

***Boris Zazhigaev,***

*Ph.D. (Political Science), professor, head of the Chair of International Relations and Foreign Policy, pro-rector of Kiev International University (Kiev, Ukraine)*

## **TWO CIVILIZATIONS OF THE GLOBAL WORLD**

Global processes of the modern world put a relevant question before the political science concerning the reassessment of approaches to determining the notion of civilization within the context of development of, at first sight, secondary accompanying factors of globalization as a comprehensive phenomenon of humankind evolution.

First of all, this reassessment is determined by new understanding and perception of the whole planetary and non-planetary space: land, sea, air and space as a common habitat, an environment for development and economic use.

Such reassessment puts the new understanding and perception of global reality to the political agenda of civilization in terms of natural rights of human being, as possible, dialectically intertwined evolution directions. They correspond to vectors marked by prominent political scientists as the way of law and the way of violence, which exist in dialectical interdependence and accompany the humankind along its historical path.

In my opinion the diffusion of cultures is a rapidly increasing factor of globalization though secondary. This process of cultural interpenetration and genetic mix of ethnic groups puts forward a question about reassessment of civilization classification both by Nikolai Danilevskiy in his work “Europe and Russia” and by Samuel Huntington in his work “Clash of Civilizations”. In spite of a considerable number of religion-based conflicts they more often and more frequently become a tool of political achievements or a way of pressure in the modern international politics of particular political clans and economic lobbyists.

Modern world is undoubtedly subjected to mondial desires of political elites of liberal democracies. Creation of the “Great Eight” (G 8), and later on the “Great Twenty” (G 20) is a convincing proof of it. In the context of this global trend the theory of civilization approach of N.Danilevskiy, as well as the concept of S.Huntington, lose their relevance in modern conditions and are restricted to formally applicable to the traditional period of international relations. Today they are not acceptable in terms of assessment of global policy trends and rapidly lose their regional significance.

I am convinced that the global world, with ethnic borders vanishing, nation states, global economy, ecology and anthropogenic problems losing their meaning,

has entered a new phase of civilization split and therefore requires a different approach to the notion of civilization. In this context an opinion of A.Toynbee who thought it erroneous to compare civilizations in their historical correlation: “An argument against the comparability of these societies can be worded in the following way: nothing unites these societies except for they are comprehensible spheres of historical research, forming a generation consisting of 21 societies of the same kind. Such societies are usually called “civilizations”<sup>1</sup>.

Considering the abovementioned tendencies of the modern world evolution, in my opinion, it would be appropriate to build the civilization classification on the basis of Machiavelli’s idea about types of government described by him in “Discourses on the First Decade of Titus Livy”: “Wise people think that there are six types of government, three of which are corrupted and three others are positive and good by their nature, but since it is hard to maintain them they also become pernicious. The three positive kinds of government are called "principality, aristocracy, and democracy." However, "they can easily jump from one form to another. For the principality easily becomes tyrannical; aristocrats can very easily produce an oligarchy; democracy is converted into anarchy with no difficulty." Machiavelli further states that all of the abovementioned forms of government succeed each other in a cycle”<sup>2</sup>.

Ethnos and nations, shape and essence of the notion of economy have changed in modern conditions of global civilization development. Interests of states acquired new quality; they became geopolitical and spread on the territories of other states rather than on their own territories alone.

Huntington wrote: “For a century and a half after the emergence of the modern international system with the Peace of Westphalia, the conflicts of the Western world were largely among princes-emperors, absolute monarchs and constitutional monarchs attempting to expand their bureaucracies, their armies, their mercantilist economic strength and, most important, the territory they ruled. This nineteenth-century pattern lasted until the end of World War I. Then, as a result of the Russian Revolution and the reaction against it, the conflict of nations yielded to the conflict of ideologies, first among communism, fascism-Nazism and liberal democracy, and then between communism and liberal democracy. During the Cold War, this latter conflict became embodied in the struggle between the two

---

<sup>1</sup>Toynbee A. A study of history / trans from English Y.D. Zharkova. – M.: Airis-press, 2006. – 640 P. – (Library of history and culture). P. 85

<sup>2</sup>Machiavelli N. The Prince. The discourses on Titus Livy. The art of war. / Foreword, comments by Y.I. Temnova. – M.: Mysl, 1996. – 639 P. P.119.

superpowers, neither of which was a nation state in the classical European sense and each of which defined its identity in terms of its ideology”<sup>3</sup>.

