*International Conference on*

*“Reciprocity: A Human Value in a Pluralistic World”,*

*Shanghai, June 29-30, 2016.*

Presentation

A HERMENEUTIC DIALOGUE FOR SUSTAINABLE DEVELOPMENT

Irina Boldonova

Buryat State University, Ulan-Ude, Russia

*Abstract*

This paper illustrates the application of hermeneutic methodology for justification of a dialogue among such transborder countries as Russia, China and Mongolia regarding common actions in the achievement of reciprocity in Eurasian context, including Lake Baikal nature territory. The hermeneutic mode in relationship of the neighboring countries is connected with the concept of sustainable development and focuses on the perspectives of mutual cooperation around the Baikal region, which was announced as the model territory of transition to sustainable development, or a platform for implementation of environmentally-protecting technologies and social projects. The countries have already been engaged in a dialogue on concerns raised by the global age.

The principles of philosophical hermeneutics such as hermeneutic circle and interpretation, dialectics of question-answer, understanding history, prejudices, fore-conception of completeness as part of pre-understanding, importance of cultural tradition provide a framework for the scientific analytical approach realized in this paper. The main subject for research is comparative view on traditional Confucian moral values and traditional ethnic-ecological values in application to the level of environmental awareness, and their heuristic resource for sustainable development and philosophical reflection in future. The theory of sustainable development, a new paradigm of mentality and ecological type of civilization is supposed to rethink of moral values, which teaches how to balance and eliminate human satisfaction. This new vision would be one that places the inner world and moral values on a higher level than material satisfactions.

The analysis of dialogic relations also contains certain issues of sustainable development of the Baikal region: preservation and environmental protection of natural resources, watershed and forest management, green economics and ecotourism, and other topics. The use of hermeneutic approach provides a more holistic interpretation, deep understanding of reciprocity between different cultures and countries.

*Key words:* transboundary territory, Eurasian frontier, the Baikal region, hermeneutics, intercultural dialogue, moral values, sustainable development, the Russian-Mongolian-Chinese triangle, environmental ethics, ethnic and ecological traditions.

**Introduction**

Dividing cultures on the western and eastern implies not only their geographical location, but also the specific perception of the world by their inhabitants, pictures of the world, their views on the ways to comprehend the reality. East and West have different scientific, religious, artistic and spiritual values.

In the eastern mentality there is no separation of the universe to the world of nature and society. Therefore, for the Eastern world view everything is interconnected. These relationships are sacred and much deeper than it may seem at first glance - ontological characteristics are felt on the existential level. Eastern logic is different from Western thought in negation of rationalist solutions of problems, instead there can be turn towards contemplation, serenity, inner desire for harmony with the outside world order being. In the context of partnership and dialogic relations Russia occupies a certain place. Russia has a huge space with a small number of the population and less developed transport and information communications, which is typical to a greater extent for the regions of Siberia, the Far North and the Far East. The country has long been a multi-ethnic and multi-religious state. Occupying a large central part of the Eurasian continent, contemporary post-reform Russia, as in the past, is under a strong cultural influence, both by East and West, first and foremost by the neighboring cross-border cultures.

The concept of dialogue stands and is used as the most acceptable form of civilized co-existence of the worlds, cultures, nations, smaller sub-cultural communities. Historically, the appeal for a dialogue is always the testimony of a strategic paradigm shift. Dialogue as the symbol of productive interactions of independent positions makes up a diverse semantic space and a common culture. Real conversation of contemporary cultural models, dialogue of different cultures is more and more becoming the reality of the XXI century, where problem-solving or description-oriented and any other cultures can interact and come to consensus. The hermeneutic approach with the priorities of humanistic thinking suggests methods of universal understanding, the idea of which is not to suppress the culture of the minorities, but to give the chance to develop the way for dialogue and cooperation.

Globalization process generates a large number of problems, including the problem of ecological crisis, over-consumption and others, which are particularly relevant today. The conference "Rio + 20" in 2012 confirmed the commitment of the states and governments leaders, global civil society to all the principles of sustainable development and declarations, adopted in Rio de Janeiro (1992) and Johannesburg (2002). In connection with the recommendations of the Rio + 20, sustainable development at the national, regional level should be a strategic goal of the state policy.

