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The importance for politicians to realize that they live and operate in the “world” of lacunas (gaps)

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Now it is natural to realize, that the picture of the world of the artist, scientist, and politician is not only in their consciousness but also it is defined by the ways of conceptualization of the realities, connected with language. The ways of the statement about the world, various styles of thinking set various pictures of the world. What the American politicians think to be “warming of a climate” at a climatic forum in Copenhagen, the Chinese and Indian politicians consider to be struggle against emissions and attempt of the developed countries to forbid their developing. For example, Beijing agrees to begin negotiations about decrease of emissions on 5-7 % only if the developed countries which have placed in China half of the most ecologically harmful manufactures and the consuming cheap Chinese goods, will agree to incur up to 20 % of the Chinese emissions.

Nowerdays world does not show only bipolar split: between the West and other civilizations. There are the set of “the centers of force” and the set of political, religious, interethnic lacunas. Instead of former political bipolar conceptualization “free world - not free world” conceptualization concepts “West”, “islam” (as a cultural-political phenomenon), “the Big China”, Japan, India, Russia and “the European union” (in civilizational sense) have become more and more frequent. Politological estimation of this condition looks so that intercivilizational attitudes

in this phase are more diverse and can not be estimated homogeneously. Economic, political, religious, ethnic and cultural factors can play a role in intercivilizational attitudes.

Each civilization thinks itself to be the center of the world and formats the history as the central plot of history of mankind. Perhaps, it is more fair in relation to the West, than to other cultures. Such monocivilizational points of view, however, have lost the importance and suitability in the polycivilizational world. N. Danilevsky in the work "Russia and the Europe" (1868), and then O. Spengler (1918) have created a new, nonlinear image of history on the basis of the culturalological approach. Then A. Toynbee criticized "limitation and impudence" of the West, expressed in "egocentric illusions" that the world rotates around of it that there is "a constant East" that there is only "one river of a civilization".

The political and ideological lacuna of times of cold war had the social-class bases and represented development of class antagonism of capitalism in interstate sphere. Therefore confronted values of this global lacuna political values were leading.

The policy in the world after "cold war" became multipolar and polycivilizational for the first time in history. In the end of 1980 communistic world failed and after "cold war" the most important distinctions became not only ideological, political or economic, but also cultural, religious. Probably, a little bit unexpectedly, but the basic question became a question of identity. And people answer with traditional image - having addressed to the concepts having for them the greatest importance. People define themselves, using such concepts, as an origin, religion, language, history, values, customs and public institutes. They identify themselves with cultural groups: tribes, ethnic groups, religious communities, the nations and - at the widest level - civilizations. Not having defined with the identity, people cannot use a policy for prosecution of own interests.

However any identity as the basis has opposition "we-they". Hence, any identity is accompanied by formation of lacunas, and civilizational identity is accompanied by civilizational demarcation of borders. The scheme in this case is those: we learn, whom we are, only after that we will know, whom we are not, and only then we learn, against whom we are.

World outlook lacunas is "semantic failures", "emptiness", "zones of misunderstanding and mistranslating" between representatives of various world out-

looks. If attitudes of identity reveal "who am I?" And "who are We?" - representative of what kind of the ethnoses, nation, estate, culture, civilization, thus attitudes of lacunarity show those who is not like we. Identity and lacunarity are unseparable.

Mental, cognitive, emotional, axiological discrepancies lead to occurrence of social contradictions, the misunderstandings, opposite estimations of the same political realities. Social and political positions and interests play defining role in this case. But the phenomenon is revealed in discrepancy of senses. In September 2005 Danish newspaper *Jyllands-Posten* published 10 caricatures which were apprehended by many as direct derision of prophet Muhammada and the Islam. A reaction to this publication was the extremely negative. This case lifts not only a problem when the law is lawful in restriction of freedom of expression, but also a problem of influence of lacunas on a condition of public consciousness and public opinion.

It is necessary to consider two things. First, while the freedom of speech - the important value, it is not absolute. It is one of many values and can be reduced in a view of other values. Thus, any estimation of protection or an interdiction of a freedom of speech involves balancing inconsistent interests and values. Secondly, the laws, concerning freedom of speech have unequal restrictions in the various countries. In modern Russia and the USA are probably the most liberal laws concerning protection of the freedom of speech. In many other countries laws are stricter. However, irrespective of liberal views of laws concerning the freedom of speech, "collective memory" people can play a role in a choice of type of speech. It can be limited as memory can bring the contribution to an estimation of value and sizes of causing of harm.

In each country there are national features in the ways of perception and language representation of the political validity that is explained by national mentality and historical conditions of formation of political culture. Comparison of the political communications of the various countries and epoch allows to differentiate more distinctly "universal" and peculiar only to this or that national discourse. All this promotes the best understanding between people and intercultural tolerance. In the West the heads of the countries are often compared to the captain or the helmsman of the ship. Metaphors of leadership in islam are connected with horsemanship. The Muslim leader can not stand up for a steering wheel, but

often sits in a saddle and held legs in stirrups. Also its authority can not be associated with image of the sun because the destructive sun does not please inhabitants of the East. The Muslim leader is like the fertile shadow rescuing from the scorching sun, and itself is "a shadow of the God on the ground".

It is necessary to consider, that some directions of the political linguistics which have received development in the Europe and the USA, are impossible in some Asian countries in view of features of the legislation and political systems. For example, it is impossible to carry out the researches of public opinion directed on revealing of perception by ordinary citizens of political leaders or candidates on the state posts in China and Singapore. The restrictions impose traditions of illumination of events in mass-media.

