achieve the greatest possible advantage, position in life. This aspiration is a direct manifestation of the will to power, about which Nietzsche wrote, in particular, the following:

> If the deepest essence of being is the will to power, if pleasure accompanies every increase in ower, and displeasure accompanies every sense of the impossibilityof resistance, the sense of the impossibility of gaining the upper hand, can we then accept pleasure and displeasure as cardinal facts? Is will possible without these two extreme points; without yes and no? But who feels satisfied?.. But who wants power?.. Ridiculous question! When every being is itself a will to power, and consequently a feeling of pleasure and displeasure! Nevertheless, it feels the need for opposites, for resistance, i.e. relatively, for other units that strive to expand their limits (Nietzsche 1994).

Thus, the will to power, according to Nietzsche is the fundamental essence of all living on Earth, and not just a man, who, being endowed with an instinct for life, inevitably reaches out to it, seeks to avoid death. However, due to the fact that a person is endowed with intelligence, his will to power is embodied in a much more complex form than that of other living beings. In particular, it is implemented through a system of cultural relations and values, as well as language. And for this reason, the will to power in the sphere of interaction between different

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1 Romance languages [Electronic resource]. URL: https://www.krugosvet.ru/enc/gumanitarnye_nauki/lingvistika/ROMANSKIE_YAZIKI.html
2 Chinese language [Electronic resource]. URL: https://ru.wikipedia.org/wiki/Kitaiski Kitaisky yazyk Areal i chislennost#

3 The English language is known by 20 % of the Earth population. How did it happen? [Electronic resource]. URL: https://magazine.skyeng.ru/history-of-english/
4 The Russian language in the world [Electronic resource]. URL: https://ru.wikipedia.org/wiki/Russky yazyk v mire #Rasprostranenie v mire

peoples necessarily takes the form of a confrontation of cultures and languages, when each of the peoples participating in the interaction seeks, at a minimum, to preserve its own culture and language, and at a maximum, to impose them on the other people. Such a desire, in the conditions of ethnic and national existence, inevitably takes the form of a competition of cultures, one of the most important elements is language. At the same time, the interests of other peoples and states are often ignored, consciously or unconsciously ignored, or taken into account to the extent that they are opposed.

The principle described above has worked and continues to work at the present time, and it underlies the interaction or, in other words, the dialogue of civilizations. Human nature itself, aspiring, in the words of F.Nietzsche's approach to power leads to the fact that peoples and civilizations, interacting with each other, strive in one way or another to a dominant position, and if they are obviously unable to occupy this position, they behave in such a way as to reduce and mitigate the influence of the opposite side. Russian researcher I. V. Kucheruk rightly points out that the dialogue of civilizations in the real historical process often took place and continues to take place in conditions of asymmetry, i.e., inequality or non-equality of the parties to the dialogue, which is a qualitative characteristic of the situation:

> intersubjective dialogue, including the dialogue of civilizations and cultures, based on the disequilibrium of the positions of its subjects, their statuses and resources (Kucheruk 2013).

A particularly dramatic character is attached to the dialogue and conflict of civilizations by the fact that civilizations often adhere to different value systems, which do not only coincide with each other, but also deny each other and cannot, in fact, be brought to a common denominator. So, at present, we are not only witnessing, but also actually participating in two systems of values – traditional and so-called liberal. Their mutual difference is of principled and fundamental nature. In connection with this difference, in particular, Patriarch Kirill said the following:

> It is necessary to distinguish the values invented by man from the values that the Lord revealed. The former are relative, transitory, and often change with the course of history and the development of the laws of human community. The latter are eternal and unchangeable, just as God is eternal and unchangeable. The first ones are often based on personal interests of a person and aim to achieve earthly well-being and receive immediate benefits. The latter urge us to despise the benefits of earthly life for the sake of higher goals and values. … The Church has always testified to the importance of following traditional, God-bequested moral ideals, because they ensure spiritual immunity, stability and vitality of the entire society. (Kirill Gundyaev) 2013).

However, it should be clarified that the relations between civilizations were and are not only of a conflict nature. Everything was determined and is ultimately determined by the current balance of power. It should also be pointed out that conflict has always been at the heart of the development of the human species. No matter how unpleasant and undesirable it may be in itself, conflict, or rather, the fear of being defeated in an actual or potential, possible conflict, was and remains to this day the strongest incentive in the development of peoples and

civilizations. It will be appropriate to cite the idea of Engels, who, describing the inner essence of not only European, but also any other civilization, wrote:

> Low greed has been the driving force of civilization from its first to the present day; wealth, once more wealth, and thrice wealth, the wealth not of society, but of this particular miserable individual, has been its sole, defining goal. If, at the same time, science developed more and more in the depths of this society and the periods of the highest flourishing of art were repeated, it is only because without this all the achievements of our time in the field of wealth accumulation would have been impossible (Engels 1961, p. 177).

Thus, the basic principle on which relations between the first civilizations were built, has not, in our opinion, undergone any major changes and continues to act as a fundamental one in the modern system of international and inter civilizational relations. Only the forms of these relationships change, which adapt to the current reality and the technical, military, economic and other capabilities of modern states and civilizations.

Let's turn to today's reality, which, as we pointed out in the introduction, is characterized by extremely rapid variability. To do this, we will clarify what we will understand by civilization in relation to the current reality. The modern philosopher A. A. Gritsanov points out, not without reason, that the category of civilization at present is the following:

> a highly eclectic and multi-valued concept that denotes: 1) one of the different qualities of the society, in its change in real historical time; 2) a stage in the evolution of human society, that has come to replace "primitive barbarism"; 3) the sum total of organizational tools (programs actively) through which people strive to achieve the social goals that are set by the existing universal standards of culture and the fundamental symbols of the latter.[5]

This term has a rather long history, which explains its highest degree of eclecticism and ambiguity. The first person to use the term "local civilization" was the French philosopher Sh. Renouvier, who published his scientific work "Guide to Ancient Philosophy" in 1844. Since then, the term "civilization" began to "wander" in various scientific works, acquiring new meanings and senses, still continuing at the present time.

The most authoritative scientific work devoted to the problem of civilization is still recognized as the fundamental work of the German philosopher and cultural critic, one of the founders of the philosophy of culture O. Spengler "The Decline of Europe", published in 1923. It should be pointed out that O. Spengler, having experienced a certain influence of Nietzsche's philosophy, like the latter, contrasted two such phenomena as culture and civilization.

> Every culture has its own civilization. Civilization is the inevitable fate of culture. .. Civilization is the most extreme and artificial states that the most superior kind of people is capable of achieving. They are completion, they follow as those who became as such after the their formation, as in the same way as death follows life, as immobility follows the development, as mental old age… They are the inevitable end, and yet they were always arrived at with an inner necessity (Spengler 1993).

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[5]   The newest philosophical dictionary. / Comp/. A.A. Grizanov. – Mn.: Publ/. V.M.Skakun, 1998. S. 799.

Culture and civilization are the living body of the soul and its mummy (Spengler 1993).

It is - a civilization instead of a culture, an external mechanism instead of an internal organism, intelligence as a soul fossil instead of the extinct soul itself (Spengler 1993).

O. Spengler was far from the only one who opposed culture and civilization, considering the latter the death of culture. In the context of this article, such an understanding of civilization is hardly acceptable. We adhere to the interpretation of civilization, which belongs to the famous American sociologist and political scientist of the XX and early XXI centuries, the author of the concept of ethno-cultural division of civilizations, S. Huntington, who wrote the following in his article "Clash of Civilizations" published in 1993, and which caused a sensation:

It is now much more appropriate to group countries based not on their political or economic systems, not on their level of economic development, but on cultural and civilizational criteria (Huntington 1994).

At the same time, civilization, in the understanding of S. Huntington,

represents a certain cultural entity. Villages, regions, ethnic groups, peoples, and religious communities all have their own distinct cultures, reflecting different levels of cultural heterogeneity (Huntington 1994).

We can define civilization as a cultural community of the highest rank, as the broadest level of cultural identity of people ... Civilizations are defined by the presence of common features of an objective order, such as language, history, religion, customs, institutions – as well as by the subjective self-identification of people. There are different levels of self-identification... Civilization is the broadest level of community with which it relates himself. The cultural identity of people can change, and as a result, the composition and boundaries of a particular civilization change (Huntington 1994).

Identity is at the level of civilization, in his opinion

it will become increasingly important, and the shape of the world will largely be shaped by the interaction of seven or eight major civilizations (Huntington 1994),

what is related, by S. Huntington, according to a number of important reasons. First, the real difference between modern civilizations, which is difficult to eliminate. Secondly, a significant narrowing of the living space, which is due to the rapid quantitative growth of the world's population, accompanied by a noticeable growth in the economies of states. Third, intensive modernization processes that have led to significant social changes on a global scale, accompanied by a blurring and painful change in the traditional identification of people and a weakening of the role of the nation-state, which acts as the main source of people's identification. Fourth, the growth of civilizational consciousness, which is a reaction to the dominant role of the West, which is guided in its relations with the rest of the world by the desire to lead and regulate the process of globalization. Fifth, they are less susceptible to changes in the cultural characteristics of peoples compared to the economic and political components of civilizations, and for this reason they are more resilient and less susceptible to compromise. Sixth, the process of economic and political regionalism, which has noticeably increased in recent decades. In connection with this process S. Huntington pointed out that "economic regionalism can be successful only if it is rooted in the commonality of civilization" (Huntington, pp. 38-40). Summing up the conclusions of his reasoning, S. Huntington noted that

in class and ideological conflicts, the key question was:' Which side are you on?" And a person could choose which side he was on, as well as he could change his chosen positions. In the conflict of civilizations, the question is posed differently " " Who are you?" It is about what is given and not subject to change (Huntington 1994).

S. Huntington was wrong, in our opinion, when he claimed that it was "about what is given and not subject to change." Cultural change and identification are also subjected to change. However, it is fair to say that it is cultural and mental transformations that occur most slowly and painfully. And for this reason, we can, in general, agree with the opinion of S. Huntington's, what

in the emerging world, the main source of conflicts will no longer be ideology or economics. The most important borders that divide humanity and the predominant sources of conflicts will be determined by culture... The forthcoming conflict between civilizations is the final phase of the evolution of global conflicts in the modern world (Huntington 1994).

Discussion

On the other hand, it should be borne in mind that S. Huntington, being an ardent supporter of US global domination, framed his preferences and desires in a concept, gave them a theoretical scientific form. The United States, no matter how powerful it was in the nineties, nevertheless did not have sufficient human, material, economic and military resources and capabilities to subjugate the entire world. And for this reason S. Huntington developed the concept of consolidation of the West, which continues to be, in fact, a program document for the subordination of all other civilizations and peoples to Western civilization. To justify his view, S. Huntington put down the following idea:

In relation to other civilizations, the West is now at the peak of its power... A military conflict between Western countries is unthinkable, and the military power of the West is unparalleled. With the exception of Japan, the West has no economic rivals. It dominates the political, security spheres and together with Japan the sphere of economics (Huntington 1994).

Thus, a dialogue of civilizations, according to Huntington, is ultimately reduced to the establishment of unconditional dominance in the world of the United States and Western

civilization as a whole. The same point of view, in fact, was held by the well-known Brzezinski, who wrote:

> America and its leadership must reassess the strategic environment in order to begin the country's internal and external renewal, aimed at reviving its global role (Huntington 1994).

However, the modern world, as we have repeatedly stated, is subject to rapid changes. And at almost all possible levels - local, regional and global. A little over 25 years have passed since the writing of the article we are quoting, and the situation has changed radically. Over the past time, Russia, despite all the catastrophes that took place in it after the collapse of the USSR, managed to recover as a military power and regain the status of a great empire, became one of the poles of power in the modern world. China has surpassed the United States in gross domestic product and, in fact, has become the world's economic leader. Since then, the United States, like the West as a whole, has acquired astronomical foreign debts and is unlikely to be able to repay them. According to experts ' forecasts, in the current decade, India is to surpass the United States also in terms of GDP. The West or Western civilization, as current events show, was not a truly consolidated force, as various Western experts and politicians tried to imagine. It can already be asserted that the West has missed its historic chance to become the undisputed dominant force, a civilization in the world. However, all these facts do not in any way contradict the provisions of S. Huntington regarding the nature of relations between modern civilizations, the principles that these relations are built on, or, in other words, on which the dialogue of civilizations takes place.

The changed global balance of power has already led to the fact that the so-called liberal values, not being accepted by Russian, Chinese, Indian, Muslim and other civilizations, do not actually claim to play a dominant role in global civilization. So, the Italian authors of Ferrari and F. Petitot, seeking to find a compromise between the liberal Western and traditional value systems, insists that in the modern world it is necessary to realistically recognize the emergence of a new multipolar world of "multiple contemporaneities". At the same time, the fusion of "modern" political values and practices with traditional ways of life, which are expressed in religious traditions, will "more likely to be the rule than the exception" (Ferrari, Petitot 2013). However, such a compromise is quite painful for Western politics and humanitarian thought, as evidenced, in particular, by F. Petitot, who is somewhat surprised and, perhaps, annoyed by the inconsistency of Western scientists with their

> suspiciously ambivalent attitude of the scientific community: on the one hand – unanimous analytical denial and moral rejection of the concept "A clash of civilizations, and on the other hand, ignoring or, more appropriately, justifiably indifferent to the concept of "Dialogue of Civilizations (Ferrari, Petitot 2013).

Obviously, as changes in the global balance of power will change, the attitude of the Western scientific community to the relationship of civilizations will change, and so that the "dialogue of civilization" will ultimately prevail over the "clashes of civilizations", as the weaker side in any case is forced to submit to a stronger one and best thing for it is to make certain compromises.

It should be pointed out that the conflict nature of the dialogue or, what is the same thing, the interaction of civilizations does not mean the fatality of the historical process, but on the other hand, the relatively peaceful coexistence of civilizations and their positive interaction. As the well-known Soviet and Russian historian and specialist in the theory of civilizations I. V. Sledzevsky writes:

> Over the long course of its history, crises and upswings in its development, humanity has created such mechanisms of social interaction that not only restored, but also expanded the sphere of stability of the world order through constant (and even growing) disturbances of balance. None of the political cataclysms of the twentieth century, primarily related to the two world wars, led, despite the horrific human losses and catastrophic material losses, to the global collapse of the world order; on the contrary, it was in the twentieth century it has been strengthened and established a clear legal and institutional framework. This phenomenon can be explained by the growth in the last century of various ways, forms and procedures for coordinating international actions, relations between society and the state, and domestic and foreign policies of states (Sledzevsky 2011).

On the other hand, I. V. Sledzevsky points out that

> among all the opportunities and preferences of a particular state, the "power factor" has the greatest weight. Globalization and its contradictions are destroying - rapidly and on a large scale - this type of political intersubjectivity, both inside and outside national states. Global relations give all the main components of world politics unprecedented complexity, mobility, variability in terms of the number, interests, and possible actions of world players... ((Sledzevsky 2011).

As for the Kyrgyz people and other peoples like them in terms of their real potential to influence the course of world events and the relationship of civilizations, which are very modest, I must say, their fate largely depends on which polis of power they join. In our opinion, the most successful and appropriate choice for the people of Kyrgyzstan would be Russia and, accordingly, Russian culture, which is due to both historical, cultural, linguistic and geographical factors, as well as the deep coincidence of strategic interests of Russia and Kyrgyzstan.

Conclusions

1. The dialogue of civilizations in practice, in its real manifestations, means a certain kind of contacts and interaction between peoples and civilizations. In the context presented in the article, the dialogue of civilizations, if it is not identical, but at least it is very close to the concept of "dialogue of cultures", which is usually understood as interaction, mutual influence, interpenetration or mutual repulsion, rejection, rejection of different historical or modern cultures, as a form of their confessional or political coexistence.

