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ΚΟΣΜΟΠΟΛΙΤΗΣ: PICTURE OF THE WORLD AND THE SPIRIT'S PERFECTION

ΚΟΣΜΟΠΟΛΙΤΗΣ: КАРТИНА МИРА И СОВЕРШЕНСТВО ДУХА

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Abstract. In this article, the authors analyze the historical development of the philosophy of cosmopolitanism within the framework of the system of values and social norms, as well as a special position in relation to progress, the future of the personality-actor and civilization. The purpose of the study is a comprehensive analysis of the phenomenon of cosmopolitanism and cosmopolitan personality. The result of the study is a refinement and concretization of some features of the cosmopolitan worldview, its philosophical basis in the context of the modern rapidly developing world. Cosmopolitanism is a special type of world outlook that manifests itself most clearly in crisis or transitional periods of culture. The phenomenon of cosmopolitanism, observed already in antiquity, acquires particular relevance in the era of globalisation, for the individual, carrying out his/her activities in the transnational space, gets real opportunities for expanding borders (state, national), thus contributing to its transfer from the category of metaphors into the real characteristic of self-identification.

Аннотация. В данной статье авторы анализируют историческое развитие философии космополитизма в рамках системы ценностей и социальных норм, а также особую позицию по отношению к прогрессу, будущему личности-актора и цивилизации. Цель исследования – комплексный анализ феномена космополитизма и космополитической личности. Результатом исследования является уточнение и конкретизация некоторых черт космополитического мировоззрения, его философской основы в контексте современного бурно развивающегося мира. Космополитизм – особый тип мировоззрения, наиболее ярко проявляющийся в кризисные или переходные периоды культуры. Феномен космополитизма, наблюдаемый уже в античности, приобретает особую актуальность в эпоху глобализации, ибо личность, осуществляя свою деятельность в транснациональном пространстве, получает реальные возможности для расширения границ (государственных, национальных), тем самым способствуя ее переход из разряда метафор в реальную характеристику самоидентификации.

Keywords: cosmopolitanism, world, human, Socrates, Diogenes.

Ключевые слова: космополитизм, мир, человек, Сократ, Диоген.

Introduction. The ideology of cosmopolitanism has its origins in the philosophy of universalism, optimism and meliorism. In its historical development, cosmopolitanism has repeatedly changed and acquired features of different philosophical traditions and has been influenced by many schools and currents. As a complete concept, cosmopolitanism was an ideology of world citizenship, placing the interests of humanity as a whole above those of a single nation or state. Cosmopolitanism described any individual actor as a «citizen of the world» or «citizen of the universe». According to the Canadian philosopher-universalist J. R. Saul, cosmopolitanism is a worldview aimed at comprehending the unity of the world in general and the inner world of man.

The processes of globalisation also contribute to the realisation of the so-called civilizational breakdown, evidenced by the destruction of many of the basic foundations of the civilizational system modelled over several centuries, as «the goals of global and civilizational commonality are fundamentally divergent. Civilization seeks to continue itself, globalization seeks to master the planet as a whole». The customary mechanisms of identity establishment established in individual civilizational systems are being transformed, and this brings to life the need to establish other identities of different order, including the identification of oneself as a citizen of the world. Cosmopolitanisation is not only an objective process, it is also a reflexive process. Cosmopolitanism is a consequence of the development of global civilization.

Materials and methods. The source base of the study are works on the history of Greek, German and American philosophy, revealing the semantics of the concepts associated with the cosmopolitan worldview; works on sociology, cultural studies and modern postmodern (post-non-classical philosophy), which trace the dynamics of reference to the individual culture and value of cosmopolitanism as a philosophical teaching and ideology of «Perpetual peace».

In this study, we use a mix of philosophical, historical, mythological, sociological and cultural methods, as well as methods of world-systems theory. The variety of methods allows us to look at the essence and meaning of cosmopolitanism from different angles, to reveal more deeply the problematics of the topic and to reveal the philosophical sides of the question of the value of the cosmopolitan worldview that interest us.

Philosophical (general scientific) methods: analysis, hermeneutics, synthesis, verification, modelling, abstraction, induction, deduction, comparison, explanation, reduction, critical method, construction, convention, dialectical method

Special historical methods: narrative method, historical-systemic method, historical-typological method, structural method, historical-dynamic method, method of actualization of historical knowledge.

