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Research paper



Analysis of the Conflict Resolution Technologies Training Impact in the Sphere of Local Self-Government on the Formation of Conflict Resolution Competency

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Abstract

The article is devoted to demonstrating the adaptation of the most effective forms of social interaction associated with the practice of resolving social conflicts. Such forms of conflict resolution were taken by authors from the description of the stable interaction of the Russian community in the nineteenth and early twentieth centuries. There is a methodology of "Village meeting" ("Sel'skij skhod" in rus.) based on the analysis of the main points focused on the conflict resolution of the Russian community. The main task of the training is to realize the importance of using traditional socio-cultural technologies with a high degree of efficiency. The authors have received an answer to the question of the influence of training in conflict management technologies on the sphere of local self-government with the formation of conflictological competencies in resolving social conflicts based on the traditional Russian practices of self-government and its reconciliation, "Village meeting" ("Sel'skij skhod"). Approbation of results of the methodology allows to detect number of significant qualities, such as solidarity, unity, penitence, collective responsibility, and the ability to adequately assess the various forms of relationships.

Keywords: *Conflict; Local-government; Mediation; Sustainable development; Technology.*

1. Introduction

The indicator of stability and wellbeing of society is socio-cultural and socio-economic stability, no-contradiction between public authorities, public associations and groups, representatives of various local communities including ones are formed spontaneously in response to the changes taking place. The thesis is also considered specifically relevant given in regions where a complex set of variable factors is, such as the ethno-cultural or socio-economic landscape. At the same time, most often conflict confrontations are fixed in megacities where strengthening of the competition for limited resources and the state preferences generates the accelerated dynamic processes and quite expected social conflicts.

It is therefore to the past the scientists wish to look, the pre-Revolutionary period, when Russia has much better indicators ever. It means the number of suicides per capita, divorce proceedings, alcohol consumption and so on.

So what type of mechanisms had contributed to the social processes in pre-Revolution Russia?

That is the main task and the subject of the searching for the answer to all the authors who have worked in this article [1, 2]. Its decomposition and coverage of this specific sector is such the author's contribution to a large-scale of searching for an answer, that is the main problem and subject of the authors' researching of this article. Thus, the main theme in this presentation is to determine the methodology of an educational game "Village meeting" ("Sel'skij skhod"), based on the traditions of Russian commune life before the 1917 revolution. Also, there was a question of the influence of training in conflict management technologies on the sphere of local self-government to resolving social conflicts based on the traditional Russian practices of self-government and its reconciliation, "Village meeting" ("Sel'skij skhod").

A solid dynamic of the social transformation development in the world gives a particular importance and so it came to Russia in waves with demanding the appropriate response of the society and authorities. Thus, for example, in recent years, such as overhaul and home maintenance service, enclosed fortified area, organization of the waste sorting process, secure bicycle and pram parking spaces, the introduction of car parking on the streets, subsequent restriction of the passage of "non-residents" to yards, carried out without due level of discussion of their goals, tasks with citizens, all this causes a mixed reaction.

The factors have served as a basis for the growth of the number of disputable and conflict situations, where it's called as "Public Conflict" in conflictology. A Big Law Dictionary gives a terminology "kommunál′nyj" (in rus.) as "when it might be related to local governance". There is a Latin word "Communis" in the Big dictionary of foreign words of Russian language, meaning "common", "society" or "shared".

Such semantic definition describes things that deal with the Russian cultural code of common responsibility, orderliness and stability [3, 4, 5].

Russian society could determine by several authors with its concepts as "community meeting", "community has made a decision", "community chose", and according to O.A. Platonov, in these concepts, first of all, the meanings of the higher spiritual and moral level were invested: "community christening", "the Christian community". The community is the highest authority for the peasants, above which is the tsar only [6].

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Having within such borders of the highest authority as “Village meeting" (“Sel’skij skhod”), a local government determines its quite clear formalization and structure. Thus, there should be posts of “desyatnyk” and “sotnyk” with broad power, especially, in the field of conflict resolution besides the village headman; sometimes it makes inexperienced researchers to compare policemen with extortioners (“miroed” in rus.), who extorts money from peasants by threatening to expose embarrassing information about them. However, the most conflict-sensitive issues were resolved precisely by the “Village meeting” (“Sel’skij skhod”), where evidence and indisputability of decisions is. This is about change in property rights, redistribution of the strips, the resolution of family sections, the payment of taxes, conscription, the management of food products and financial reserves, as well as the admission of new members and expulsion from the “mir” (“мир”- in rus.-it was usually used to denote a local, self-governing peasant community at the village level), social exile of people who have been excluded from the mainstream society by sending to rural settlements (“Vyselky”) for chronic offenses and other.