2. Almost the entire history of mankind is permeated by conflict relations between different peoples and civilizations. And these conflicts often took the most acute form - military

confrontation, a war. This is quite predictable and even inevitable, since the emergence of the first civilizations was associated with the capture and protection of territories most suitable for life. At present, the nature of relations between civilizations is largely determined by two factors: the struggle for global dominance of states and civilizations and the fight for natural resources.

3. For a long historical time, as, indeed, at the present time, the dialogue of civilizations in practice has been reduced to imposing their own culture and language on other peoples. And this feature of the dialogue should be attributed to the phenomena of a universal order. People belonging to a particular nation tend to consistently and persistently defend their interests, which inevitably flows into the process of cultural and linguistic assimilation. And here the only difference between nations is that some nations do it more successfully, while others do not.

4. Human nature, which is focused on power, leads to the fact that peoples and civilizations, interacting with each other, strive for a dominant position, and if they are obviously unable to occupy this position, they behave in such a way as to reduce and mitigate the influence of the opposite side. However, relations between civilizations were and are not only of a conflict nature. Everything was determined and is ultimately determined by the current balance of power.

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DIALOGUE OF CULTURES AND PEOPLES

Russian culture as a civilizational phenomenon: aspect of values

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Abstract: The article is devoted to the understanding of the Russian culture as a phenomenon of Eastern Christian civilization. The author analyzes the main historical stages of the formation of the Russian culture in its interrelation with religion, worldview and social political life of the corresponding period against the background of substantial facts, principally based on the Russian literature and philosophy. Proceeding from the principled diagram of civilization as a concentric system of social casings, located around the religious valuables kernel, the author keynotes the continuity of the country's cultural code despite the revolutionary shifts in time, irrespective of the existence of the Peter the Great Western-like reform, February or October coup d'état in 1917 or collapse of the USSR late in XX century. The basic methodological categories of the given analysis are the paradigms of the classical, modernist and post modernist style as integral features of history and theory of the Russian Orthodox civilization on the whole, starting from Baptizing of the Russ and ending with the contemporary crucial stage of its existence. The principled attention is drawn towards the general European and world context, which take place in this country's culture and which on the one hand are an aspect of the global ideological development, and on the other are the unique creative acts of our centuries-old tradition. In this aspect this country' spiritual culture with all its worldwide nature (Dostoevsky F.M.), early XXI century is becoming a kind of an alternative for a post modernist destruction of a man's image as an integral being. The utmost expression of the latter are the trans humanistic tendencies in the "decline of Europe", threatening to turn Homo Sapiens into an artificial cyborg.

Keywords: civilization, culture, art, orthodoxy, revolution, classical, modern, postmodern, Russia, trans humanism

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Introduction

A battle is being waged in the contemporary world, a war of civilizations in certain sense. By using a metaphor, we can say that the concept of clashes of civilizations used by S. Huntington (Huntington 2003) won the victory over the utopian forecast made by F. Fukuyama (Fukuyama 2007) regarding the liberal end of history. For its part , not a single

world religion promises milk rivers in the jelly banks at the end of the history. What is meant, as a rule, is if not the completion of the historical process as a whole, but at least of one of its cycles. As far as philosophy, sociology and cultural studies are concerned, when time passes, the degree of their theoretical optimism , undoubtedly lowers down. Let us recall the descending line of the German thought, for example from Leibniz with his "best of the worlds" through to Nietzsche with his " death of the God" and Heidegger with his "oblivion of being". It sufficient today to take any newspaper, where "red lines" are described and are submitted to each other by the world civilizations in order to make sure of the crisis of the existing world order, both in theory and in practice. East or West, North or South are competing now within the framework of multi polar world, and this contest is the continuation of their history by other means. The modernity is disclosed before us as a field of clashes of social cultural platforms-main lands, having centuries long history and developing, as a rule, according to their inner laws. The attention for these laws is not only opportune, but needed. Though we'll never learn them to the end, - they are the crux of the "causality from freedom", but it is no less important to have the possibility of the principled judgment, than to be aware , for example what is the aim of a human's life: each large civilization is the same meaningful uniqueness as each personality.

Materials and methods

In more general sense, civilization - is a means and product of human existence, which possesses spiritual and valuable integrity and which realizes itself socially and materially within long time in the history. In the center of civilization there is a religious linguistic kernel, a key vertical of faith, having roots in the initial genesis (Kazin 2020) and a language, spoken by people to communicate with each other. Around this kernel there are civilizational casings, the first one is culture, ensemble of conceptions of the given civilization about good and evil, truth and lie, beauty and ugliness: world outlook, morality, art. Then follows society itself with its communicative implementations of real values of civilization, as well as their technical (technological) projections at the level of targeted activity. It is clear already from these definitions, that outer surrounding of civilization, culture in particular, may go far from the center towards periphery and even contradict to it. In this sense the history of any civilization appears before us as a dramatic interaction between its sacred (existential) and social cultural (humanistic) facets, - from symbolic God-likeness in the classics through to theomachy challenge in the late modernity. In particular the main events in the Russian creative and social life is nothing else but, fetters of defense of religious ontological (classical) kernel of this country culture from the burden of modernity, and then post modernity, through to the present day. We will try to consider a number of significant stages of the country' history under the offered philosophical angle, bearing it in mind that life is always broader than a diagram, though on the other hand there is nothing more practical than a good theory.

Results

Christian classics

The specifics of the Russian great way within the long time space is determined by the fact that Russia is not just a Christian country, but the only one, after the fall of the Eastern Roman Empire, a super ethnic Orthodox country-civilization, occupying more than a third of the Eurasian continent. There are not so many countries-civilizations in the contemporary world: Russia, China, India, USA, Israel. We are neither Europe nor Asia – we are Russia. This was the issue that has been understood by the most sympathetic people. A.S. Pushkin, the Russian European offspring, was quite clear about it:

> Russia has never had anything in common with the rest of Europe; its history requires a different idea, another formula.[1]

This way or another, mindful of the whole sharpness of the assertion, it was upheld by almost all the artists and thinkers in Russia, who added to the glory of this fame in the world – Pushkin, Gogol, Chaadaev, Kirievsky, Khomyakov, Tutchev, Danilevsky, Dostoevsky, Tolstoy, Rozanov, Berdyaev, Bulgakov, Tikhomirov, Ilyin, Frank, Florensky, Florovsky, Savitsky, Trubetzkoy, Losev, Gumilyov, Pananin and many others. According to a great poet, diplomat and geopolitician Fedor Ivanovich Tutchev, "Russia is first of all a Christian empire. The Russian people is Christians not only because of their Christian persuasions , but also thanks to something more delicate , than persuasions. A Russian is a Christian due to his potential for selfless and self-sacrifice deeds, which makes the foundation of his morale nature. Revolution is above all is an enemy of Christianity"[2]

By revolution, Tyutchev understood the general strategy of the new European (Modernist) history in general, which forgets God for the sake of man. The Eastern Church and culture have never trusted a solitary (the only one of this kind) human experience. A cathedral is in the center of the religious experience and creative practice of Orthodoxy. According to the definition made by A. S. Khomyakov, the truth is inaccessible to individual consciousness. This requires a Church that

> is not a multitude of persons in their personal separateness, but a unity God's grace, living in a multitude of intelligent creatures that submit to grace[3].

Since envoys of Prince Vladimir visited Sofia Tzargrad and conveyed the news about the beauty of the Christian liturgy (common prayer) the Christian Russia kept resisting the Roman Catholic and later Protestant differentiation of the spiritual act according to "points of view", "discourses" , etc. Apophaticism and hesychasm – the divine mystery and the meaningful silence-have turned out to be more important for a Russian monk, an icon-

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1   Pushkin A.S. Collected works in ten volumes. M., 1982. V. 6. P. 415–416.
2   Tutchev F.I. Russia and revolution // Collected works. Tutchev F.I. Verses and political articles. SPB, 1900. P. 475.
3   Same.

painter, thinker and artist than the most obvious (logically forced) proofs of God's presence at the level of existing being. The golden "onion-shaped " dome of the Orthodox church is the architectural emblem of the communion in the light of the Most Holy Trinity - a quiet concord in love, in contrast to the anthropocentric will of Roman-Gothic sharp-angled spires. Andrey Rublev's" Trinity "is a silent counselling of three angels, where a word is identical to silence as the eternal accomplishment of truth: "already-but-not-yet".

The whole history of Kiev, Moscow, St. Petersburg and partly even of the Soviet Russia is filled with the desire to retain this unity from being disintegrated, to preserve the vertical tension of culture, to avoid any simulation – sometimes even at the cost of abandoning culture as such. Culture (including art) – this is, how it was noted above, is just one of the casings of civilization, the kernel of which is faith and language – in our case, the Orthodox faith and the Russian language of the Church Slavonic root. Once, Peter Chaadaev[4] and the Marquis de Custine[5] keynoted the artificial manner of the European image of St. Petersburg Russia, calling it the empire of facades. Being masters of criticism of historical masks, they were right: the Orthodox consciousness relies on the fact that it is better to lose one's freedom in God than to keep it untouched for Satan.

Perhaps, this manifested clearly in Pushkin, whose creative endeavor would become a challenge to his own sinful genius. The whole poetic and personal destiny of Pushkin can be understood as a path to the truth together with his characters and readers - through communication with them in love.

In general, the phenomenon of Pushkin alongside the phenomenon of Seraphim of Sarov and the victory of 1812 over the crowned bourgeois revolution in the person of Napoleon, saved Russia from Westernized rational and legal destruction of man for at least for whole of the century. Imperial Petersburg, with its regular perspectives and facades designed on the curves patterns by Leblona, of course, took the upper hand - but even on the banks of the magnificent Neva, the Copper Horseman chased a little man in spite of, rather than owing to secular society decency, and Nose was walking along the Nevsky prospect as if he had been doing it for the whole of his life. The much praised realism of the classical Russian literature is actually communication with spirits – that is the very thing where parallel lines, according to Dostoevsky, converge (although for a short-sighted human eye this is only a deception of vision).

However, the Holly Russ built its third capital on the same sacred foundations that followed after Kiev and Moscow: Peter the Great could not change there anything with all his splendid assemblies. Of course, on the sociological plane, Russia remained exactly hierarchic society, where not only any station master , but a writer (for instance, chamberlain Pushkin) was legally meaningless before the Tzar. However in relation to the mystical vertical, both the former and the later and some third one, turned out to be absolutely equal, moreover they communicated with each other in the cathedral at the Communion cup. It would not be a great mistake to say that cataclysm of 1917 in the final

count was brought about by the need for truth, requested by people, that actually was deprived by the metaphysical place on earth under the pressure from capital ("yellow devil"). The point here, of course, is not the ideology of Marx, Lenin, Trotsky, as such, and not the attempts of masonic apprentices, but the issue is about "joy-suffering" (according to A. Blok), which are one in essence, and without which life in Russia is a pleasure to no one, be it three times as free and comfortable. The council of the Orthodox Russian civilization had developed a crack earlier than the Moscow Christ Savior Cathedral was blasted, but still about five hundred years later than Europe advanced the teaching of humanism on its sacred stones. Standing in intercession before the Almighty costs a lot – one who is beaten is to be exchanged for two who are not beaten. The word "comrade" is closer to a Christian "brother" than esteemed mister, courtly sir, or postmodernist "other". In any case we do not have the shaped any neutral space between man and God, where anthropocentric ("Faustian") technologies are comfortably placed, and where it is so pleasant to live. The absence of civilized "buffer zone" in Russia is its main difference both from the Western 'open society" with its cult of economic man and from the Eastern swarm-like tradition, where preservation of canon, ritual are the main things in the order of regulated concern. In this sense Russia is really the Last Kingdom (Kazin 1998).

Russian modernist style project

Anyway, Christian history did not end with Peter the Great. Looking ahead let's make it a note that it did not end with Lenin. However after Peter the Great Russ as if had divided into two: East and West, God and Man and man-God encountered each other on the foggy streets of the capital on the Neva. Over the two centuries the Petersburg Russia accumulated great tension between content and form , between "what and how" was being implemented in the country. Starting from the faithful play of words in the name (Lotman, Uspensky 1982) and finishing with "the last days of the imperial power" [6], St. Petersburg was leading its tragic imperialism to a revolutionary denouement, in which eschatological features were already clearly visible.

I will not repeat here the well-known deliberation sketchers of the authors of the "VEKHI" collection (1909), which had traced the mystery of the transformation of the social-democratic European doctrine of the well-being settlement of earthly existence (i.e., in fact, of adaptation to sin as the norm of existence) into the Russian dream of world salvation.

"The Russian spirit is thoroughly religious. He doesn't really know any other values than religious ones", – that was written by one of the authors of VEKHI, S. L. Frank (Frank 1992) in the 1930-s, who had already had experience of revolutionary and post-revolutionary events. Throughout the entire history of St. Petersburg Russia, the desire to live "not as one wants, but as God commands" united Slavophiles and Westerners, materialists and idealists, monarchists and narodniks. From the interpretation of the peasant community as the embryo of domestic socialism, through the appeals for a popular uprising led by

4   Chaadaev P.Y. Complete collected works and selected letters in 2 volumes. M.: Nauka, 1991.
5   Kustin A. Russia in 1839 / translated from French. In 2 volumes. M.: Publishing House named after the Sabashnikov, 1996. 528 p.

6   Blok A. Last days of the Imperial power. // Collected works.: Vol. 8, M.-L., 1962. V. 6.

"critically thinking individuals" to the cult of the raw-earth-Mother and the God-bearing peasant, all this entered the field of consciousness (and even more subconsciously) of the Russian intelligentsia as of its natural elements, so to speak.

Thus, according to its history and its spiritual structure, Russia has experienced and implemented what in the West, in the better sense, was the subject of speculative constructions and salon conversations. The Russian culture of the Silver Age, saw a paradoxical fusion of basic religious and historical values – and above all, the idea of a righteous existence (in its popular and intellectual versions) – with the claims of pragmatic usage of this existence, which came from the West, up to its radical alteration. It was at the point of this fusion that the "Russian Christ" became close to St. Petersburg myth, the image of the chosen people – with the proletariat-the messiah, Karl Marx – with the Old Testament prophets and Friedrich Nietzsche. As St. John of Kronstadt said on the eve of the revolution,

> Russia is forged by troubles and misfortunes. It is not in vain that He who governs all nations, with skill and accuracy, lays on His anvil all those who are subjected to His mighty hammer. Be strong, Russia! But repent, pray, and weep bitter tears before your Heavenly Father, Whom you have greatly angered!..[7].

In any case, classical Christian culture prevailed in Russia until 1917, and the Silver Age, with its decadent liberalism and aestheticism, did not change this fateful position as a whole. At the same time, after February and October, we entered a period of active socialist experiment, when a collective person (party, class) was placed in the semantic center of culture by means of revolutionary violence, replacing of God. This fundamental antinomy – a secret religious nucleus and a theomachy ideological interpretation- permeates the entire culture of the Soviet period from bottom to top, from 1917 to 1991. From Alexander Blok's great poem "The Twelve" (that Russian apocalypse) to the novels by Valentin Rasputin, the music of Georgy Sviridov, and the films of Andrey Tarkovsky, the attentive observers are confronted with the constant – though mostly deep in subtext – struggle for Christ in secular Russian culture. Along with it, the struggle against Christ was equally persistent in Soviet times – from the" Black Square "(this icon of non-existence) by the" Commissioner for Arts "Kazimir Malevich to the" necrorealism " of some opuses of late Soviet autour's cinema. Let us single out – rather conditionally, of course, several main stages of this struggle.