In order to accomplish transition of mankind to a model of sustainable development it is necessary to consolidate political, intellectual, individual efforts to refer to the future of humanity. The priority belongs to the social and human sciences, art and religious reflection where strategically oriented, creative people elaborate new forms of understanding the world. Spiritual and moral foundation of human existence, rethinking of traditional and development of new values ​​must be the vector of perspective strategies of the mankind.

**Methodology of intercultural dialogue and hermeneutics**

It is generally assumed that hermeneutics has been one of respected philosophical paradigms for intellectual reflection from the beginning of the XX century. Hermeneutics as a well-known methodology of humane and social sciences gives new theoretical level of analysis and new opportunities for comprehension of cultural phenomena. Understanding as a basic requirement of being has always been the leading existential characteristics. Contemporary hermeneutics interprets a problem of intentionality of transcendental consciousness, as it was developed by theorists of hermeneutics. H.-G. Gadamer’s conception has been applied in human sciences and has originated the great number of research in intercultural communication (Gadamer, 1999).

Gadamer’s hermeneutics describes the whole system of categories which generally are developed by American scholars applying to communication studies. J. Stewart, S. Deetz, J. Anderson and others reflected and summarized the hermeneutic tendency of communication research development in the 70-s and 80-s. It is well-known that hermeneutic ideas in communication studies reached popularity in the 70-s, and in the 80-s irrational, non-empiric inquiry became more and more influential and effective. Communication scholars recognize the importance of humanistic approaches in contrast with empirical, cognitive ones.

Self, experience, values, and human relationships are of primary concern to the phenomenologists who see meaning and interpretation as a unitary concept. Phenomenology thus concerns itself with understanding, and the bases for such understanding, rather than with the mere application of methodology. At the same time, phenomenology by its very approach, concerns itself not merely with the discovery of some abstract truth, but must be deeply concerned also with the improvement of the human condition, founded in conscious experience. Behavior and meaning thus become conjoined. The ultimate aim of phenomenological studies becomes a concern with the ontological as well as the epistemological bases of human understanding.

Hermeneutics of intercultural communication as the branch of communication studies explains not only the ability to interact within intercultural context, but a situation where a commonality is reached between speakers and hearers by means of verbal, non-verbal and extra-linguistic categories, and also by coordination, mutual exchange of views and the will to know about cultural backgrounds. Intercultural communication is distinguished with cross-cultural communication in the possibility to learn from the other culture and grow together, then examining their culture more deeply, building relationships and change themselves. Hermeneutics of intercultural interpretation goes deeper and asks further questions about the conditions and nature of meaning in these contexts so that the new sense appears in qualitative perspectives.

The first scientific exploration of intercultural communication began in the 50-s of the previous century, and did not become more widespread until the later 70-s. E. Hall was the most prominent scholar in this area (Hall, 1959). As C. Geertz recognized, observation and description, in and of themselves, are insufficient to describe culture. As he points out, culture cannot be reduced to specific behavior patterns. He introduced interpretive methods in explanation of anthropology and ethnography, the use of observation, description and interpretation in search of meaning originated a trend in intercultural communication. Rooted in the phenomenological-hermeneutic tradition and applying Geertz’s framework of the interpretation of culture, G. Philipsen have developed an interpretive theory of cultural communication. This theory offers a foundational framework for ethnographic studies that are aimed at identifying, describing, and illuminating the essential cultural features of communication that differentiate one community from another (Littlejohn, 1999).

Then, intercultural communication was studied in details in order to formulate its theoretical foundation, which appeared only in the 90-s. Nowadays various methodological approaches are flourishing because of great practical demand. In the humanities we can observe investigations of intercultural communication concerning the issues in pragmatics, interpersonal interactions, problems of comprehension, adequacy in intercultural settings, etc. (M. Bennett, C. Dodd, K. Cushner, A. Thomas, F-J. Eilers and others).

In general, hermeneutic methodology of communication studies is considered as one of the most powerful and prominent theoretical foundation. It was becoming more and more influential and heuristically effective especially for those who want to study the possibilities of understanding.

**Eurasian frontier: Russia - China – Mongolia**

Geographical and political development of Eurasian nations since the “Hunnu period” historically defines specific character of geostrategic Russia-Mongolia-China triangle for many centuries. We determined Eurasian frontier as an international unity of an open type with a dynamic structure of socio-cultural diversity of the three neighboring border cultures, which is engaged in transboudary interaction, functioning as a whole, representing an integrated co-development.

