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**THE HISTORICAL AND SOCIAL-EDUCATIONAL ASPECTS OF THE DIALOGUE
OF CULTURES: THE EAST – THE WEST, THE WEST – THE EAST**

Abstract

Introduction. The dialogue of cultures is currently one of the most effective and urgently needed formats of inter-civilizational interaction. This is especially pronounced in the system of cross-border spaces “the East – the West” and “the West – the East”. This scientific article attempts an historical and social-educational analysis of the institutions, processes and phenomena of the East – the West and the West – the East social order.

Methods. In this scientific article used historical, macro-sociological, systemic, comparative, statistical methods as analytical tools.

Results. The scientific journal “Historical and Social-Educational Idea” published scientific articles on the dialogue of cultures in a special section in 2019. For example, the authors of the texts published in the scientific journal “Historical and Social-Educational Idea” touched upon the problems of the Orthodox and the Catholic iconography in the light of mutual cultural influence (author – M.Yu. Gorozhanina); a comparative analysis of two “monkey trials”: held in the USA in 1925 and in Russia, St. Petersburg in 2007 (author – A.M. Prilutskii); a strengthening of the ideological foundations of Islam as a factor in countering terrorism and extremism (author – A.I. Toktosunova); an ensuring Russian national security in the context of intercultural interactions (author – O.V. Grigoriev); a contemporary North Caucasian emigration to Europe from Russia (author – I.L. Babich); a similarities in duration and social characteristics of the demographic transition in Russia and Spain (author – M.Yu. Makarenko); a migration exchange between Russia and Germany in the 1990s (author – M.Yu. Makarenko); a prospects for parliamentary democracy in the Kyrgyz Republic (author – A.I. Toktosunova); an approach to local self-government in the West and in Russia (authors – G.B. Gridneva, A.N. Pomerlyan, O.V. Grigoriev).

Conclusions. Dialogues between the West and the East have a long, controversial and multi-layered history. These relationships were rethought by scientists and artists, politicians and businessmen. Each person who thinks that the Western and Eastern worlds are not alike, confirms with their stereotypical thinking the essence of the famous statement of the English writer R. Kipling. Nevertheless, it is precisely on intercivilizational partnership that we all must work hard together: the fate of mankind depends on this.

Keywords: dialogue of cultures; dialogue of civilizations; cultural and historical development; anthropology of social orders; contemporary migration processes; security as a global priority; democratization of eastern political regimes

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ИСТОРИЧЕСКИЕ И СОЦИАЛЬНО-ОБРАЗОВАТЕЛЬНЫЕ АСПЕКТЫ ДИАЛОГОВ КУЛЬТУР: ВОСТОК – ЗАПАД, ЗАПАД – ВОСТОК

Аннотация

Введение. Диалог культур в настоящее время является одним из самых действенных и крайне необходимых форматов межцивилизационного взаимодействия. Особенно ярко это проявляется в системе трансграничных пространств «Восток – Запад» и «Запад – Восток». В данной научной статье предпринимается попытка исторического и социально-образовательного анализа институтов, процессов и феноменов восточно-западного и западно-восточного социальных порядков.

Методы. В качестве аналитического инструментария в данной научной статье использованы исторический, макросоциологический, системный, сравнительный, статистический методы.

Результаты. В 2019 году на страницах научного журнала «Историческая и социально-образовательная мысль» в специальном разделе публиковались научные статьи по теме диалогов культур. Так, например, авторы опубликованных в научном журнале «Историческая и социально-образовательная мысль» текстов затронули проблемы православной и католической иконографии в свете взаимного культурного влияния (авт. – М.Ю. Горожанина); сравнительного анализа двух «обезьяньих судов»: состоявшегося в Америке в 1925 году и в Рос-

сии, Санкт-Петербурге в 2007 г. (авт. – А.М. Прилуцкий); укрепления идеологических основ ислама как фактора противодействия терроризму и экстремизму (авт. – А.И. Токтосунова); обеспечения национальной безопасности России в контексте межкультурных взаимодействий (авт. – О.В. Григорьев); современной северокавказской эмиграции в Европу из России (авт. – И.Л. Бабич); сходства длительности и социальных особенностей демографического перехода в России и Испании (авт. – М.Ю. Макаренко); миграционного обмена между Россией и Германией в 1990-ые годы (авт. – М.Ю. Макаренко); перспективы парламентской демократии в Кыргызской Республике (авт. – А.И. Токтосунова); подходов к местному самоуправлению на Западе и в России (авт. – Г.Б. Гриднева, А.Н. Померлян, О.В. Григорьев).