From Bellicose Communism to "the Red Emperor"

Soviet power began, as is known, with the Red Terror against the religion, statehood, history and culture of the Russian people. Already in January 1917, a decree was issued on the separation of church from state and school from church. As for the clergy themselves, the well-known instructions were issued by Lenin stating that the more representatives of the reactionary clergy are shot, the better. As early as in 1913, Lenin wrote to Gorky that

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7   Russia before the Second Advent. Materials for the Essay on the Russian eschatology. M., 1993. P. 255

any flirtation with bozhenka (God) was an unspeakable abomination[8]. After the victorious revolution, in 1923, the wife of the leader Krupskaya, who led the people's "enlightenment" campaign, ordered to withdraw from the libraries the works written by many of the greatest Russian writers. Most representatives of classical Russian art (as opposed to modernists) emigrated abroad at that time (Bunin, Shmelev, Rachmaninoff, Shaliapin, and others), and Orthodox philosophers and scholars were sent to Germany on board of a "philosophical steamer". The International Communists found a country that they did not feel sorry about, considering it as a bundle of firewood for the fire of the world revolution.

However, from about 1935, the situation began to change. Abandoning the utopia of "without Russians, without Latvians to live as a single human community"[9], the fiery revolutionaries-the destroyers of the Empire were gradually turning into national Bolsheviks (or were replaced by them). Even in the early 1920-ies, Smenovekhivites and Eurasians noted the national aspect of Bolshevism. On the occasion of the twentieth anniversary of the Soviet power, N. A. Berdyaev wrote about national communism as a transformed form of the idea of Sobornaya Pravda in his famous book "The Origins and Meaning of the Russian Communism " (Berdyaev 1990). For his part, Nikolai Kluev, a poet and an Old Believer directly stated:

> There is a Kerzhensky spirit in Lenin,
> Abbot's shout in the decree..[10].

It is precisely this aspect of Bolshevism that, in our opinion, Stalin brought to the fore. Stalin 's coup in Soviet ideology and culture is in some respects comparable to Peter's civilizational revolution, although Peter looked to the West, and Stalin, on the contrary, to the East. Was it by chance or not, the young Josef Dzhugashvili studied at a theological seminary – God knows, but his thinking turned out to be different from that of belonging to the Leninist-Trotskyists. Being the same "demon of the revolution" as they were, Stalin began to operate with other state-type categories. Terror, of course, continued, but already under the sovereign banners. By the end of the 1930-ies, the former revolutionary militant became, in our opinion, a sole dictator, and a little later – generalissimo and "red emperor". The "trick of history" is most obvious here: as the leader of the revolutionary vanguard, Stalin undoubtedly carried out a modernist social project, but willingly or unwittingly, he actualized one of the hidden driving forces of this project – the classical Russian cathedral-monarchical tradition (Solonevich 1991)17. This, by the way, is the difference between Stalin and Napoleon, the crowned general of the French bourgeois Revolution.

But no matter how it was, in 1934, history classes were resumed at schools, and history departments in universities were reopened. Literature, music, theater, painting, cinema began acquiring a more familiar look to be digested by the national consciousness. For

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8   Lenin V.I.A letter to Gorkey, dated 14. 11.1913 // Complete collected works. M.: Gospolitizdat, 1958. T. 48. P. 226.
9   Maykovsky V.V. To comrade Nette, a ship and a man. // Maykovsky V.V. Collected works, V.2. M.: Khudozestvennaya literatura,1973. P.69.
10   Nikolai Kluev. There is kerzhensky spirit in Lenin. URL: https://www.culture.ru/poems/39459/est-v-lenine-kerzhenskii-dukh

example, the production of blasphemous "Warrious" by D. Bedny was banned, at the same time Stalin personally attended the performances of the " Days of the Turbinys "(the White Guardsman story) by M. Bulgakov more than ten times. The Meyerhold theater suffered a lot as well as Meyerhold himself, and then Klyuev, Pilnyak, Mandelshtam, and many others followed the way. However, we saw the creative works by Prokofiev and Shostakovich, Sholokhov and Pasternak, Korin, Deineka and Plastov. A landmark event in changing the ideological landscape was the celebration of Pushkin's centenary in 1937, and then Alexander Nevsky by Eisenstein was released on the screens, with its general theme of the Russian patriotism. The magazine" Bezbozhnik " (Heathen) ceased to exist in 1941 (together with the society of the same name). In September 1943, Stalin invited church hierarchs to come to the Kremlin, those few who were still alive at that time. The result of this meeting was the restoration of the Orthodox Patriarchate in the USSR in its full membership. At about the same time, A. Alexandrov's song, glorifying he Great Russ, that closed ranks of the union of republics, became the soviet anthem instead of the International. All this was done mainly because of the tactical political and military considerations. However, no matter whether you like it or not, nationalistic Bolsheviks pulled Russia from the swamp, into which the rioters liberals and socialists ("pharmacists", as Blok ironically dubbed them) had dragged it in February of 1917. What is more, there were neither colonies nor magic sources of oil, everything that had to be done was based on enthusiasm, fear and slave labor. When pondering over the Soviet history of the 1930-ies through to 1950-ies we should resolutely reject both Stalinism in the sense of "personality cult" and pathological anti-Stalinism within the outlook of the" kitchen-sitting style" dissidence. Unfortunately, there were no other historic and cultural forces in Russia that could have carried out the recreation of the country after the February revolutionary pogrom by other, more humane means , – without mentioning Christian potential. We must clearly understand that we, people living in the twenty first century, we owe our present existence to those "Soviet" people who voted for the Stalinist constitution in 1936 and saved the bourgeois Europe in 1945 from squashing Jewish, Slavic and other ethnic racial issues at the cost of their lives. They were the same folk, the same people. Those people were the source of admiration for Ivan Bunin, the author of the counterrevolutionary "Cursed Days", welcoming a soviet officer publically in the Paris theater. And Berdyaev, the philosopher of "freedom and inequality" raised a red banner above his house in Klamar. But they did not retun to their motherland.

The Russian miracle of the XX century lies in the fact the philosophical and political revolutionary modernity in the Orthodox country has turned out in the final count, to be the ideological casing (converted form) of quite a different valuable content. Despite the Satanist policy of internationalist-communists with their Marxist-Leninist-Trotzkist theory of the world revolution laying at the base of it, the precious Christian kernel of the country's literature, music, art, theatre was not lost, rather it preserved itself like the town of Kitezh when the Mongols approached. Not the whole of the Third Rome became the Third International, though it raised its banners. Alongside the colossal anti-Christian/anti-Russian intimidation, the country's writers and painters of the Soviet period grasped not only the class music in the noise and fury of their epoch. Being officially atheistic and

even, at first, belligerently heathen-like, the soviet culture was bordering on its spiritual ontological depth on the secret Christian hope, very often not recognizable as such by ether authorities or by readers, viewers, listeners, or even by the artists themselves.

We are doomed to failure when we judge about the soviet history and culture using the formal principle "black-white" (Kazin 2010). In 1945 the "Red Sovdepia" became Soviet Russia and won the victory over the most terrifying anti-Christian and anti-national force, which had ever been dragged over Russ by cult-driven Nordic Reich. And in 1961 a guy from Smolensk Yuri Gagarin by name, was the first one who was launched into the space. The Soviet culture and the whole civilization under the name of USSR turned to be russified in the large measure and, and in 1960-ies-1980-ies it could have definitely become the national civilization and culture.

Mythology of "thaw" and "stagnation"

Unfortunately, it did not happen. Moreover, in the late 1950-ies and early 1960-ies, the policy of "returning to Leninist norms of party, social and cultural life" was proclaimed by Nikita Khrushchev, which in fact meant a return to the epoch of extreme national nihilism and anti-religious way of the Trotskyist type. By bringing GULAG prisoners back from prison camps and granting the creative intelligentsia some freedom, Khrushchev, at the same time, imposed such persecutions of the Russian Orthodox Church which were very similar to Lenin's ones in their scope. Priests, however, were no longer physically killed. But, at the turn of the 1950-ies and 1960-ies, thousands of churches across the country were closed by order of the Secretary General, and church education was nearly stopped. Against the background of success in space, Khrushchev promised to show the last priest on television. At the same time, official Soviet publications blamed modernism, and Khrushchev staged his famous scandals related to modernist painting exhibitions[11].

There were also more serious actions. In the 1960-ies, the manifestos by the honored Marxist M. A. Lifshits appeared under the titles " Why am I not a modernist?" (Lifshitz, Reinhardt, 1968) and the "Crisis of Ugliness" (Lifshitz, Reinhardt 2009). These reports contained quite a lot of truth, except for the main thing - the refusal to recognize Marxism-Leninism as one of the key trends of modernity as a type of consciousness. Modernity, as we have seen above, is the principle of constructing the world out of man, reducing the first to the second. Modernity –is man-centrism: man = God. And if "there is no object without a subject," then doesn't it matter who is that subject – a separate human consciousness or, for example, class consciousness, group consciousness and etc.?

Marxism-Leninism-Trotskyism and the "proletarian" mythology generated by them, were, in fact, the same product of modernity as, say, liberalism or extreme nationalism – only the subjects here are different. The Russian Revolution and the entire subsequent history of the Soviet power are the history of social cultural modernity, just as the history of the American bourgeois myth or the European-nationalist myth (Italian, German, Spanish,

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11 Visit to the avan-gardist exhibition by Khruchev // URL: https://photochronograph.ru/2014/02/05/poseshhenie-xrushhyovym-vystavki-avangardistov/

Portuguese). Joseph Stalin tried, however, to rely on other forces in his policy – including religious ones -but this inevitably acquired a half-baked character.

The indicated above spiritual links were not understood categorically (and if they were understood, they were rejected) by the people belonging to the so-called "Sixties" who dominated the culture during the "thaw". They sincerely considered themselves to be advanced intellectuals, opposing the monster of totalitarian power, without admitting, at the same time, the idea of their own genetic kinship with it. They sang Okudzhava's songs about "commissars in dusty helmets," as if forgetting about where Russia had been driven to because of the deeds of these same commissars, who turned the national war into a class genocide of the people. They extolled the creative works of the avant-gardists of the early twentieth century, without paying attention to the fact that many avant-gardists of the first third of the twentieth century were active supporters of the Russian revolution. ("your word, Comrade Mauser"). Destroying the foundations of the traditional Russian Orthodox monarchy, the avant-gardists went to the end in their destruction, giving rise in reality to such "turbid faces" that they could not even be imagined in a dream (except what Dostoevsky saw in" Demons"). As a wise man G. P. Fedotov wrote in his time, Picasso and Stravinsky in art are the same as Lenin and Mussolini in politics (Fedotov 1990).

Of course, by 1970-ies-1980-ies of the twentieth century, the acute nature of these definitions had been erased. The Soviet superpower was rapidly becoming bourgeois. Former " engineers of human souls "asked in novels and on the screen about" what is happening to us? "and praised selfless idealists, but in practice the dilemma" art or conscience " was steadily shifting towards art. Genius is allowed to do everything - these are the typically modernist slogans of the Soviet "educated class" of the 1960-ies. The figure of the then "king of poets" Eugeny Yevtushenko is very typical in this regard. He started in 1952 calling Stalin his "best friend"[12], he then spent his entire life exposing the "heirs of Stalin". Voznesenski did much the same thing, starting with a poem about Lenin and ending with a confession that "seven selves live in him." They were talented people, but their social cultural horizon, as a rule, did not go beyond the limits of liberal clichés. Already in the next generation, they received, as payback, a total postmodern performance, in which modernity itself became the subject of a parody ("papa's cinema").

At the same time, the 1960-ies and 1980-ies have remained in the history of the Russian culture as one of its most fruitful periods. It was at that time when A. Tvardovsky's "Beyond the Distance" was published and "Doctor Zhivago" was written by Pasternak ("the lyrical epic" of a believing poet), the best works of G. Sviridov, V. Gavrilin, A. Schnittke were composed, great films were shot by G. Chukhrai, A. Tarkovsky, S. Bondarchuk, V. Shukshin. A. Solzhenitsyn worked hard –, despite all the controversial nature of his concepts. The so-called "village" (and in fact, Orthodox) prose and poetry flourished – works by Astafiev, V. Belov, E. Nosov, B. Rasputin, N. Rubtsov. In the person of the "derevenshikov" (belonging to a village) a Russian peasant, seemingly humiliated already in the XX century, took a pen, –

what a pen! (etymologically a peasant is – a Christian). A poet is in fact, means more than a poet.

Modernity as a choice

In the XXI century, the postmodern world is stuffed with multicolored manifestations – "orange"," yellow"," pink"," blue"," black"," "white" "and" red". No tradition, no nation, no gender, no Fatherland. Rationalism (and even more post-rationalism) – the self-sufficient finite human intellect - does not distinguish between values. As Dostoevsky brilliantly foresaw,

> freedom, free mind and science will lead them into such a jungle, and set before such miracles and insoluble mysteries, that some of them, unruly and ferocious, will exterminate themselves, others, rebellious but are weak, will destroy one another, and the third ones, the rest, weak and unhappy, will crawl to our feet and cry out to us: "Yes, you were right, you alone possess the secret, and we return to you, save us from ourselves[13].

This is not civilization, but barbarism. And barbarism secondary, post-civilizational. This is not just a matter of multinational corporations removing any boundaries – from geographical to moral ones for the sake of their capital. In fact, in the XXI century, we are confronted with a global culture of evil that the free bearers of Luciferian choice in history create by their own will, whether they realize it or not. Anti-Christian civilization (anti-church) has entered a Gedeonistic phase today, foreshadowing in the foreseeable future a Gnostic "culture of death", and the flames over the Notre Dame Cathedral in Paris which is not it's the only symbol.

As for Russia, everything is still ahead. Of course, culture in general and art in particular are only facets, sides of a single whole which is named Russian civilization. The main danger that threatens Russia is not from outside, but from within: if capital is in possession of power, then everything is allowed. Dollar that flooded into the country in 1991 tramples everything superfluous like a roller for the sake of its benefit – both in the spirit and in the body of the nation. The outstanding issue is whether we can restore such a cultural, state and economic order, where our shortcomings (in terms of a "Euclid" market ratio) would turn out to become merits, or advantages, owing to which Russia, would probably avoid the Western paradox when power is weakness, knowledge is a threat, freedom is slavery of sin. The point is not so much in the clashes of civilizations but in the potential of the Russian civilization to offer a real alternative to the world to "war of all against all".

We have all chances to do this if our political and cultural elite would finally become self-sufficient and would understand that it is wittingly despairing to copy alien (and, moreover, hopeless) social patters and it is opportune to elaborate national culture based

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12   Evtushenko E. Secret agents of the future, 1952: «I know: I see the future around, my best friend in the world is leaning over the working table in Kremlin» // Evtushenko E. Collected works. V.1. М.: ЭКСМО, 2014. P.12

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13   Dostoevsky F.M. The Karamazov brothers / Complete collected works in 30 volumes. V. 14. L.,1976. P.235.

on its own code of civilization – the experience of a common cause, which existed in the Realm of Moscow , and in the Empire of St. Petersburg, and under the Soviet power. You don't have to invent anything, you just have to listen to yourself.

In order to overcome the demonization of life imposed on it, Russia must first of all firmly adhere to its traditional hierarchy of values, which (contrary to a profane view) has not disappeared anywhere, but continues to be stored in the archetype of the people's soul. At the cultural level Russia needs a vertical hierarchy of values that underpin national education, art, and science.

> Woe to those, who call evil good, and good evil ; who regard darkness as light, and light as darkness, who regard bitter things as sweet, and sweet things as bitter![14]

Our national creative act (religious, political, artistic) is directed to the absolute Personality, and not to the impersonal "one" (as in the East) or to ourselves (as in the West). Let us repeat – this time as a conclusion: Russia constantly resolves the paradoxes of the believing mind, the moral poet, and the cathedral monarch. Russian culture wants to be (classic), not just to have (modernism) or seem (postmodernism). Even in modern conditions, the powerful and cultural ontology in our country changes its sacred identity with difficulty, whether it is an imitation of a bourgeois republic, or some kind of decorative monarchy, or outright "seven-bankers" status with capital abroad. Civil society (in Russian – "zemlya", " earth") in our country, is always in a tension between the vertical of church-state discipline and the horizontal of egoistic self-assertion. It is important to prevent it from becoming an open Satanism, which, as humanistic progress develops, becomes more and more manipulative with the help of television, Internet and other means of modeling the current state of the world.