The Russian-Chinese border, although the land remained in its present form, however, significantly changed its content as compared with the Soviet. Currently, the Russian-Chinese border consists of two parts - the extended area in which the province of Heilongjiang, and Inner Mongolian Autonomous Region of China bordering several regions of the Russian Federation: Primorsky region, the Khabarovsky region, the Jewish Autonomous Region, Amur and Zabaykalsky regions, and on the West there is the border between the republic of Altai and Xinjiang province. The Western part of the Russian-Chinese border lies in a small transboundary territory where the rocky mountains make it difficult to access part of the border. The Eastern part goes along the mountain ridges of Trans-Baikal, then mostly the rivers. The greater part of the Russian-Chinese border goes along the rivers that is considered to be ether advantages or disadvantages.

The Far East, the Republic of Buryatia and the Zabaykalsky region as part of the South-Eastern Siberia bordering on the north-eastern provinces of China, on the entire length of the border with the surrounding territories is developing as calls T.N. Kuchinskaya, Chinese (Asian) model of transboundary regionalism (Kuchinskaya, 2011). The problem of regionalization, including transboundary territories, in recent decades has become one of central problems of modern scientific knowledge as a result of the collapse of the dichotomous world and regional identity as a self-sufficient cultural and historical formations. Transboundary areas having borders with nation-states, belonging to different cultures and civilizations, feeling the most strongly influenced by borders in every way. The study of the so-called Eurasian frontier’s being, its modern trends, promising directions and priorities for the development of Russian-Mongolian, Russian-Chinese relations is worth doing, taking into account the shift of the Russian Federation's foreign policy toward the East. Active processes of cooperation with Eurasian transboundary neighbors indicate the current trend towards regionalization - one of the most important factors in the process of globalization.

There are well-known approaches to environmental problems in protecting vulnerable ecosystems: “As a result of the separate efforts of Russia, China and Mongolia, the environmental reserves in the Amur River basin cover more than 12% of its total area. One protected area is recognized as a UNESCO World Heritage Site, 11 of them have been recognized as UNESCO biosphere reserves, and 15 areas have been included in the list of wetlands of international importance. Transboundary protected areas, such as the Russian-Chinese-Mongolian Dauria International Protected Area and the Russian-Chinese Lake Khanka International Nature Reserve, successfully operate on the basis of intergovernmental agreements. It is noted that, currently, agreements are being negotiated, which will create more such transboundary protected areas, including the “Headwaters of Amur” Russian-Mongolian reserve and the “Land of the Leopard” Russian-Chinese reserve, both of which are close to completion” (Environmental risks to Sino-Russian transboundary cooperation: from brown plans to a green strategy).

The brilliant example of recent talks is the BRICS summit in Ufa last year, where the BRICS leaders of Russia, China and Mongolia held trilateral talks. Among the important questions there is a construction of a transit transmission transport line from Russia to China through the territory of Mongolia, on the basis of the Ulan Bator Railway. The participants also discussed the border and regional cooperation on a regular basis, such as conferences, fairs and forums of trade and economic cooperation between Mongolia, China and Russia in Erlyan (Inner Mongolia Autonomous Region of China).

This corridor among the countries overcomes the vast mostly deserted land with very few settlements and reminds historically motivated transboundary connection by Great Tea Road. It is historically the trade caravan routes from China via Ulaanbaatar (formerly Urga), Darkhan, Altan-Bulak (former Maymachen), to Kyakhta (former Troitskosavsk) Novoselenginsk, Gusinoozyorsk, and Ulan-Ude (in the past Verkhneudinsk). The path then passes through Kabansk, and then led to Slyudyanka and Irkutsk. From Irkutsk it went along the Lena River, Yakutsk through the most significant trend led the way to Alaska. In parallel with the land caravan water and land route went along the Yangtze River to Shanghai, then - through Huangshi, and Port Arthur, to the Tien-ching, Changchun and Harbin, and finally through Hailar reached Manchuria. In Verkhneudinsk (now Ulan-Ude), both routes were connected. The special role played waterways through Lake Baikal and the Selenga river.

