



The Logic of Dialogue

There is something capitulating in the category of civilizations. Unable to cope with the immense volume and diversity of billions of individual fates and millions of stories of societies and states, science has offered a cliché bringing the diversity to a fully observable set of civilizations. But this discovery was not in vain. And today the development of civilization themes is among the most promising and significant for a new revolution of consciousness ongoing before our eyes.

Any change in the formats of life is preceded by a new worldview and experience — “the son of hard mistakes.” What is particularly important from the historical experience to us, the witnesses and participants of the new revolution?

First, the lesson of diversity. The 20th century tried to bring diversity to the two social systems by the criterion of the political regime and the type of property. The venture was clearly unsuccessful. Some under the flag of non-alignment with the logic of dualism, other seeing signs of convergence, and others in search of a way — each in their own way, relying on their own prophets, founders, the tribunes and the leaders, but little by little, step by step approved the uniqueness and historical choice and sovereignty of their countries and peoples. All a peculiar kind of communities began to take shape of coalitions later. Someone were brought together by common language, culture, fates, the neighborhood, landscape, ethnogenetic potential, — by the outcome of battles among themselves or with others, some — by econom-

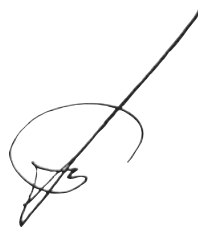
ic interests or the unity of strategic aspirations. As a result, it was formed not dual, but plural civilizational order. And each of modern civilizations has its own world view, view on human, the meaning of life, on the past, present and future.

Second, the lesson of the common heritage. With all the diversity that has deep meaning — “For there also must be factions among you, that those who are approved may be revealed among you.” (1 Corinthians.11:19), and from the cosmos, and in comparison with the other inhabitants of the planet, man has reached the heights of development through the collective efforts of its common mind, the noosphere. Not coincidentally, great scientists, and the great prophets and the leaders of transformations are fairly evenly distributed in space of civilizations and together constitute the treasury of the wisdom of all humanity. And examples of inhuman experiments are not at all the prerogative of Europe, Asia or America. All or nearly all distinguished themselves ploughing around the right social order. And this experience is the property of all inhabitants of the Earth for all time.

Third, the lesson of communications. The biggest trouble that occurred with humanity may be called the “gap of communications.” Disregard for nature, for other peoples, other persons, science and religion, art and justice — all of which have

the common denominator — the inability, unwillingness to communicate and respect the rights, freedoms and dignity of others. Communicating understand each other better than keeping silence. At least communication gives a chance to be understood. While knowledge of the laws of nature and life and an awareness of responsibility for compliance with or violation of these laws communicate facets to freedom.

Every civilization whatever definition is given to, is the quintessence of life experience on the earth of many generations of people. That’s why all three lessons lead to one conclusion — everyone becomes stronger and wiser, entering into dialogue with the people other by experience of their being. Dialogue is the threshold of a partnership that is self-valuable. Especially now when we all unnoticeably but more and more clearly are aware of how our planet is small and fragile.



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