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**SOME ASPECTS
OF EURASIAN DIALOGUE IN THE XXI CENTURY**

Annotation

In this article it is noted that in the Kazakh culture the principles of tolerance and humanism were developed from the imperatives of morality. Moreover, the Kazakh tolerance is a phenomenon in post-communicative space, which provides multi-confessional, multicultural interaction between the peoples of Kazakhstan. Any dialogue, including the Eurasian, which has a strong foundation and great future, must come from the recognition of human values, rights and freedoms. This dialogue can be reversed to a wide range of cultural, spiritually-ethic, socio-political and religious issues. Ground for such a dialogue should be tolerance, shared value systems and experience of friendly contacts demonstrated by centuries.

Кілт сөздер: Еуразиялық диалог, мәдениет, ізгілік, рухани құндылық, төзімділік.

Keywords: Eurasian dialogue, culture, humanism, cultural wealth, tolerance.

Ключевые слова: евразийский диалог, культура, гуманизм, духовные ценности, толерантность.

The problem of development of intercultural dialogue is essential for the mankind's survival in conditions of increasing globalization. The development and enrichment of experience of tolerant and cultural interaction; the development of strategic projects of dialogue between cultures and development of practical solutions based on that; the creation of international and transnational institutions, contributing to the dialogue of cultures - all these are concrete ways to develop the dialogue of cultures. In philosophical studies the problem of dialogue between cultures and strategies of intercultural dialogue begins with antiquity, where the phenomenon of "dialogue" is determined in the dialogue of cosmocentric concepts. Plato raises the issue of dialogue at the highest level of metaphysical reflection. In the works of ancient Chinese thinkers Confucius and Lao Tzu the dialogue is interpreted as interpersonal communication between Teacher and Student; in the sacred scriptures of the Bible and the Quran the dialogue is developed as the strategy of communication of a man with a God. Quite a few of outstanding philosophers, scientists, cultural figures of the Middle Ages have devoted an enormous amount of treatises to the dialogue between cultures.

The dialogue of cultures in the context of philosophy problem was problematized in the fundamental ontology of Martin Heidegger. Tolerant discourse of the dialogue of cultures is problematized in the works of Kazakh scientists, who develop the problem of intercultural dialogue in the philosophic, ontological, social-philosophical, political aspects. Problematization of the dialogue of cultures begins with the formulation of the problem of East-West dialogue,

Muslim and Christian dialogue, Eurasian dialogue and others. Outstanding representatives of Eurasian philosophy - Savitsky, Vernadsky, Troubetzkoy, Karsavin and Gumilev – considered the past as a harmonious symbiosis between domicile and nomadic civilizations along the entire Eurasian continent.

History of Eurasia is replete with examples of intensive and productive intercivilizational interaction, a powerful socio-cultural and economic interaction. Among the most striking are the events related to the Great Migration, which have resulted in delimitation of the contour of modern Europe; the Great Silk Way, which has become a key trade and economic artery of the antiquity, state formations of nomads - Turkic Khaganates, Hun Powers, the Golden Horde Khanates, who represented a harmonious models of symbiosis, unions of different cultures and religions.

New challenges in Eurasia have arisen in a fundamentally new situation after the collapse of the Soviet Union. There are two major factors - globalization and security in the spatial sense, which, in our opinion, determine the future of the Eurasian continent. The complex problem of achievement of the balance of national interests in the XXI century by member-states of CIS is possible only through the rational compromise, search for non-confrontational strategies in foreign policy. In the present article we will try to analyze the current problems of Eurasian dialogue in the vast Eurasian geographic, geopolitical, historical, social and cultural spaces. But the object of analysis is so huge and manifold that it requires additional theoretical and methodological explanations.

Kazakhstan, being in the center of Eurasia, has consistently developed the practical aspects of the integration concept. Eurasian idea in the Kazakh social consciousness has varying degrees of attractiveness. Eurasian idea is declared by President Nursultan Nazarbayev as a structure-forming basis of political philosophy. Eurasianism is considered by several authors within certain limits. The limits of these bounds are largely dependent on the research problem. Mrs. D.N. Nazarbaeva believes that "the future of Eurasia is in the hands of its peoples, who are unlikely to agree to play a role of a chess board for the third-party players' / 1 /. There are polar positions in the interpretation of Eurasianism in Russian academic community. The doctrine of "Eurasianism" is assessed as "... a substitution by the basic geography of complex factors of economic, political and socio-psychological nature and evolution of the nation. ...Russia is not Euro-Asian power. It is Euro- Pacific Power "/ 2 /.