The Great Tea Road’s turnover was the second after that of the Great Silk Road. As it can be seen from the picture of detailed moving caravans of Great Tea Road border and cross-border settlements of Russia in Buryatia played an important role in the tea trade and the spread of tea culture, cultural, ethnographic, regional knowledge about neighboring peoples and their way of life.

Another fascinating example of cooperation from history is the famous Silk Road. Today the Silk Road Economic Belt project proposed by China is one of the most tremendous demonstration of modern transboundary regionalization in a globalized world. The project symbolizes dynamic change of Russian–Chinese relations, it makes contribution in geo-economic and geopolitical development of Eurasia. Russia’s position towards the project is considered from the point of view of Eastern Siberian and the Far Eastern regions’ developing, realization their potential as transboundary territories. Russia also supports active cooperation, acting as the transmitting land for trade flows from the Asia-Pacific to Europe. In this context, the revival of the Silk Road is economically justified for reconstruction of the Trans-Siberian Railway and the Baikal–Amur Mainline.

A globalizing world consists of a large number of different and sometimes alien to each other local communities, each of them has its own values, ethics, cultural and historical traditions. For a reasonable co-existence and harmonic development people must learn to talk to each other and are eager to understand the meaning of appeals.

**The Baikal region and sustainable development**

Within the transboundary territory of Eurasian frontier a unique place is occupied by Lake Baikal and its watershed. The Baikal region includes the three regions of the Russian Federation - Irkutsk region, Buryatia, Zabaykalsky region with a total population of 4.489 million people.

The territory of "the Baikal region" is not a strictly geographical concept, it includes rich historical and cultural traditions of economic, political and cultural cooperation around Lake Baikal in its center as a geopolitical entity, which concentrates different aspects of reality and envelopes natural objects, ethnic groups, social and political institutions, economic structures and reflects a vivid picture of people’s transboundary activities. Among the regions of the Russian Federation in their political, economic, socio-cultural development is most closely related to Baikal Buryatia, Irkutsk region and Zabaykalsky region. In the context of a globalizing age the Baikal region presents a true example of the Eurasian integration and has great potential in expanding Russia's international policy in Asia, presents the model territory of the future society of sustainable development.

Transboundary Baikal region, in our terminology the part of Eurasian frontier territory, with a long history of interaction with neighboring regions and wider with the countries of East Asia, demonstrates the tendency to preserve the unique culture of the peoples of Transbaikalia, maintaining readiness for further study of the diversity and versatility of neighboring communities cultures and understanding their role and place in a conglomerate of cultures and civilizations on the Eurasian continent.

The historical transboundary and cross-border ties testify of the rich experience of many generations, accumulated in a constant and fruitful cooperation in trade, agriculture, mining and tourism. Reciprocal links have a long history of those times when the Baikal region has traditionally been a busy trading place.

Today environmental protection measures in Siberia, transboundary environmental problems which cannot be resolved merely from within Russia but require multior bi-lateral attention. Some environmental problems in the Eastern Russia can be attributed to transition difficulties associated with the integration into the economy of the Asia-Pacific Region. However, most of the environmental damage is due to the lack of a regional system which ensures consistent environmental (as well as social and economic) security in the border regions of Far East and Eastern Siberia (Environmental risks to Sino-Russian transboundary cooperation: from brown plans to a green strategy).

The Baikal region as a part of transboundary territory accumulates many environmental issues, the main parameters of the Federal Targeted Programme for the Development of the Far East and the Baikal Region for the next five years contain the question of the Baikal watershed, forest management, green economics and ecotourism and many others. Baikal watershed lies half in Russia and in Mongolia, which arises a complex of bi-lateral documents concerning environmental impact assessment, water pollution problems, mining operation and joint use of rich mineral and energy resources. The relationship around the Baikal watershed is regulated by Russian-Mongolian transboundary agreements and joint transboundary projects. (Lake Baikal: Experience and Lessons Learned Brief)

The Chinese-Russian relations will depend largely on whether Russia overcomes its current stagnation and, effective use of the vast water and other resources of the Baikal region. From the side of China there are expectations of technologies and other resources. The Baikal region could expand ties with the resource-needed Asian economies not only of China, but South Korea, Japan to the benefit of all.