I agree that in the 20<sup>th</sup> century the conflict between nations became an ideological one and, therefore, had exhausted itself with the collapse of the USSR. This really does not correspond to the real state of things of modern international relations. Huntington wrote in this regard that: “The clash of civilizations would become a dominant factor of the global policy of the 21<sup>st</sup> century”<sup>4</sup>. However, within the global world it is impossible to determine precisely the geographical lines of the civilization split – they are absent. No doubts that Huntington’s discovery of the split between Western and Easter–Slavic civilization was a genius one, but in the modern world it does not correspond to the real state of global policy. Huntington’s conclusion: “The fault lines between civilizations will be the battle lines of the future”<sup>5</sup>, has lost its relevance in the world of the 21<sup>st</sup> century. In the global world civilizations do not have strict geographical borders, and conflict lines between civilizations would be of various types: from clearly visible zones of military confrontation, various forms of latent military, economic, humanitarian, cultural, and ecological pressure, up to expansion of something eye-catching or propagation of animal (wild in essence) way of life.

The global world is rapidly changing and is no longer united exclusively by ethnicity or confessional principles. A totalitarian ideology can – as demonstrated by the Soviet Union’s political experience – be nothing but a tragic-comic mask, hiding the very narrow selfish interests of sadistic pseudo-elite, which is indeed a criminal clique. Ideologies of modern totalitarian states tend to be a binary symbiosis of official public ideology for the masses and of mercenary pragmatic latent ideology of the ruling clique. Analysis of the USSR political experience shows that the political elite formed in a revolutionary way can function solely as a pseudo-elite and cannot fulfil administrative functions. It destroys not only its physical predecessors, but the entire political experience, gained over many generations, with morals and legal framework under the guise of populist, as a rule, social slogans about the future being a pure lie. N. Machiavelli wrote: “Founded by violence, such cities rarely succeeded in development and became capitals”<sup>6</sup>.

The result is a policy of genocide in the country and in international politics – confrontation, pressure on partners, intimidation with prolongation up to the policy of international terrorism. The examples are extreme: from the Soviet Union with continuity in today's Russia, Ukraine and other CIS countries, the Pol Pot regime

---

<sup>3</sup>Huntington R. Clash of civilizations? // PoliR. - 1994. - N 1. – P.33–48.

<sup>4</sup>Ib.

<sup>5</sup>Ib.

<sup>6</sup>Machiavelli N. The Prince. The discourses on Titus Livy. The art of war. / Foreword, comments by Y.I. Temnova. – M.: Mysl, 1996. – 639 P. P. 116.

in Cambodia, the North Korean regime with the international blackmail policy, the Ceausescu regime in Romania, the Albanian regime of the second half of the 20<sup>th</sup> century, the Iraqi regime of Saddam Hussein, the Libyan regime of Gaddafi, the Syrian regime of Bashar al-Assad, the majority of the Central Asian countries with revolutions of different types. The examples innumerable, we must emphasize the fact that all these regimes are not only of "genetic" revolutionary origin, but of solidarity in international affairs. On top of it the main sign of these regimes is that they are "corrupt and each of them so much looks like a corresponding good to it"<sup>7</sup>.

In addition, these states have a common economic basis – they can develop solely by ruthless exploitation of people and natural resources. In this context, the findings Karl Kautsky, a German historian, economist, philosopher and journalist may be of interest: "Like the old capitalism this new "communism" produces its own gravediggers. But the old capitalism produced not only them, but also new forces of production, allowing its gravediggers to engrave new and higher forms of life in place of the dying ones. Communism under the current conditions of Russia can only distort the productive forces which it finds. Its gravediggers won't be able to move to new forms of life, but will have to start over again by the recurrent forms of barbarism. Such a regime – even as a transient phenomenon – can be maintained only by means of violence, relying on implicitly obeying army. It was created by the Bolsheviks, but again in this field they have prepared a space for defeat of their own principles"<sup>8</sup>. Countries which saw changes through revolution are always behind in scientific and technological development (public administration and dictate annihilate conditions for development of science and technology), they cannot modernize, for objective reasons, due to the principle of criminal and clan formation of pseudo-elite. The October Revolution of 1917 in Russia was so very different from the "cultural revolution" in China, revolutionary changes in North Korea or Pol Pot's Cambodia.

These regimes share a common elitist ideology of cynicism, as a basis of a latent state organization. The essence of these regimes is criminal (animal by Machiavelli) and, in general, conforms to the views expressed by Bismarck that a revolution is conceived by romanticists, exercised by fanatics, and their fruits are used by rogues<sup>9</sup>. Nikolai Berdyaev, a Russian philosopher, wrote in "Spirits of the Russian Revolution": "The Russian Revolution is anti-national in its nature, it has transformed Russia into a lifeless corpse... A revolution is always to large extent a masquerade. The masks ripped, you can find old familiar faces. If we go deep to

---

<sup>7</sup>Ib. P. 119.

<sup>8</sup>Kautskiy Carl. Terrorism and communism. Anthology of world political thought. In 5 vol. Vol. II. Foreign political thought XXc. – M. :Mysl, 1997. – 830, [1] P. P. 105.

