

VALUE-BASED FOUNDATIONS OF COOPERATION BETWEEN RUSSIA AND TURKEY

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At the beginning of the XXI century, Ankara and Moscow became reliable partners. Russian-Turkish relations are gaining powerful dynamics of development. Trade cooperation covers more and more new spheres, leads to an increase in the welfare of the population and, undoubtedly, becomes a factor contributing to the prosperity of the economies of the two countries. Interaction in the energy field can be understood in the context of the convergence of the geo-economic positions. The political dialogue is distinguished by its intensity. Rapprochement of political interests is planned. So, we can definitely speak about a whole new level in the development of the relations between the two countries, which count more than five hundred years of history. Today these relations are becoming multi-faceted strategic partnership. Presumably, Russia and Turkey will discover new horizons of cooperation in the XXI century.

A detailed analysis of the current stage of Russian-Turkish interaction shows that it cannot be explained by a simple coincidence of pragmatic interests. The continuously increasing dynamics of relations is primarily caused by similar features of cultural and civilizational development. There are cultural and civilizational components that determine the strengthening of ties between Moscow and Ankara.

The essence of Russian-Turkish relations can only be comprehended in the horizon of understanding the proximity of the value systems of the two countries. Today it is advisable to deeply think through the value-based foundations of cooperation between Turkey and Russia. It is important to reveal the common values of the two countries-civilizations in the perspective of their interaction in the world.

Identifying the similar values and features of the Russian and Turkish civilizations, we will rely on the intellectual tradition of Russian Eurasianism, represented by many well-known scientists (linguists, historians, sociologists, philosophers, and jurists) who consider Eurasia to be a unique geo-cultural space with special development paths. Their fundamental scientific research is a solid basis for a comparative analysis of the value worlds of Russia and Turkey, as well as for the development of strategies for cooperation between the two countries. Our work is an attempt to summarize and update the legacy of the Eurasian scientific community, while ensuring the continuity of its ideas and values. Discovering similar features of the spiritual and historical paths of Russia and Turkey, we pursue the Eurasian plan, which considers the proximity of the value complexes of the peoples of Eurasia to be a guarantee of the fruitful development of the continent. Following the intellectual tradition of the Eurasians, we hope to make our own fair share of contribution to the rapprochement of the peoples of the two countries.

The centuries-old history of the Russian and Turkish civilizations has much in common. They were historically formed as Eurasian world-empires. Russia and Turkey are the countries of the Eurasian imperial past.

The idea of collecting lands, embodied by the Moscow princes and the Osman family, had a very deep meaning. A system of cultural ties was created inside steady, politically stable, and secure state formations. Within the borders of the Ottoman and Russian Empires, intensive contacts between various nations took place, promoting their mutual enrichment and rapprochement. The territories of Russia and Turkey became the space for the implementation of universal creative synthesis - the synthesis of the value worlds of the West and the East, Asia and Europe. **State-building was closely connected with the Eurasian culture-creating mission - to serve as a bridge between nations, to be a link between different cultural worlds, to promote their cooperation while preserving the unique identity. Being**

open to the perception of other traditions, historically implementing the Eurasian integrative idea, both civilizations took shape as the poles of attraction of the Eurasian universe.

Russia and Turkey are peace-building civilizations, peace-building subjects of civilizational creation within the framework of the universal path of mankind. Over centuries, they have conveyed the historically shaped images of peace-building, the historically verified strategies of peace-making. Russia and Turkey have been and remain the focus of strategic stability and security within the vast territory of Eurasia. Both countries-civilizations possess a rich, productive and centuries-long peace-making experience in the field of inter-ethnic, inter-national, inter-cultural, inter-faith, inter-state and inter-civilizational relations. This experience is important not only for them, but for all mankind.

Throughout the history, Russia and Turkey have had a similar paradigm of civilizational development. **At the core of this paradigm is the idea of a common civilizational House, built on the basis of spiritual values.** The common civilizational House embodies the unique unity of the regions and peoples, while preserving their diversity and identity. It expresses the principle of unity in diversity. This is a complex civilizational unity based on the comprehension of the idea that cultural differences enrich human civilization, stimulate its spiritual growth. This is a complex civilizational unity without uniformity and standardization, without fragmentation and disintegration. It preserves, enriches and boosts various cultural traditions. In their historical paths, Russia and Turkey have found a harmonious correlation of unity and diversity.

