

В.И.Вернадский исходит из того, что человек «составляет неизбежное проявление большого природного процесса, закономерно длящегося в течение, по крайней мере, двух миллиардов лет»[1, с. 313].

Итак, В.И.Вернадский исходит из того, что исходным пунктом в познании Вселенной является человек, поскольку возникновение человека связано с главным процессом эволюции космического вещества. Описывая наступающую эпоху разума на энергетическом уровне, В.И.Вернадский указывает на эволюционный переход от геохимических процессов к биохимическим, и, наконец, к энергии мысли. Деятельность человека сравнима с действием геологической силы. Поэтому человек «должен мыслить и действовать в новом аспекте, не только в аспекте отдельной личности, семьи или рода, государства или их союзов, но и в планетном аспекте»[1, с.322].

На определенном этапе своего развития биосфера, перерабатываемая научной мыслью человека, превращается в ноосферу, область человеческой культуры, тесно связанную с научным знанием. Порождение космических сил, ноосфера лежит вне космических просторов, где она теряется как бесконечное малое, и вне области микромира, где она отсутствует, как бесконечно большое.

В.И.Вернадский воспринимает ноосферу как неэнтропийный фактор. Снижение скорости процесса энтропии происходит за счет создания системы биосферы и перехода ее во все более самоорганизующуюся систему ноосферы. Именно ноосфера придает космосу идею, смысл и цель. ««Взрыв» научной мысли в XX столетии подготовлен всем прошлым биосферы и имеет глубочайшие корни в ее строении - он не может остановиться и пойти назад. Он может только замедляться в своем темпе. Ноосфера - биосфера, переработанная научной мыслью, подготавливаемая шедшим сотнями миллионов, может быть миллиарды лет, процессом, создавшим *Homo sapiens faber* - не есть кратковременное и преходящее геологическое явление. Процессы, подготавливавшиеся многие миллиарды лет, не могут быть преходящими, не могут остановиться. Отсюда следует, что биосфера неизбежно перейдет, так или иначе - рано или поздно - в ноосферу, т.е. что в истории народов, ее населяющих, произойдут события, нужные для этого, а не этому процессу противоречащие»[1, с.335].

Таким образом, прорыв научной мысли подготовлен всем прошлым биосферы и имеет эволюционные корни.

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TOLERANCE AND ITS ROLE IN INTERNATIONAL RELATIONS

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Several years we live in the 21-st century. Progress, economy, new computer systems are all on service of the person. The life should be more confidently, more joyfully. But there are active growth of aggression, extremism, conflicts in a modern society. At each state has its own culture. The progress reached by mankind in various

areas has not led to the uttermost mutual understanding between people. It is visible not only at level external and internal policy of the states, but also at daily interpersonal dialogue. Mass destruction, murders, streams of refugees became real. And it is terrible. Especially strong influence on human consciousness is rendered by various forms of confrontation on ethnic soil. Tolerance - a key problem for all world, an essential component of a free society and a stable state system.

Tolerance is capable to an establishment and maintenance of dialogue with people. The word "tolerance" has almost identical meaning in various languages: in English - readiness to be patient; in French - the relation when the person thinks and operates differently, than you; in Chinese - to be magnificent in relation to others; in Arabian - mercy (charity), patience, compassion; in Russian - ability to accept another with all his habits.

Tolerance is usually distinguished in following directions by its spheres of display:

Political tolerance is a patience to people of other political views, respect for other political positions, a recognition of the right to the own political directions;

Scientific tolerance is a patience to other points of view in a science, an assumption of different theories and scientific schools;

Pedagogical tolerance is a patience to children, pupils, ability to understand and forgive their imperfection;

Administrative tolerance is an ability to supervise without pressing and aggression.

Tolerance is the relation of the people which live in peace. Hence, it assumes the presence of such human qualities as responsibility, goodwill, restraint and patience to everyone. Unfortunately, the spirit of intolerance to other culture, a way of life, beliefs, habits continues to exist in a society. Because it is difficult to be tolerant in relation to some facts and the phenomena, for example, to terrorism, totalitarianism, a genocide and other crimes against each separate person and all mankind as a whole. Tolerance at all does not mean «nonresistance to harm violence», more likely on the contrary, it means «resistance to harm» by all accessible forces.

Obvious feature of the modern human world is a variety of all parties of its existence: socio-cultural ways, ways of ability to live, sociopolitical conditions and etc. In such varieties conflicts and intensity are inevitable. We should just recognise that people differ on interests, position, appearance and possess the right to live in the world, keeping the individuality.

The conflict between the states belonging to post-history will be still possible. Moreover, according to Fukuyama, «it will remain high and even escalating level of violence on ethnic and nationalist soil as these impulses will not settle themselves even in the posthistorical world. Palestinians and Kurds, Armenians and Azerbaijanians will save and cherish the insults. And that is why it continuous to remain both terrorism, and national-liberation wars».

Despite such unfavourable forecast, Fukuyama makes the enough optimistical general conclusion: «However for the serious conflict there are necessary the large states which are still being in frameworks of history, but they are disappearing from a historical scene»[1].

Intolerance to another who belongs to other culture is a direct and fast way to regress. Trying to refuse all unusual for us, we lose possibility to learn something new

interesting, on the contrary, we must accept other designates to open something new for ourselves.

The tolerant way is a way of the person which knows himself or herself well, comfortably feels in environment, understands other people, always ready to come to the aid, with the benevolent relation to other cultures, sights and traditions. And the invariant way is a way of the person which thinks of the exclusiveness, with low level of good breeding, feeling of discomfort of existence in the social environment, desire of the power, aversion of other cultures, sights and traditions.