<sup>9</sup>Citation Kasparov G. Speech at the opposition rally in Moscow Dec. 24, 2011.

Russia, it's easy to find mugs and ugly faces behind the revolutionary struggle and revolutionary phraseology"<sup>10</sup>.

Revolutions can never be successes; the very essence of every revolution is "bad". The outcome of a revolution is a corrupt state with a corrupt government. Lloyd George (David Lloyd George), a British politician, Liberal Prime Minister (1916–1922), said in 1923: "In our time the anti-democratic movement set in Russia but not in Italy. The first great fascist of our time is not Mussolini but Lenin. He was the first to replace election regime by force in a democratic state"<sup>11</sup>. Mark Veniaminovich Vishniak, right SR, the Secretary of the Constituent Assembly, one of the founders and editors of "Modern Notes", adviser on Russian affairs of the American magazine "Times" wrote in "The Parliament, the Council. Corporations": "In this sense a radical change occurred in 1918, when for the first time in the history together with the Soviet regime interests of classes were voiced in the electoral law as a result of revolution and triumph of the left rather than the right"<sup>12</sup>.

It should be noted that the Nazi Germany and the totalitarian Soviet Union were the states of one civilization, although on the split lines of civilization according to Samuel Huntington, they are on opposite sides of the fault line, which was shared by N. Danilevsky. It is worth mentioning that the path to the "Theory of Fascism" by Mussolini himself as a theorist and founder of the fascist ideology went through the social-democratic group of Angelica Balabanova, a Russian convinced Marxist, fervent social democrat, who was the main mentor of Benito Mussolini. "It wasn't accidentally that his first fighters advanced the motto in 1919: "Act as in Russia"<sup>13</sup>. Classification of civilizations according to Samuel Huntington and Danilevsky is not suitable for militarist Japan of the first half of the 20<sup>th</sup> century.

In my opinion, it is the form of government formulated by Machiavelli, which reflects best the concept of civilization. With globalization, the form of government becomes the sole criteria indicating the fundamental differences and formulating a typology of civilizations. Given the scientific legacy of Arnold J. Toynbee, we can conclude that there are two types of civilizations in today's global world. The basis for determining the type is "mimesis" – a common feature of

---

<sup>10</sup>Berdyayev N. The spirits of Russian revolution. First: From the deep. Collection of articles on Russian revolution. M., – Pg., 1918. P. 123–139.

<sup>11</sup>Citation Vishnyak M.V. Parliament, councils. Corporations. Anthology of world political thought. In 5 vol. Vol. IV. Political thought in Russia: Second half of XIX – XX. – M. : Mysl, 1997. – 829, [1] P. P. 710–711.

<sup>12</sup>Vishnyak M.V. Parliament, councils. Corporations. Anthology of world political thought. In 5 vol. Vol. IV. Political thought in Russia: Second half of XIX – XX. – M. : Mysl, 1997. – 829, [1] P. P. 710–711.

<sup>13</sup>Skuratovskiy V. Angelique, preceptor of Mussolini. // "Stolichnye novosti". 14.02.2003. P. 12.

social life. Its effect can be observed both in primitive societies and in civilizations, but in different types of societies (a kind of society determines the nature of the form of government) mimesis operates in different directions. In primitive societies, as far as can be judged, mimesis is oriented toward the older generation and dead ancestors, whose authority is maintained by the elders, in turn, providing influence and prestige of power. In a society, with mimesis directed in the past, customs prevail, thus the society is static. In civilizations mimesis is oriented toward creative individuals who are pioneers for a universal goal. In a society, with mimesis directed to the future, customs fade and the society advances rapidly towards changes and growth"<sup>14</sup>.