Judicial reform of the Russian Empire in 1861 somewhat transformed the system of "secular" self-government and led to the approval of peasant self-government, based on a structured village society and a village headman, and its peasant common law (“volostnoy sud” in rus.) crowned the mechanism for the implementation of common law.

The jurisdiction of peasant common law (“volostnoy sud”) included all disputes and litigation of up to 100 rubles in both movable and immovable property within the peasant allotment, inheritance, trusteeship, loans, obligations, as well as minor misdemeanors in criminal cases originated by the most rural reality and the most frequent occurrences in a peasant environment.

The most important thing is that solving most of the local cases, the court of justice was allowed to be guided by local customs, but not by non-existent state legislation. Such an approach to justice served the observance of social justice, which sometimes runs counter to imperial law. So, sometimes the Village meeting (“Sel’skij skhod”) went to cover up minor crimes from the point of view of the “mir”(“the obshchina” as community) if it’s committed by the only man in the family under the pretext of keeping him in the household as a bread-winner, provided that the offender was bailed out by the peasant community itself. So Kaufman describes such a principle of the Russian community-order as "the law of disobedience" [7].

Peacekeeping traditions of the Caucasus and Central Asia people were playing the main and important role in the reconciliation procedure, worthy of a deeper study, conducted, with the participation of members of the community in the Russian Empire. In there they were such a way to prevent further escalation of violence (blood feud) in the event of damage to a representative of a particular family or ethnic group. This is the "mazalim court" or "justice sofa" for Tajiks, "atalism" is the custom of raising a child of the affected side for Abkhazians or "oilat" ("masliat") as a set of traditions to conciliation with a mediator to act in Dagestan and a number of North Caucasian people. Traditions of the village communities were kept in some communities of Russian emigrants, including the regulation of religious relations in conditions of persecution of traditional religion in Russia [8].

Since the second half of the last century, approaches to resolving conflict situations involving an intermediary or involving representatives of the village community (“obshchina”) have been reflected in the concept of restorative conflict resolution and criminal cases.

The main purpose of such a representation is to ensure a sustainable growth of qualitative indicators of development of territories [9]. Within the framework of this concept, there is a correlation between the activity of representatives of the local community and the reduction of management costs [10]; increase of the community trusts to the actions of the authorities [11, 12, 13].

There is a concept represented as a set of methods system, procedures and methods of work (rehabilitation restorative programs) used in the situation of crime, a surge of violence, conflict, in the circumstances of escalating mutual misunderstanding, alienation and tension between people. Such an approach "privatized the conflict" by shifting the responsibility for its resolution from communities of people to the hands of abstract professionals, which, as a result, led to the loss of people's ability to find a way out of conflict situations, conciliatory infantilization. As a result, with the professional analysis of a conflict or criminal situation, its participants can less influence their own life, and professional decisions in the field of justice are less relevant to the real situations of people and communities in the context of the values of society and personal development [14, 15].

Modern Russian "community", as a rule, should be represented in the form of "Territorial public self-government" (TOS), the legitimacy of which is determined by the main principle of the Russian constitution, where the Russian people and the Russian Civil Code are the only source of power in Russia. However, in fact, this is not about the role and importance of modern TOS nowadays in any comparison with the pre-revolutionary system of sustainable development of society. Anyway, all the new forms of the social institution are gaining hope for the system.

There are some mechanisms of conflict resolution in these new forms of social self-governance; also it involves the desire for their resolution by the members of the "communities" forces. Forming a new type, the local community largely reminds the village society as collective forms of solving local problems where people educated and oriented to the values of precisely the joint solution of problems, become carriers of informal associations of citizens. Such public associations often come into conflict interaction with representatives of local authorities or even with other similar groups on the management of houses and the enclosed fortified area (the allocation of parking spaces to users, the provision of cars to yards, the improvement of the territory, the allocation of space for walking pets, etc.).