Conclusions

Summing up, I would note the following. A Russian person needs lofty culture and a strong state not because he is a "slave" (as Russophobes believe) but because deep in his heart he wants to serve something higher than delight and comfort. The state should not seek to turn life into a paradise, but it is obliged to protect people from the involvement of the dark (grassroots) energies. Paradise on earth is an invention of the ideologists of New European progress, starting with the Reformed Church and Enlightenment (the philosophy of liberal hedonism). The West believed in these fairy tales, essentially ceasing to be a Christian part of the world (the country of the "happy end"). Russia, for its part, still has been living with the idea that power and culture in the country should come not from the desires of a jaded "lonely crowd", and not from certain "elites", but from God. Despite the efforts of all sorts of engineers and bricklayers of human souls, the country still remembers that blessed are those who are exiled for the truth. Russian Westerners ("internal emigrants") should not

hope for the rapid – or not so rapid – transformation of the Russian people into a European "political nation". As different from the West, which has basically already taken shape (postmodern), and as different from the East, and it , in a certain sense, does not need to be defined (the ritual is always equal to itself), Russia as the middle civilization of the continent, combining the dynamics of Europe and Central Asia in itself , is constantly in need to make a fateful choice between ascent and descent, between classics, modern and postmodern. Russia is likely to find a place in the new multipolar ("post-COVID") world, especially if India and China helped it to do so. Perhaps it is for this reason that we are still an alternative to the" civilization of the evening " (Abendsland), which is now rapidly rushing into a trans humanistic hell.

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14   Ref. 5, 20–21.

Cultural codes of the Ryazan river civilization and the russian akanye

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Abstract: The article is devoted to a comprehensive analysis of the internal sources of the development of Russian civilization on the example of the "cultural code" of one of the local civilizations. When studying the fate of Russian civilization, historians usually operate with a description of the Mongol invasion, then a description of the reforms of Peter the Great, Alexander II, P.A. Stolypin, then a detailed description of countless wars. Cultural issues are given in fragments, a minimum attention is drawn to them. Currently, a huge amount of archaeological material has been ccumulated, researchers have made great progress in studying certain branches of culture: architecture ("history in stone"), icon painting, painting, sculpture, and other forms of civilization. To study this problem, it is necessary to study the totality of spiritual, moral and material forms of culture, which constantly acting on a person, ultimately determine the historical fate and the formation of national identity. The topic of the article is a new approach for researchers who consider mainly only the economic and social, political aspects of the influence of the West and the East. Internal sources of development are more hidden for researchers, less accessible than conspicuous external factors and borrowings.

Keywords: Ryazan River civilization, Oka-Don area, Azov-Black Sea Rus, culture, literary tradition, chronicle, linguistics, akanye.

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Introduction

...In Crimea... the spiritual source of the formation of a multi-faceted, but monolithic Russian nation and a centralized Russian state»1.

The integrated system of civilization extends to its natural borders. Basins of large rivers can serve as boundaries for Eeastern European plains. A. Toynbee counted up to twenty Slavic civilizations. A distinctive feature of a civilization is its potential to develop historically. The apple version of the Danilevsky ten cultural and historical developments is not suitable for us (Danilevsky 1995), nor the passionary tension of super ethnic system as a source of development with L.N. Gumilyov acmatic phase (Gumilyov 1992).

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1   Message by V.V. Putin, President of the RF to Federal Assembly, 4 November 2014,. URL: http://kremlin.ru/events/president/news/47173

In this article, in order to understand the formation of the Russian (the term Russia appeared only at the end of the XV century) civilization, an attempt is made to use millennial local civilizations on the Eastern European Plain, which have not wound up their existence, but while uniting they created a civilization of a different quality – Great Russia.

On the example of the local Oka-Don civilization, the article provides material for a specific civilizational expression, including, the setting of a sovereign state. The network of cities on the Oka-Don Plain was created not during severe wars and clashes, but during a rather long and peaceful period in the history of the named local civilization. At the end of the 14th century, every tenth city was Ryazan. The list of cities of the late XIV – XV centuries did not include most of the cities on the Don, destroyed by waves of nomads. The Oka-Don civilization is comprehensively enriched by its access to the Black Sea, the Baltic Sea, the White Sea, the Caspian Sea via river systems. Archaeologists keep discovering evidence of extensive international links with states and civilizations, including ancient cities. Cultural researchers determine the peculiarities of the development of architecture, painting, iconography, sculpture, etc. Christianity came to the Oka-Don land after the existence of its a thousand-year-old culture of paganism in the tenth century. The chronological length of the named local civilization is more than one thousand years. This civilization has a huge territory in the Don and Oka basins.

The conclusion about the role of local civilizations based on the culture study of the lands on the Oka and Don can be considered staged, and its further development requires the collective efforts of archaeologists, linguists, historians, and art historians of other local civilizations on the Eastern European Plain.

The study of local history makes it possible to identify the sources of internal development of Russian civilization as a whole. Materials of the Oka-Don, Novgorod Galicia-Volyn and the Kiev-Chernigov lands are to be considered from the point of view of civilizational development, revealing their contribution to the creation of Russian civilization. This article attempts to examine the Ryazan, Oka-Don local civilization from this point of view.

Materials and methods

The results of archaeological research in the Volga-Oka region were used as research materials, The Tale of Bygone Years, Pimen's journey to Tsargrad, 1589, The Tale of Igor's Campaign, description of Tmutarakan stone, The Tale of Peter and Fevronia, Monuments of literature of the ancient Russia. Late XV - first half of XVI century. The author used general scientific methods of analysis and synthesis, comparative studies, and the linguistic method. Research works to study civilizations offered by N. Gumilyov, S. Huntington, N. Y.Danilevsky et al. were were used.

behind the flower and ovary, the apple ripens, falls, a new flower blooms, it is not connected with the previous fruits. In world history, he named ten independent cultural and historical types. L. N.Gumilyov's (Gumilyov 1992) has is more complicated picyure: a civilization that has emerged from a passionary push, having reached an akmatic state, is experiencing decline, and the remaining part of the civilization, the "memorial" one, can become the site of the emergence of a new civilization. In his monograph "Code of Civilizations" V.A.Nikonov "(Nikonov 2015) emphasizes the importance of national history in modern civilizations. Every culture is unique. Folklore, epics, chronicles, literary cycles, modern prose and poetry are united by a civilizational tradition. There is a tree of history, nations are its branches. Similarly, there is the bulk of Russia and the peculiarities of its parts, from which it was formed.

In 1830–1840, the Slavophiles took up the idea of different directions of cultural development and highlighted the peculiarity of the Russian way of development, although at that time they did not have sufficient material to scientifically substantiate such a conclusion.

The modern world, according to V. A. Nikonov, has gone from the ideas of globalization in the opposite direction, to its roots, its faith, its nature, and national feelings. In this vein , the consideration of the" local " Ryazan river civilization is quite relevant, in the spirit of great changes in the world (Nikonov 2015).

A return to national feelings is taking place everywhere, including China, India, and Russia, which determine the future development of the world.

The greatness of literature of civilizations cannot be measured by calculation. Humanist scholars, dealing with civilizations, tried to identify the meaning of changes within the limits available to them, to reveal their laws and randomness of existence, to show a person, and tried to explain some historical perspectives. (Ukolova 2003)

A. Toynbee and his follower S. Huntington agree that civilization is a certain cultural entity. Villages. regions, ethnic groups, and religious communities all have a distinct culture that reflects different levels of cultural heterogeneity. Civilization is a cultural community of the highest rank, the broadest level of cultural identity of people. (Huntington 1994)

Civilization is defined by the presence of common features of an objective order, such as language, history, religion, customs, state institutions, various manifestations of culture (architecture, painting, sculpture), clothing, as well dispositions, national character, and subjective self-identification of people.

The code of a civilization has very complex components, such as statehood, that is, the ability of a civilization to create a state at a certain stage of its development. With its help, it was only possible to preserve and develop the diverse manifestations of culture, to defend independence in the surrounding hostile world. In the Ryazan civilization, such a component is present. The unification of south-eastern Russia has been carried out by the Ryazan Principality for centuries. In the vast expanses of the future Russia, relationships, more often in opposition than in the unity of Land and Power, states (principalities, republics, oligarchies) were formed, which in the IX century reached the level of advanced European countries, and in the XII century continued their progressive development and even flourished. (Grekov 1982)

The words of unknown author of the XIII century about the past of the Russian lands before the Tatar invasion: "O shining with brightness and sparkling with beauty Russian land! And amazed by its glamour... " - referred also to the Ryazan civilization.

Civilization is the broadest level of community that a person refers to himself. Cultural identity can change, and as a result, the composition and boundaries of a particular civilization can change. At the same time, the levels of self-identification are different.

A resident of Rome can describe himself or herself as a Roman, Italian, Catholic, Christian, European, or Westerner. The same can be said about a Russian. He can call himself a Russian person, an Orthodox, a Christian, a person of the Slavic world, belonging to the river civilization, a European, and later, a Siberian, a Far Eastern, a steppe person, an Asian. A civilization is a culture that has reached its natural limits (Huntington 1994).

In the flow of world history, we distinguish between marine, oceanic, and continental civilizations. Every civilization has its own characteristics. In continental civilizations, there are nomadic and sedentary peoples, each nation has its own role. In our opinion, it is possible to distinguish the river culture among the civilizations. The historian Herodotus wrote that the history of a country replicates its nature. When describing Scythia, that is, the southern part of the future Russia, he notes that there is nothing unusual in this country, except for the rivers that water it: they are numerous and majestic. Quoting these statements, which were pronounced five centuries before BC., V. O. Klyuchevsky adds:"No other peculiarity of our country has had such a diverse, profound and yet so noticeable impact on the life of our people as this river network of European Russia" (Klyuchevsky 1987).

In other epochs, an equally significant role in the creation of the Great Russia was played by Siberian rivers. It was the Siberian and European rivers in their integrity helped a Russian man to turn out to be on the American continent.

The First Chronicler (Nestor or Sylvester)2 surveyed eastern Europe with a single glance and, practically, was not mistaken anywhere. He identified and named 15 tribal unions on a vast territory. Each union has its own river and its own capital city. The Polyane had the Dnieper with Kiev; the Slovenes had the Lake Ladoga with Novgorod; the Polochane on the Western Dvina from the Polot River with the city Polotsk, the Vyatichi had the inter-river area between the Oka , Klyazma, Volga with Ryazan, Pronsk and Pereyaslavl. The Krivichi settled between Vyatichi and Polyane in the upper reaches of the Volga, Dnieper and Western Dvina. The Northerners settled on the Desna River, Seim, Sula with the city of Chernigov; Radimichi - along the Sozh and Seim rivers with the city Lubech; Volynians and Buzhans on the Bug River to the west of Polyane; Ulichi, Tivertsy, located between the Dnieper and the Danube, bordering the lands of Bulgaria

The chronicler managed to take a glance of the entire Eastern Europe and saw it as if from space and he made no mistake anywhere. It is assumed that he had some geographical composition at his disposal which has not reached our times.

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2 [Povest vremennykh let. In Russian] URL: http://www.lib.ru/HISTORY/RUSSIA/povest.txt_with-big-pictures.html

Humanitarian peak of the XIX century is the "Course of lectures on Russian History" by V. O. Klyuchevsky highlighted graphically the Russian rivers, their role in the life of our peoples:

> Nowhere in Europe can we find such a complex system of rivers with such diverse branches and such mutual proximity of basins: branches of different basins, whose highways sometimes flow in opposite directions, come so close to each other that the basins seem to intertwine with each other, forming an extremely patterned river network sketched over the plain (Klyuchevsky 1987).

In Siberia, the picture is the same, only the scale of the main rivers is more significant. The Volga River ranks sixth among Russian rivers in terms of length and basin area.

The peculiarity of the Russian European plains is extremely favorable - narrow and gentle watersheds facilitated the development (colonization) of the country, which made it possible from the most ancient times to drag river vessels from one basin to another. The sources mention riverboat mounted on wheels to be dragged when crossing watersheds.

The term "River civilization" entered the historical literature in the XIX century. Historians have not accidentally turned to the role of rivers when studying natural factors of development. V. O. Klyuchevsky developed, and formulated the historical concept of river civilization. According to my observations, the borders of the Russian principalities were determined first of all by the river basins, and then by the talents of princes with boyars and the strength of squads. It was the river basins that divided the Russian Slavs, according to them "political regions and lands were formed, which determined the division of the country for a long time" (Klyuchevsky 1987).

Rivers played a big role not only in Russia. The most ancient civilizations are river civilizations. In the valleys of the Nile and the Tigris rivers, the Euphrates, Indus, Ganges, Yellow River, Yangtze River the civilizations of of Egypt, Mesopotamia (Sumerian civilization – modern Iraq), India and China originated.

Bearing in mind our topic, V. O. Klyuchevsky, without using the term civilization, expressed, at first glance, as it seems, a paradoxical idea that he entered in his notebook for aphorisms: «In Russia, the center is on the periphery"(1892) (Klyuchevsky 1968)

Publications contain a wide variety of commentaries on this postulate (an assumption accepted by science as an initial one without evidence). For philologists there is such a saying as an alliteration. Philosophers see this as a "prophetic meaning." Theorist of local history M. P. Mokhnacheva understood the above statement as a breakthrough in scientific and historical research from the center to the periphery, from macro -history to an in-depth study of micro-history (the study of provinces). MP Mokhnacheva considered this a positive moment, a priority direction in historiography: from total history to micro history3.

Russian civilization was neither created on the ruins of the "alien" Roman Empire, like European states, nor within the territory of the" mother of Russian cities", Kiev Russ', according to some nationalist historians, and in the "neighboring" river system - "the

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3 [Internet obrazy rossiyskoi provintzialnoi kultury XVIII – XIXvv].//Istoriy . Pril. K gazete «1 sentyabrya». 2004. P.26 – 30.

Oka-Volga interfluve", as a new structure, where previously the Ugro-Finnish tribes lived (Klyuchevsky 1968).

An active participant in the creation of Great Russia – Velikorossiay - along with other lands was also a settlement of the Oka-Don civilization. The word "Great", not a quantitative definition, but a time-belonging, it usually means the completion of the process, the final stage of the state formation. Great Russia, Great Britain – names of the same order.

Great Russia was created on the model of its constituent parts. In the West, there was a process of fragmentation, the creation of small states ("room-chamber" Europe). In Russia, there was a process of assembling different parts into a whole. In the West, the lower political formations adopted the form of the superior which they had destroyed before. In Russia the higher form adopted the form of the lower, which served as a component to be summed up to form the superior. It took in all the best and what was suitable for solving urgent tasks, primarily for defense against external opponents from the West, East and South.

Russia abandoned the Veche assemblies of Novgorod in favor of a strong princely power. The values of the South-east, the Ryazan land, which until the beginning of the XVI century defended the emerging state from external attacks, which suited the state better than other forms of government.

Scholars have long argued about the ownership of territories Kuyavia, Slavia and Artania. In our opinion, these are the lands of Kiev, Novgorod and Ryazan, apparently, these are the lands of the south-east, south-west and north-west, which formed Russia

Let's return to the Ryazan river civilization. Let's try to see the features in it that are revealed in other, recognized civilizations. River civilizations have common features that are also suitable for the Ryazan river civilization.

A civilization is a culture that has reached the natural limits of its distribution. That is, the first parameter of a civilization is the significant space which make up its feeding landscape. It may not be homogeneous, but it is essentially a landscape in which a certain community of people lives (a family, tribe, or tribes that merge into an ethnic group with their own language, dialect features, and proto-language).