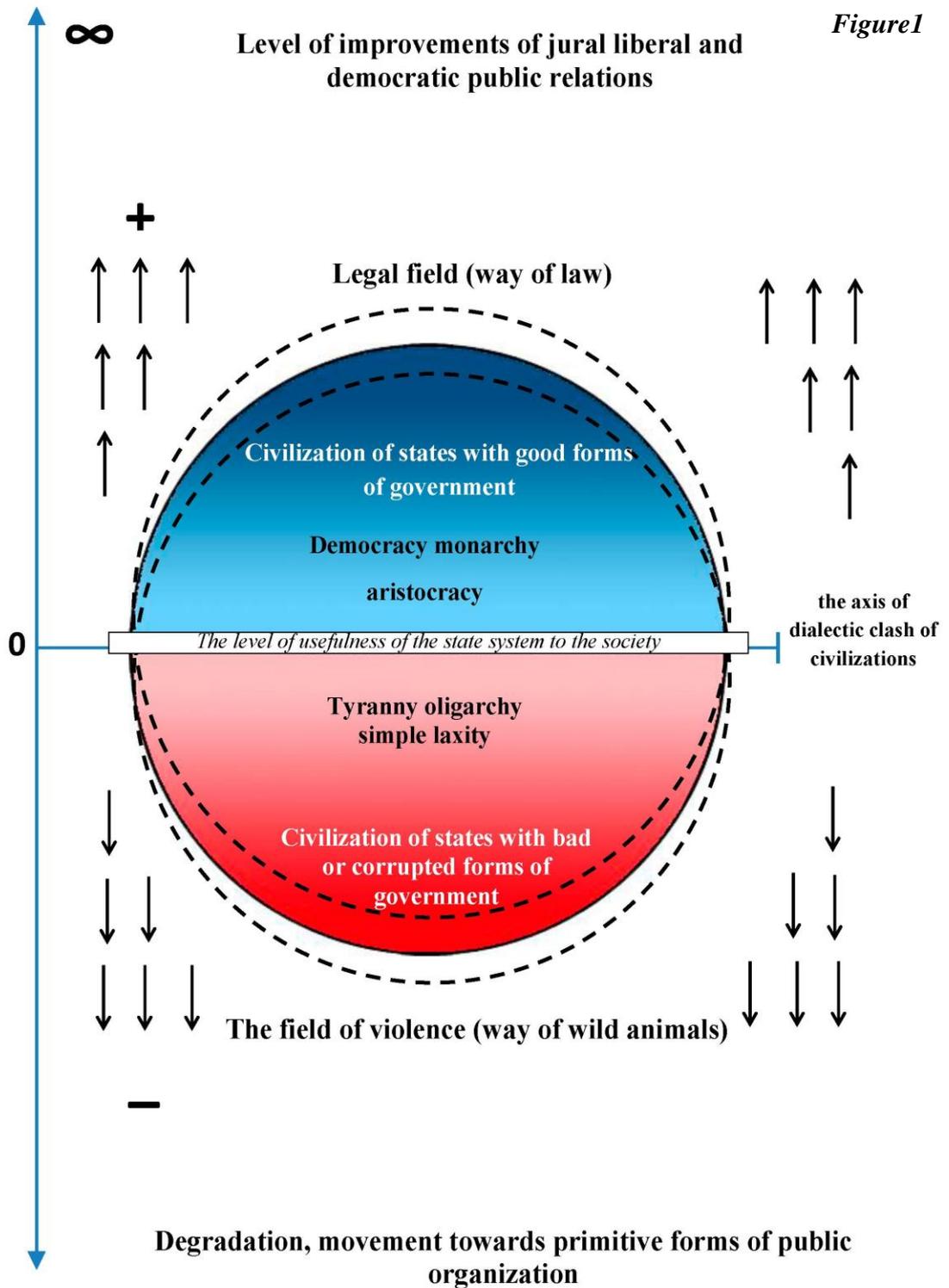
Aristotle introduced a criterion to state typology of regimes, namely the usefulness of government system to society. This typology covers in the global the entire planet and all of mankind (*Figure1*).

---

<sup>14</sup>Toynbee A. A study of history / trans from English Y.D. Zharkova. – M.: Airis-press, 2006. – 640 P. – (Library of history and culture). P. 100.

Figure 1

# The types of civilizations of the global world



The first type is the civilization, where the utility of government to society is undeniable. The civilization is characterized by "dynamic motion"<sup>15</sup> to the top of the social evolution, understood by Hegel and Marx in the same way. It was formed from the modern law of liberal democratic states with a high level of social protection of citizens, high level of education, emerging science, high-tech production which is capable of responding to the challenges of the modern world. These states formed "good" forms of government. Confucius described regimes of such states: "To rule with virtue is like the North Star in its place, around which all other stars revolve, in homage"<sup>16</sup>.

Plato correlates such states as the macrocosm and an individual – microcosm. The state – the embodiment of harmony and personification of justice – represents harmony in the soul of man. Three state ranks of citizens that make up a harmonious whole reflect a three-element structure of the human soul, with rational dominating, furious (affective) protecting and lust subduing evil human desires. ...the state has four principal virtues: wisdom, courage, judgment and justice"<sup>17</sup>. Plato thought: "The noble should rule the ignoble [...] the senior should rule, the younger obey"<sup>18</sup>. "It should be ruled by few. Philosophers should rule the state". These people are really capable, gifted and passed extensive training"<sup>19</sup>.

Aristotle in his arguments came to conclusion: "Of the three types of government which we consider to be right, the best type is the one where control is concentrated in hands of the best"<sup>20</sup>.

The second type is a decaying civilization with "bad" forms of government. This is a universal primitive state where once powerful elite are struggling to survive. "All primitive societies that have reached us in a static state were once on the move, and all societies turning into civilizations will, sooner or later one way or another, become static. Primitive societies of our time are static because they are recovering from stress that has cast them in this state. It is not death but hibernation. Petrified civilizations are static, because they have lost their lives as a result of a failed attempt to move from one state to another. They are dead. The death can neither be refuted nor overcome. Their fate is decay, their decomposing with different speed: some like a body, others like a tree trunk, and some like a rock in the wind"<sup>21</sup>.