The historical paths of Russia and Turkey are the paths of peace-making house-building. These are the paths where the creation of the Common Civilizational House is associated with the preservation of the cultural wealth for the sake of the common good of the planet, as the basis of the universal spiritual growth. **The preservation of the universal spiritual legacy is a priority strategy of Russian and Turkish civilizations.** In the spaces of these civilizations cultural traditions were preserved, continuous, successive formation of cultural traditions was realized; cultural traditions entered into creative dialogues and developed unique syntheses. **Turkey and Russia can be called the civilizations of cultural continuity. They embody the strategies for preserving the cultural identity and continuity of the spiritual development of nations.**

Russia and Turkey have a preserving identity. They are inherent in the preservation of unique forms of life in its entirety and preciseness, value structures that determine the continuity of the spiritual paths of communities, the creative beginnings of the life activity of social organisms. **The integrational processes, inspired by Russia and Turkey in the expanses of Eurasia, have always had an obvious normative orientation – culture-preserving.**

The history of Russia and Turkey is an impressive embodiment of sustainable development in the historical process. This implies its value paradigm. It means that development is constituted through the attitude to values, that human creativity in the history is inspired by spiritual and moral senses. Actually, this direction gives stability to development. This refers to the development that is carried out on the basis of mutually enriching intercultural communication, cultural diversity with careful preservation of historically established spiritual practices, while creatively increasing the space of historically formed cultural values, when the stability and integrity of social life is found in the lines of cultural and historical continuity.

We are speaking about the integral strategies of solidary and just development embodied historically by Russia and Turkey; the strategies that promote alliance of people in the universe, that encourage equal participation in the formation of science and technology, economic and cultural transformation of the universe, that aim at the cooperation of peoples, states and civilizations, that reject any form of racism, when access to the spiritual and material cultivation of the Earth is closed for those who were forcibly excluded.

Russia and Turkey are communitarian civilizations, civilizations of high communitarianism. Their ideal is a solidary, responsible and just society.

Both civilizations center around the creation of solidary forms of life. Solidarity as a unity in moral principles and historical traditions characterizes the life world of Russia and Turkey. The understanding of solidarity as a unity based on historically formed spiritual traditions is inherent in two

civilizations. Solidarity as a spiritual and moral unity of persons is one of the basic value forms of Russia and Turkey.

In a solidary society, distinctive cultural worlds have voluntarily entered into the common civilizational House being an example of harmony and peace. The common civilizational House promotes global solidarity and cooperation, stability and security. In it, people retain their identity; nations and races are equal in their rights and have favorable condition for creative self-realization. It embodies the principles of mutual respect, recognition and understanding, cultural harmony and peace.

In a solidary society as in a fair society cultural rights are respected and upheld. Among them are the rights for identity, cultural legacy, creative participation in cultural traditions, the right for natural heritage as important basis of cultural existence, the right for original development on the basis of historically formed values and traditions.

Russian and Turkish civilizations are characterized by interaction with countries and peoples as subjects of natural rights for cultural and natural legacy, as having natural rights for distinctive and sovereign development, which undoubtedly strengthens global solidarity and serves the purpose of forming the Great Universal Human House.

Russian and Turkish civilizations are oriented towards the ideal of a responsible society.

Such a society appears as having a fundamental goal-setting. Here, an individual is aware of his responsibility to previous generations who have created cultural values, responsibility to history, cultural legacy and natural resources. The individual accepts the creative mission of transmitting the cultural and nature's assets to the next generations as a voluntary commitment. The responsible attitude means a person's perception of himself as a co-owner of the cultural and natural heritage. **The value emphasis on the responsibility is coupled with accepting the duty to inherit and transmit nature's and cultural benefits increased, not exhausted.**

A responsible society is aware of its own values and material resources and is, therefore, capable of historical self-interpretation and modern transformation. In it, the conquests of today's world are acquired through an organic combination of common sense and tradition, through the strengthening and deepening of cultural and historical ties and soils. **Constructively perceived spiritual senses of the past that light up the present give it both stability and dynamism. The expansion of the creative space of a personal and collective life is closely connected with the growth in solidarity and loyalty to traditions.**

Russia and Turkey were formed as demotic-historical states. They are characterized by an organic demotic formation of state organisms.