And in various vital situations there are claimed both positive, and negative qualities. After all there does not exist ideal person in the life. It is important to try to accept yourself and others what they are, leaning that good, kind qualities that the person has. The world surrounding us is various, and the person as its part is also diverse. And when person's private world is richer, than more interesting to live.

Modern researchers give so much attention to value of the tolerance in international relations. Problems of introduction of culture of the tolerance are the main for the international governmental and non-governmental organisations during the long period of time.

The Declaration of principles of the tolerance confirmed by UNESCO has not been accepted without reason. On the 16th November it became the International day of tolerance. Movement to a civilised society is impossible without formation of the tolerance. Tolerance is a patience to each other, to another which is not similar to you and the feeling of acceptance of other person, other opinions having the same right to existence. A variety of people decorates and enriches the life.

Events which happened on the 11th September in 2001 staticized a tolerance problem in international relations. Among threateningly actual scenarios of development of an international situation there are forecasts of the political scientist S.Hantington from the USA which predicted in 1990 civilized and religious wars. But also at other scenario of world events the problem of tolerance does not lose its value.

Problems of introduction of culture of the tolerance in international relations are put in the agenda by the international community for a long time, first of all in the area of UNESCO.

According to the Declaration of principles of the tolerance confirmed by UNESCO: "Tolerance is respect, acceptance and appreciation of the rich diversity of our world's cultures, our forms of expression and ways of being human. It is fostered by knowledge, openness, communication, and freedom of thought, conscience and belief. Tolerance is harmony in difference. It is not only a moral duty, it is also a political and legal requirement. Tolerance, the virtue that makes peace possible, contributes to the replacement of the culture of war by a culture of peace" [2].

This statement and a recognition of variety of cultures of our world, forms of self-expression and ways of display of human individuality.

Many scientists and sociologists argue on this theme, but approaches to the decision of a problem of the international relations system are not present today. Today it is possible to consider international relations as a system of interaction and interadaptation to the changed social conditions. The understanding of necessity of the tolerant relation compels us to search for compromises in international relations. Thus, the world politics based on principles of tolerance, is an indicator of high

development of moral consciousness of mankind. Principles of the tolerance include kindness, respect for the person, nation, culture and customs of other state, ability to show interest to other civilisation, accumulation of old centuries experience of mutual relations between separate people and the nations.

Under the condition of observance of principles of tolerance in international relations any nation will lose nothing, but only will get. Interaction of cultures is capable not only to keep national colour, but also to enrich with best achievements of other culture.

Talking about the value of the tolerance in international relations it is important to add arguments about globalization. Representative from Armenia, specialist of cross-cultural communication, Lianna Amirkhanyan argues: “Globalization links cultures and international relations on a variety of levels: economics, politically, socially, etc. International relations have used globalization to reach its goal: of understanding cultures. International relations focus on how countries, people and organizations interact and globalization is making a profound effect on international relations.

Understanding culture, globalization, and international relations is critical for the future of not only governments, people, and businesses, but for the survival of the human race”[3].

Let’s consider in detail positive and negative moments of globalisation of the modern world from the point of view of creation of favorable conditions for creation of tolerant social relations between the states, and inside of states.

Globalization is defined as a process of increasing the connectivity and interdependence of the world’s markets and businesses , however, many people and governments interpret globalization differently. Depending on the status of a country or nation, globalization can have a positive or negative effect on the international relations and the host culture. Highly developed countries such as the United States of America, the United Kingdom, Canada, and France, just to name a few, have experienced an overall satisfaction of globalization. Internet, telecommunications, a variety of products and services, has contributed to stable economies, governments, and households. Easy, fast, effective communications make it easier for people to travel, communicate, and do business on an international scale. Negatively, globalization has demonstrated that certain people, governments, and nations are exploited for resources (usually by the highly developed countries) and experience competitive pressure with other nations or people. It clearly is a double-edge sword; one side benefits, one side suffers. Culturally, globalization may connect some cultures or people, but it often pressures or ignores culture boundaries. Globalization draws attention to the economic and technological aspects of life, and the change of culture or identity. Globalization emphasizes capitalism and corporations, rather than small businesses and socialistic (or according to western cultures, communism) ideals. Globalization favors the rich, powerful, and influential while ignoring the needs and demands of whom the successful depend. It is a balance between the developed and the poor, and does not create equality or harmony for all.

Globalisation of the modern world constantly reminds to mankind that the world is diverse and at the same time uniform that various approaches to the same processes are inevitable in view of distinction of cultures, but are already unsafe both for concrete social subjects, and for the world as a whole. Repetition of the situation which have

arisen during new time in bloody religious wars in Europe is available, an exit from which became legitimation to tolerance.

Strengthening of interdependence of mankind, comprehension of responsibility for its further destiny, accurately shown in the course of globalisation of the modern world, certainly, promote formation of culture of tolerance.

However globalisation processes complicate transition to essentially new type of the international relations which are based on a principle of tolerance.

Modern world needs global understanding and knowledge and respect for major value systems - without it no political understanding between civilizations can be possible. Furthermore, many countries are now multi-ethnic, multi-religious, and therefore multi-cultural whether they like it or not. The US, Australia, Britain, France, Germany, Russia, India, Malaysia, and Indonesia all live with this reality. This means that a proper and serious dialogue between these different value systems is needed, both for social and global stability. And tolerant way is the way to live in harmony having differences and all nations must work for formation of the tolerance all over the world.

RESOURCES

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