---

<sup>15</sup>Toynbee A. A study of history / trans from English Y.D. Zharkova. –M.: Airis-press, 2006. – 640 P. – (Library of history and culture).P. 100.

<sup>16</sup>Confucius. Lunyu.Ch. 2: Veichzhen//Ancient Chinese philosophy. Vol. 1. P. 142.

<sup>17</sup>Plato. Works. In 3 vol. Vol. 3.Part I. M., 1971. P. 273.

<sup>18</sup>Ib. P. 218 – 227.

<sup>19</sup>Ib. P. 273.

<sup>20</sup>Aristotle. Works. In 4 vol. Vol. 4. M., 1983. P. 484.

<sup>21</sup>Toynbee A. A study of history / trans from English Y.D. Zharkova. –M.: Airis-press, 2006. – 640 P. – (Library of history and culture). P. 100

The essence of forms of government has always seduced the minds of thinkers. The basis of criteria of form of prosperity in the society can be found in Arthur Schopenhauer's works, focusing on human values identified by Aristotle as: inner values, external values and physical values<sup>22</sup>. Virtue or wickedness, intelligence or stupidity, charity or indifference to the neighbour, the utility of the society determine the form of government as "good" or "bad." Most of the criteria of "good" forms of government are stipulated in scriptures as commandments of any world religion.

"Plato formulates his opposition to the "bad" type of states, i.e. to timocracy, oligarchy, democracy (not a modern liberal democracy of the West), and tyranny; and structural elements containing his own view of the perfect state"<sup>23</sup>.

Aristotle attributed democracy (a type of modern pseudo-democracies in the CIS), oligarchy and tyranny to "wrong" states, as their rulers are guided in their activity by personal and group interests rather than public ones<sup>24</sup>.

Decaying civilizations degrade and tend in their movement back to their natural primitive state (Figure P.7) – according to Arnold Toynbee – "static condition peculiar to primitive societies. However, if you ask whether this difference is constant and fundamental, the answer is no. Everything depends on the time and place"<sup>25</sup>. The best illustration of it is the centuries-old history of the Russian Empire collapse, the degradation and collapse of the USSR pending in the CIS countries.

In 1802 M.M. Speranski wrote in his "Reflections on the Political Structure of the Empire": "The history of Russia since Peter the Great is almost continual wavering of the government from one plan to another. This inconsistency, or rather, the lack of firm principles, was the reason that until now any specific type hasn't been formed and many institutions excellent in themselves decayed as soon as they occurred.

With the enactment of the most sensible and salutary laws the question what they are based on and what can certify their action was always unresolved and destroyed their power and reliability with the people"<sup>26</sup>.

This disease of the "bad" forms of government persisted throughout the history. Thomas Hobbes wrote in "Leviathan; or, The matter, form and power of a commonwealth, ecclesiastical and civil": "The right of the state (i.e. a person or

---

<sup>22</sup> Arthur Schopenhauer. Selected works / Rostov-na-Donu: Phoenix, 1997. – 544 P. P. 214.

<sup>23</sup> Plato. Works. In 3 vol. Vol. 3. Part I. M., 1971. P. 273.

<sup>24</sup> Aristotle. Works. In 4 vol. Vol. 4. M., 1983. P. 484.

<sup>25</sup> Toynbee A. A study of history / trans from English Y.D. Zharkova. – M.: Airis-press, 2006. – 640 P. – (Library of history and culture). P. 100.

<sup>26</sup> Speranskiy M.M. 1802. Discourses on the empire system. Antology of the world political thought. In 5 vol. Vol. III. Political thought in Russia: X–first half XIX cc. – M.: Mysl, 1997. – 798, [1] P. P. 616.

people who represent it) has no right to punish with its base any concession or gift of subjects. But I have shown before, that before the state establishment any man had the right to all, and the right to do whatever he thought was necessary for survival, such as subordinate, maim and kill anyone, as it was necessary for its purpose. This is the basis of the right to punish, which is practiced in every state"<sup>27</sup>.

A disease "bad" forms of government persist in modern history. The most striking manifestation of this can be called a failure of the policy of perestroika in the Soviet Union, Mikhail Gorbachev, the rest of his policy of Russia, Ukraine and other CIS countries. The decay of these states is inevitable due to form a "bad" forms of government: tyranny Lukashenko in Belarus, Putin's authoritarianism, based on the dictatorship of the secret services (KGB) or total Ukrainian "kleptocracy" by Viktor Yanukovich.

"It could not be possible otherwise. In any state, whose political position is determined by the character of a single sovereign, the law had no effect, the people will become what the almighty power command to be"<sup>28</sup>.