The developing cooperation in the area of nature protection and the effective use the Baikal region’s potential is one of perspective trends in trilateral relations. Moving from security in the transboundary territories and cooperation in the field of environmental protection to the issues of sustainable development will contribute to prosperity of Eurasian frontier. If consider sustainability issues from the perspective of a transboundary territory shared by three countries (China, Russia, Mongolia), there can be stated the main idea - ensuring access to natural resources of the neighbouring country Russia and in details – the Baikal region’s resources, from which there transboundary environmental issues should bound to arise and joint measures around them.

Historical, cultural, ethnic traditions of this area’s people contain spiritual and moral resources for elaborating ethic standards for the effective and environmentally oriented behavior to comprehend the foundation for sustainable development.

Eurasian civilization’s geophilosophy is comprehended by the author as the world-range ideology, which scale can be compared to Leninism, but it exceeds it on the level of technological and environmental challenges of sustainable development. The main leitmotif of the present research is that Russia is able and is to become quite the center of a globalizing Eurasian civilization in the union with Mongolia and China. Here there is given the justification of the Baikal territory as the so-called “mestorazvitiye’ of Eurasian ecological civilization.

The Baikal territory as “the frontier region” has essential natural and moral energy, which can be considered as the nooshere resource of the world’s sustainable development. The Baikal territory is the region of sustainable development.

Transition to regional sustainable development at the Baikal natural territory requires a research of adaptive mechanisms of all cultures that have had a direct impact on the local society’s mentality. The cultural paradigm of the Baikal territory sustainable development presupposes the basics of environmental ethics including people's spiritual traditions (Mantatov, 2013).

In China, the sustainable development is being planned and discussed in the context of market socialism, the core idea of which should be the policy of reform. One of the aims is to achieve harmony between man and nature through a more effective use of sound technology, building a harmonious socialist society in the harmony between man and man, man and society.

The Chinese government provides substantial financial support to research initiatives following the priority lines of work included in the National Plan for Science and Technology Development 2006–2020. Among the key aspects there are science initiatives in biotechnologies, agricultural processing, environmental protection, key industrial technologies, hi-tech segments, Chinese healthcare, energy and natural resource exploration and social development.

The Sixth Plenary Session of the 16th CPC Central Committee (October 2006) was dedicated entirely to the issue of building a harmonious socialist society. Among the factors adversely affecting the “social harmony” the Session listed the environmental ones — the ones associated with population growth, deficit of natural resources, and degradation of the environment.

At the 6th All-China Conference on Environmental Protection held in the same year, Wen Jiabao declared current guiding principles of the China’s environmental policy: the principle of balance (equal attention to environmental protection and the economic development, and organic connection between them), the principle of simultaneity of environmental protection and economic development (instead of a model where environmental protection lags behind the development), and the principle of integrated approach (the balanced use of legal, economic and administrative mechanisms instead of the domination of administrative approaches) (Speech by H.E.Wen Jiabao Premier of the State Council of the People's Republic of China At Stockholm+40--Partnership Forum for Sustainable Development).

The BRICS participants, Russia – Mongolia – China take into account environmental factors in developmental strategies of their regions, including transboundary territories, initiating state programs and perspective plans.

**Hermeneutic intercultural dialogue for ecological civilization in future**

Hermeneutic intercultural dialogue is realized in various contexts: from oral everyday talk between individuals, friends, family members or colleagues to relationship among countries, cultures and civilizations. Today more and more scholars recognize heuristic resources of hermeneutic categories in fruitful partnership, especially in transbounday encounters.

F. Dallmayr distinguishes three main types of intercultural dialogues: pragmatic–strategic communication, moral–universal discourse and ethical–hermeneutical dialogue: “In pragmatic–strategic communication, each partner seeks to advance his or her own interests in negotiation with the interests of other parties (here I follow completely Habermas’s account). To the extent one can describe such communication as ‘dialogue’, the latter takes the form mainly of mutual bargaining, sometimes involving manipulation and even deception. This kind of communicative exchange is well known in international or inter-societal relations and constitutes the central focus of the so-called ‘realist’ and ‘neorealist’ schools of international politics. Prominent examples of such communication would be trade or commercial negotiations; negotiations about global warming and ecological standards; disarmament negotiations; settlements of border dispute; peace negotiations, and the like. Much of traditional diplomacy is in fact carried out in this vein” (Dallmyr, 2006, p. 78).