The methods of historical anthropology (microhistory): nomothetic method, idiographic method, abductive method, index method, principal components method, relationship type method, behaviour type method, method of decentring comparisons, reasoning method. Separately, the methods for studying stereotypes of individual (personal, actor, existential) consciousness, collective (mass, everyday, public, popular) consciousness and crowd consciousness should be outlined.

Mythology science methods: reconstructive method, myth systematisation method, microsystems creation method, correspondence level construction method, immersion method, myth interpretation method, intellectual generalisation method.

Sociological methods: document analysis, biographical method, sociological observation, sociological modelling, typology, method of expert evaluation, method of generalisation of characteristics, method of paired comparisons, method of ideal types.

Culturological methods: modelling of transformative cultural practices, cultural-genetic method, cultural-systemic method, cultural-typological method, dialogic method (method of analysis of interaction between cultures), comparative method.

Methods of world-system theory: method of world-system reconstruction, method of observation points, method of personification, method of estrangement, method of approximation.

Research logic: inductive, analytical tradition of B. Russell. The research is based on the philosophical question posed by J. Bentham and actualised in the universalism of J. R. Sohl.

The course of the research. Cosmopolitanism originated in Ancient Greece, thoughts about world citizenship were expressed by Socrates, but Diogenes was the first to declare himself a «cosmopolitan». At that time, cosmopolitanism was developing in the teachings of the Cynics, a strong impulse given by the Peloponnesian War, which led to a negative view of the demands of limited local patriotism due to the loss of independence and importance of individual polities. The theoretical rationale was further developed by the Stoics, especially in the Roman era, aided by the universal character of the empire.

1. The idealism of Diogenes. The statement of Diogenes of Sinop, a Cynic, may be the starting point for the topic under study. When asked where he came from, Diogenes said: «I am a citizen of the world». Since then, the phenomenon of cosmopolitanism has been the subject of reflection by various thinkers, as a result of which it has «enriched» with a variety of meanings, the range of which is great and includes both positive and negative assessments [6].

As a young man Diogenes received a prophecy from the Delphic Pythian «to reassess values», which at first he took literally and became a counterfeiter. After being caught in the act, he was forced to flee his hometown. Diogenes arrived in Athens and became a student of the founder of the Cynic school, Antisphenes. He soon became famous for his wisdom, lifestyle and flamboyant antics [1].

In his teachings Diogenes promoted asceticism - the rejection of earthly goods, independence and self-sufficiency. A sense of dependence on external circumstances, according to Diogenes, was the lot of the slave. He renounced only those needs, the satisfaction of which required compromise, the renunciation of a free life. Even in slavery, with inner freedom, it was possible to remain an

independent man. Asceticism formed the basis of cosmopolitanism, for no man who did not perfect himself could become a «man of the world». [25].

At the same time as asceticism, Diogenes rejected the notions of marriage, of fatherland, was the first to introduce the word ‘cosmopolitan’ and despised conventionality. His shocking actions not only attracted attention, but also became a kind of argument in the dispute, to which «serious science» could not oppose anything. The image of the folk hero and folkloric sage Diogenes has given rise to many stories and legends, and consequently to contradictions and speculations in the sources [10].

Some of the best known legends about Diogenes include his encounter with Alexander the Great and his search for the man with the lantern. When the king offered the philosopher any wish, he asked him to step aside, as Alexander was obscuring the sun. On another occasion Diogenes lit a lantern during the day and began to walk around the streets. When asked what he was doing, the philosopher replied, «Looking for a man». [10].

Understanding the phenomenon of cosmopolitanism cannot be done outside of the historical context and the specific study of an individual’s position in a given society. At present, those who consider the processes of globalization as objective and multidimensional, recognize the legitimacy of the existence of this phenomenon and tend to explore its features in this new stage of cultural evolution. Those who oppose the processes of globalisation and see them only as a threat to national, cultural, ethnic identity and state sovereignty condemn the manifestation of any signs of universality and unity of humanity, whether they manifest themselves in concrete forms of economic cooperation and trans-territorial integrity or in the self-reflection of individuals [10].

But it is important to understand that all these processes have their origins in Late Antiquity. In particular, we are interested in cosmopolitanism within the philosophy of Cinicism.