The global world of the XXI century is characterized by an unprecedented speed and scale of change. They are comprehensive and characterized, including the civilizational polarization, which is based on a form of government, "good", the center of attraction in the United States, the European Union and the highly liberal democracies and "bad", the pole which is actively formed after the election for the third term of the Russian President Vladimir Putin. China, India, South–East Asia, Latin America, and some countries in the Islamic world gravitate to him. In almost all of these countries there have been revolutionary changes in the XX century.

In 2012, we can say that Russia is trying to take over the role of civilization leader with "bad" forms of government.

On October 16, 2003 on the X Summit of the Organization of the Islamic Conference in Malaysia V. Putin said: "The addition of our financial, technological and human resources – can become a real factor in world politics, beginning a breakthrough in many areas of the world economy." In most Islamic capitals Russia is perceived as a powerful user – friendly state that can offer realistic solution for finding mutually acceptable solutions to existing conflicts,"<sup>29</sup> – that is the opinion of the Center for Partnership of Civilizations Director IMI(University)MFA of Russia Vladimir Popov.

The foreign policy of Russia today can only be described differently than naïve vector populism. It is devoid of any social, political, or scientific, or

---

<sup>27</sup>Hobbes Th. Leviathan or The Matter, Form and Power of a Common Wealth Ecclesiasticall and Civil // Hobbes Th. Works: In 2 vol. – Vol. 2. – M.: Mysl, 1991. 623 P. (P. 242.)

<sup>28</sup>Speranskiy M.M. Ib. P. 616.

<sup>29</sup>Popov V.V. Why is the dialogue between civilizations stall. /MGIMO bulletin – № 4 (25), 2012. P.153.

economic, or military–strategic framework. Its leadership demonstrates its inability to run the state, and the inability of the people to the "free life, going from civil inequality"<sup>30</sup>. Russia equal among equals of the "bad" forms of government. It is misleading to take account of the leadership among these states. Their relationship is based on selfish pragmatism. Russia is interesting to them no more than a source of resources and facilities to expand their interests. Such a policy is seen in relation of Russia and China, and initiated by Russia interstate association BRIC is considered by partners solely as a possible preference for its extensive, in fact, economies.

Putin usurped power in Russia, gives the impression that trying to stop the destructive processes in the country. Considering the condition of the state, which Machiavelli has described as "corrupt state", tyranny method was chosen correctly. Machiavelli wrote: "Therefore, in any case, it is better to set the monarchical order in a country than people`s order, to the people insolence which can not fix the laws, curbs on at least the power of monarchs. There is nothing more do; it would be cruel and futile effort"<sup>31</sup>.

However, the power through the state with the "bad" form of government is devoid of support for change, especially since V. Putin is not going to conduct the basic, quality, rotation in the political pseudo elite. His supporters are deviant groups: security officers, trained in the tradition of the KGB, the former Soviet nomenclature and crime, was enriched by the looting of the Soviet heritage and natural resources. The purpose of the transformation of the state is unnatural for them.

Arthur Schopenhauer in "The World as Will and Idea" writes: "It always comes to the fact what the man is, and what he has in himself, because his individuality accompanies him always and everywhere, and it is coloured and shaded everything he is experiencing. In all and for all, he first enjoyed himself– this is already true in relation to physical pleasures, and even more to the spiritual. That is why the British "to enjoy one's self" is a very accurate way of expression.

If the person is blessed with bad features, then for him all sorts of pleasure – is like precious wine for poisoned bitter mouth. That is why both the bad and good, not including serious disasters, the whole thing is less dependent on the fact that befall a man than how he feels, that the kind and degree of susceptibility in every regard. What the man himself and what he has in himself, in short, the individual and his dignity – that is the only condition of his happiness and prosperity.

Everything else is mediocre. The influence of other things can be eliminated and the paralyzed, the impact of the individual – ever. That is why the jealousy of

---

<sup>30</sup>Machiavelli N. The Prince. The discourses on Titus Livy. The art of war. / Foreword, comments by Y.I. Temnova. – M.: Mysl, 1996. – 639 P. P. 156.

<sup>31</sup>ib. P. 158.

the personal benefits is the most relentless and most carefully concealed. Further, there is always only one property of consciousness and personality is permanent, continuous, more or less in every moment"<sup>32</sup>.

Based on the scientific legacy of Arthur Schopenhauer, there is no reason to expect a change, either in Russia or in other countries with "bad" forms of government. "This goal, as the transformation of the state to restore civil order in it, involves a virtuous man, yet to become a master of the republic by force implies villain, therefore, very rarely find an honest man, who wanted to seize power by dishonourable means, even with the good purpose; even rarer to villain, reaching the supreme power, he wanted to do well and that he wants to use the power of virtuous, vicious acquisition"<sup>33</sup>.