We can state that traditional ways of economic relations between China and Russia were under the influence of conservative view upon international activities, which were connected with transfer of polluting technologies and industrial operations to Russia’s transboundary territories. Taking into account concerns amongst Russian sustainability experts and scholars in environmental studies, China’s recognition of the similar situation around pollution and nature protection issues, there appeared the shift in bilateral relations and changing attitudes towards sustainable development concept and common responsibility for the future of the planet. Governmental initiatives are referred to prevention of soil erosion, water pollution, and restoration and protection of vegetation in grasslands, improvement of the fertility of black soil. The sustainable development issues also consist of forests protection and development. Among the priorities for Inner Mongolia there can be underlined transformation of traditional modes of grazing, promotion of indoor cattle feeding, taking into consideration traditional agricultural activities of the territory. Therefore, Russia-China cooperation in transboundary regions is rising to the new level.

According to F. Dallmayr the second type of intercultural dialogue demonstrates respect to the desire of consensus on equal participation and negotiations: “In moral–universal discourse, partners seek consensus on basic rules or norms of behavior binding on all partners, potentially on a global level. Here the legacies of modern natural law and of Kantian moral philosophy retain their importance. Basic rules of (potentially) universal significance are the rules of modern international law; the international norms regarding warfare, war crimes and crimes against humanity; the Geneva Conventions; the Universal Declaration of Human Rights; and others” (Dallmayr, 2006, p. 78).

Here such categories as hermeneutic circle and interpretation, dialectics of question-answer are realized. At the same time, a geographic, socio-cultural, economic area as the Baikal region, the area of ​​the north-eastern provinces of China, and the north-western part of Mongolia, the territory of the Eurasian frontier form a single transboundary area as a whole, where the movement in the hermeneutic circle reflects centuries of relationship history. We conclude that the problem of the relationship of the eastern, western and Russian worlds are based on their own cultures, functioning in the communication process and modeling interaction between civilizations.

Fundamentals of self-reflection in hermeneutics are incorporated in the analysis of historically effected consciousness, involving in any thought process. The historicity of our personal subjective being is justified by existence of cultural and historical tradition, where every individual is involved, and who is under the influence of cultural background knowledge. For example, the coexistence of large and small nations in Eurasia is needed hermeneutical analysis of the Tengri (Heaven) traditional values ​​that once formed the most fundamental spiritual foundation ​​of Eurasian nomadic civilization of Mongolian superethnos. That’s why hermeneutic historicism is becoming more and more relevant in effective partnership of the triangle.

Then, F. Dallmayr underlines background experience and knowledge as the starting points in intercultural dialogues: “In ethical–hermeneutical dialogue, partners seek to understand and appreciate each other’s life stories and cultural backgrounds, including cultural and religious (or spiritual) traditions, storehouses of literary and artistic expressions, and existential agonies and aspirations. It is in this mode that cross-cultural learning most importantly takes place. It is also on this level that one encounters the salience of Aristotle’s teaching about virtues and of the Hegelian practice of *Sittlichkeit*. Ethics here is oriented towards the ‘good life’ – not in the sense of an abstract ‘ought’ but as the pursuit of an aspiration implicit in all life-forms, though able to take very different expressions in different cultures” (Dallmayr, 2006, p. 79).

It can be assumed from the previous words that spiritual traditions are integrated with prejudices and fore-conception of completeness as part of pre-understanding. Interpretation of moral traditions in a new historical context is a factor in creation of Eurasian humanistic culture, its globalizing civilization. The new spiritual paradigm justifies the importance of the cultural and historical traditions in hermeneutic understanding, involvement of each nation in the emerging new type of civilization.

Valuable resources for hermeneutical reflection are the traditions of Chinese society. Humanity is connected with nature, a human being cannot image himself without natural ties to nature, part of which he has always been. Confucius created a set of rules, codes of ethics by which society should live. The theory of Confucius was founded as a continuation of the ancient Chinese traditions. The core of the tradition is "historicity", according to which history is seen as co-being, the accomplishment of a given meaning of the present location and time. The tradition of Confucianism being developed in a new environment, capturing the Chinese themselves, and all those who are interested in Chinese culture. Communicators can find themselves in a common historical space, in the general context of cross-cultural interaction and feel involved in the tradition of Confucian ethics, and to produce a new meaning - this approach contributes to understanding ourselves in the world, the integrity of repeating the experience.