Why the Eurasian concept, developed in the 1920s by Mr. Savitsky and others, has been consistently articulated in the 1990s in Kazakhstan? In the 1990s a team of the President Nursultan Nazarbayev was mostly composed of those, who had the Soviet education and accepted the new spiritual striving inherent in its own time. In the spiritual atmosphere of the Kazakh intelligentsia were significant and popular ideas of L.Gumilev about Russian and Kazakh ethnogenesis; the interrelation of two worlds - the Forests and Steppes in the formation of the history of the Russian and Kazakh ethnic groups. O.Suleymenov became a cultural hero of his time in the Kazakh spiritual space. He was the embodiment of modern Eurasian model. The ideas of Eurasianism and the interaction of the Turkic and Russian languages have intensified interest in the Eurasian concept in broad public opinion. Kazakhstan has become a symbol of the symbolic presentation of a real modern Eurasianism of the XX century, therefore Mr. Nazarbayev redesigned the intellectual potential of Russian philosophy of Eurasianism in the political philosophy of post-Soviet Kazakhstan.

At present time the globalization comprises a cultural unification, leading to a blurring of identity and loss of original historic roots. However, not self-isolation, but preservation and augmentation of the rich socio-cultural heritage of the peoples of Eurasia is one of the basic principles of the Eurasian doctrine of President Nazarbayev. For the formation of the new Kazakh identity was precisely important such ideas, which would carry the stamp of the past common Soviet identity. Another token of the national status of ideology of Eurasianism in Kazakhstan was the naming of the new University in Astana after Lev Gumilev. Eurasianism of

the XXI century is perceived in the former Soviet Union primarily as a construct of Kazakhstan. Subject construct is precisely promoted by Kazakh elite as the future of the CIS. They also offer to move from the Commonwealth of Independent States to the commonwealth of Eurasia. For example, Turkey - a significant Eurasian country, that gives serious consideration to issues of regional cooperation, development of trust and stability. It is no coincidence that the Turkish side has initiated the Platform of "Dialogue Eurasia". Turkish Prime Minister Recep Tayyip Erdogan noted that "the Platform of "Dialogue Eurasia" is the basis for the realization of the grand conceptions of nations and peoples of the region, which has a promising future. The purpose of the Platform is development of the dialogue between the peoples of Eurasia" / 3 /.

In addition, over the past decade the radical transformation of inter-ethnic relations has taken place; new notions of national identity have been occurred and strengthened. After the collapse of the USSR and the formation of the Commonwealth of Independent States, almost every citizen of the former Soviet faced the problem of comprehension of new value orientations of identification his new national identity, the relations of civil and ethnic identity. At this point the most important difference between cultures and civilizations is seen in religion. Cultural differences assume not only social but also political significance. Therefore, the problems of interaction between cultures, inter-ethnic relations are frequently being politicized. Positive practice of inter-ethnic relations in the multinational social environments is based more frequently on inter-ethnic tolerance, because daily interaction would have been impossible without the knowledge of the language of each other, respect for cultural traditions, customs and norms of behavior.

All the structures of state and social administration in all Eurasian states of the CIS should always keep the inter-ethnic relations in the limelight. It is necessary to remember that in situations of social disorientation and maladjustment, loss of social security guarantees due to destruction of the normative social and political system under the conditions of polyethnic community the factors of provoking the major ethno-social conflicts, with the actualization of the social phenomenon of politically mobilized ethnicity are considered as cumulative factors. Social consequences of ethnic conflict are mass social accidents and socio-psychological effects (an increase of negative ethnic stereotypes, and xenophobia).

