

**EDUCATIONAL ASPECTS OF RUSSIAN-CHINESE DIALOGUE IN THE
CONTEXT OF INTERNATIONAL COOPERATION**

**ASPECTOS EDUCACIONAIS DO DIÁLOGO RUSSO-CHINÊS NO CONTEXTO DA
COOPERAÇÃO INTERNACIONAL**

**ASPECTOS EDUCATIVOS DEL DIÁLOGO RUSO-CHINO EN EL CONTEXTO DE LA
COOPERACIÓN INTERNACIONAL**

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ABSTRACT: The article reveals the appearance and development of the educational aspects of the Russian-Chinese dialogue in the context of relations between Russia and China in recent years. The analysis is based on bilateral analytical documents from «Russia-China Dialogue: Model 2015» to «Russia-China Dialogue: Model 2020», which cover the educational aspects of cooperation. The analysis has shown that possessing the equal opportunities of the established Russian-Chinese humanitarian areas, Chinese and Russian experts note not only the positive aspects of the implementation of the program but also the problems that arise at the worldview level, at a time having justified the results of cooperation and its prospects. This is facilitated by the principle of determinism, historical and integrative approaches, and phenomenological and comparative analyses.

KEYWORDS: Russian-Chinese dialogue. Interstate cooperation. International cooperation. Intercultural cooperation. Education.

RESUMO: O artigo revela o surgimento e o desenvolvimento dos aspectos educacionais do diálogo russo-chinês no contexto das relações entre a Rússia e a China nos últimos anos. A análise é baseada em documentos analíticos bilaterais de «Diálogo Rússia-China: Modelo 2015» a «Diálogo Rússia-China: Modelo 2020», que cobrem os aspectos educacionais e de cooperação. A análise mostrou que, possuindo a igualdade de oportunidades das áreas humanitárias russo-chinesas estabelecidas, os especialistas chineses e russos observam não só os aspectos positivos da implementação do programa, mas também os problemas que surgem a nível de visão de mundo, em um momento que se justificou os resultados da cooperação e suas perspectivas. Isso é facilitado pelo princípio do determinismo, abordagens históricas e integrativas e análises fenomenológicas e comparativas.

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PALAVRAS-CHAVE: *Diálogo russo-chinês. Cooperação interestados. Cooperação internacional. Cooperação intercultural. Educação.*

RESUMEN: *El artículo revela la aparición y desarrollo de los aspectos educativos del diálogo ruso-chino en el contexto de las relaciones entre Rusia y China en los últimos años. El análisis se basa en documentos analíticos bilaterales desde el «Diálogo Rusia-China: Modelo 2015» hasta el «Diálogo Rusia-China: Modelo 2020», que cubren los aspectos educativos y de cooperación. El análisis ha demostrado que al poseer la igualdad de oportunidades de las áreas humanitarias ruso-chinas establecidas, los expertos chinos y rusos notan no solo los aspectos positivos de la implementación del programa, sino también los problemas que surgen a nivel de cosmovisión, en un momento que se ha justificado. los resultados de la cooperación y sus perspectivas. Esto se ve facilitado por el principio del determinismo, los enfoques históricos e integradores y los análisis fenomenológicos y comparativos.*

PALABRAS CLAVE: *Diálogo ruso-chino. Cooperación interestatal. Cooperación internacional. Cooperación intercultural. Educación.*

Introduction

With the development of globalization processes, the role of dialogue between civilizations and states in inter-state relations is increasing. It was first presented as a strategic goal of interstate relations in the development programs of UNESCO for 2002-2007 (Medium-Term Strategy: Contributing to Peace and Human Development in an Era of Globalization through Education). In 2018, the Report of the Yalta Civilization Club noted that it was necessary to form a constructive dialogue between civilizations and states at the international level (The Strategy of Establishment of a Sustainable Multipolar World Order on the Basis of Partnership of Civilizations, 2018). And in the fall of 2020, the XV Civilization Forum was held on the 75th anniversary of the UNESCO formation, in the decision of which 2026-2035 was proclaimed as the World Decade of Dialogue and Partnership of Civilizations and Leading Powers⁵. These facts indicate that the globalizing world dictates the conditions under which a new framework of international relations must be formed, based on a dialogue.