In the case of justification and implementation of a constructive strategy, these initiative groups, having achieved recognition of local authorities, are actively involved in the process of management of territories, houses. For this, first of all they need to determine their organizational and functional structure, such as the head of the entrances of a building, or of the street, councils of houses and delegating organizational and control functions to them. In a situation where representatives of initiative groups cannot find mutual understanding with self-governing authorities, with each other or within themselves, they explode with opposition to powerful innovations and often bring emerging conflicts into the public political and media space.

At the same time, the lack of skills and experience in constructively resolving such conflicts among government officials or local community managers creates a difficult situation when local governments, on whose territory the residents of houses, for example, argue because of the maintenance of the barrier, are often easier to obtain from the city administration and police reorganization of blocking traffic with a boom gates on the streets, than to initiate internal agreements of citizens on the mode of entry into yards. However, the imperfection of the legislative framework and the complexity of law enforcement do not always provide an opportunity to rely on a regulated procedure that could be confirmed and correctly documented. In this case, residents have to negotiate among themselves and take full responsibility for the management of their house and territory of the house. Such a conflict situation takes a lot of energy from residents of the houses that can harm of neighborly relationships, undermine the authority of government bodies.

Thus, conflict interaction between representatives of different social groups at the level of local communities requires scientifically based systemic solutions that allow reaching public

consensus by overcoming the contradictions of interests and contradictions of the formation stable links through the establishing reliable connections between economics, citizens and state institutions. The reorientation of the participants from the confrontational type of relations to cooperation relations is an obvious mechanism for resolving such conflict situations; the relations aimed at forming a common positive image of the future, seeking general goals and objectives for creating a comfortable environment for all, despite the existing differences in interests.

One of the main key competencies of local level managers and civil activists of local communities is the skill of working with such conflicts, given the relevance of the above-mentioned growth in social activity of citizens, accompanied by the development of in- and out groups social conflicts related to public issues. Taking into account the specifics of the development of such conflict interaction, it would be useful in working with such conflicts to get community approaches to conflict management that are familiar ones to the Russian people. As a rule, these approaches are based on the traditions of Russian community justice, which formed the so-called "common" law of the type of "Village meeting" (“Sel’skij skhod”).

There is an increase of the effectiveness in the activity of public associations as the first priority direction of the organization in the system of prevention of social tension; the creation of its associations was initiated by the power structures: public councils and public chambers with mandatory inclusion of representatives of all stakeholders, including real informal leaders of local communities [16].

The second strategic direction we find in voluntary and free training (meaning by the government budget) of public "leaders" mediatorial competencies skills for the constructive resolution of disputes and conflicts that constantly accompany certain "hot" problems for the population and the authorities.

There are legislative restrictions on the conduct of the mediation procedure according to the state and municipal employees that can be overcome by including separate certain mediation skills in the functional duties of employees with a restriction on conducting mediation in full measure [17] Thus, several other suggestions were also made to improve the effectiveness of the process to resolving several conflict situations, within the framework of establishing a system of sustainable development of society, the state will, public initiative and contract training organizations that have a set of specific technologies for conflict resolution are required.

Thus, the main task of the authors of the article was to determine the methodology of an educational game "Village meeting" (“Sel’skij skhod”), based on the traditions of Russian commune life before the 1917 revolution. Also, there was a question of the influence of training in conflict management technologies on the sphere of local self-government with the formation of conflictological competencies in resolving social conflicts based on the traditional Russian practices of self-government and its reconciliation, “Village meeting” (“Sel’skij skhod”).

In general, the method of the educational game "Village meeting" (“Sel’skij skhod”) is presented below and the justification for its effectiveness are methodologically able to solve the questions posted by the authors, which have a significant relevance in the modern world.

2. Methodology

Considering such training materials of technology, it is necessary to emphasize the success of the application “The methodological Circle” program ("The Circle of Conflict"), based on the centuries-old method of conflict resolution in various forms of the culture of many people. The most important feature of “The Methodological Circle” is to involve all the people interested in the discussion of the problem, insuring their active participation in the decision-making and sharing of responsibility for its implementation. The process of “The Circle of Conflict” allows us to include a significant number of participants in working with conflicts and criminal situations. By analyzing the traditions of Russian peasant community of the justice, this led to the search for the material for the development of Russian methods of “The Circles”, according to experts of Russian association of Center for Mediation and Legal and Social Interaction of the Russian State Social University and Center for Legal and Judicial Reform [16].