The main rivers of the Oka-Don plain cover vast areas. The Oka the Volga Rivers comprise 3,480 versts of river way, and the area is 1,360 thousand square kilometers. A significant part of which is the Oka basin, the length of which is 500 km. The Don River is 1,870 km long. The area of its basin is 422 thousand square kilometers.

For comparison, the river civilization in Mesopotamia (according to my calculations, its main rivers are the Tigris and the Euphrates Rivers flow for about a thousand km. - 750 km) ?, and the area of the river basin is correspondingly smaller. No one disputes that there was such a civilization. The area of the Ryazan civilization is quite comparable to other river civilizations.

The main occupation in this feeding landscape is agriculture, and the associated cattle breeding is very clearly traced in the river civilization located along the Oka and Don rivers. In all civilizations, and in Ryazan too, the development of agriculture predetermines, initiates the separation of crafts and agriculture, the emergence of cities. All civilizations

have a network of cities. In the Ryazan river civilization, such a network is especially numerous. It was not for nothing that Russia was called Gardarika – the land of cities. On the verge of the 14th and 15th centuries, there were more than 350 cities in Eastern Europe. Every tenth city - Ryazan region. There is no mentioning in the list of the cities on the Don (only three cities are mentioned), although the sources have a specific description of the remains of numerous cities on the Don4. This circumstance provides the urban quality of the city civilization to be added to the Ryazan river civilization.

In urban culture, cultural codes are more pronounced. At the same time, the Russian village provides a unique picture of civilizational features. Professor V.G. Rudelev in his dissertation "Vocabulary of housing and household-economy construction in some Ryazan dialects" (Rudelev 1958) singled out 600 terms when used during a hut construction. The house is not only a shelter from bad weather, but also from evil forces-not just a horse - a horse is a decoration for a horse head, a deer, a woman with raised hands (sometimes skulls). And below it (on the pediment) is the sun, which moves in an arc from sunrise up, and then down to sunset. Cradle in the hut with the sign of the night sun – the movement of the sun in an arc down – from sunset to sunrise.

Evidence of the commonality of Indo-Europeans, including Slavs, are similar features in buildings, ancient dwellings, household items, women's jewelry, and religious cults. Mother Lada, the patroness of family marriage and fertility, is comparable to the Greek goddess Lata, the Slavic pagan god Perun-to the main Greek god Zeus.

The threshold in the hut is very high: The deceased person was carried out through the window. Prickly fir cones branches and manure at funerals are not accidental even nowdays. So that the dead man would not come back. The tradition has come down to our time.

Nature has determined not only the occupation of the people, but also the spiritual life of man. Observing nature in continuous motion: the flow of rivers, the rising and setting of the sun, the changing shape of the moon, the movement of the stars, every year grass grows anew, trees lose and renew their foliage, rivers overflow, a person comes to the conclusion that all living things are born and die. It seems to a person that nature is filled with unknown forces. We don't know much about the course of spiritual development – only the results of these processes are known. Since ancient times, the population of the area of interest to us profess the worship of natural forces. A. F. Losev's works showed the extraordinary complexity of ancient mythological images, their deep primeval roots and the bizarre dynamics of their historical existence (Losev 2001).

For all the differences between Slavism and the Greek world, there was no impassable abyss between them. The Dorians were close to the proto-Slavs. Slavic gods are associated with ancient ones. There were possible contacts between the ideas of the spiritual life of the Slavs and the pagans of antiquity (Rybakov 1994).

Closer and longer than described in historiography, The Oka-Don civilization was in contact with the Azov-the Black Sea Russ, and that, in turn, with the Greek areas of the Black Sea region.

Tmutarakan princes, beginning with Mstislav, are well known to the chroniclers. In the "The Tale of Igor Campaign5" "Tmutarakan blockhead" is mentioned, whom the author calls to serve together with other lands to protect the Russian land. In the history of the museum, opened in the XVIII century, Tmutarakan stone bearing the inscription " In the summer of 6576 indicta 6 Gleb Knyaz measured the sea on top of the ice from Tmutarakan through to Korchev - 14000 sazhen"6. ? Tmutorokan, the half-forgotten Azov-Black Sea and Don Russ ' was wiped out almost without a trace by nomadic invasions.

Social life ends with the formation of the state. The code of civilization includes statehood. The differences in the state structure are interesting. Some forms of political organization did not suit Russian civilization and were rejected. The Novgorod Veche could expel one prince and invite another from Lithuania or any of the other regions. In the Ryazan civilization, a strong princely power was cultivated. Hence, apparently, its latest entry of the Ryazan Principality into the Moscow state.

Land borders are linked to rivers. River basins really define the territory of the principalities, including the borders of the south-east, which were under the control of the Ryazan Principality. Where you can sail from the princely city to collect tribute, the power of the prince extends there.

Only the state could create an effective defense system. In 1444, the "Ryazan Cossacks" were first mentioned. (the Cossack is a Turk. - daredevil, free man). Zaporozhye Sich, Bug Cossacks emerged to the west in the following centuries, to the east - Terskoe, Orenburg, Sibirskoe, Semirechenskoe, through to the Amur and the Ussuri Cossacks served to protect the borders of Russian civilization.

Nature itself was the protector. A Ryazan man perfectly knew how to use it, he came up with forest zaseki. A 60-meter-wide strip of fallen trees in the direction of a possible attack makes the forest an insurmountable obstacle for cavalry. The first zaseka is 600 km from Pereyaslavl Ryazansky to Bryansk forests is another piece of evidence of Ryazan civilization. It's not the Great Chinese Wall , it is enough to take an axe and of course skill to make it. To decide on the creation of large-scale zasekas, a person must know the scale, anticipate the dangers of new invasions and raids in vast territories.

The advantage of the Ryazan river civilization was that its rivers flowed in different directions from west to east (the Oka), from south to north (the Pronya) and from north to south (the Don with tributaries). All this ensured the expansion and further development of civilization, its cultural code. Ethnography and dialectology data show the territory of Ryazan civilization in river basins of the Oka and the Don. Ethnographers (N.I.Lebedeva) finds a Ryazan women's costume- paneva-in the lower reaches of the Don. Researcher of Ryazan dialects E. P. Osipova also finds one of the types of women's clothing - a red and black paneva combined with a black breastplate and tunic-like raincoat (Kadman) in the southern part of the Ryazan province in the basin of the Don (Osipova 2004).

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4 [Khozhdenie Pimena v Tzargrad. 1589 r. Kniga khozhdeni. Zapiski russkikh puteshetvennikov XI-XV vv. M.: Sovetskay Rossiya., 1984]

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5 [«Slovo o polku Igoreve.»] URL: http://drevne-rus-lit.niv.ru/drevne-rus-lit/text/slovo-o-polku-igoreve/slovo-o-polku-igoreve-original.htm
6 [Tmutarakan kamen. Arkheologiya SSSR. Svod arkheologicheskikh istochnokov.Pod redaktziei akademika B.A.Pybakova. M: Nauka, 1964].

This is confirmed by a great number of household items . Ceramics on the Oka and Upper Don villages on the Don, in Rostislavl in the district of Staraya Ryazan, where two-layer furnaces were used with a temperature of firing of up to 8000 degrees. ? A different type of clay (white) was used on the Don, , but the shape of the Don ceramic products did not differ from the Oka ceramics. The dwellings with a stove on the Oka – Don plain did not differ either.

The second parameter of civilization is time. Chronologically, the civilization, according to L. N. Gumilyov, lasts from 1200 through to 1500 years. Flourishing of the Egyptian civilization (New Tzarstvo) XVI-XI centuries BC . In the XI century, Egypt fell under the influence of Greek culture and began to lose its uniqueness, its borders and the power of the pharaohs changed. North-East Africa conquered Rome.

Ryazan civilization is more than a thousand years old. Since the tenth century, Russia has been developing as a Christian civilization, this most important period is preceded by a millennium of paganism. There is nothing wrong with paganism – just reverence, worship of nature of waters, forest, separate trees. "A Tale about Igor's campaign"7 in two places of the text mentions the Christian Church, and the content and main images of the poem are about nature, completely pagan. "A Tale " is aware about the first century of the new era, the text mentions the Troyanovys ages (the second half of the 1st century. BC). Stribog's grandchildren take part in "The Tale" and Oleg is the grandson of Dazd Bozh. Prophetic Bayan is a grandson of Veles. The action takes place on the Don, there is not generally accepted, in our opinion, but a more accurate translation of the line "O Russian land, you are already behind shelomyanem". The author is not referring to the hills. "O Russian land, you are already beyond the strait", now Kerch, perhaps, the Russian land in "The Tale Word" is the same the Azov-Black Sea Russ.

Princess Olga is a Christian, her son, the invincible warrior of antiquity Svyatoslav is a pagan, his fighting and victorious squad could not accept the Christian commandments - "thou shalt not kill".

Each civilization has its own characteristics. Among the features of Sumerian civilization there are multitude of people, hence the tragic collapse of the Tower of Babel, even during the construction period, people did not understand each other. There was no common religion in Egypt. Both civilizations died.

Russian civilization has been in contact for a long time with the ancient poleis that existed in the Black Sea region for more than a thousand years. Being in need for bread, they "collaborated" with Slavic farmers, exchanging handicrafts for bread. The ethnicity of the Scythian ploughmen is mysterious.

The chronology of the Ryazan civilization sheds light on the peculiarities of the language. In the Ryazan dialects, akanye and yakanye, tsokanye and chokanye merged. O. N. Trubachev shows that the simplification of vocalism (e-o-a) in - (a) took place in Europe without difficulties, at the expense of Indo-European dialects in a very remote era. This is related to the phenomenon of Russian akanya (Trubachev 2005).

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7 «Slovo o polku Igoreve» URL: http://drevne-rus-lit.niv.ru/drevne-rus-lit/text/slovo-o-polku-igoreve/slovo-o-polku-igoreve-original.htm

The grandiose picture of the cyclical evolution of vocalism in the Indo-European dialects of Eastern and Central Europe is relevant to all Slavs. Akanje is not a late phenomenon. The origins of the Indo-European akanya lie chronologically very deep. Ryazan akanje is one of the same problems – the problems of determining the area and time of the Slavs ' genesis. It is impossible to confuse the cases of the first fixation of akanya in writing and the possible origin of this phenomenon in the language. The history of this phenomenon begins much earlier than written history. These phenomena are not confined to the East Slavic area. Slavists point out parallels to the Russian akanye on the periphery of the Slavic area (Rhodope akanye of Bulgarian and Slovenian dialects). This suggests that the Russian akanye is also a peripheral phenomenon (in terms of linguistic geography), that is, an archaic phenomenon.

In general, a number of East Slavic linguistic (phonetic) phenomena should be considered as peripheral and archaic for the entire Slavic area. The origins of akanya go back to ancient times (Trubachev 2003)

The distinctive features of the Ryazan river civilization are language and faith. In the language features-akanje for those Slavs who moved from the south, okanye for those who moved down the Oka.

Russian culture, according to D. S. Likhachev, has a huge variety of opportunities and many sources-teachers. Among them is the pre-Christian culture of the Eastern Slavs. Russian culture is a combination of many centers. Freedom, primarily internal, is essential for creativity.

Dignity and advantage of the Ryazan river civilization is in the fact that it is united with Christianity, with a perfect system of moral values. If the world does not accept Christian values, it will perish from same - sex marriages, lack of respect for parents, disregard for other family values, and non-recognition of deadly sins, including pride.

It was not just ordinary squads of different princes who came out to the field of Kulikovo and won. The Slavs are conciliar, they were blessed by Sergius of Radonezh. It was not just random people who came out on the Kulikovo field, it was a Christian civilization that came out. Warriors fought for the faith against those who threatened to destroy it. Conciliarity and Christian faith won.

There are root causes of Russia's centuries-old invincibility. In the 17th century, Poles and Lithuanians were expelled from Moscow. In the 18th century, they smashed the Swedes near Poltava. In 1812 the entire Europe headed by Napoleon was expelled. The capture of Berlin ended the war with Prussia in the XVIII century, and the Great Patriotic War with the Fascist Germany.

People forget that in the evil project "Anti-Russia" in the Yassko -Kishinev operation, a huge army called the "South Ukraine" was crashed. R. Ya. Malinovsky, F.I. Tolbukhin, N. E. Berzarin and other Soviet military leaders defeated a huge group of the enemy, surrounded and captured hundreds of thousands of German, Romanian soldiers and soldiers of other nationalities. We must call a spade a spade: how the Germans, Poles and other Europeans behaved in the occupied land in 1812, in 1941.? The criminal acts committed on Russian soil require collective repentance on the part of Europe.

Natural conditions and human factors have influenced the development of our country. The development of the Ryazan civilization is based on natural factors such as forests and rivers. River civilizations have many similarities. Mesopotamia, for example, was poor in metals and timber, hence they traded with India, Egypt, and the Mediterranean in exchange for abundant harvests of various crops.

The Ryazan river system transports vessels along the rivers with the help of transfers by dragging to all the oceans of the Baltic, Black, and White seas. Archaeologists find in Staraya Ryazan and other Ryazan cities dishes and tableware from all countries of the Black Sea region, Syria, Sicily and the States Central Asia, India, porcelain from China, and other Eastern countries. The analysis of dishes found in Staraya Ryazan and in other Ryazan cities was made by archaeologist V. Yu.Koval (Koval 2016).

The main sign of civilization is expressed in information and written form. The complexity of the economy, economic ties have required the fixation of inter-civilizational relations, there is a need for written sources. The Sumerians had cuneiform writing – clay tablets with cuneiform writing have come down to us. There were other forms of information shift – hieroglyphs. The most advanced of these systems is the Alphabet of Phoenicia.

I was lucky enough to explore the work of the historian D. I. Ilovaisky and be familiar with academician O. N. Trubachev, to use his advice and his works.

There were very serious opponents of those who intended to study the works of D. I. Ilovaisky (Chekurin 2009). However, in the milieu of O. N.Trubachev, I was advised that I should continue to study the works by D. I.Ilovaisky. (Chekurin 2009). Academician O. N. Trubachev noted the incredible situation connected with D.I. Ilovaisky, who called the Azov – Black Sea Russ as a really existing one. The Oka-Don river civilization was very close to the Azov –Black sea territory (Trubachev 2005).

The main event of the twentieth century in the field of linguistics there became the dictionary compiled by academician O. N.Trubachev on the Meots, the inhabitants who lived around the Lake Meota (Sea of Azov).

D. I.Ilovaisky wrote that it is impossible to explain the appearance of the Cyrillic Alphabet in the middle of the Koval steppe, for this you must realize the existence of a community, a state where Prince Vladimir and his troop were first baptized. In the same place the Cyrillic alphabet appeared. D. I. Ilovaisky believed that until we found and investigate this community and statehood, we wound not be able to explain the manifestation of Slavic writing. Cyril and Methodius brothers found traits and cuts (vertical and horizontal letter designations) in the Crimea, which they improved, and today we still use Cyrillic on modern computers.

Ryazan and Crimea are connected more rigidly than it is represented in modern historiography. The initial Russ emerged and settled at the very beginning the Oka-Don River route, and in contrast to it, all the following Russ states were called Kievan, White Russ, Scarlet Russ, and the first one was the Azov-Black Sea Russ. Russia originated in the Black Sea region in the South. Apparently, it was long before "Prince Gleb measured the sea on the ice". The Tmutarakan stone with this inscription was discovered in the late

XVIII century. The history of the Slavs began not in the Swedish fjords, but in the south. In onomastics, toponymy of the Azov region and the Crimea, names having the root "ros" in them are present and are often repeated.