The dynamics of comprehending a dialogue in philosophical ideas evolved from the classical approaches to its justification by L. Feuerbach, M. Heidegger, and M.M. Bakhtin, to the dialogue of cultures by M. Buber and V.S. Bibler, who formed the basis for models of dialogues such as cultural, political and so on. The new framework of the dialogue between civilizations and states requires not only the design of its model, but also the comprehension of

⁵ More at: <http://yaltapeace.ru>

the existing international relations, which are developed as dialogical. The principles and values of the new dialogue framework are presented in the documents of UNESCO: cooperation, resolution of contradictions, safety of spiritual and religious traditions, establishment of a global civil society, and others. They differ without doubt from the classical attitudes that originate from Socrates' ideas: co-understanding, co-trust, co-existence, and the like. But, probably when developing a new dialogue framework, the declared principles of UNESCO are the first steps to the real way. It is a way to the dialogue. The authors' analysis of the Russian-Chinese dialogue is a confirmation of this idea.

Russia and China on the Way from the International Cooperation to the International Dialogue

Nowadays due to the active socio-cultural and political-economic cooperation, the role of cooperation between the state and bordering countries is increasing. One of the priority areas of global geopolitics is the cooperation between Russia and China. Russia and China are two great powers that have a rich, centuries-long history of cooperation. The friendly relations formed today within the limits of geopolitical interests, are realized in various directions, beginning from trade and economic, security to humanitarian. The constructiveness of the cooperation tasks set by the two sides is conditioned by the contemporary era, where globalization defines the necessity of developing and strengthening international cooperation taking into account national interests of each state. On the humanitarian level, the formed areas of intercultural communication play the role of one of the main tools in the cooperation process between Russian and Chinese cultures. Under the influence of its components, such as cooperation in the framework of education, art, tourism, scientific contacts, the socio-cultural environment of international cooperation is formed. Humanitarian cooperation not only creates an image of the other country on the worldview level, but also provides a basis for studying and understanding the other culture. This is also supported by intercultural contacts, which are a vivid translator of cultural symbols, signs and images not only in cross-border regions, but also between countries. Cultural interchange is not only a product of the development of society, but also a condition for the modern civilization's development. Here the dialogue of cultures is becoming one of the conditions for the prosperous existence of various peoples, in which the image of the country plays an important role. Therefore, the significant differences between the Asian culture of China and the multinational culture of Russia, which includes features of European and Asian ethnicities, suggest the search for new forms of intercultural

communication between states. This process today includes not only intercultural cooperation, based on preserving the ethnic uniqueness of the two countries' peoples who perceive the cultural realities of each other through cultural contacts, but also the creation of a new dialogue framework, involving mutual understanding and trust.

Today, intercultural communication is a process of cooperation between Russian-Chinese cultures at the level of international contacts. It is realized, for example, in the model of Russian cultural framework in Manchuria, which acts as a presentation of Russian culture and everyday life for Chinese tourists from the south of the country. As for the border areas of Russia, they are Chinese cultural centers: stores, cafes, medical centers. Intercultural contacts become the basis for establishment of the Russian-Chinese dialogue, based on knowledge and acceptance of cultures of other people. Herewith cognition and acceptance of culture provides a new way of understanding it. Understanding is the worldview basis of a dialogue.