“Since ethics on this level speaks to deeper human motivations, this is really the dimension which is most likely to mould human conduct in the direction of mutual ethical recognition and peace. Hence, there is an urgent need in our time to emphasize and cultivate this kind of ethical

pedagogy. On a limited scale, cross-cultural dialogue already is practiced today: examples would be inter-faith dialogues, the Parliament of the World’s Religions, the World Public Forum, the World Social Forum, various centres for the ‘dialogue among civilizations’, exchange programs of scholars and students, and the like” (Dallmayr, 2006, p. 79).

Sustainable Development Strategy is not in contrary to the traditional moral values ​​of Confucianism, Taoism, Buddhism. L. Yangutov emphasizes moderately dynamic model, inherent in the Chinese world view, where dating back to the most ancient times Yin and Yang concepts are interacted. The concepts of Yin and Yang influence on the Chinese views of the world as a consistent unity. In Taoist philosophy, this idea was developed in Tao’s teachings and the main idea of ​​the unity and integrity of the world. The idea of ​​unity and harmony of being leads to the principle "do not harm others", had a strong ethical resonance, which explain human's relation to the world. Today we can again recall the heuristic potential of the great teachings of Confucius, review and adapt the ethical rules of conduct in a globalized space (Yangutov, 2006).

The rice cultivated civilization of the Chinese presupposed a delicate attitude towards nature, trust and respect to nature’s cycle, in-depth and holistic view of people’s engagements with the places that they inhabit. Traditional philosophic reflection placed a human being in the position of dialogue with nature, harmony in their relationship. The people of this civilization define high value of all living creatures in the environment. They perceive interrelations with nature during hard-working on the fields as the very essence of life and natural world order. It was a civilization that educates benevolence and compassion towards all alive around, unlike practically oriented and rational civilizations.

Customs and traditions of the Chinese people - the basis of the national identity. Inherited from the tradition of pre-built into perceiving consciousness, standards and criteria form the so-called "pre-understanding", a kind of platform of ready-made and fixed judgments and thoughts, psychological standards and mental models, taking into account by hermeneutics in interpretation of cultural phenomena. In transboundary relations pre-understanding plays an important role in implementation of joint projects and broad range of cooperation.

On the other side of Eurasian frontier there historically lived Mongolian tribes, the Buryats as part of them. Ancient traditions and rituals are deeply environmentally friendly, because people could not imagine a different attitude to what constitutes the basis of their life and worldview. Nature gave the nomads and hunter food, clothing, shelter, tools, power, they received from it their vital energy, felt themselves under its protection and so spiritualized it. Travelling from one location to another, the Buryat nomads learnt to save the land and protect the environment from degradation. The rituals were performed in order to ask permission before hunting, prove respect and express admiration and gratitude for local Gods of mountains, rivers, and forest. The ways of coexisting were reflected in their beliefs so that they found themselves part of natural ecosystems and wilderness.

As we can see people, inhabiting the Eurasian transboundary territories have the same beliefs, moral values, similar attitude to the environment. People wisdom for centuries is like a holistic approach to nature. The most essential principles of Buddhism, Confucianism, Taoism and ethnic, ecological traditions, religious and secular understandings of the environment comprise the hermeneutically comprehended historically effected consciousness, the foundation of effective intercultural dialogue.

China offers the world community its model of global governance on the basis of traditional Confucian values which aspirate consensus and social harmony; high motivation to training, hard work, diligence and thrift. The modern concept of development is traditional to Chinese philosophy, the concept of "harmony" which is the essence of Chinese traditional culture. Self-examination and self-criticism of human civilization, is an opportunity for construction and functioning of successful society. Today the appeal “human-environment relationships" can be considered as philosophical and ideological basis of advanced strategy.

Cohabitation and collaboration among the three countries produce the effect of fore-conception of completeness as part of pre-understanding. Different cultures with their specific values and traditions are involved in ethic-hermeneutical dialogue.