The growing imbalance of ethno-social and ethno-political interests at interpersonal and intergroup levels, between the new social structures and ethno-political communities, the rise of new non-traditional security threats on a local, national and regional levels of securing determine the necessity of special scientific knowledge of the problem of socio-economic, ethno-social situations and social phenomena that threaten the safety of society, same factors determine the necessity of a joint search for social technologies that contribute to neutralize threats to the vital interests of the individual and society. The desire to achieve a balance of national interests in the context of regional security objectively determine the necessity to organize a joint search for the optimal strategies to enhance the Eurasian integration, suggesting the possibility of deep understanding and formation of a fundamentally new social dimensions of integrative regional Eurasian identity in the future. Bearing in mind the complexity of the formation of new national identities and the need to anticipate and prevent conflicts in interethnic relations, it is required that scientists from Kazakhstan and other former Soviet states collectively made efforts to support joint scientific research. Our general problem is to discover the specific and generic components of the formation of Eurasianism in the context of globalization and postmodern transformation of social relations. It is time to understand the brand new experience of ethnic relations of citizens of the newly independent states in all spheres of life: social, economic, political, and sociocultural. We need to find out how the postmodern identity crisis is being overcome, and how the potential of possibilities for formation of positive national and regional identity is being realized. Perhaps, it is time to actualize still unrealized, but fruitful idea about the Eurasian commonwealth of new nations and to analyze the possibilities of forming the value orientations of formation of new identities in the context of conjugation with the social perspectives of integrative Eurasian identity, which has much deeper roots and the basic value foundations than developing pan-European identity.

We have yet to comprehend the impact of processes of intensification of international contacts, communication and information, both internal and external interactions (the role of information and educational structures, the ratio of actualization of the democratic, cultural and normative values (legal and moral) with ethno-cultural traditions and innovations of the citizens of the CIS. "All our efforts and experience indicate that the dialogue between cultures and civilizations is not only necessary, but also possible. Representatives of around 130 nationalities and 46 confessions coexist harmoniously in Kazakhstan. Only in this way the destructive stereotypes, which expose both sides as opponents, can be overcome. ...surmounting of the gulf between religions and cultures is only possible through the establishment of peace, mutual understanding and partnership between different nations" / 4 /.

So, the concept of "Eurasianism" comprises the idea of intercultural dialogue in Europe and Asia. The Eurasian idea in internal policy of Kazakhstan is included as a component in the context of the national idea, and the national idea implies, first of all, the co-citizenship, socio-political dimension of unity, which is decentralized and performed by the intense promotion of diversity. "The main political meaning of the Eurasian idea, which was put forward by President Nazarbayev in 1994, said A.Musin, was the desire based on integration to promote global, world process of rapprochement between East and West. Eurasian idea makes initially envisaged actions substantially specific, gives awareness to the integration process, and connects it with the history and culture of both universal and individual nations. Today there are virtually no such people, who do not want to understand the apparent dependence and overall relationship of essential interests of people from different countries; the necessity to find practical ways of effective interaction. The main thing is that the idea of Eurasian solidarity, mutual assistance, and mutual enrichment finds comprehension and full support in the population, citizens of the entire Eurasian space. This seems to be the success of subject global project in world history. All this indicates that the Eurasian idea of President Nursultan Nazarbayev went through" / 5 /.

Thereupon, today, in the era of globalization - the Eurasian dialogue between East and West acquires a new actuality. Globalization comes from the West, but more and more affects the East. This is a complex and contradictory process, which puts new questions. To implement the cooperation between cultures, civilizations, religions, ethnic groups and nations of the Eurasian continent in the new historical conditions, we can only come through an open, consistent dialogue. Rapprochements and dialogue between the countries should not be held at the cost of losing their identity. The dialogue of cultures and civilizations will be fair and substantive if its participants will be distinctive sovereign and independent. Familiarity with the cultures of Eurasia takes us to the firm conviction that many things we understand in different ways, even such things as a "person", "freedom," "life," "justice," etc., these things considerably differ in various cultural, linguistic, ethnic and religious contexts. All above-mentioned points should be considered in our multilateral Eurasian dialogue: fair and responsible idea about "other" should never leave us as therein lay success, peace and prosperity.