2. The school of cynics. Antisphenes. Diogenes also came from this school, but chose to go his own «way», rejecting some of the ideas of Antisthenes, the

founder of the Cynic tradition. Antiphonus of Athens, developing the principles of Socrates, his first and last teacher, began to argue that the best life consists not just in being natural, but in getting rid of conventions and artificialities, in freedom from having unnecessary and useless things. Antisthenes argued that in order to achieve the good, one must live 'like a dog', that is to say, to live by combining in oneself: 1) simplicity of life, following one's own nature, contempt for convention; the ability to stand firmly for one's lifestyle, to stand up for oneself; loyalty, courage and gratitude [13].

In this way he sought to live himself and called himself an aplokion (ἁπλοκύων – «true dog»). From this word comes the name of the school, kinismus. This programme of Antisphenes served as the basis for the whole school, and a monument of Paros marble with a sculpture of a dog was erected on Diogenes of Sinop's tomb (in gratitude for pointing out the simplest way to life). In the middle of the way the «dog» became «man» and at the end of the way he became «man of peace». [28].

The main task of philosophy, Antisthenes argued, is to explore the inner world of man, to understand what is truly good for man. Therefore, Cynicism does not create abstract theories, seeks the limit in abstractness from the abstract, and as a system is a set of practical ideals [13].

In its programme, Kinism pushes away from conventional views and develops new ones that are in direct opposition to existing ones, using the method of the «negative filiation of ideas» [30]. Some elements characteristic of cynical ethics were «in the air» and could be found, apart from Socrates, for example, in the philosophy of the sophists and Euripides. But specifically these ideas were formed as a system by the school of Cinicism. The result of the achievement of the ideas was the completion of the path of the Cynic and his becoming a man of the world - a man of the cosmos (κόσμος – «order»), i.e. – a decent man [13].

Let us consider three keys to becoming such a man according to Antisthenes.

Ascesis (ἄσκησις), the capacity for self-denial and endurance. Ascesis of the Cynics is the ultimate simplification; the ultimate limitation of one's needs;

detachment from that which is not utterly necessary according to the function of man as a living being; «strength of spirit, of character» [29].

Apedesia (ἀπαιδευσία), the capacity for liberation from the dogmas of religion and culture. Apedeusia of the Cynics is detachment from culture and society. The Cynics believe that culture makes knowledge dead; thus uneducated, uncultivated and illiterate are considered a virtue [33].

Autarky (αὐτάρκεια), the capacity for independent existence and self-restraint. Cynic autarky is independence and autonomy, renunciation of the family, renunciation of the state [28].

3. The decline of cosmopolitanism. In the Middle Ages, cosmopolitanism had a religious character and was seen in the Catholic Church's desire for a papal theocracy, but did not develop theoretically. From the sixteenth century onwards, cosmopolitanism was predominantly secular. In 1544 Guillaume Postel reinvented the term 'cosmopolitanism', giving it an earthly rather than heavenly meaning, imagining the world state as a supranational and extra-religious brotherhood based on the free choice of each. Nevertheless, cosmopolitanism was still in its infancy, developing in the secret societies of alchemists and hermeticists [37].

Freemasonry was the first major hotbed of cosmopolitanism due to its developed fraternity structure and political influence. The formation of the worldview coincided with the growing pacifist sentiment of war-weary Europeans, which led some Enlightenment figures, such as Montesquieu and Voltaire, to see the solution in uniting Europe into a single republic in which countries should become provinces [37].

It is important to understand that the connection between the cosmopolitan and the local is particularly revealing in the context of increasing fragmentation and tendencies towards sovereignty. It is cosmopolitanism, in a situation where equality of rights and opportunities is proclaimed, that becomes the mechanism of reconciliation of interests, since it presupposes and is based on the recognition of the diversity of national forms of life and national identities [38].

It is obvious that the solution of complex issues of global development is possible only on the basis of considering local interests, bringing them into conformity with the requirements of both global and national development. Thus, cosmopolitanism turns into the most important instrument for the realization of national aspirations, whatever they may be expressed in [2]. The «success» of the local is impossible outside the context of globalization, which gives it modern meanings and sounds. And as such, cosmopolitanism plays a productive role rather than being merely an echo of contemporary processes; moreover, the two views of the world complement each other [5].