**Conclusion**

The Russian scholars in the humanities of the Baikal region investigate contribution of knowledge on environmental ethics to the paradigm of sustainable development, as well as comparative analysis of ethnic and ecological traditions of the Baikal region and Eurasian transboundary territory. One of possible themes of intercultural dialogue on the transboundary territory of the Eurasian frontier is sustainable development of ecological civilization, which can start with the revival of Great Tea Road not only as a travel route, but the form of intercultural dialogue and exchange of cultures. The dialogue among Buryatia on the side of Russia, Mongolia and Inner Mongolia as north-western parts of China will give the new impulse to the trilateral relations in the sphere of sustainable development.

As the Lake Baikal natural territory attracts attention of the whole world community, and being recognized as the object of World heritage, the transboundary countries are to elaborate regulations and the common vision upon watershed management, protecting Lake Baikal, environmental education and ecotourism.

In specialized literature, the term “ecotourism” is defined as travel to natural areas for getting a deeper understanding of the local environment and culture, which doesn’t disturb natural integrity of ecosystems, and helps making environmental protection a better source of livelihood for local people. Ecological tourism is becoming more and more popular for many people in Mongolia and China. The countries have already established more thousands nature reserves, there are many forests and original parks with natural environment, beloved sights and places of interest for domestic and foreign tourists. Ecotourism in Russian-Mongolian-Chinese transboundary regions faces challenges of protecting the integrity of natural ecosystems, especially such delicate ecosystem as Lake Baikal and its watershed.

The horizon of anticipation in hermeneutics gives the opportunity to go beyond our false prejudices and subjective viewpoints and not only to change the relations of transboundary local communities, but also to look at beauty of nature from another angle of vision, such as ethnic and ecological traditions of the people. Cultural traditions of indigenous people all over the world can be valuable resources for ecologically minded attitude towards nature.

Mongolian-Russian-Chinese transboundary cooperation, incorporating traditional ecological knowledge has the hidden resources to develop them further. Not only the authorities, but environmental communities in the three countries have been discussing relevant issues around the Baikal region and other sites of the World heritage. Cooperation not only in economic growth, but in protecting nature leads to prosperity. Sustainable development in a dialogue is the next step in transboundary cooperation, hermeneutics helps come to understanding in the best and the most effective ways.

References

Dallmayr, F. (2006). Modalities of intercultural dialogue. *Cultural Diversity and Transversal Values: East–West Dialogue on Spiritual and Secular Dynamics.* UNESCO (pp. 76- 84).

*Development of Russian–Chinese Trade, Economic, Financial and Cross-Border Relations*: Working Paper 20/2015 / [V.E. Petrovsky (Chairperson) et al.]; [I.S. Ivanov, Editor-in-Chief]; RIAC. – Moscow: Spetskniga, 2015.

*Environmental risks to Sino-Russian transboundary cooperation: from brown plans to a green strategy.* (2011). WWF’s Trade and Investment Programme report. Evgeny Simonov, Evgeny

Shvarts, Lada Progunova (Eds.). Moscow-Vladivostok: WWF, 2011

Gadamer, H.-G. (1999). *Truth and Method*. New-York: Continuum

Hall, E. T. (1959). *The Silent Language*. New York.

Kuchinskaya, T.N. (2011). Transboundary region as a form of social and cultural space: in searching of cognitive model of research. *Contemporary Issues of Science and Education*. # *6 (pp.24-29).*

*Lake Baikal: Experience and Lessons Learned Brief.* http://iwlearn.net/iw-projects/1665/experience-notes-and-lessons-learned/lakebaikal\_2005.pdf/view

Littlejohn, S.W. (1999). *Theories of Human Communication* - Wadsworth Publishing Company, 6th edition.

Mantatov, V.V. (2013). *Kontseptual’naya revolutsyia: K voprosu o konferencii OON Rio+20. Conceptual Revolution: To the Question of the United Nations Conference on Sustainable Development Rio+20.* Ulan-Ude: East-Siberian State University of Technologies and Management Press.

## *Speech by H.E.Wen Jiabao Premier of the State Council of the People's Republic of China At Stockholm+40--Partnership Forum for Sustainable Development* http://www.fmprc.gov.cn/mfa\_eng/wjdt\_665385/zyjh\_665391/t930953.shtml

Yangutov, L.E. (2006). The principles of unity and harmony in philosophical traditions of China. *Environmental Ethics and Education for Sustainable Development.* Ulan-Ude: ESSTU Press (pp.285-290).

.