In Michael Dibdina's novel "The Dead lagoon" the Venetian nationalist-demagogue expresses rather gloomy, but a characteristic sight for our time for the world: "there can not be real friends without the real enemies. If we do not hate the one who is not like we, we cannot love the one who is like we". For people who search for their roots, enemies are important, and most potentially dangerous enmity always arises lengthways "lines of a break" (lacunas) between the basic cultural and civilization markers - religion, morals, philosophy. Restoring social memory, people of the former USSR restored not only traditional identity, but also have made escalation sleeping lacunarity.

On April, 18th, 1994 two thousand people gathered in Sarajevo, swinging flags of Saudi Arabia and Turkey instead of flags of the United Nations, NATO or the USA and identifying themselves with the brothers-moslems. People who search for the roots, enemies are important, and enmity which passes lengthways "lines of a break" (lacunas) of civilizations between the basic cultural and civilizational markers - religion, morals, philosophy is potentially most dangerous. Lacunas are "zones of mistranslating", "zones of misunderstanding", "cultural failures", "dark places", "emptiness" in zones intercultural and civilizational contacts. They are caused by cultural human nature, plurality of its cultures and cognitive borders - impossibility of existence of the unique pictures of the world for all people. If world outlook lacunas are caused by distinction of meaningfully articulated pictures of the world, values, belief, positions mental lacunas express beliefs, estimations, stereotypes, the actions which are carried out socially unconsciously.

Confessional and world outlook distinctions also are essential for modern mankind, as well as a thousand years ago. It is so because religions and religious-philosophical world outlook systems make a basis of megacivilizations - civilizations of a global level, such as Christian, Islamic, Buddhist civilizations etc. Importance of religious values is concluded and that, being rather conservative systems, they accumulate in themselves historical memory of people. For example, the modern Europe sharply feels the civilizational break "islam-christianity" inside the modern European states. This tectonic break not simply passes in city quarters, or streets but it passes through souls - through system of belief and cult. B. Levis marks "the islam is not geographical area: it is religion. But for moslems the word "religion" contains absolutely other sense, than for Christians of the present day and the Middle Ages ... For moslems the islam is not a system of belief and cult ... It is more likely a way of life in a broad sense, and its norms include elements of civil, criminal and even a constitutional law in our understanding".

The Russian economic, political and cultural space is falteringly and non-uniform. The country lives in different epoch simultaneously. Different loci of this space change and develop non-uniformly, speed of changes in regions differs radically.

However political scientists, from our point of view, often don't understand that identity is accompanied by lacunas. Russian politicians, political scientists, experts often think in geopolitical, political-economical military-strategically way. For example, political-cultural lacunas measure by such markers as the Caucasian ridge, city-has sat down, Northern Caucasus, the Chechen Republic, Dagestan, etc. Lacunas don't pass on territories but on lines of world outlook split. World outlook collision of civilizations passes not simply through Northern Caucasus. It is world outlook because it passes through consciousness, belief, conscience, belief. The decision of modern problems of Ingushetia, Dagestan should not be simply in regional aspect but in attitudes of identity and in those world outlook lacunas which pass through soul, heart of people living there. World outlook lacunas characterize modern global consciousness, intercivilizational attitudes.

The first civilizational lacunaric failure happened for the USSR in Afghanistan. War of the USSR in Afghanistan of 1979-1989 began as support of a friendly political mode. On logic of an epoch of "cold war" it turned to confrontation from

the USA. However in strategy of the USSR it was not considered, that it turned to collision with the Islamic world - collision of civilizations. Spiritually-world outlook factor is an important part in civilizational identity. Therefore recoil of the USSR from Afghanistan had double civilizational consequences: the West believed it to be a victory of a free world, and moslems considered it to be a victory of an islam.

After the end of cold war the western politicians in dialogue with M. Gorbachev rhetorically supported idea of a new world order, but in practice the world government has estimated a situation as a victory of the western project of globalization. Such identity of the Europe again has drawn a lacuna between Western and other world. However double game of the western governments against the USSR has not solved a problem in civilizational scale. And now the USA and the Europe face to a similar problem.

In the modern Europe collide with next "approach" of an islam, an event in the new form. For the first time greater, homogeneous groups of moslems live outside islam-countries and they live in the countries where laws of Shariyat do not operate. Their position became a source of intensity owing to civilizational lacunas misunderstandings ("West-islam") which has the long historical roots. Besides intensity amplifies Islamic propagation, fundamentalist terror, activity of Muslim communities. Globalization has extremely aggravated that fact, that existing world religions divide mankind impassable lacunas. The modern civilizational break passes, in many respects, on borders of distribution of these religions. But contradictions are not only in external space of life of people, they corrode the modern European from within. Without change world outlook (philosophical, religious, political) images of the world existing lacunas to not overcome. Crisis has world outlook character and it is, first of all, in heads of Europeans - in their ideology, souls. Precisely also, without reforming world religions by means of political and philosophical efforts the new world order cannot be constructed.

If in 1970s we world-wide historical process understood according to Marx's theory and N.Danilevsky's idea wasn't seriously accepted, today the situation in many respects is quiet opposite. We are ready to recognize, that there is a set of cultural-historical types (civilizations), on the basic display they are various and non-uniform, and between various civilizations there are lacunas.

From our point of view, the theory of lacunas should be given more attention. It is time to creation of the general theory of lacunas, including philosophical character. This theory has Kant's conclusions of applied character concerning "borders of human reason and knowledge". It is important from the point of view of modern organization of the world, from the point of view of adjustment of the effective communications in the diverse world of cultural, political and religious actors. Politicians should realize lacunas between various pictures of the world.

Summary

The picture of the contemporary world does not show only a bipolar split between the West and other civilizations. There is a set of "counter forces" and the set of political, religious, interethnic lacunas.