A characteristic feature of “The Circle of Conflict" process is that it includes three necessary phases of conflict resolution:

– transferring of the conflict situation into the discussion by the participants of the conflict or deviant situation and its consequences;
– determination of the past and future actions of participants (problems, interests, needs, values, goals) and facilitating the change of these ones into the socially significant values;
– assistance in reaching an agreement on a way out of the situation [16].

The projection algorithm of the “Methodological Circle” program is discussed below in details. Scientific-research goals focused on the study to getting a basic level of technology competence to social group conflict resolution on the basis of the Russian traditional self-government practice by students (“Village meeting”/ “Sel’skij skhod”).

The assessment of dynamic changing the competence of conflictology is to get by students the knowledge and technology skills social group conflict resolution based on the Russian traditional self-government practices in three phases of estimating. There was such estimation in a questioning form. The form of questionnaires was short that allows to do not waste precious time in the game processing. The first phase of the conflictological competence studying with students was held before the starting of training. The second questionnaire was held after the first stage of the game. And the third measurement was taken at the end of the event, being a part of the final self-analysis stage of the trainees.

The methodology of studying the competences described is based on the subject matter “Technology of social group conflict resolution”. This program consists of several blocks of competences the students must get in studying process. There are three elementary blocks with questions as reproduction of these competences in the program of the researching. These questions describing the degree of results achieved by trainees. This knowledge was checked by such types of questions:

-General professional consistency-

1. Have you ever know something before about the "Village meeting" (“Sel’skij skhod”) practice in the history of Russian self-government?
2. Describe the powers of the “Village meeting” / “Sel’skij skhod” institution.
3. Name the functions of the “Village meeting” / “Sel’skij skhod”.
4. Present the social structure of the “Village meeting” / “Sel’skij skhod” institution.
5. Give the comparative analysis to the conflict resolution on the “Village meeting” / “Sel’skij skhod” with judicial proceeding in acting.

-Technological activity-

1. Give the comparative analysis to the diagnostic technology and conflict resolution in the “Village meeting” / “Sel’skij skhod” using “focus-group” and “round table discussion” (meeting) methods.
2. Determine the category and hierarchy issues to be considered at the “Village meeting” / “Sel’skij skhod”
3. Name the technological principles in the forming social programs that allow to reduce the level of conflict in social communities.
4. Describe the conflict diagnostic algorithm in the “Village meeting” / “Sel’skij skhod”
5. Describe the conflict resolution algorithm in the “Village meeting” / “Sel’skij skhod”

-Organizational management activity-

1. Name the basic requirements to a village headman-mediator at the “Village meeting” / “Sel’skij skhod”.
2. Describe the administrative procedure in preparation to the “Village meeting” / “Sel’skij skhod”.
3. Propose the methods to monitoring the situation at the stage of escalation in the “Village meeting” / “Sel’skij skhod”.
4. What kind of self-regulation methods in interaction is relevant in the “Village meeting” / “Sel’skij skhod” practice?
5. Name the conflict reduction method to the social problems resolution.

Each of the five questions, all of it goes from zero to two points; it gives a possibility to the respondent to get from zero to ten points in the sum for each section and in the amount of up to thirty. In addition, there were several variations of answering to each question in the sections. For example, the question "Name the principles of technology to develop social programs that reduce the level of conflict in social communities" provided options: no answer - 0 points, 1-2 variants - 1 point, 3 or more variants-2 points. The analysis of the competences obtained in three sectors allows to identify the strengths and weaknesses of the game methodology, to direct the efforts to enrich it in case of such need.

A methodology was developed for studying the technologies for resolving group social conflicts as a technology for teaching methods to resolving social conflicts by the staff of Center for Mediation and Social Interaction of the Russian State Social University (the RSSU) together with the teachers of conflictology at the Faculty of Management of the RSSU for the students of the advanced training courses (state and municipal employees, civil activists) where the author's training game of R.R Maksudov "Village meeting" (“Sel’skij skhod”) is based on. The method was tested with some students to increase level of their skills (with several state and municipal employees, civil activists).

The script of the game is based on the life story of Russian peasants of the nineteenth century, who have changed the status from serf one to temporarily liable one and forced to pay redemption payments for land. The plot of the game can be concluded in the presence of the fact of a fighting between two peasants, leading to serious bodily injuries of one of them. Additional conflict conditions include accounting for the dissonance of the community's core values. That is, the person who is clearly sympathetic to the community: moral, hard-working, having children who does not drink, is guilty of causing bodily harm and potentially being subject to transfer to the authorities for the implementation of official justice. In the role of the victim is a negative character, abusing alcohol and when he gives his head to assault towards the relatives.