Personality characteristics of mature pseudo elite define all internal policies not only in Russia and the CIS countries, but also from partners BRIC, SCO, including China, India and many countries of South–East Asia, Latin America and the Islamic world.

They also determine the nature of international relations in which these countries are unable to compete with the Liberal Democrats, and in the global world are outsiders in science, education and economy, art of war development. "The utility of government to society" in this type of civilization tends to lower the value, up to the primitive social relations of mimesis is directed to the past.

The most completely it is evident in the development of the art of war and the development of the army, at all times, is the measure of civilization, especially science, technology, medicine, communication, ability and level of organization.

"Over the past two decades, we have failed to bring the art of war at the current level, and continued to live outdated yardstick. At the time, the whole world is developing space technology, information management systems, massively bought weapons, we stake on the mass army and purchases from industry obsolete weapons. We have reviewed the development of methods, and then the instruments of war. We went ... to reform the armed forces, even in the absence of sufficient scientific and theoretical basis, "– said the chief of the General Staff, Army General Nikolai Makarov at the meeting of the Academy of Military Sciences of Russia<sup>34</sup>.

Russia has proved to be an unreliable partner in international affairs and negatively manifested itself against the Russian population (so-called

---

<sup>32</sup>Arthur Schopenhauer. World as will and idea. Aphorisms and maxims. New aphorisms / Translated from German Yu. Aichenwald, F. Chernihovets, R. Kresin. – Mn. : Literatura, 1998. – 1408 P. – (Classic philosophical thought). – P. 901–902.

<sup>33</sup>Machiavelli N. The Prince. The discourses on Titus Livy. The art of war. / Foreword, comments by Y.I. Temnova. – M.: Mysl, 1996. – 639 P. P. 158.

<sup>34</sup>Headquarters: Russian military science is 20 years late.28.03.2011.  
<http://www.vesti.ru/doc.html?id=440063>. 20.09.2012.

“compatriots”. “According to different estimates 20 to 25 million Russian are abroad”<sup>35</sup>, sent by force by the state during the Soviet era (after the distribution into different higher education institutions, the military and other groups), in the former Soviet republics. After the collapse of the Soviet Union, they left on their own in the CIS, where exposed to various forms of discrimination. Russia does not feel moral qualms about the social problems faced by the citizens of the new states, as a result of the consequences of lack of talent, imposed policies of the leadership of the USSR. These factors determine the clearly negative attitude towards the state, both within the country and from the international community. Other countries can build a mutually beneficial relationship with Russia exclusively on hypocrisy, lies, obtaining preferences, privileges and benefits to the detriment of Russia's national interests, if any, can be recovered from the Russian pseudo elite clan interests<sup>36</sup>.

Taking into account that Russia is the country that possesses the second largest nuclear capacity (although morally obsolete, inherited from the Soviet Union) and has large reserves of hydrocarbons and natural resources, the initiative of Vladimir Putin has found an understanding. "As the largest Muslim Iranian theologian Muhammad Ali Taskhiri wrote in "Russia– Islamic World" on June 23, 2008 in Moscow, "Russia– a great country, which has a great culture and history. And the fact that Russia has a relationship with the Islamic world– is of benefit to all. Russia is away from the West and the U.S., from which there is "an unfair invasion of the Islamic culture, desecration." Russia can become a "bridge between the West and the Islamic world in order to achieve balance"<sup>37</sup>.

The collapse of the Soviet Union returned Russia and other CIS countries to the pre–revolutionary level of public relations – a feudal barbarism with prolongation of decay. The vector of foreign policy is directed in the past as well. Russian foreign policy of President Vladimir Putin focused on the involvement of the channel in its foreign policy, as a puppet of the former republics, especially in the Caucasus and Central Asia. Russia considers its policy in the Caucasus, Central and Middle Asia, an outpost of the United States and impedes the progress of the EU deep into Eurasia. In this context, Russia is taking measures of economic, diplomatic, and another, until the military pressure on the former Central Asian republics (now independent states), especially Kyrgyzstan, Turkmenistan and Uzbekistan, trying to get out of the mental Russian protectorate. Main aim is displacing the U.S. military presence in the Central Asian region. Enough to pay

---

<sup>35</sup>Krylov A. Why Russians do not return to Russia?

<http://www.russianleader.org/article.asp?aid=266>. 20.09.2012.

<sup>36</sup>Citation Popov V.V. Why is the dialogue between civilizations stall. /MGIMO bulletin – № 4 (25), 2012. P.154

<sup>37</sup>ib.

attention to the change of power in Kyrgyzstan in 2011, and a sharp "warming" of relations with Russia. It expresses the essence of two things:

– specific steps taken by Kyrgyzstan to oust the U.S. military presence in Kyrgyzstan and support of these actions on the part of Russia: "The Russian side supports the intention of the Kyrgyz side to transform the Transit center at the airport "Manas" on the territory of the Kyrgyz Republic into a civilian object, free from military component, after mission of the International Security Assistance Force in Afghanistan"<sup>38</sup>.(At one time, the Western media has accused Russia of organizing anti-Bakiyev coup, and the United States feared that the interim government of Kyrgyzstan will break the agreement with Bakiyev and close the base in "Manas", which is actually the case.)