The establishment of the Russian-Chinese dialogue, based on the foundation of intercultural communication between the countries, also implies friendly inter-ethnic relations, which are aimed at the emergence of people-to-people diplomacy. If on economics account, the construction of a bridge over the Amur River on the Blagoveschensk-Heikhe (PRC) section will solve many issues in trade turnover, tourism, it is the Russian-Chinese people's diplomacy that solves them at the level of local cooperation. The concerts of folk music, national dances from both sides of the Amur River have proved this fact. At all events the residents of the Haikhe and Blagoveschensk cities are establishing a new model of the cultural dialogue. It is a people's dialogue based on elements of people's diplomacy: understanding and trust. Therefore, considering the current state of Russian-Chinese relations, it is important to note that they are currently of a partnership nature, which manifests itself in various spheres of state activity. According to N.A. Abramova and Zhou Yu, one of the priority areas of development for China is cross-border cooperation with Russia. They note that border areas, according to the Chinese strategy of a powerful state, solve problems of maximum use of cultural potential. Therefore, the border area is given a role of the main platform for demonstration of Chinese culture. N.A. Abramova and Zhou Yu define the border dialogue of cultures as intercultural discourse, considering «Russian-Chinese intercultural interaction in discursive and communicative strategies, deploying it as a framework of different worlds' cooperation» (ABRAMOVA, 2016). This confirms the Russian-Chinese intercultural interaction, which is in a state of cultural dialogue and is reflected in the modernization of the states' regional culture, such as in the city of Manchuria (PRC).

Thus, intercultural interaction in the context of international cooperation contributes to the establishment of the Russian-Chinese dialogue: a dialogue of openness, understanding, and trust. This is facilitated by people's diplomacy, which implements «people's dialogue». This is manifested in the cultural integration of border regions. As a matter of fact Russian and Chinese analysts have noted the desire to establish a Russian-Chinese dialogue in bilateral documents.

The Dialogue Model in Russian-Chinese Documents as A Reflection of a Dialogue

It is well known that the Russian-Chinese international relations began to strengthen with the construction of the Chinese Eastern Railway at the beginning of the 20th century. After the USSR and China signed the «Treaty of Friendship, Union and Mutual Assistance», the railroad was transferred to China. It was when the Chinese city of Harbin had transformed into a center of Russian culture. Russian emigrants, among whom were members of the intelligentsia – writers, teachers, doctors, artists, architects, created the «face» of the city, which has left its mark in the history of Russian-Chinese cultural relations as «Russian Harbin». It was shaped by the architecture of buildings, the style and way of life, Russian music, and translation of Russian classical literature into Chinese. The Harbin Chinese perceived the Russian spirit, Russian Orthodoxy, Russian culture in direct contact with them. Over the decades, even today Harbin, which streets are filled with the Russian language sounds on a par with the Chinese ones, has not lost its «Russian face». It has become a vivid example not only of intercultural interaction and integration of cultures, but an example of a dialogue, in which co-existence merges with co-understanding, with co-trust. Therefore, when speculating over the body of analytical papers from «Russian-Chinese Dialogue: 2015» to «Russian-Chinese Dialogue: Model 2020», the perception of the concept of «dialogue» is consistent with the direct practice of its formation. Thus the core of the problem is the perception of a dialogue, built on a practice-oriented interpretation.

The annual analytical documents «Russian-Chinese Dialogue» (2015-2020) are jointly prepared by the Russian Council on International Affairs, together with the Institute of Far Eastern Studies of the Russian Academy of Sciences and the Institute of International Studies of Fudan University of the PRC. Russian and Chinese experts provide a detailed assessment of the achievements, problems and prospects in various areas of interaction between Russia and China. The authors of the reports analyze opportunities for expanding trade, economic, political and scientific cooperation. The humanitarian section is represented by cultural exchanges, joint

educational programs, and expansion of tourist contacts, etc. Like the others the humanitarian area is based on the analysis and prospects of practical implementation of bilateral agreements.