Although this module is fully mobile, and can be replaced by a different conflict situation, but closer to the group.

The first stage of the lesson is actually a game. In the game, 18 people can be involved; there is a social role of the character for each of them, namely, the peasant of community: his personal story and character traits suggesting the actualization of other possible conflicts during the game.

So, for example, there is an owner of a local tavern among all the characters who serving the peasants "in debt" and indulging peasant drunkenness, the bell ringer of the local church, being a model of morality, a single mother with many children, a grandmother-healer, wives of the main characters, joining them and others. The main status-role components of the system of sustainable development of society over the years have not suffered significant changes, but the female component has been necessary to introduce in view of the increased role of this factor. It is also possible to justify other factors that have become relevant nowadays. However, they must be introduced into the game cautiously, taking into account a number of qualities of the social system such as integrity, structure, substantivity, self-sufficiency, functionality, hierarchy of elements and connections, dynamism, synergy, emergence, holism [18].

In this game the central role is played by a teacher, taking a role of the head of the village for an unprepared audience. This person is respected and who has an authority over all members of the community. During the discussion of the conflict, he remains neutral, does not pass his judgments, moderates the communication of the participants in the game, suppressing mutual game insults and demonstrating the technique of active listening, i.e. he acts as a mediator of the conflict.

During the game, participants are invited to agree on how to act in the current game situation: to apply for justice to the authorities or to resolve the conflict independently within their community, discussing the reasons for the event and prospects for further peaceful coexistence with preventing the recurrence of a similar criminal situation.

Now it’s obvious, the game is not a historical retrospective. Therefore, every participant has the opportunity to "think out" the role, to give it a modern emotional-cognitive color. However, the role of the "historical" context of the game allows us to find and restore the strings and notes of the optimal public symphony of the Russian world, including with additional modern Russian realities.

This trajectory is undoubtedly a winning solution, allowing in the discussion of the situation to escape from the existing momentary political agenda, focusing on the "eternal" problems of domestic and spiritual interaction of the Russian social order.

Nevertheless, this teaching technology can be equally effectively adapted for restoring the fundamentals of institutions of the justice, atalcy or maslative sofa.

The experience of games like that shows the general pattern, namely, the actualization of global social problems, that is manifested in each session and related conflicts among members of the community.

This allows you to get an understanding of the principles and patterns of the value model of society, its main characteristics, develop skills of optimal management and media technologies. Specifically, during the game, the "community" denounces "the owner of a tavern as a prosperous peasant", although he is a rich man who tries to dictate his will to the community. Subjects for discussion at all sessions also become other deviations of family life and collective interaction.

The duration of the game typically takes from 1,5 to 2,5 hours. Positive The end can be considered as positive one, when result of the game is the decision to recognize the conflict as having been exhausted without recourse to the authorities. However, even then the community takes a number of preventive conditions, for example, such as the following:

- -to make an open confession of one’s guilty in the deed by both of the parties;
- -getting ready to make it up to “the peasant" who inflicted bodily harm on his neighbor, to make amends for his "guilt" by helping the victim in field work;
- -making a strong statement on stopping to drink an alcohol completely, to become reasonable;
- -to make a claim of “a tavern owner” to peasants about limits on alcohol to bring with during the field works;
- -the proclamation and unanimous acknowledgment by the whole "community" in the fact of inadmissibility of the loss of a member of the local community, who may be subjected to punishment in the form of imprisonment. The motive for such a position is that "a good man will be lost, and a confirmed drunkard being “left behind “, out of there, somewhere", but "why should the family be left without a breadwinner and we all have to feed his children?", "We still have to pay ransom, extra hands will not interfere, and he's a hard worker" and so on. In addition, as a rule, "peasants" make the suggestions as to how to help the parties to the conflict in the course of work or in the provision of medical care, wishes for the joint work of the quarreled for the benefit of the local church.

One of the main effects of conflict resolution with a person educated of several principles of the mediation is across of the participants:

- -from the personal responsibility of the conflicting between parties to the collective responsibility of the entire local community;
- -from the prevailing dependence on the state (the need for a primary review of the situation in court) to greater self-confidence within the community;
- -from justice on the principle of "to square accounts" to justice, based on the "common good" [15, 19].