Bentham and Kant's «Perpetual Peace» projects have played an important role in this path, proposing a permanent congress in Europe with the primary aim of uniting the powers in the cause of peace. Kant went further in his thinking and saw cosmopolitanism as the crown of history, considering it the natural state of man [38].

4. «Perpetual peace». Perpetual peace is an influential utopian idea of the Enlightenment. The author of the idea is thought to be the Duke of Sully, who allegedly proposed to Henry IV a plan to create a «Christian republic» - a confederation of the Christian nations of Europe [9].

Sully's ideas were further developed by the abbot Saint-Pierre in his «Project of Perpetual Peace in Europe», which was submitted to the Utrecht Congress in 1713 [4]. He thought to unite all European states, not excluding Russia, into one league or union, similar to the old German empire. A common sejm was to serve as the legislative and judicial body of the union, with coercive power over all members [7]; mutual rights were to be established by a common constitution. Saint-Pierre thus transformed the international union into a state union and deprived each nation individually of the right to be the administrator of its own destinies within and outside the state [3].

Saint-Pierre actively promoted his draft and sent it to monarchs and ministers, but its large volume and intricate composition made the work difficult to read. In the 1750s, the abbot's heirs asked Jean-Jacques Rousseau to prepare a summary of the project [8]. Rousseau complied with the request, writing his «Summary of the

Perpetual Peace Project», published in 1761, which aroused general interest. In 1771 he published a Russian translation by I. F. Bogdanovich. In addition, Rousseau has written «Judgment on the project of Perpetual Peace», in which he expressed scepticism about its feasibility. However, it was published only in 1781 [13].

Saint-Pierre's project was sympathetic to the ideas of many outstanding thinkers of the eighteenth century, such as Gottfried Leibniz, Adam Smith, Gotthold Lessing, Johann Herder and others [36]. All of them assumed the possibility of eternal peace, but they expected it not so much from the creation of a special political combination, as from the increasing spiritual unity of the whole civilized world and solidarity of economic interests [11].

Bentham and Kant's original and profound projects for perpetual peace appeared in the XVIII century. Bentham saw a remedy for incessant wars in a permanent congress of deputies of the European powers; the congress was to have its own army [31]. To prevent wars Bentham proposed a reduction in the number of troops and the emancipation of the colonies from the metropolis. Kant was also in favour of federation. His main point: Perpetual peace is not a vain dream, it is the goal which mankind is approaching, albeit gradually, but with increasing speed as it improves [12].

After the French Revolution, Kant stated that the cosmopolitan ideals that had illuminated its beginnings quickly disappeared and were replaced by nationalistic sentiments [9]. Kant's response was to try to reconcile national self-affirmation with universal law principles. The duty to act according to these universal principles, which Kant insisted upon, could not help but appear to the nationalists as a hindrance. Yet Kant argued that there were trends in modern society that fostered the cosmopolitan project; these were related to the economic benefits of peaceful exchange in an age of trade, the increasing cost and risk of warfare, the higher levels of education of citizens in a republican form of government, the increasing influence of people on political decisions [30].

The perception of the world as a «commonwealth of nations» where «the violation of law in one place is felt in all others» also played a role [17]. Kant noticed

the opposite tendencies as well, however he claimed that owing to the success of enlightenment the foundation was laid for approval of a way of thinking, capable in time to transform the rough natural inclinations of moral discernment into certain practical principles and thus pathologically forced consent to social life to convert finally to moral conformity, and the guarantee of this «is given by the nature great in its art» [32].

In this rearrangement of natural law into a philosophy of history we might see a false enthusiasm for progress, or even a justification for «progressive» violence. But we will hardly find complacent optimism or resignation to violence in Kant's writings, only an awareness that nature teaches us «roughly and harshly», so much so that it nearly destroyed all mankind [14].

Reason does not tell us that eternal peace will be realised: it does not concern it, but it does tell us that we are obliged to act as if that peace will once be achieved. Each person is part of the world, its element, its foundation.

5. «The end and the beginning again». The resurgence of cosmopolitanism occurred in the twentieth century on the wave of great social upheaval associated with world wars and revolutions. At that time, Europe was witnessing the development of a movement of non-nationalism, which can be considered a radical branch of cosmopolitanism [15]. In 1921 Eugène Lanty founded the World Extra-National Association, whose mission was to promote the disappearance of all nations as sovereign unions and to use Esperanto as a common cultural language. In 1931, the main document of the association, «Manifesto of Anti-Nationalism», was published [35].