The significance of O. N. Trubachev's discovery lies in the fact that he found one of the earliest forms of the Indo-Arian language, and consequently an ethnic group on the southern part of the Eastern European plain. The boundaries of this language areal are from North Caucasus in the East through to Transcarpathia, Dacia and Transylvania in the West. Academician O. N.Trubachev discovered a new ethno-linguistic cultural history of the Northern Black Sea region.

On the banks of Lake Meota (Sea of Azov) and on the eastern coast of the Crimea O. N.Trubachev found more than 250 Turkic terms (which is natural) and 230 preserved Slavic names - Kamyshevaya Bay, Molochny Bay, the Medveditsa River, etc. At the moment when the Italians, Germans, and Celts separated from the Indo - European family of peoples, whose who left for the places of their modern habitat, the Slavs spread throughout the Eastern European Plain. Slavs since ancient times have been living in this area. The Azov-Black Sea Russ was in direct contact with the the Oka-Don civilization.

A graduate of a History and Philology faculty, were specialists of wide scope occupation were educated - teachers of history, literature and the Russian language is well aware of that part of cultural code, which is called as the Ryazan literary tradition. The development of literature proceeded from folklore, the Ryazan epic cycle and the Ryazan chronicles. In the Ryazan land there are unique prose and poetic creations in their ideas and artistic features. Here are some examples.

XIII century: A story about the crimes of Ryazan princes, tragedies in Isadah 1217; Praise to the Ryazan princes, a Chronicle story about the Tatar-Mongol invasion, and finally, a Story about the destruction of Ryazan by Batu, in terms of ideological intensity and artistic features, the story stands at the level of "A Tale of Igor's Campaign".

XIV century is represented by: The tale of the Battle on the Vozhe river and the "Zadonshchina" of the Bryansk boyar, Ryazan Saphonia. It repeats the plot of A Tale, only, the battle ends with the victory of the Russian forces. The events of A Tale of Igor's Campaign take place in Kayala, on the Don River on the territory of the Ryazan civilization. Ryazan is not named in A Tale, but the Ryazan princes are named there - the Glebovs daring sons. Up to a hundred copies of the story of the Mamayev battle have been preserved. Two texts mention the same author, Safonius. The Story of Bishop Basil of Ryazan also dates back to this time. He brought a wonderful icon from Murom, which "still exists in Ryazan8today."

The story of Peter and Fevronia, the ideas of humanism, charity, and Christian love expressed in the story – the central theme of the outstanding Russian writer and publicist in the years 40-60 of the XVI century Yermolay Erazm. A literary epic of Peter, Prince of Murom and Fevroniya, a peasant woman from the village of Laskovo, is incomparably more significant and deeper than the European St. Valentine's Day. Valentine's Day is only a day of those being in love. In the Laskov cycle, which is now recognized by many Russians, the

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8   Povest o Petre e Fevronii. M.,1979 C. 326

family is at the center, with its joys and difficulties, and happiness. Ryazan, Murom, and then other Russian lands worship the feat of Fevronia. Beautiful holidays in the village of Laskovo, decorated with a modern wonderful sculpture of the heroes of the cycle of Peter and Fevronia. A chapel was also built there. And next to the village cemetery is a reminder of the futility of accumulation, greed, and other deadly sins, including pride. Anyone who comes to this blessed land, even a billionaire, will understand a lot. They'll bury him in his jacket and he won't take anything with him. Do good, only it remains to people - the main law of the New Testament.

From Korsun (Kherson, Sevastopol), the Korsun icon of St. Nicholas was brought to the Ryazan land. From there Eustacius, the writer, and his son Eustacius the second came to the Ryazan land from Korsun, The story of Nikola Zaraisky is the oldest part of the collection of Ryazan novels. Having emerged in the XII century in the pre-Mongol period, they were supplemented and changed until the XVII century.

In the "Genealogy of the priests of St. Nicholas Church in Zaraysk" there is a postscript: "I Eustacius the second wrote this: "Eustacius is the son of Korsunskov for a good memory of my clan." A story about the transfer of the icon from Korsun (Chersonese) to the Ryazan land. According to the vision, Eustacius and his family started for Russ. From Chersonesos, he decided to get through Kiev, but the danger from the Polovtsians was too great. Then he returned and from the mouth of the Dnieper River, he sailed on board a ship across the Russian (Red – beautiful) Sea, the Mediterranean Sea around Europe to the German regions. He reached Riga (another option is the city Kes (Cesis, Latvia). Then he covered the route Novgorod by land. And from Novgorod, a multi-day river journey to the Oka River, to the Sturgeon River , where the city of Zarayask was originated.

Eupraxiya, Fyodor's wife, was from the royal family, a relative of the Byzantine Emperor. Eustacius brought Kirik Apponitsa – there is such an active character in the "Tale of the ruin of Ryazan by Batu". Stone crosses were erected on the tombs To Fyodor, Eupraxiya and his son Ivan Postnik, which are still there today. (Dobrolyubov 1884).

The researcher, as well as an ordinary reader, is invariably captured by the feeling of an invisible, and perhaps real connection of times, in forms and artistic traditions, based on folklore, aesthetic roll calls of writers of different eras, united by a moral and ethical basis and common artistic means

Starting from considering works of Ryazan poets and writers, we have come to the modern flourishing of Ryazan literary studies. New books by recent writers that are amazing in terms of the sincerity of their memories are in the center of our attention. Personally, I was attracted by the sincerity of V. I. Banikova's memoirs "The Girl from the newspaper"," The Viscous Memory of oleoresin "by Alexander Osipov, biographical works "Dynasty" by N. V. Kerdivarenko in co-authorship, "Father's House in Yelatma" by Z. I.Popova (2021), two issues of the Russian State University " Teachers and Students "(2017) of the philosophical collage A. N.Babiya "This is us " (2021), etc. I will not fail to mention dozens of collections dedicated to the memory of S. D. Yakhontov, D. I. Ilovaisky, M. K. Lubavsky, who undoubtedly contributed to modern historiography, and literary studies. The role of Ryazan literary criticism, which has risen to the Russian and international level, is very important. I will

mention the name of my teacher P. A.Orlov (researcher of classicism, author of the first monograph on Y. P. Polonsky, a textbook of literature published at Moscow State University); V. K.Sokolov-organizer of folklore expeditions and compiler of the collections "Tales of the land of Ryazan" and the work "Oral folk art of the Ryazan region", the first work of the local historian D. D.Solodovnikov about Y. P. Polonsky, organizer of the first interuniversity Yesenin readings by Professor M. M. Verkhovskaya; Professor V. V. Shakhov-initiator of the assignment of the name of S. A. Yesenint the Ryazan university; author of the dictionary "Literary Ryazan" I. N. Gavrilov". He also gave grounds for the need to erect a monument to S. A. Esenin in Ryazan.

Pushkin has an "Appeal to Ovid" about the poet exiled to the Black Sea region, written in Chisinau. Perhaps later generations of historians, art historians, and literary critics will have the opportunity to write a history of civilization that will connect Ovid and Esenin, and the Azov-Black Sea Russ with Ryazan expanses on the Oka and Don, with direct contacts of the Ryazan antiquity with the Black Sea Greek poleis that existed in the Black Sea region more than for a thousand-add years.

Ryazan river civilization is connected with the Azov-Black Sea Russ, this is the First Russia. The history of civilizations begins in the south within a strip a bit to the north and a bit to the of the Mediterranean Sea, which is only ten percent of the ancient inhabited land. But it is this ten percent of the land that has given birth to all civilizations, all religions, all philosophical systems. The areal of the Black and Azov Seas is included in these ten percent.

The Ryazan river civilization was communicating, however, the extent of contacts with ancient cities remains to be investigated. The close connection with Byzantium is clear (up to the XIV century). Byzantine coins of the VI–VII centuries were found in excavations held in Ryazan cities. Some finds of Roman and Bosporan coins are known at Kanishchevsky, Troitsa-Pelenitsky and Staroryazansky ancient settlements. A treasure of Roman denarii of the second century was found in 1891 in the Ryazhsky district of the Ryazan province. Byzantine coins from the ancient settlement of Staraya Ryazan are mentioned in the collection of A. F.Fedorov without specific information. From the same monument, archaeologists discovered reliable finds of Byzantine copper of the X-XII centuries. A Tiberius coin dated by the year 590 and minted in Chersonesus was discovered on Ryazan land. Some of the coins were later reattributed to V. V.Gureleva (Employee of the Hermitage Numismatics Department)9

Contradictions of the chroniclers ' stories about the Vyatichi who lived in the forests were always striking for historians as "like any beast who does not know the law of marriage" cannot be compared with the masterpieces of jewelry art discovered in Staraya Ryazan. "It's all imported," skeptics argued. But the findings of two jewelry workshops with all the equipment (crucibles, molds) convinced skeptics of the opposite. In 2021, a treasure trove of amazing silver jewelry was found not for princes, but for the "middle class", well-to-do people. And here is another shock-a birch bark letter was found not in the Staraya Ryazan, which has long been displayed in the Ryazan Architectural Museum-Reserve, and

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9   Drevnosti Pochya. Ryazan, 2016. C.70.

in our city – Pereyaslavl Ryazan (modern Ryazan). I am sure that the unfavorable storage conditions of birch bark, unlike in Novgorod, where more than a thousand birch bark letters were found in total, are driving us to the conclusion that the Russian city, including Ryazan cities, were literate.

We need research made by art historians and architectural specialists – is it by chance that the Russian Baroque originated on the Ryazan land, it is called Naryshkinsky or Moscow, and a major art critic G. K.Wagner called this style "Ryazan Baroque", because architectural masterpieces appeared on the Ryazan land.

We can say very little about the Ryazan icon painting school, which was founded in Solotchinsky monastery. The loss of Yakhontov's collection of old icons in 1929 is a great depletions for us.

The possibilities of ethnography are huge. E. P. Osipova impresses us with a rich picture of the Ryazan national costume in the book " The Language of the Ryazan Costume " (Osipova 2004). There are works about the Ryazan costume of the now nun Tatyana Pankova. I was lucky enough to see her typewritten manuscript with color photographs of Ryazan women's costumes, an amazing, otherwise you cannot say, richness of forms and colors.

The archaeological analysis of the finds is to be continued. This is an ocean of information about civilization, its origins and development. Thanks to advances in genetics, archaeology is no longer dumb. Advances in genetics make it possible to distinguish between Scythians and Sarmatians, linking differences of Zarubenets and Yamochnoiya cultures with definite people.

A Japanese had to sail for several hours or days to reach Kamchatka, and Alaska. But Alaska was discovered by the Russians. In 2021 , the country celebrated the 280-th anniversary of the discovery of Alaska. The Ryazan, Vladirtzy, Novgorodians people reached Alaska, having covered almost ten thousand kilometers. It happened because they understood, knew the river, understood the river system. The first Alaskan saint Hermogenes came to the American continent from Ryazan Elatma on the Oka river. Hero of Russia Mikhail Georgievich Malakhov, who skied from the coast of Canada to the North Pole, in charge of organizing expeditions on Alaska, he still trains members of his expeditions on the Ryazan rivers.

The fate of today's rivers is unenviable. Seven rivers and streams have disappeared from the territory of Ryazan only. In some years the Oka was declared non-navigable. Addressing the issue of river civilization and its origins will help us save the rivers that have survived to our time.

Literature of the Ryazan land, certainly is the literature of civilization. It is necessary to add to it the results of research on ethnography - Ryazan costume, wooden sculpture, wooden and stone architecture (Ryazan Baroque), Ryazan icon painting and art schools, from the icon painting school of the Solotchinsky Monastery to the work of the people's artist Viktor Ivanovich Ivanov, who reflected life in portraits of the inhabitants of the village of Isady. All this leads us to the conclusion about a thousand-year-old civilization, which we can call the Ryazan river civilization.

Conclusions

Naturally, the issue of the Ryazan river civilization is a stage done, however, there exist a great prospect in the study of the Ryazan river civilization as a single system, its role in the creation of an all-Russian civilization, Essentially, Russia was made up of thousands of years of civilizations that were united by the Slavic language with its own dialects and Orthodox faith, they had unique cultural qualities, ethnographic features, their own art schools and traditions developed by the Russian Orthodox Church over a thousand years of their lives.

Words of an unknown author of the XIII century about the past of the Russian lands before the Tatar invasion: "O light-bright and beautifully decorated Russian land! And you are surprised by many beauties… " - they also referred to the Ryazan civilization.

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ANALYTICS AND INFOGRAPHICS

Concept of the dialogue of civilizations Syed Muhammad Khatami

The concept of «dialogue of civilizations» as an alternative to «clash» was proposed by the 5th President of Iran, Syed Mohammad Khatami: «This is a fundamental necessity for the international community, it is a way to ensure security in the world»[1].

The idea of S. M. Khatami quickly gained popularity and corresponded to the paradigm of a non-aligned world that was expected to be built after 1991. S. M. Khatami saw the collapse of the USSR not as the «end of history», but as an opportunity for dialogue, as an alternative to the rule of great powers and the military solution of the issue.

At the UNESCO round table dedicated to the «Year of Dialogue of Civilizations», S. M. Khatami emphasized: «The ultimate goal of the dialogue of civilizations is not to conduct dialogue for the sake of dialogue, but dialogue leading to the achievement of empathy and empathy.»[2].

S. M. Khatami described a new system of building relationships that correlated with the UN mission. This provided international support for the concept and the formation of a number of initiatives, including the UN Alliance of Civilizations (a platform for dialogue in five areas: youth work, education, migration, media, and women›s rights).

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1 The Message of His Excellency, Seyyed Mohammad Khatami, President of the Islamic Republic of Iran, on the occasion of the 31st session of the General Conference of UNESCO. URL: https://unesdoc. unesco.org/ark:/48223/pf0000124449.

2 Dialogue among Civilizations The Round Table on the Eve of the United Nations Millennium Summit. URL: https://unesdoc.unesco.org/in/documentViewer.xhtml?v=2.1.196&id=p::usmarcdef_0000123890&file=/in/rest/annotationSVC/DownloadWatermarkedAttachment/attach_import_ d9c19a4b-e217-46d0-a35f-8e51f53094b3%3F_%3D123890eng.pdf&locale=ru&multi=true&ark=/ ark:/48223/pf0000123890/PDF/123890eng.pdf#%5B%7B»num»%3A165%2C»gen»%3A0%7D%2C%7B» name»%3A»XYZ»%7D%2C32%2C685%2C0%5D.

ANALYTICS AND INFOGRAPHICS

"Dialogue among civilizations" concept by Seyyed Mohammad Khatami

"Dialogue among civilizations" concept, as an alternative to S. Huntington's "Clash of civilizations", was originally proposed by Seyyed Mohammad Khatami, the 5th President of Iran.

Dialogue among civilizations is the principal need of the international community; it is a way to maintain the security of the world[1].

S.M. Khatami's idea has rapidly gained popularity and support due to its coherence with concept of world without polarity and power blocs as it was estimated after 1991. Khatami did not consider the collapse of the USSR the "end of history", but he saw an opportunity to establish and maintain dialogue as a substitute to great powers' dominance and pressure.

During his speech at the round table dedicated to United Nations Year of Dialogue among Civilizations at UNESCO, Khatami emphasized

The ultimate goal of dialogue among civilizations is not dialogue in and of itself,

but dialogue towards attaining empathy and compassion.[2]

Khatami characterized the new system of relations that correlated with UN's mission and ideals. This has brought a global support of the concept and creation of multiple initiatives among which was United Nations Alliance of Civilizations (UNAOC) (platform for intercultural dialogue in 5 areas: youth, education, migration, media, women and their rights).

Chinese vision of Dialogue among civilizations

China, as a civilization, already exists for over 5000 years, though in the 19th-20th centuries it was plunged into a long period of multiple challenges and wars. This, however, has brought Chinese state to transformation, prosperity and flourishing in modern times.