In addition, due to the development of information technology, transportation, etc. inhabitants of Eurasia were closer to each other, but the greater were exposed the cultural, linguistic, religious limits and barriers. It faces new challenges, new wave of terror, outbreaks of ethnic conflicts and wars. To implement the idea of a Eurasian Union we should review all existing international system, which will promote inter-civilization dialogue and partnership between East and West. The meaning of Eurasian worldview is contained specifically in the dialogue, and the "partnership of civilizations". Recognition of achievements of Kazakhstan in promotion of ideals of peace and harmony, and development of tolerant attitude towards inter-ethnic and inter-religious diversity has a great importance for Kazakhstan.

Indeed, the increasing speed of changes compels a person to develop the ability to change in order to be able to adapt to new conditions. This ability is accompanied by increased rationalization of mentality, intellectualization of search for ethic values and focus on finding solutions in the area between the established meanings of culture. This logic can be the basis of a

possible dialogue between cultures. The differences of the parties must be transparent, open to discussion and understandable to all.

The basis of dialogue is the ability of each party to focus on ways to solve common problems for people living in Eurasia. In the center of this transition there is a task for forming a society, which will protect and promote the rights of individuals, so that the dialogue becomes the best and most logically correct way in the formation of a stable world peace. From this point the dialogue is considered as a consistent response to the demands of the globalization era. We live in an interdependent world and we have a common destiny.

Current conditions do not allow to any country or any group to be happy and live in absolute security and absolute peace on their own. We are now face to face with such a world, which has less opportunity to raise an identity in its children. They are brought up under conditions of separation from their history and culture. In this respect, religious cooperation can be very useful and effective. Kazakh culture absorbed the Islamic values, but always retained its own uniqueness, which combined Turkic and nomadic contexts. Great Turk thinkers – H.A.Yassavi, M.Kashgar, A.Yugneki, Y.Balasaguni believed that the reception of cultures is required for existence of meaningful constructive dialogue between religions, worldviews, because it has always maintained its own unique code, but which would be consistent with universal values of global culture.

In Kazakh culture the principles of tolerance and humanism were developed from the imperatives of morality. Moreover, the Kazakh tolerance is a phenomenon in post-communicative space, which provides multi-confessional, multicultural interaction between the peoples of Kazakhstan. In summary, it should be noted that any dialogue, including the Eurasian, which has a strong foundation and great future, must come from the recognition of human values, rights and freedoms. This dialogue can be reversed to a wide range of cultural, spiritually-ethic, socio-political and religious issues. Ground for such a dialogue should be tolerance, shared value systems and experience of friendly contacts demonstrated by centuries.

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Резюме

Мансұрова Әсел Садритенқызы

Еуразияшылық диалогтың ХХІ ғасырда көкейкесті мәселелері

Бұл мақалада белгілен, қазақ мәдениетте адамгершіліктің императивтарынан толеранттылықтың және адамдықтың ұстанымдары қағынды. Қазақ толеранттылық - сол постсоветтік коммуникативтік аядағы феномен, ол Қазақстан халқының поликонфессионалды, полимәдениеттік әрекеттестігін қамсыздандырады. Әрбір диалогтың, соның ішінде еуразияшылықтың да, берік түп және үлкен болашағы бар, ол құқықтың және еркіндіктің гуманистік бәсінің мерейден шығу керек. Осы диалог кең ауқымының рухани-адамгершілік, мәдениеттік, әлеуметтік-саяси және діндік мүмкіншілігінен шешілу керек. Осы диалогтың түбірі толеранттық, ортақ бәстің бағдарлары және достық қарым-қатынастың көп ғасырлық тәжірибесі болу керек.

Резюме

Мансурова Асель Садриеновна

Актуальные проблемы евразийского диалога В XXI веке

В данной статье отмечается, что в казахской культуре из императивов нравственности развились принципы толерантности и гуманизма. Причем, казахская толерантность – это феномен в постсоветском коммуникативном пространстве, именно он обеспечивает поликонфессиональное, поликультурное взаимодействие народов Казахстана. Подводя итоги, следует отметить, что любой диалог и в том числе евразийский, который имеет прочные основания и большое будущее, должен исходить из признания гуманистических ценностей прав и свобод. Этот диалог может быть обращен на решение широкого круга культурных, духовно-нравственных, социально-политических и религиозных вопросов. Почвой для такого диалога должны стать толерантность, общие ценностные ориентиры и многовековой опыт дружеских контактов.

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