After World War II, cosmopolitanism is successfully developed in capitalist countries: on December 10, 1948, «The Universal Declaration of Human Rights» is adopted, which stamps in international law the natural rights of each inhabitant of the Earth. In 1954, Harry Davis founds the «World Government of Global Citizens», a non-profit organisation known for issuing «Global Citizen Passport» [16]. At the same time, in the USSR, there was a «fight against cosmopolitanism», an ideological campaign directed against part of the Soviet intelligentsia, seen as carriers of

«sceptical» and «Western» tendencies. Of course, such a one-sided and mostly silly point of view should not be considered within the framework of contemporary scientific theories [34].

6. Postmodernist critique. In the twenty-first century, cosmopolitanism continues to evolve in the wake of universal globalisation. Some libertarians and communitarians in opposition to nihilism and individualism see cosmopolitanism as one of the most important pillars of human freedom [17]. Cosmopolitanism is often criticised for advocating indifference to national traditions and disregard for national culture. Supporters of patriotism do not agree with the opinion of supporters of cosmopolitanism that in modern conditions the concept of homeland is devoid of any meaning. Although, abroad, we observe just the opposite [18].

In modernity, the Soviet (or rather Marxist) interpretation of cosmopolitanism is sharply criticised. Michael Walzer, a philosopher of ideological communitarianism, viewed Marxism-Leninism as a «perverse cosmopolitanism» [20]. A prominent proponent of cosmopolitanism is Steve Harwitz. The philosophical platform of cosmopolitanism has been developed in the writings of Jacques Derrida and Emmanuel Levinas. Cosmopolitanism has also found a place in the writings of the German sociologist and political philosopher Ulrich Beck, in particular in his book Cosmopolitan Worldview [27].

In the process of globalization, internationalism is in any case transformed into a single universal culture and worldview in an evolutionary way [26]. At the same time, it should be noted that the criticism of cosmopolitanism on the grounds of «forced assimilation» is impossible in principle and does not apply to the term, as cosmopolitanism deals only with national and cultural differences, the difference of worldviews, at a given historical stage, and involves only the fusion of cultures [23].

The opponents of cosmopolitanism believe that universal culture is made up of the achievements of individual nations; literature, art and music, which are not rooted in a nation, are incapable of producing great works. But this only brings us back to Kantian reasoning - what is the world without us, what is the universe and the order of things without man, his heart and mind?

Results and discussion. The formation of a cosmopolitan worldview is caused by the levelling of national (state) values and by the assimilation by the individual of the values of different local cultures. His or her view of the world becomes an assemblage of disparate components, adopted by some unknown principle that is more likely to be random.

This assemblage of worldviews unwittingly acquires an integrity in the sense that it is held by one subject: an integrity that includes diversity. But all of them are compatible and connected not by their particularity, but by the generality from which the notion of ‘universal values’ emerges. In this case, the nature of this assemblage, which provides a cosmopolitan worldview, must be described as universal, for it has lost its private mediation and is now measurable on the scale of universality.

«Universality» as a feature of cosmopolitanism concerns above all the individual actor. The artist, for example. It can be argued that the artist in a globalized society is inevitably a cosmopolitan, because in order to be understood by all its members he has to use a universal language, a language developed in the common cultural arena of humanity [21], and therewith he finds an unprecedented opportunity to overcome national borders and to consider the whole world as his audience. This universalism and plurality were already embodied in the artistic experience by postmodernists, who had already developed a peculiar technique for its presentation, one of which was intertextuality.

Art’s tendency to broaden its audience is a trait inherent in it from the start. That is why various forms of its presentation, reproduction and translation are so indefatigably invented. The artist wants to be understood and appreciated by all. In this case, national affiliation and ‘serving’ one nation or country only impinge on his professional intensions. At one time, Goethe drew attention to this feature of artistic creation, arguing that there can be neither patriotic art nor patriotic science.

We are talking about processes in which foreign cultural material is absorbed and adapted, thereby expanding our own artistic space and correspondingly the intended audience. This position is radically different from that expressed in the

certainty that art's mission is to be a carrier and custodian of a predominantly national identity [22].