The report announces the start of the «New Era», features the details of further development of Chinese civilization, based on synthesis of both Chinese achievements and borrowing accomplishments of others and adapting them to the Chinese reality. New Chinese civilization must be based on synergy of socialism and traditional Chinese culture, on unity and respect of pluralism of civilizations, on mutually beneficial exchange and coexistence, thus being prepared for hard resistance and confrontation if an existential threat occurs.

Dialogue among civilizations in Asian region is possible via organizing the forums and establishment of regional system of balance of interests. These components are extremely vital due to the presence of multiple ambitious players in the region, including nuclear-weapon states (NWS). Obviously, in such position, it is required to decrease the tensions in the region and conduct balanced policy, what predetermines priority of dialogue over confrontation.

Based on Xi Jinping's report delivered at the 19th National Congress of the Communist Party of China, October 18th, 2017[3]

Turkish vision of Dialogue among civilizations

Unity of values, priorities, cultures may serve mutual goals and interests that must be secured via consolidation in front of the challenges of the 21st century. The key goal is to transform Organization of Turkic States and to enhance its role as:

- A platform for regular and constant dialogue and cooperation in the following areas: political cooperation (i.e. increase the synergy and integrity via ensuring effective cooperation and coordination with the Turkic Cooperation Organizations for advancing collaboration);
- security cooperation (i.e. regional threats resistance);
- economic cooperation (i.e. harmonization of economies, integration of product markets with free movement of commodities, capital, services, technologies, strengthen cooperation among various types of economic zones with future perspective of customs union);
- sectoral cooperation (energetics, tourism, healthcare, ecology, etc.);
- people-to-people cooperation (in the areas of education and science, culture, sports, information and media, diaspora).

This cooperation inspired by Sustainable Development Goals (SDG) achievement is aimed at unification of the Turkic world and its further cooperation with the EU, OSCE, OIC, Visegrad Group and others. Turkey, as a core member and initiator of this union, estimates 2 stages of establishing the dialogue: within the civilization and then with other civilizations. Consequently, the main inspiration of this strategy is a trend on strength in unity and consolidation of states in order to improve their representation and status in the world in order to be competitive with traditional great powers.

Strategic document «Turkic World Vision 2040»[4], approved by at the 8th Summit of the Organization of Turkic States held on November, 12th 2021.

1   The Message of His Excellency, Seyyed Mohammad Khatami, President of the Islamic Republic of Iran, on the occasion of the 31st session of the General Conference of UNESCO. URL: https://unesdoc.unesco.org/ark:/48223/pf0000124449.

2   Dialogue among Civilizations The Round Table on the Eve of the United Nations Millennium Summit. URL: https://unesdoc.unesco.org/in/documentViewer.xhtml?v=2.1.196&id=p::usmarcdef_0000123890&file=/in/rest/annotationSVC/DownloadWatermarkedAttachment/attach_import_d9c19a4b-e217-46d0-a35f-8e51f53094b3%3F_%3D123890eng.pdf&locale=ru&multi=true&ark=/ark:/48223/pf0000123890/PDF/123890eng.pdf#%5B%7B"num"%3A165%2C"gen"%3A0%7D%2C%7B"name"%3A"XYZ"%7D%2C32%2C685%2C0%5D.

3   Full text of Xi Jinping's report at 19th CPC National Congress. China Daily. URL: https://www.chinadaily.com.cn/china/19thcpcnationalcongress/2017-11/04/content_34115212.htm.

4   Turkic World Vision – 2040. URL: https://www.turkkon.org/assets/pdf/haberler/turkic-world-vision-2040-2396-97.pdf

Figure 1. SDG No.17 achievement progress infographic, 2021
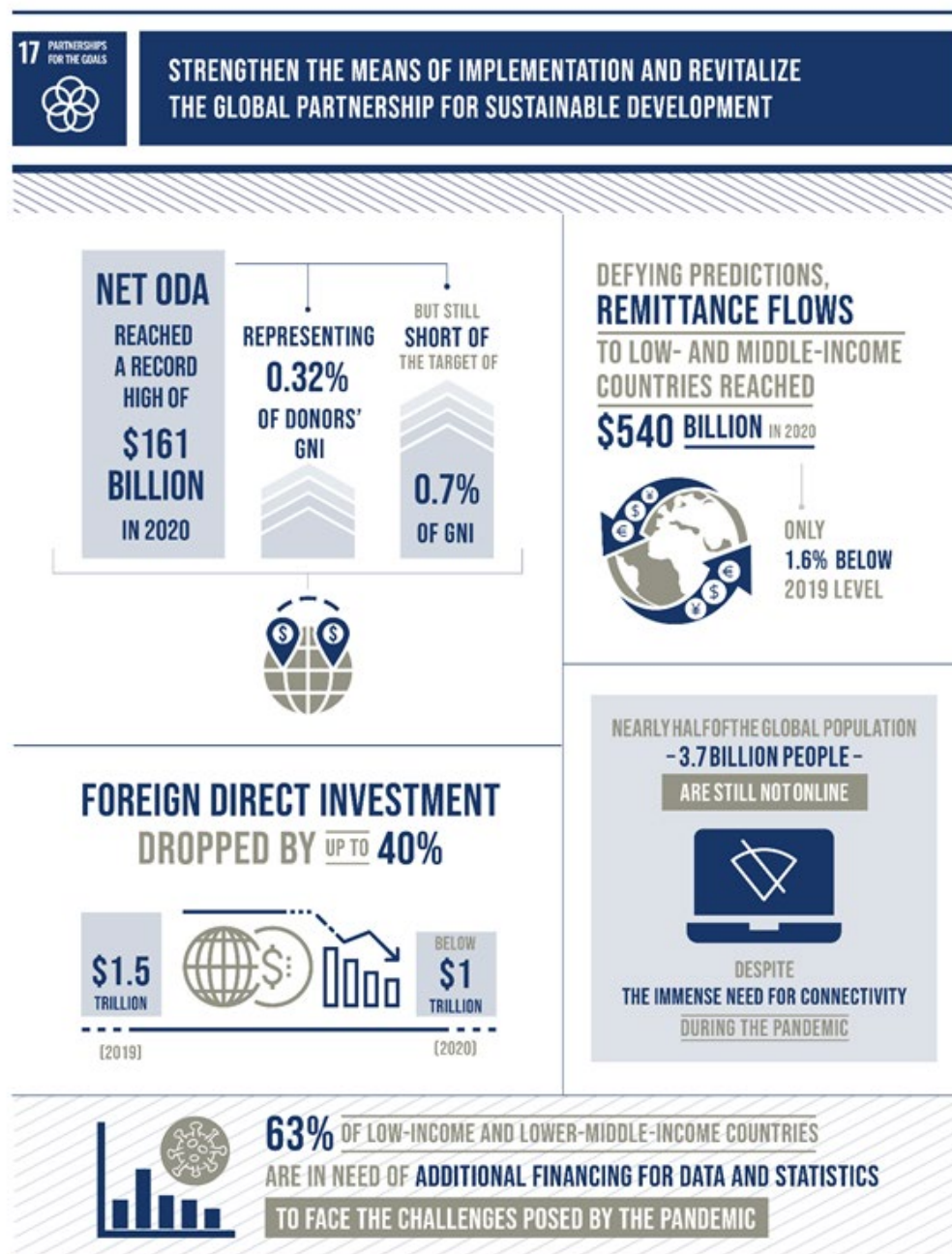
Sustainable Development Goal 17 and Dialogue among civilizations.

Priority of dialogue over conflict among civilizations is stated in Sustainable Development Goals (SDG), adopted by the United Nations in 2015. Goal 17 is determined as "Strengthen the means of implementation and revitalize the global partnership for sustainable development". The UN states that the SDGs may only be realized with strong global partnerships and cooperation. Consequently, Goal 17 acts as a consolidation unit of the efforts in global humanitarian cooperation contributed to the other 16 goals.

Dialogue among civilizations is primarily implemented in cooperation on humanitarian issues.

Humanitarian cooperation is a field where there is place for a compromise due to mutual comprehension of the problems and ability to find common ground for solution. Despite the ideals declared by the UN, international humanitarian cooperation regularly faces the complications and restrictions, caused by various political interests of the states, and, accordingly, their different level of involvement. The US policy during D. Trump's presidency perfectly depicts the matter: withdrawal from Paris Climate Agreement5, WHO actions condemnation in 20206 due to COVID-19 pandemic. Although, a policy reversal has been seen after November 2020 elections and followed J. Biden's presidency, the US example demonstrates possible risks and threats to cooperation for sustainable development goals achievement.

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5   Statement by President Trump on the Paris Climate Accord // The White House Official Portal. 2017.

URL: https://trumpwhitehouse.archives.gov/briefings-statements/statement-president-trump-paris-climate-accord/.
6   President Donald J. Trump Is Demanding Accountability From the World Health Organization // The

White House Official Portal. 2020. URL: https://trumpwhitehouse.archives.gov/briefings-statements/president-donald-j-trump-demanding-accountability-world-health-organization/.

ANALITICS AND INFOGRAPHICS

RATING OF AMICABLE ATTITUDE OF THE COUNTRIES COMMUNICATIVE REGIMES 2021

The article "Rating of friendliness of country communication regimes" was prepared for publication by:

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Yulia R. Sheveleva, probationer at the National Research Institute for Communication Development

In 2021, the National Research Institute for Communications Development (NICRUS) made the assessment of friendliness of the countries communication regimes towards Russia (Scale from -100 to +100 points).

Scientific interpretation of the concept: COMMUNICATION REGIME is a manageable (with varying degrees of manageability), institutionalized (with varying degrees of institutionalization), and conventional (with varying degrees of conventionality) system of norms, rules, principles, traditions, patterns, structures, and actors that regulate information and communication processes. The communication regime regulates communication (the process, channels, institutions, and the result of establishing of bilateral and multilateral contacts within a country and among countries) and information (the contents and methods of dissemination of messages transmitted in the communication process or in a one-sided, unidirectional communication process). The communication regime adds to streamlining of communication and information, ensuring social order, reproducing social ties and the social political system, and allows the system to be self preserved and be sustainable[1].

The country communication regime was assessed in 2021 relative to 10 types of communication: (1) the status of Russia as a partner state (foreign policy communications); (2) attitude to Russia, to Russians (with Russians), identification of the Russian-speaking population; (3) communication in the sphere of education; (4) scientific communication in the Russian language. (5) communication of economic actors; (6) freedom of movement; (7) cultural communication; (8) media communication; (9) NGO communications; (10) other communication formats.

The rating of communication regimes did not imply an assessment of military technical and military political communications. Military political and military technical cooperation was not evaluated by experts.

1   See NICRUS published studies for details:

Гасумянов В.И., Комлева В.В. Коммуникационные режимы как фактор межстрановых взаимодействий: постановка проблемы // Международная жизнь. – 2020. – № 10. https://interaffairs.ru/jauthor/material/2409

Гасумянов В.И., Комлева В.В. Communication Regimes as a New Scientific Category // Коммуникология. – 2020. Т. 8. – № 3. – С. 43-50. https://elibrary.ru/item.asp?id=44116350

Комлева В.В. Страновой коммуникационный режим как социально-политический феномен // Россия и мир: научный диалог – Russia&World: Sc. dialogue. – 2021. – Т. 1. – № 1. – С. 13-26. https://doi.org/10.53658/RW2021-1-1-13-26

Комлева В.В. Коммуникационные режимы стран «догоняющих революций»: народ как бенефициар. Материалы конференции // Международная жизнь. – 2021.- № 3. – С. 130-133.

Комлева В.В. Секьюритизация национальной идентичности в коммуникационных режимах стран Центральной Азии. Материалы XII Международной ялтинской конференции «Особенности современных интеграционных процессов на постсоветском пространстве» // Международная жизнь. – 2021. – № 12. https://interaffairs.ru/jauthor/material/2594

Sampling countries: Azerbaijan, Armenia, Belarus, Georgia, Kazakhstan, Kyrgyzstan, Latvia, Lithuania, Moldova, Tajikistan, Turkmenistan, Uzbekistan, Ukraine, Estonia.

INFORMATION

The National Research Institute for Communication Development (NICRUS) is a non – profit, non-governmental scientific and analytical structure that develops research methodology and draft solutions in the field of international humanitarian dialogue. Within the scope of NICRUS interests are 26 countries. «Comparative analysis of the goals and technologies of international NGOs on the territory of post-Soviet countries» is a widely used research that was applied here.

In 2020, NICRUS started working at the concept of communication regimes of countries and regions, conducted comparative studies, published research articles, reviews and analytical reports, staged scientific debates and open discussions in the media.

In 2021, NICRUS evaluated the friendliness and published the First rating of the friendliness of communication regimes of neighboring countries

The friendliness of a communication regime of a country in relation to another country is expressed in the presence of legal, political and social and cultural conditions for the non-conflict development of various types of cross-country communications and information exchange between state and non-state actors. Friendliness promotes the development of relations based on friendship and good neighborliness. Friendliness implies benevolent relations between countries based on mutual respect, mutual interests and values of peaceful coexistence in a multipolar world[2].
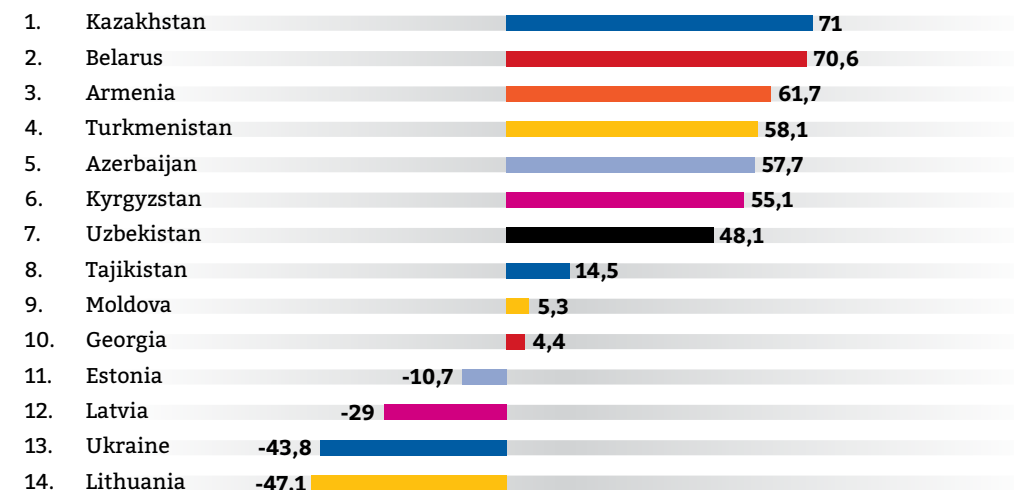
As for the end of 2021, Kazakhstan, Belarus, Armenia, Kyrgyzstan, and Azerbaijan are among the five most friendly communication regimes.

As for the end of 2021, Lithuania, Latvia, Ukraine, and Estonia have been assessed as the most unfriendly communication regimes

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1   See NICRUS published studies for details:

Гасумянов В.И., Комлева В.В. Дружественность страновых коммуникационных режимов: интерпретация и оценка // Международная жизнь. – 2021. – № 8. https://interaffairs.ru/jauthor/material/2547.

Звонова М.Е. Дружественность страновых коммуникационных режимов: на примере российско-эстонских отношений в образовании // Научно-аналитический журнал «Обозреватель» – Observer. – 2021. – № 10(381). – С. 40-53. DOI 10.48137/2074-2975_2021_10_40.

1.	Kazakhstan	71
2.	Belarus	70,6
3.	Armenia	61,7
4.	Turkmenistan	58,1
5.	Azerbaijan	57,7
6.	Kyrgyzstan	55,1
7.	Uzbekistan	48,1
8.	Tajikistan	14,5
9.	Moldova	5,3
10.	Georgia	4,4
11.	Estonia	-10,7
12.	Latvia	-29
13.	Ukraine	-43,8
14.	Lithuania	-47,1

Country friendliness profiles of communication regimes

Country profiles of the friendliness of communication regimes allow you to see which types of communication have created the most favorable (or least favorable) communication mode. Profiles are based on assessments of each type of communication that is relevant to country communication regimes.