Выводы. Диалоги Запада и Востока имеют длительную, противоречивую и многослойную историю. Данные взаимоотношения переосмыслились учеными и художниками, политиками и бизнесменами. Каждый человек, задумывающий о том, что западный и восточный миры не похожи друг на друга, подтверждает своим стереотипным мышлением суть знаменитого высказывания английского писателя Р. Киплинга. Тем не менее, именно над межцивилизационным партнерством мы все вместе должны усердно работать: от этого зависит судьба человечества.

Ключевые слова: диалог культур; диалог цивилизаций; культурно-историческое развитие; антропология социальных порядков; миграционные процессы современности; безопасность как глобальный приоритет; демократизация восточных политических режимов

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In the contemporary world, the dialogue of cultures is one of the most effective and extremely necessary formats of inter-civilizational interaction. This is especially pronounced in the system of cross-border spaces “the East – the West” and “the West – the East”. The scientific journal “Historical and Social-Educational Idea” published scientific articles on the dialogue of cultures in a special section in 2019. This scientific article attempts an historical and social-educational analysis of the institutions, processes and phenomena of the East – the West and the West – the East social order.

In the scientific article “Orthodox and Catholic Iconography: in the Light of the Dialogue between the Eastern and the Western Cultures” M.Yu. Gorozhanina expresses the opinion that “in the contemporary realities of increasing confrontation between the East and the West, the study of the relationship between these two civilizations is especially significant. It is known that nothing unites nations like faith and disunites like religion. In this regard, it is especially significant to consider the mutual influence of the two branches of Christianity, the Eastern and the Western, on each other’s culture.

The Russian history is inextricably linked with the history of Orthodoxy as well as the history of medieval Europe linked with the history of Catholicism. For a long time, the Western and the Eastern Christianity opposed each other. More than once, Catholic Rome, pursuing political goals, forgot about the Christian commandments, which was reflected in the Crusade of 1204 against the weakened Orthodox Byzantium and in nu-

merous attempts to subdue Orthodox Russia, suffocating under Horde oppression. All this negatively affected the relationship between the Catholics and the Orthodox. At the same time, besides confrontation, there was another tendency, represented by the mutual influence of two religious cultures" [1; p. 17].

The author is convinced that, "despite the long confrontation between the Catholicism and the Orthodoxy, throughout the history of their presence and their cultural mutual influence, which was most fully reflected in iconography. The reason for this was three factors:

- a common spiritual sources. The Catholicism and the Orthodoxy are two branches of the Christianity; before the Great Scheme, they had a single source of origin, common traditions, and revered saints;

- a cohabitation accelerated the process of mutual influence;

- an invitation to each other's service. On the one hand, the Byzantines brought their iconographic traditions to Europe; on the other, the Europeans invited to Russia brought the Catholic style of writing.

Two stages are distinguished in the history of the cultural interpenetration of the Catholicism and the Orthodoxy: the first of the XI-XVII centuries, characterized by the strong influence of the Byzantine tradition on the Catholic iconography, it was especially intense in the XIII-XIV centuries, and the second of the XVII-XVIII centuries – connected with the influence of the Catholic tradition on the Russian iconography" [2; p. 22].

In the scientific article "Monkey Trials: Dayton vs St. Petersburg" A.M. Prilutskii writes that "Monkey Trials" usually refers to an attempt to use legal tools to prohibit the teaching of the theory of evolution in government educational institutions or to prosecute evolutionary teachers by religious fundamentalists.

The United States is considered the birthplace of "Monkey Trials", where the peak of confrontation between evolutionists and creationists falls on the 1920s. The latter is not accidental: it was in the North America at the beginning of the XX century the institutionalization of the Protestant fundamentalism takes place, followed by the export of fundamentalist ideology to the Protestant churches of Europe.