We have to understand that the end result of the formation of a cosmopolitan worldview (a logical and legitimate result) is anti-nationalism.

Anti-nationalism is the direct opposite of nationalism. It is against nationalism that the main criticism of anti-nationalists is directed. The «Manifesto of Anti-Nationalists» states: «A nation is a created apparatus of powerful greed, jealousy, hatred and stupidity, which is used by a monarch, dictator, party or class, to acquire glory, honour, good position at the expense of the great multitude of the apparatus, that is the ordinary citizens» [24].

The sense of patriotism is just as strong: «Patriotism is the most modern and powerful of all religions. Using it, the leaders of national structures manage to turn good, peace-loving people into butchers <...> and to destroy the products of human labour like madmen or savage beasts» [19].

Kant's answer to the question of the opposition of cosmopolitan ideology to patriotism, which interests us, is in essence simple. Every man should do what he has to do, what is lawful and right. But perhaps sometimes the self-conscious human being must also transcend legality and rightness, the cosmic arrangement of things for the sake of the search for truth, the preservation of moral character and sensual measure, because this is what distinguishes us from the wild beasts. Not only the notion of cosmopolitanism, but the very spirit of human unity itself has stood the test of time [37].

And as we enter an age of change, we must sometimes ask ourselves the same questions that Kant asked: «Who am I?», «Where am I?», «What must I do?», «What can I hope for?»

Conclusion. The problems of cosmopolitanism and nationalism have always been and still are in demand in social knowledge. In modern conditions, characterized, on the one hand, by the weakening of national specificity, the loss of ethnic roots, which is expressed in the growth of nationalistic manifestations, and on the other hand, by the strengthening and spread of liberal ideas associated with

cosmopolitanism, the study of the nature of the above-mentioned phenomena and their role seems more than relevant. One cannot but agree that globalisation trends require a «universal man» oriented towards cosmopolitan values, as they facilitate the processes of adaptation and entry into a new socio-historical context with minimal losses. Cosmopolitanism, asserting the priority of the universal, which is most adequate to the essential characteristics of modern civilizational development, is an instrument of influence, removing barriers to convergence - socio-economic, cultural, mental.

The processes of integration and acculturation become less painful, and this is the «merit» of the undoubted advantages of the practice and ideology of cosmopolitanism. Cosmopolitanism has accompanied humanity throughout its history. Since its inception, the impact of the ideas it promotes, in particular world citizenship, the priority of the universal, the universal, has proved to be quite powerful. The special significance of cosmopolitanism consisted and consists in the formation of a worldview adequate to the political, socio-economic, cultural realities of modern times, which gave this ideology a new, ambivalent, sound - both positive and negative. The reaction to the negative aspects of cosmopolitanism is nationalist ideologies, which are «flourishing» everywhere.

The contradictory nature of cosmopolitanism manifests itself in the unity of a number of moments. On the one hand, it «removes» or minimises aspirations for social exclusion as a condition for further progressive development, while on the other, it ignores national particularities and presses down on the local. By affirming the universal, cosmopolitanism promotes the process of borrowing, which is designed to enrich national life with acquisitions, both economic and spiritual. It is also facilitated by modern technology, which undoubtedly gives cosmopolitanism new meanings and meanings.

The attraction of this ideology is also that it not only shapes the space of different «We», but makes that space more and more unified and dependent on each other. This is made possible not only by modern technology and innovation in all segments of society, but also by the emergence of a cosmopolitan consciousness and

universal identity, the expression of which is the ideology of multiculturalism, according to which everyone else is perceived as «our own», and in this situation dividing lines are not turned into bastions that are difficult to overcome. On the other hand, cosmopolitanism is seen by some as creating barriers because it ignores national interests and needs, which is hard to disagree with. The growing cosmopolitanisation, squeezing the ethnic, leaving it a place in «history», often as an exoticism, is countered by nationalism, often understood as a synonym of patriotism, a tool to protect the ethnic from all sorts of encroachments. The neglect of the national aspects of life, their place and role not corresponding to their true significance, lead in practice to conflicts of varying degrees of impact and orientation.

It is difficult to foresee the vector of possible scenarios, but understanding that they have consequences of a destructive nature both for civilisation as a whole and for an individual ethnic unit is more than important. Therefore, further study of this problem is urgent and a number of controversial issues remain open.

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