The 2015 Report expresses the opinion of Russian-Chinese experts that humanitarian cooperation, which includes interaction between the two countries in culture, education, media, tourism, etc., is one of the priority areas. It is designed to strengthen cooperation between the countries in various areas by improving interpersonal contacts between the Russians and the Chinese. At the same time, the authors consider the interaction between Russia and China to be insufficiently close. This is explained by the fact that cooperation is carried out more intensively at the state level, rather than at the public level. Chinese experts call this theory «two-storey Russian-Chinese relations», when «the top floor is hot and the bottom floor is cool» (Russian-Chinese Dialogue: Model 2015). They explain their opinion by the fact that all activities aimed at strengthening the relationship between the states are carried out in the border areas and in major cities, which limits their impact on the rest of the countries. While identifying the benefits, Russian experts also highlight the risks of cooperation. They emphasize the ideological and political environment in which the strategic partnership is developing, the Western orientation of the Chinese youth, and the weak perception of Russian culture and politics (Russian-Chinese Dialogue: Model 2015). In their turn, Chinese experts note the echoes of the historical heritage existing at the level of consciousness, which give rise to the perception of China as a threat, low level of knowledge of the countries' cultures and conservatism of views (Russian-Chinese Dialogue: Model 2015). Experts agree that the existing problems are serious risks for humanitarian cooperation.

Experts define 2016 year as a time of active development of Russian-Chinese relations in the field of educational, scientific and cultural cooperation. Associations of Russian and Chinese universities are being established, an agreement on the establishment of the Association of Classical Universities of Russia and China has been signed, and contacts in the field of youth exchanges are expanding. Leading performances and musical works are presented on the theatrical stages of the countries and in concert halls. The sphere of cultural business has been expanded (Russian-Chinese Dialogue: Model 2016). Nevertheless, the problem of the previous year has remained. The Russian-Chinese cooperation remained local, covering only certain regions of the two countries. Russian and Chinese analysts suggested the organization of conferences, meetings devoted to the problems of Russia-China relations as one of the options for expanding the boundaries of cooperation. A large role was also given to the activities of the mass media. As experts note, the media periodically continue the wave of forming a negative image of the international partner (Russian-Chinese Dialogue: Model 2016). The gap

between political intentions (state policy) and the intensity of public contacts (cooperation at the level of public diplomacy) also remains a problem (Russian-Chinese Dialogue: Model 2016).

In the 2017 Report, the idea of creating a positive image of the two countries as a path to mutual understanding can be considered dominant in humanitarian cooperation programs. But it is limited to the framework of international agreements (Russian-Chinese Dialogue: Model 2017). Experts note another problem. The Western media critically describe the Russian-Chinese relations (Russian-Chinese Dialogue: Model 2017). And this trend in the Russian information system is supported by publications about the «Chinese threat» (Russian-Chinese Dialogue: Model 2017). According to Valentina Morozova there is a «clogging of mass consciousness» (MOROZOVA, 2017). Thus, we can sum up the following. After several years, Russian and Chinese analysts begin to focus not only on the practical results of cooperation, but also on its risks, which exist among the peoples of the two countries at the level of ordinary consciousness.

And the 2018 Report will have already disclose the lack of mutual trust and the low level of mutual understanding (Russian-Chinese Dialogue: Model 2018). According to the experts this fact limits the implementation of large-scale projects. To eliminate these problems, the analysts suggest developing cultural interaction among young people through the Internet, video resources that can be used during public and cultural events (Russian-Chinese Dialogue: Model 2018). And in the 2019 Report, the Russian analysts have already focused on the insufficient number of Chinese language specialists, and in turn the Chinese experts have pointed out the problem of aging personnel who are in possession of Russian language and culture (Russian-Chinese Dialogue: Model 2019). The analysts note that it is necessary to overcome the lack of mutual understanding between Moscow and Beijing, stereotypical perceptions as an action program for the future (Russian-Chinese Dialogue: Model 2019).

The content of the humanitarian area of the Report 2020 is imbued with the global problem caused by COVID-19. This dictates the need to develop a new format of international cooperation. Against the background of negative trends, analysts point out that one of the mechanisms to form a positive image is education. In Russia, education in the fields of aircraft building, aerospace, new materials industry and a number of others is considered promising. As for China these are light industry, electronics, communications and so on (Russian-Chinese Dialogue: Model 2020). The emphasis is also made on joint work of the countries on improvement of information support and mass media activity (Russian-Chinese Dialogue: Model 2020), on coordination of work of tourist business (Russian-Chinese Dialogue: Model

2020). And against the background of the analysis of the Russian-Chinese cooperation in the ascertaining part of the Report the issue of expert dialogue is raised for the first time. It should be open for Russian and Chinese experts to discuss and resolve existing problems (Russian-Chinese Dialogue: Model 2020).