– the prolongation of the Russian military presence in Kyrgyzstan, "the special importance of the signed Agreement by the Parties on the status and conditions of the joint Russian military base on the territory of the Kyrgyz Republic, responsible for strengthening national and regional security"<sup>39</sup>.

The mechanism of pressure it being shaped towards an attempt to move away from Russia in Uzbekistan. This message is given: "Particular attention is paid to the practical implementation of large beneficial projects in the power sector in the Kyrgyz Republic, pursuant to an intergovernmental agreement on the construction and operation of Kambarata-1 and Upper Naryn cascade. Russia welcomes the commitment...Kyrgyzstan address issues of water and energy and fuel resources in Central Asia, in line with the constructive and mutually beneficial cooperation"<sup>40</sup>.It is clear that the construction of cascade necessarily disrupt water balance in Central Asia, and will cause serious damage to the economy (agriculture).

Russia is attempting to regain control over Georgia. Vladimir Ivanidze, an independent journalist, "Novaya Gazeta" writes about the Russian businessman Bidzina Ivanishvili, the holder of a personal fortune of \$ 5.5 billion, which in 2011 was ranked 25<sup>th</sup> in the list of 200 richest businessmen of Russia (according to the Forbes magazine), as "the main character Georgian campaign (author–2012), the leader of the opposition coalition "Georgian dream"... because Ivanishvili was considered the most closed of all the oligarchs, never gave an interview, did not make the statement, and lived in the shadows – of him no one knew, did not know even what he looks like"<sup>41</sup>.

---

<sup>38</sup>Joint statement. Official visit of the President of Russian Federation in Kyrgyz Republic. 20.09.2012

<http://события.президент.рф/%D1%81%D0%BF%D1%80%D0%B0%D0%B2%D0%BA%D0%B8/1311>. 29.09.2012.

<sup>39</sup>Ib.

<sup>40</sup>Ib.

<sup>41</sup>"Russian credit" and Ivanishvili connected to entire crime epochs // Georgia – news portal. 27.09.2012. <http://www.apsny.ge/2012/pol/1348771106.php>. 29.09.2012.

Russia loses its position in the Mediterranean and has a tenuous position in the Caucasus, including its territory in the Caucasus republics. The most important area where inevitably face the interests of Russia and the United States becomes the Caucasus and Central Asia. Director of the Center for Partnership of Civilizations MGIMO (University) of the MFA of Russia Veniamin Popov reads: "Strengthening the American interest in Central Asia could once again lead (author– USA) to a clash with Russia and China"<sup>42</sup>.

Back in 2007, a professor, a lecturer in "National Security" at Tel Aviv University, Azar Gatlin "The Return of the great totalitarian states," wrote: "This is a new rivalry in the Cold War between the West and China and Russia, which is now ruled by authoritarian rather capitalist than communist, regimes. Authoritarian capitalist great powers played a leading role in the international system until 1945, when discontinued. But today, it seems they are ready to return"<sup>43</sup>.

Russia is trying to take over the role of the poles of civilization with the "bad" forms of government, but this status is not backed by anything except obsolete nuclear weapons. Most likely, this will turn the foreign policy of Russia in the stage of international terrorism, Russia instead of the "evil empire" (USSR) will form a "civilization of evil", extrapolating its impact on global peace.

Today, this struggle has become more acute, it has entered into a stage of consolidation attempts partners. On one side of civilization in which the united states with the "bad" forms of government based on a single ideology, which can be classified as – cynicism. Another civilization, which combines legal advanced nations, based on the "good" forms of government with the liberal–democratic ideology.

The era of ideological confrontation did not go down in history. The process of modulation of totalitarian ideologies of radical religious movements, their derivative is the new ideology – "cynicism" and a new "bad" form of government – kleptocracy, was particularly widespread in the CIS countries.

The basis of global civilizational clash is a confrontation between two antagonistic ideologies of liberal–democratic and kleptocratic "cynicism", having materialized in the confrontation between civilization "good" forms of government with civilization "bad" forms of government.

The struggle for the survival of these civilizations in the foreseeable future, will determine the content of world politics.

---

<sup>42</sup>Popov V.V. Why is the dialogue between civilizations stall. /MGIMO bulletin – № 4 (25), 2012. P.163

<sup>43</sup>Gat A.The return of great totalitarian states /Russia in the global politics 2007. – № 4, – P. 70-84.