Being a complex social-religious phenomenon, the Protestant fundamentalism is largely a reaction to the spread of a liberal worldview, progressivism and modernism, which turned into a kind of intellectual mainstream in Europe in the second half of the XIX century. Uncritical perception of the ideas of progress, faith in the limitless possibilities of rationalistic science, etc. fanned the sails of naive optimism and formed the idea that theology, like other sciences, should follow in the wake of universal enthusiasm for rationalism and dialectics" [3; pp. 25-26].

In his article, the author comes to the conclusion that "comparing the two "Monkey Trials", the American and the St. Petersburg processes, we must state that they are very close in a number of ways.

They are united not only by their carnival character, certain provocative frivolity, a priori present in both precedents, but also by a close pragmatic orientation: the participants tried to use the judicial case for advertising purposes, as an information occasion, to attract attention not only to socially significant issues, which the course of the courts more and more receded into the background, how much to the specific actors of this public scenario, which has a clearly modernist character. Today we can say that both processes caused certain damage to the public image of religious circles, which were associated in public consciousness with the plaintiffs, however, in this regard, the negative effect of the Dayton process turned out to be more significant.

This was probably due to the fact that the Orthodox hierarchy managed to distance itself from fundamentalist circles, which was much more difficult for American

Protestant structures to carry out. It is interesting that this negative effect was not disavowed by the grotesque-carnival context of the Dayton court" [4; p. 30].

In the scientific article "Dialogue the East – the West as a Factor of Preserving the World" A.I. Toktosunova argues that "a full-fledged dialogue requires states parties to create clear constitutional and legal frameworks for the activities of religious communities, groups, organizations both outside and inside the country. For the success of the dialogue and for understanding the nature of other civilizations, we need to make every effort to recognize and prevent all acute issues that may lead to local, regional or international conflict and the growth of terrorism. It is not only about a clash between civilizations, but rather about contradictions within us, within each denomination" [5; p. 25].

The author comes to the following conclusion in his scientific article: "Islam today does not need to be closed, but to arrange various presentations of the Muslim material, spiritual culture: cinema, music, poetry, the Muslim cuisine, traditions and other things, not only for their own, but also for representatives of other ethnic groups, cultures and religions. Patrons should not only to finance the construction of mosques, but also to produce the creation of popular and memorable feature films, performances where the best representatives of the Muslim world would be the heroes. We need to work on the image of the Muslim, and not just use PR-gadgets and loudly broadcast from the stands about intransigence; it is necessary to constantly, systematically work both theoretically and practically on the creation of a single dialogue democratic space" [6; p. 25].

O.V. Grigoriev in a scientific article "The Russian National Security Through the Prism of "the West – the East" Dichotomy" writes that "in the Russian society, which is in a state of transitivity, over the past decade new requirements and expectations have been formed regarding the level of the national security, suggesting the need to increase it. The need to strengthen the national security is determined not only by the specifics of the political and economic development of the Russian society, but also by the entry of society into the information stage.

For a practical solution to the indicated problem, it is necessary to expand and deepen theoretical knowledge about it. The basis of analytics about contemporary challenges and threats, the dangers posed by them are the theoretical and methodological foundations of their research.

It will be correct to investigate the indicated problems, the challenges and threats associated with them, as well as the state's activities to neutralize them from the point of view of the social-activity approach and in relation to a certain type of activity to ensure the national security of the state. The use of the activity approach provides for the specified activity not abstractly, but in coordination with a certain function of the state, which to a certain extent establishes its content. The main message of the social-activity approach is to analyze the active subject of the national security system in interconnection and interaction with other actors. It is thanks to such contacts that it develops in the functional and conditions it" [7; p. 17].