The analysis of the humanitarian area of the analytical Reports of 2015-2020 has allowed us to draw the following conclusion. The model of the dialogue between Russia and China is created within the framework of international cooperation, where the humanitarian area plays a dominant role. This is due to the fact that it is aimed at «opening to a dialogue» by each country; it carries the potential for understanding, respect, and openness between the peoples of the two countries. At the same time, analysts refer to the existing risks of the Russian-Chinese model of a dialogue: lack of knowledge of countries' cultural image as well as each other's language; the policy of cooperation has not yet reached the level of public diplomacy; and the negative image of the country in the media. As a consequence, there is still a lack of understanding, mistrust, and wariness. What is the basis for talking about the existence of a Russian-Chinese dialogue? It is its creation. The model of the Russian-Chinese dialogue is the way to a dialogue of coexistence, co-understanding, and co-trust.

Dialogue is not a set from state structures. It is a process that is formed and is becoming constitutive as a result of the two sides working together. And here it is necessary to consider cultural uniqueness, because cultures of different civilizations generate misunderstanding. Kalervo Oberg wrote about this back in the second half of the 20th century (OBERG, 2021). And Ekaterina Tarasova has described the problems of intercultural communication, which are a consequence of a «culture shock» (TARASOVA, 2019). The historical path traversed jointly by Russia and China, according to Sun Yan and Valentina Morozova, has formed in the Russian-Chinese border area «deep historical roots of cultural traditions of the region; the presence of experience in the preservation and translation of regional cultural values; activity of members of the regional community in the creation of its culture». From authors view this gives a reason to say that the principle of dialogicity of cultures is aimed at the scheme of complementarity, which is one of the factors of the cultural space effectiveness between Russia and China (SUN YAN, 2019).

Conclusion

Analyzing the Russian-Chinese dialogue from ontological and epistemological positions the authors of the article have come to the following conclusions. The ontological nature of the Russian-Chinese dialogue model is justified by the implementation of bilateral agreements in the framework of cooperation. Intercultural interaction between the border regions of Russia and China is currently characterized by the process of a single cultural framework creation, which has different ethnic and civilizational-historical features of each state. The dialogue between the border regions of the two states is inevitable. It is becoming one of the important factors in strengthening and developing friendly relations not only at the level of the state, but also within society. Therefore, the policy of the regional culture creation of the border states is aimed not only at the interaction of cultures, but also at establishing respect and understanding of traditions, customs and norms of behavior of representatives of the other culture representatives among the population. This is the basis of the Russian-Chinese dialogue model existence, which originates in the context of international cooperation. The gnoseological factor of the Russian-Chinese dialogue allows it to be substantiated as a phenomenon, as a unique phenomenon, which can be viewed from two positions. From the axiological basis of its content viewed as the Russian-Chinese dialogue model. From the standpoint of philosophical reflection, it is a model of dialogue creation in the system of international relations.

The establishment of the Russian-Chinese humanitarian cooperation is the realization of the path to dialogue. The development of intercultural contacts between Russia and China covers various areas of society, not limited to bilateral relations, as the dialogue formalizes the conditions for the development of world cultural forms and the involvement of other partner countries. Russia and China are unique states that have preserved the identity of their culture over a long historical period despite numerous transformations and reforms. They synthesize features of local ethnic cultures while maintaining their uniqueness. The Chinese culture has been shaped by various philosophical ideologies, chief among which is Confucianism. As for the Russian culture, it integrates the features of European and Asian cultures, being a kind of bridge between them. The new format of dialogue in the context of international relations establishes the Russian-Chinese relations as dialogical ones on the basis of resolving contradictions, consolidating interests, and respecting cultures and values of the countries. These positions contribute to the birth of co-understanding and co-trust. The establishment of the Russian-Chinese dialogue model is a vivid example of a new form of a dialogue.

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