Figure 1. Profiles of Lithuania, Latvia, and Estonia

Status of Russia as a partner
Attitude towards Russia and Russians (with Russians), identification of Russians
Other formats of communication
Communication in education
NPO communication
Scientific communication in the Russian language
Cultural communication
Communication of economic actors
Cultural communication
Freedom of movement

- Estonia
- Latvia
- Lithuania
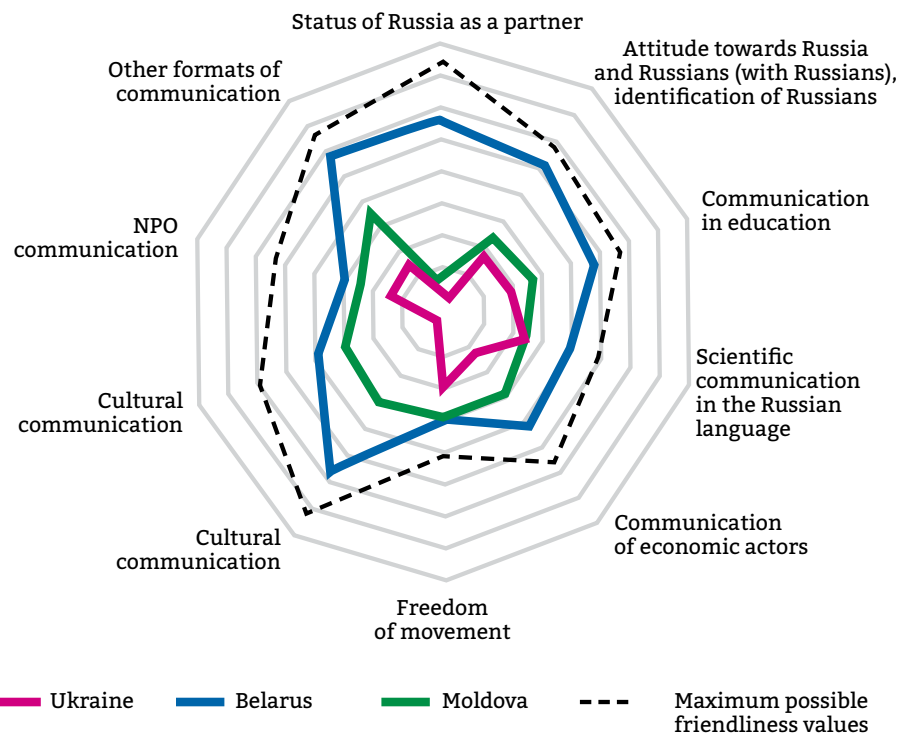- - - Максимально возможные значения дружественности

The black dotted line shows the maximum possible values for each type of communication.
Different types of communications and their indicators had different weights in the overall assessment of friendliness.
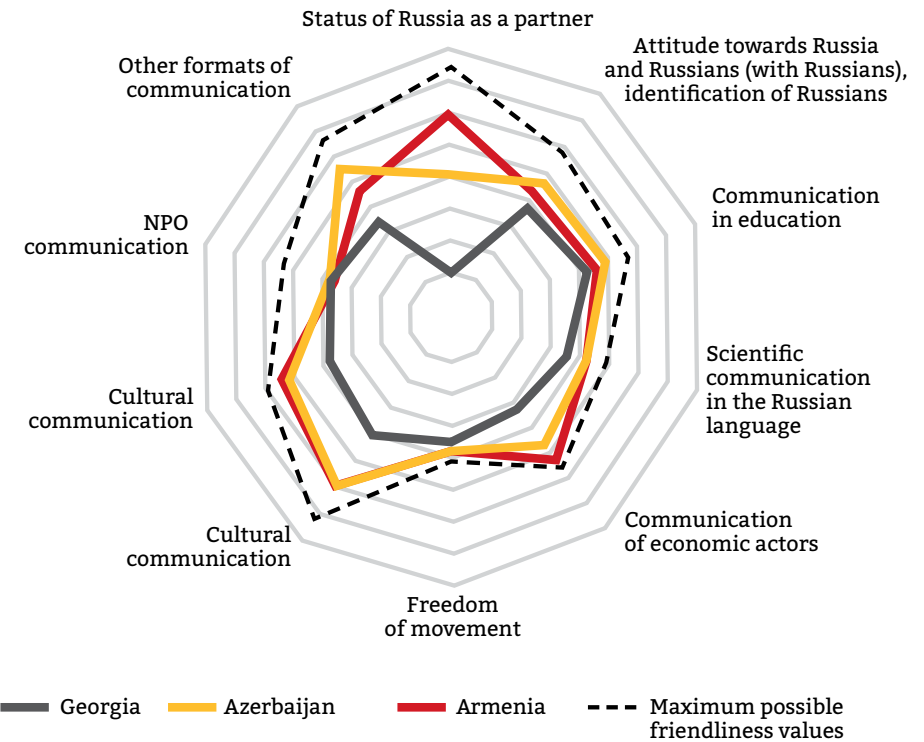Visualization in the figures shows: the farther from the center the peak of communication, the more friendly the country is for this type of communication

■ Estonia (11th place in the ranking, the sum of points for all types of communications -10.7 points)
■ Latvia (12th place in the ranking, the sum of points for all types of communications -29 points)
■ Lithuania (14th place in the ranking, the sum of points for all types of communications -47.1 points)

Evaluation scales: friendly (+100) / unfriendly (-100)

Figure 2. The most and least friendly types of communication

The black dotted line shows the maximum possible values for each type of communication.
Different types of communication and their indicators had different weights in the overall assessment of friendliness.
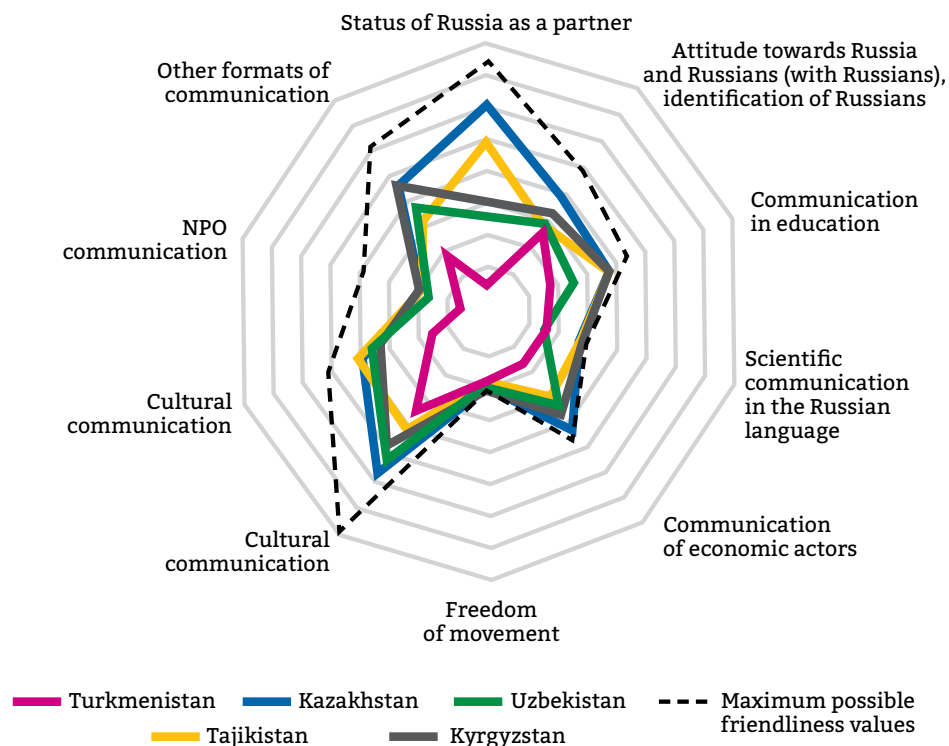The visualization in the figures shows that the further the peak of communication is from the center, the more friendly the country is in this type of communication.

■ Belarus (2nd place in the rating, total points for all types of communications +70.6 points);
■ Moldova (9th place in the rating, total points for all types of communications +5.3 points);
■ Ukraine (13th place in the rating, total points for all types of communications -43.8 points).

Different types of communication and their indicators had different weights in the overall assessment of friendliness.

Rating scale: friendly (+100) unfriendly (-100)

Figure 3. The most and least friendly types of communication

The black dotted line shows the maximum possible values for each type of communication.
Different types of communication and their indicators had different weights in the overall assessment of friendliness.
The visualization in the figures shows that the further the peak of communication is from the center, the more friendly the country is in this type of communication.

■ Armenia (3rd place in the rating, total points for all types of communications +61.7 points);
■ Azerbaijan (5th place in the rating, total points for all types of communications +57.7 points);
■ Georgia (10th place in the rating, total points for all types of communications +4.4 points).

Different types of communication and their indicators had different weights in the overall assessment of friendliness.

Rating scale: friendly (+100) / unfriendly (-100)

Figure 4. The most and least friendly types of communication

The black dotted line shows the maximum possible values for each type of communication.
Different types of communication and their indicators had different weights in the overall assessment of friendliness.
The visualization in the figures shows that the further the peak of communication is from the center, the more friendly the country is in this type of communication.

■ Kazakhstan (1st place in the rating, total points for all types of communications +71 points);
■ Kyrgyzstan (4th place in the rating, total points for all types of communications +58.1 points);
■ Tajikistan (6th place in the rating, total points for all types of communications +55.1 points);
■ Uzbekistan (7th place in the rating, total points for all types of communications +48.1 points).
■ Turkmenistan (8th place in the rating, total points for all types of communications +14.5 points).

Different types of communication and their indicators had different weights in the overall assessment of friendliness.

Rating scale: friendly (+100) / unfriendly (-100)

Methodology for comprehensive assessment of the friendliness of country communication regimes

The methodology was developed taking into account the possibility of obtaining reliable information, data fixing, and grouping objective facts. The rating of communication modes did not imply the assessment of military technical and military political cooperation.

Evaluation criteria and indicators were developed for each type. In general, the communication regime was evaluated according to 68 indicators on the "friendliness – hostility" scale. Indicators have different weights. The weight of each indicator in the overall friendliness assessment is calculated based on an expert assessment.

The final integral rating was composed by using the method of the sum of places in the ratings obtained from the evaluation of different groups of experts: (1) practitioners – specialists for each country from a given sample of countries, (2) employees of international organizations and international departments, (3) scientists – experts in the field of international relations.

The assessment was carried out to check: (1) regulatory legal acts that create conditions and regulate 10 types of communications in each country; (2) actual practices (decisions and actions) of actors of 10 types of communication; (3) current, reproducible traditions, customs, and used patterns that affect the communication regime.

Methods: expert survey, content analysis, discourse analysis, event analysis, statistical methods, variance calculation, average value, aggregate sum of seats method.
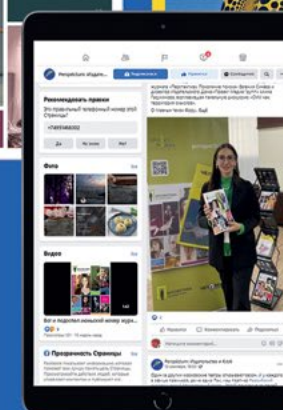
A rating score for each country is possible from +100 (the most friendly communication regime) to -100 (the most unfriendly communication mode).
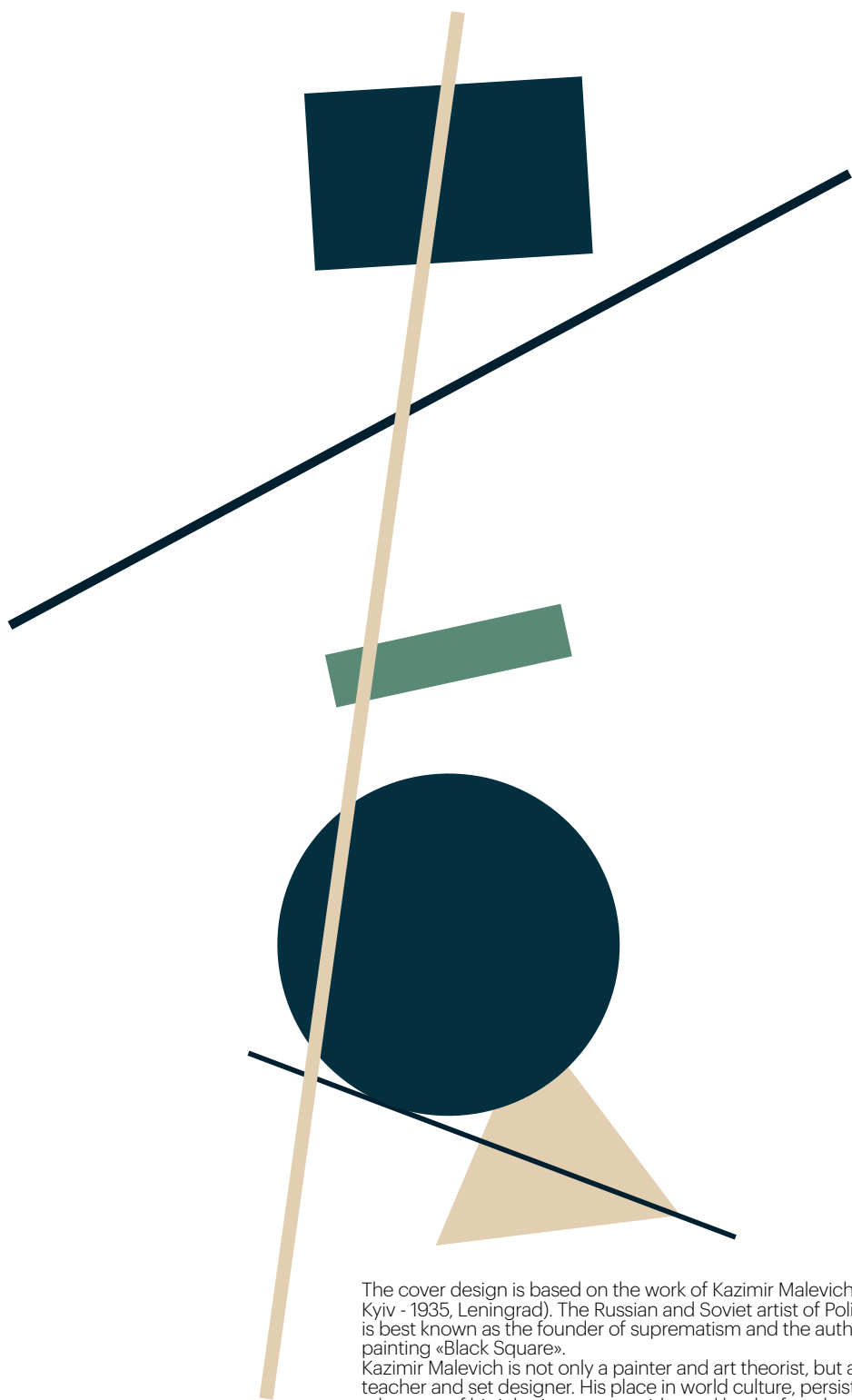
The cover design is based on the work of Kazimir Malevich (1879, Kyiv - 1935, Leningrad). The Russian and Soviet artist of Polish origin is best known as the founder of suprematism and the author of the painting «Black Square».

Kazimir Malevich is not only a painter and art theorist, but also a teacher and set designer. His place in world culture, persistence and relevance of his inheritance are evidenced by the fact that in 2008 Malevich's Suprematism Composition was sold at Sotheby's for $60 million.