The author is convinced that "for the Russian Federation, historically developed challenges and threats have reached a new, qualitatively new level, which has become a serious factor threatening the national security. International terrorism, which unites under the flags of various religious and political groups, is already virtually represented by the World War III and takes the form of a structurally organized phenomenon aimed at escalating the confrontation between the West and the East. International problems, examined through the prism of the West – the East dichotomy, became the cause of the military-political conflicts of the post-war period and came down to political-ideological and geopolitical rivalry of superpowers and their allies in certain regions of the world. Today's political leaders need to realize that it's time to stop dividing the countries into

the “Western” and the “Eastern” blocs. This will make it possible to take adequate political and legal decisions that ensure a “balance of interests”. The United Nations should become a platform for joining efforts, and questions and possible disputes should be resolved on the basis of the norms and basic principles of international law (the principle of peaceful resolution of international conflicts; non-use of force and threats of the use of force; principle of non-interference in the internal competence of states; principle of inviolability of state borders and territorial integrity of states)” [8; pp. 21-22].

I.L. Babich in scientific article “West-East in the Fate of the Modern North Caucasian Emigrants in Europe” states that “although Turkish emigrants have adapted quite well to life in Europe, they essentially have not adapted: they live very apart, do not communicate with the French, do not “open” to European life, people and culture. The Turkish North Caucasians have largely surrendered and are more like Turks than representatives of the Russian North Caucasus. As a result, the North Caucasians are perceived as “strangers”. They live in Europe for more than 30 years and are completely not interested in French life. If the North Caucasians from Russia want to adapt to European life, then contacts with the Turkish diaspora only distance them from this process. In Europe “Turkish Circassians” means not only Circassians, but also Ossetians and Abkhazians. They all have a common language – Turkish, not all of them know European languages. Some of the elderly Circassians may know the Adyghe language, but middle-aged people and young people do not know for sure. The Turkish Circassians in Turkey itself often marry the Turkish women and take over completely. The Turkish “North Caucasian” diaspora in Europe itself has practically no all-Caucasian solidarity: Circassians and Abkhazians from Turkey communicate with each other, but at the same time they do not communicate with Turkish Chechens. Chechens in Turkey themselves live apart. The same thing is happening in Europe. Turkish Circassians, Abazins, Abkhazians communicate with the North Caucasus Circassians, Abkhazians and Abazins, Turkish Chechens – with Chechens from Chechnya. Turkish Circassians gather in their cultural centers of Europe every Saturday, conduct dances in national costumes to national music, organize concerts, and prepare national food. The North Caucasians rarely visit Turkish centers. Meanwhile, in Europe in general, contacts between Turkish and Russian North Caucasians are still gradually being established and there are events and situations when they come together (for example, holding Caucasian weddings, participating in the presentation of Caucasian restaurants, providing financial assistance to the North Caucasian emigrants)” [9; pp. 16-17].

The author concludes that “having studied the contacts between European and Turkish North Caucasians, it can be noted that there have always been such, since historically established political and religious ties existed between the North Caucasus and Turkey (XV-XIX centuries). This was manifested in the establishment of communication between current North Caucasian emigrants and the Turkish-Circassian diaspora, which took shape in Europe in the 1970s. For current North Caucasian emigrants from Russia, the Turkish-North Caucasian environment has become one of the national-cultural environments (along with Russian, French), within which refugees adapt to new social-economic and social-political conditions” [10; p. 17].

M.Yu. Makarenko in scientific article “Socialy-Demographic Parallel of Modernization: the Kingdom of Spain – Russia” writes the next: “The increasing role of cultural cooperation in ensuring the national interests of the Russian Federation and the Kingdom of Spain is determined by a number of factors: episodic “flickering” manifestations of the process at the beginning of modernization; the role of increased sanitary danger, which gradually changed the exogenous structure of mortality to endogenous (epidemics – for Spain; World War II – for Russia). Interstate contacts influence the formation of a posi-

tive image of Russia in the European public consciousness, which, in turn, changes the attitude towards our country in other areas of international cooperation. Today's Russian-Spanish relations are positive, they are planned to be continued and developed. At the heart of Russian-Spanish relations of the XXI century, based on the values of the European community, there is a marked coincidence of positions that determine the foreign policy of countries that are facing the threat of terrorism: this determined that they also interact in this matter in the format of collective discussions at the UN and bilateral basis" [11; p. 26].