The second part of the lesson consists of an analysis the most effective technologies for conflict resolution and to express views of the students on the most deserving candidates.

With the permission of the students, there are several audio recordings of our discussion we've got.

The first group of discussing is focused on to assess the actuality of the game and the reflection of its results. Reflecting on historical parallels, the students are always indicated by the fact that the community ("the obshchinnost'"), mutual assistance and mutual relations have always been an integral part of Russian culture. At the same time, these qualities were most pronounced precisely in the pre-revolutionary period.

Later on, with such an assist as the "Village headman", the thinking activity of the "peasants" is directed to the searching for parallels of the plot of the game with contemporary social problems. In particular, the most relevant points of application for such technologies are the sphere of housing and communal services management and management of multi-apartment buildings. In this case, it should be noted that the problems of urbanization and the current environmental state, necessitates a revision of the system of socio-cultural development, the creation of a new ecological culture that must be built on the principles of co-evolution of man and nature. Proceeding from this, the analysis of the system the ecological culture formation within the framework of Russian education assumes particular importance, taking into account the specific nature of the system "nature-society" [20].

Attention should be drown to the point of satisfaction of taking part in the game. In this part, the most valuable remarks were fixed in understanding the predetermination of the resolution of any social conflict by the technologies of the Russian "mir"/ "community" ("obshchina"), and also in the realization it is necessary to find a common foundation of basic values to the solution. There is an important role of the "Village headman" ("starosta") elected a single elder to represent the village community, as a symbol of justice in the list of these basic values definitely. This understanding provides clarity in the role and significance of the skills and abilities acquired by the mediator, the importance of these practical competencies in the mechanism of the community, and of the social self-organization.

3. Results

In addition to the above statements and acquired skills, there are quite significant qualities fixed all the participants of the game. There are such as knowledge of skills of solidarity, cohesion, repentance, collective responsibility, and the ability to adequately assess the various forms of relationships.

Thus, in the course of the game "Village meeting" ("Sel'skij skhod") for the state and municipal employees, civil activists, members of public councils and students, the direction of training "state and municipal management" and "conflictology" we've succeeded in the following:

- to show the features of formation and development of group social conflicts;
- demonstrate the difficulties and opportunities that accompany the person trying to resolve the conflict;
- to provide students with technologies for conflict resolution from the perspective of mobilizing the resources of the communities to solve their stressful social problems.

In addition, after processing the empirical evidence obtained as a result of processing the participants in the game "The Village Meeting" ("Sel'skij skhod"), it was possible to reveal the indicators of the influence of training in conflict resolution technologies in the sphere of local self-government on the formation of the conflictological competencies of the students. The following table presents the results.

Table 1: The results of the conflict resolution technologies training impact in the sphere of local self-government on the formation of conflict resolution competency based on Russian traditional practice of the self-government and reconciliation ("Village meeting"/ "Sel'skij skhod")

Professional competences	Before the training game starts	After the first stage of the game	After the game
General-professional competence	9	16	19
Technological activity	6	22	23
Organizational management activity	7	17	18
Coefficient of competence formation	7	18	20

The concept of operationalization is classified into three basic blocks, corresponding to the planned results of the studying the discipline "Technology of social group conflict resolution".

In this table, there is an average size of the required competence for the twelve groups that have been trained such as the sum of the points scored by the players, divided by the number of players.

The other empirical characteristics represented in the Table 1 also make it possible to conclude the analysis of the obtained competences in three basic blocks allows us to identify the strengths and weaknesses of the gaming methodology, to direct efforts to enrich it, if it's necessary.

It should be noted that in different studying groups the average coefficient of each stage of game training was different; however, the general trend of this coefficient did not change significantly. In general, there is a noticeable interest of the students not only in studying effective techniques for settling social conflicts based on traditional Russian practices of local government and reconciliation, but also on the theory, history and methodology of the forgotten cultural wealth of the Russian people.

4. Discussion

At present time, the actuality of researching and discussing the new forms of local self-government in Russia is becoming increasingly important every year. There are large numbers of competitions in our country on the problems of the development of territorial public self-government. These competitions are initiated with both government support and a number of public organizations - "a man of the people". At present, there are dozens of initiatives trying to find ways of resolving the problems of local self-government or are being discussed in Russia. Such as an example of a number of proposals are: from the project of the government scale "Dialogue of the population and self-governing authorities: introduction of alternative ways to resolving disputes in "Village community" to such manifestations of activity from below as the Social Project "Live, My Village" or "The Efficiency of Local Self-Government in territory of my village: problems and ways of their resolution" arising in the regions.

