METHODOLOGICAL APPROACHES TO INVESTIGATION: [94] FROM DIALOGUE TO POLITICAL DIALOGUE

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Abstract

This article investigates the political dialogue and its methodology. The author of this article focuses their attention on the works of Feuerbach, V. Bibler, M. Buber, and M. Bakhtin; thus this allows them to identify the methodological approaches towards the study of political dialogue. Therefore, the idea of dialogue as a method of philosophizing was presented in the philosophy of Ludwig Feuerbach. He is interested in a dialogue that allows the identification of cultural and social rights, at the expense of a particular relationship of "I" to "You"; and opposes the logic of Hegel's monologue. Thinkers cannot engage in dialogue with themselves and as such, the process of communication is necessary for the formation of humans. Thus, the transcendental dialogue provides not only an expression of thought, but it is an act of "making" and also, it is the epitome of the word.

Keywords: Dialogue, political dialogue, monologue, a method

Introduction:

Today, dialogue has become a major factor in resolving political conflicts (including international conflicts) (Fomina, 2009). Dialogue is not just a talk between two parties but a collective search for truth, thus the position was presented by Socrates. In comprehending the problem of dialogue in the political arena, the international practice already stated a fact that dialogue is the way to solve international problems (Borisenko, 2011). Dialogue has become a new key concept that allows understanding of the international practice, and assist in realizing its essence in the dialog organizations. These organizations include: The Institute for Global

Dialogue, Centre for World Dialogue, The International Society for Universal Dialogue etc., thus they serve the interests of strategic partnership, and respect both the political and cultural interests of each other. In 2003, "Dialogue of Civilizations" was created by the World Public Forum. Thus, this is an international non-governmental organization that brings together a network or a community of scientists, politicians, businessmen, and artists from around the world.

I.

In existential anthropology, the idea of dialogue is represented by its apologists. Martin Buber in "Me and You" (Bibler, 1990), formulated the "dialogical principle" which allows him to consider dialogue as an active subject-object interaction. The Dialogue is one of the requirement of the covenant (Buber, 1995) by which is possible to determine the relationship between the various philosophical positions. In M. Buber, a similar situation is seen at the moment; thus, as a result of the joint search for optimal solutions, each "comes to something", which is only effective in the treatment of one to the other thereby creating the conditions of existence of dialogue.

According to Martin Buber, there is an isolated "I", only through a system of relations "Me - You". M. Buber considers not just the dialogue and monologue, but also the scope of the dialogical and monological life as the dialogue does not exist outside of life and soliloquy has a phase of life. For a thinker, importantly there is a self-revelation of the human world that is impossible where the person is represented in a number of their own kind.

"I - You" is a personal dialogue, a dialogue that is based on the principle of equality and recognition of the other as an equal partner. If these conditions are not met, then the dialog will cease to exist. The meaning of the dialogue is in the dynamics of the individual under the condition that the "I" becomes a dialogic relationship with the "You".

Therefore, this allows us to define the "relevant points" of the ontological dialogue:

– dialogue contributes to the definition of the social identification of the person (L. Feuerbach);

– dialogue forms the self-affirmation of one another (V. Bibler);

– dialogue results in openness treatment of one another (M. Buber).

These positions reveal the subjective beginning of dialogue. Thus, M. Bakhtin sees dialogue as:

– dialogue is a synthesis and a fusion of different points of view or positions into one common;

– dialogue is the preservation of the unity and integrity of the public, which provides mutual enrichment for each culture;

– dialogue aids in understanding the differences between the participants in this process (Bakhtin, 1986).

Comparing the "subjective" and "objective" beginning of a dialogue, it is possible to trace the logic of three positions: "merger-unity-difference". The first involves the search for like-minded people, the second - a community of interests and goals, and the third - the diversity of identities. They aid in determining the originality of dialogue in general and the nature of the political dialogue. Also, the political dialogue reveals human identity through the prism of public disclosure of personal relationships, and its realization of the "synthesis-saving awareness."

Political dialogue realizes the interests of those whose speakers may express opposing ideologies or interests within a single socio-political situation. This procedure should help to overcome the contradictions, thus the essence of the political dialogue is Socratic. He formed a number of rules of the political dialogue, who have not lost their relevance today: the horizon problem and the sequence of presentation of thought. "The horizon problem" implies that it is open and the political dialogue presupposes the existence of different positions, and points of views which are in the position of "proof" of their priorities (Fomina, 2012). In the political dialogue, interlocutors oppose your opinion (which - the right) to the other (which is - not true). Therefore, an area of political dialogue is a process of evaluation of the search for truth by everyone.

For example, Vasilenko I.A. in "Political globalism" was noted "real political dialogue - the art of the formation of new political concepts that are able to explain to the general field of political interactions" (Vasilenko, 2000).

The nature of political dialogue - it is not just the ability to speak, but it is the ability to hear each other. The joint interest in solving this problem is the main condition for political dialogue. The ability to take the opposite point of view and find their solution in a grain of truth is one of the dominant principles of a culture of political consensus. Thus, it is no coincidence that the ability to lead the discussion involves the following sequence: specification of the topic, control emotional intensity, and accounting of the knowledge dialog object. The following sequence shows how you should lead the discussion: concreteness of presentation topics, control emotional intensity, and also accounting knowledge dialog object. Furthermore, political dialogue can be with a clear definition of the subject of interaction. Political dialogue aimed at reaching an agreement to be between its subjects, on the development of programs and mechanisms of political activity. Political dialogue is a prerequisite for the development of democratic relations in a globalizing world; and it exhibits properties of the socio-cultural participants in the social and political engagement. Political

dialogue is a form of consolidation of the interests, thus it includes all global processes of a large number of participants thereby expanding their national and state sphere of interaction. One might say, a political dialogue is accompanied by extra-polarity and intra-polarity, spatial separateness, ontological dialogue of cultures and where extra-polarity and intra-polarity reveals the essence of the dialogue "I-You". Dialogue involves two faces - a conceptual and embodied (real), thus there should be a mechanism that would facilitate the transformation of the real world into the conceptual. This situation was confirmed by the Eurasian Economic Community, the Asia-Pacific Economic Cooperation forum, the Shanghai Cooperation Organization and others. Also, these organizations have an integration vector multilateral cooperation between states with different traditional cultures and political backgrounds, united by the dominant principle of policy dialogue: the recognition of equality and mutual respect of the various parties.

Conclusion:

Today, the political dialogue not only shows the path of non-confrontation, but also confirms the feasibility of a peaceful resolution to the issues of coexistence of cultures and civilizations (Borisenko, 2010), introducing a system of values, which, as noted, V.S. Stepin, "now change the existing policy development" (Stepin, 2005). The same was said by the director of the Institute of Philosophy of the RAS A.A. Huseynov at the World Forum on Intercultural Dialogue in 2011 that the alternative to dialogue in the nearest future is that there would be no peace.

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