The author believes that "there are obvious parallels in the flow patterns and the almost simultaneous completion of the demographic transition between Russia and Spain. At the beginning of demographic modernization, quantitative changes took place predominantly simultaneously: an increase in average life expectancy, a decrease in infant and perinatal mortality, and an approximately identical structure of dominant exogenous and endogenous mortality. At the second transitional stage, transformations acquire qualitative dimensions: the endogenous structure of mortality, guest episodic marriage, not only heterosexual contacts, separation of parents and children. For Spain and Russia, cohabitation of children and parents is characteristic longer than for Scandinavia and the Western Europe. And here the civilizational and cultural component of states geographically distant from each other affects. Thus, the modernization manifestations of the demographic transition have approximately identical features and stages for the two countries" [12; p. 28].

In the scientific article "Migration Exchange History: Germany – Russia (1990s)" M.Yu. Makarenko notes: "In the 1990s migration flows to Germany were directed mainly from Turkey, Poland, Russia, Kazakhstan, Romania, Italy and Greece, becoming increasingly widespread. Throughout the 1990s Germany retains the status of a leading migration recipient of the Russian Federation. Since 1992 the population of the Russian Federation has been declining due to negative natural growth. By the end of the 1990s there has been a reduction in the relative weight of migrants from Russia. Many ethnic Germans have lived on Russian soil for centuries, considering it to be their second homeland. Diaspora representatives in the 1990s become a potential and real emigration contingent. In 1985-1990 there is a rapprochement between Germany and the USSR. Germany remained the main economic partner of the USSR among the Western countries; it became in the second half of the 1980s the second largest disarmament dialogue partner after the United States. At the same time, relations between the USSR and the GDR began to experience tension. The study of the problems of the influence of emigration processes is at the junction of history, sociology and demography. In the summer and autumn of 2000, two anniversaries were celebrated: August 12 marked the 30th anniversary of the signing of the Moscow Treaty, which normalized relations between the USSR and the Federal Republic of Germany, and October 3, the 10th anniversary of the reunification of Germany. The events served as an occasion to comprehend the scale of relations between states. The reasons why the Russian Germans became German was the withdrawal from the tense economic situation of the 1990s (typical for all Russian emigrants) and a return to cultural sources, characteristic of the Germans to a greater extent" [13; p. 17].

The author believes that "at the turn of the XX-XXI centuries the flow of migrants to Germany has stabilized. The German government is making efforts to expand the flow of migrants to the East. The reason is that the Eastern lands are experiencing an outflow of the German population heading for the West. They are trying to solve the problem of labor shortages by settling Russian Germans in the East. In the relative weight of those

traveling to Germany, the share of Russians is declining: the diversification of migration flows is increasing. A significant part of the German population, concentrated in the Krasnodar Region and Volgograd Region (about 30 thousand each) and making up a significant (about 80 thousand) part of the Southern Federal District, went to Germany” [14; p. 21].

A.I. Toktosunova notes in the scientific article “Parliamentary Democracy in Kyrgyzstan: Utopia or Reality?” the next: “Historically, parliamentarism is the most suitable form of government for the social structure of Kyrgyzstan, unlike many Asian countries and even our closest neighbors. Throughout its history, Kyrgyzstan is characterized by: division into clans and tribes; lack of centralized authority; the Kyrgyz had nomadic democracy; there has never been a monarchical form of government (centralized power of the khan), an authoritarian regime and a bureaucratic apparatus. The basis of national consciousness was freedom, the basis of the political and legal system – democracy, which, in turn, was the political foundation of Kyrgyz society. The institute of democracy or the body of representative democracy and the body of state power was the Kurultai (popular assembly), which was elected by the people on the basis of meritocracy for a fixed term; state rulers expressed the will of the people, defended their interests and could not transfer their powers to other persons. It was a representative body adopting laws (*erzhe*), which were the sources of the Kyrgyz legal system. In difficult, fateful moments in the history of the Kyrgyz, the popular Kurultai became the highest authorities, making key decisions in the life of the people. The process of forming parliamentary democracy of the Kyrgyz has been going on for centuries, and the Kurultai, Zhiyyyn, and Councils of the Elders exist to this day, which corresponds to the mentality of the people. Consequently, Kyrgyz parliamentarism has a rich history, well-established traditions, like the parliaments of European states, although it is radically different due to the difference in mentality of the West and the East” [15; p. 33].