Most of the time, the problem of "disunity of the population and power" and "passivity of the majority of residents", their lack of understanding and distrust of self-organizing mechanisms, is one of the most important problems identifying by the authors of this article.

There is a quiet important role is to the conflictology. Economical and juridical parts of the subject matter are mostly provided by the

researching. However, administrative and organizational aspects are for some reason considered only within the structures and functions available, in fact. These initiatives will not change the main substantive approach to the problem of disunity and rallying of local residents, gaining a common worldview basis for the sustainable development of the settlement and society even if supporters of the projects "open" the region (for example, the project "Saratov region is an open region"), implement technologies to inform residents et so on. Most often, the social initiatives under consideration are in the form of projects. There are objective and subjective conditions such of project development as shown in Table 2.

Table 2: The development conditions of social project [21]

Objective conditions	Subjective conditions
Focusing on the end result (purpose) to minimize the commitments	The flexibility of the manager-organizer (or the decision-maker) in the perception of innovative ideas and decisions
Scientifically based definition of social designing objects (institutes, processes and phenomena)	A project planer (an ability of thinking systematically, correctly and creatively; of having a workmanship, unusual degree of interest and so on.)
The involvement of the great number of creative, professionally trained specialists in the concept formation	The preparedness of the several social environment to the project perception (infrastructure, material and technical base, availability to resources, etc.)
The regularity of social status development	The level of socio relations developing between the subject and object of the engineering
The originality of decisions and an effectively organized system for encouraging initiatives	The factors of socio-psychological and culturological nature
The possibility of diversity and individualization of each element of the social environment	Ability to bring the social project to the management technology level. Its subsequent reproducibility and duplication (the possibility of recurring it at different times, in different places and by different implementers)

The authors of this article determine an alternate approach to solving generally recognized problems, having its origins in the past and combining harmoniously all the best aspects of the proposed options for testing and rejection by the time. Nevertheless, it cannot be denied that the conditions and opportunities of the modern social Russian formations are not identical by contrasting Russia before in the 1917 revolution, destroying Russian cultural traditions. That is, at present the format of the game allows to gain a sufficiently serious empirical and even theoretical knowledge base, focusing on it will be possible to create a system of the most harmonious institution of the local self-government.

However, in spite of the obvious positive effects and acquired positive skills of social self-organization, it should be noted that now the bank of data is not sufficiently collected, there is no hierarchy and general classification of such phenomena, a modular set of specific conflictological tools on the most significant cases of social conflicts in the institute of local self-government. Therefore, this space is still quite capacious for a variety of sociological, socio-psychological and conflictological studies [22]

In addition, much research has been concentrated on the study showed after the game, in spite of a higher level in the acquisition of technological skills, the theoretical level of knowledge concerning methods of conflict resolution in the sphere of local self-government based on traditional Russian practices of local self-government and reconciliation (“Village meeting”/ “Sel’skij skhod”). On the one hand, a significant gap in this knowledge is explainable, and on the other hand, it does not allow us to use the "Village meeting" method as more effectively in a limited time interval.

5. Conclusions

As a final remark, it should be noted, the available technology of studying the social conflict resolution methods gets a great relevance for a wide range of persons who realizing their activities in cooperation with society; this technology is based on Russian traditional self-government and its reconciliation practices. The main task of this training is getting of the importance in comprehension of traditional and socio-cultural technology with a high level of effectiveness. In addition, the mission is to get the advantages of the neutral status of the person resolving the conflict situation, to appreciate the importance of acquiring mediatory qualities to the resolving contradictions and preserve the confidence of the population first-hand. According to the results obtained in the training, a well-posed purpose by the authors is getting today.

It should be emphasized, there are some traditional and common ways of conflict resolution all nations absolutely have. As a rule, these ways are formed through many ages, and so it was an important approach to the struggle for survival of humans in all society. That’s why the effectiveness of such ancient peoples as Russian gets closer to being the perfect one. This fact gives considerable weight to the argument of the importance of applying efforts to comprehend, adapting and implement the social practices that have been tested for centuries into modern work with the population in the sphere of municipal government, it’s not just in Russia.

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