The author is convinced that “if we talk about the laws adopted by the Kyrgyz parliament, it should be noted that the legal system does not meet the interests of democracy, but the authoritarian regime. The legal system of Kyrgyzstan is far from the requirements of our time, and the election of non-professional deputies to the Jogorku Kenesh and the strengthening of factional lobbies in the interests of business strongly affect the quality of bills. Also, there are absolutely no requirements for the moral, intellectual, professional and other qualities of a civil servant; technical requirements and the hierarchy of officials are viewed mainly. According to the democratic paradigm, political parties are created for the comfortable existence of political elites. Political science indicates the following goals for creating a political party: the struggle for power in a representative democracy and parliamentarism; expression of interests of certain segments of the population; protection of these interests at the legislative level. E. Nogoibaeva identifies political parties depending on their value and functional preferences: program and project parties. Program parties, as a rule, have real social support based on the main program ideological document, which is a motivational value for the electorate. The party program provides guidance, development, is a self-organizing institution. The CPSU is a classic example of the functioning of a program party. The so-called design parties are designed for a specific task, depending on the situation on the moment. As a rule, these are not ideological associations of people, but consolidation around a leader, marked by high official position, ties in the community, and clan affiliation. The fate of the party leader is often fatally reflected in the fate of the entire party. Their programs are declarative in nature, they lack a clear ideological position. And

people have to focus not so much on ideological and political content as on the party leader. The coming to power has always been the main goal of such parties. Project parties may be pro-government or opposition, but the fate of opposition parties is unenviable" [16; p. 38].

G.B. Gridneva, A.N. Pomerlyan, O.V. Grigoriev in the scientific article "The East – the West – the East: Genesis of Local Government in Russia and Abroad" note: "The formation of local self-government in Russia underwent both times of active development and relatively long stages of stability. In relation to local self-government, each of them had both common features and peculiarities due to the mores of the powers that be and the realities of political, economic and social life in the country. The common dominant was that the power component in Russia always remained extremely conservative and showed a desire to maintain the existing position to the greatest extent, to concentrate all the levers of power in their hands. In this regard, any changes in the social structure and the implementation of plans for the country's transition to a new stage of historical development were carried out through the incredible efforts of the whole society" [17; p. 17].

The authors believe that "in the Russian Federation, authorities continue to adhere to the "Eastern" management traditions, concentrating all material and administrative resources in Moscow. This leads to the fact that on most local issues (from the construction of the temple and reconstruction of flooded houses to sending a child for treatment and the construction of a playground) people are forced to go to the capital and turn to the supreme authority. The archaic and low effectiveness of such approaches is obvious. Therefore, in the Russian Federation, the process of reforming local self-government cannot be considered fully completed. At the present stage, its modernization should take place in the context of trends in the country's social-economic development. It is necessary to maximize approximation to the interests of people. It is necessary to conduct a search for new models of the functioning of this system, in a single complex with other socially significant phenomena, institutes and institutions. It is important to note that all reforms in the field of self-government, the life of society should be carried out exclusively in the regime of legality, on the basis of norms adopted in a special order, having the highest legal force, and not through the issuance of by-laws adopted directly during the solution of short-term tasks. It is this approach to the implementation of state reforms that is contained in the writings of many scholars who emphasized that "the mind, the soul, the wisdom and the strength of the state are concentrated in the laws". Thus, local government in Russia has a long history. The historical experience of the Russian local self-government in different historical perspectives is different, but, despite some positive examples, the outdated "conditionally Eastern" political toolkit (when all the material resources and power levers are concentrated in the hands of the central government) reduces the effectiveness of local governance and still does not allow to get closer to the best Western practices" [18; p. 20].

Given the overview nature of the presented information, it should be concluded that the dialogues of the West and the East have a long, contradictory and multi-layered history. These relationships were rethought by scientists and artists, politicians and businessmen. Each person who thinks that the Western and the Eastern worlds are not alike, confirms with their stereotypical thinking the essence of the famous statement of the English writer Rudyard Kipling. Nevertheless, it is precisely on intercivilizational partnership that we all must work hard together: the fate of mankind depends on this.

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