The architectonics of relations between the authorities and society in the demotic-historical state is characterized by a high degree of their consolidation, their stable strategic cooperation. Creativity of the people, free civil initiatives are harmoniously combined with the work of the government. The tasks of the state and the society are perceived as integral. The society is the basis and support of the state life. The state builds its development strategies based on the universe of social values, which ensures the unity and continuity of the development of the state organism. Russia and Turkey were being built as demotic-wide states and civilizations by means of the closest interaction of the state and the society.

Russia and Turkey as demotic-historical states are characterized by continuity in the realization of tasks. Their existence is characterized not only by the present-day tasks and needs, but also by the tasks of the past and the future, the totality of the goal-setting of the past, present and future generations.

As demotic-historical states, Russia and Turkey strive for a harmonious combination of unique features of the cultural legacy and modern political practices. **They are centered around a consensual combination of the principles of modern state life and traditional identity, around the acquisition of creative forces for modern development in the historically established values.**

The Russian and Turkish model of a demotic-historical state means the presence of a value-enriched, spiritually meaningful and high identity in social and state life. It implies strong, steady social ties. It is connected with the manifestation of great solidarity, the realization of a high level of

mutual understanding and participation in a joint social, political and cultural project - a project united by high spiritual senses.

As demotic-historical states, Russia and Turkey appear as states of high patriotism. High patriotism implies serving the Motherland on the basis of love for its cultural, historical and natural heritage. High patriotism cannot be formal and superficial, as it assumes a subject love for the historical, cultural and natural heritage of the Homeland, a deep desire to be involved in it, the desire to continue it creatively, to preserve and increase as a basis for serving the country. It is expressed in serving the Motherland as a world of high values and senses. **High patriotism is a deep tradition, an immutable value of the Russian and Turkish civilizations and at the same time a factor of their development.**

Russia and Turkey were historically formed as moral states, as moral and legal states. They are states- civilizations characterized by an organic combination of morality and law. In their past and present, the positive law is based on the moral law that is found on traditional morality, values, identity, spiritual and religious principles. **Formal law relies on the moral law that has eternal religious truths as its source.**

Striving for integrity is a characteristic feature of Russia and Turkey as countries-civilizations. Russian and Turkish civilizations were being formed in pursuit of the integrity of life, on the paths of striving to create an integral civilization cosmos. Both civilizations are inspired by comprehensive ideals - the ideal of human spiritual integrity, the ideal of harmonious, holistic interaction between people and the universe, the ideal of creating a holistic civilization that organically combines spiritual and material, sacred and practical, consensually connecting the entire spectrum of the world of values - from religious to instrumental.

Turkish and Russian cultural legacy exhaustively reveals the meaning of the value of an integral personality for the creation of civilization. An integral person is a person whose inner unity is found in the harmony with the universe. He is connected with the whole Universe by means of creative ties. He can hear the Word of God and act as a guide of His will in the world - responsibly keep the harmony of the world established by God, creatively cultivate the universe created by God. An integral person is a creative conductor of uniting energies in the Universe, who keeps a unique identity and the unity of the universe forms.

The traditions of humanism historically determined the civilizational strategies of development of the Eurasian world, formed the spiritual image of Eurasia, created Cultural Eurasia. The traditions of humanism, which determined the spiritual structure of the Eurasian continent, are revealed in the value-based space of Russia and Turkey. They are present in the cultural legacy of the countries as a fundamental, core component.

Russia and Turkey are carriers and energetic guides of the principles of humanism in the Eurasian expanse. As such, they are active creators of Cultural Eurasia, the creators of Eurasia as a continent of traditions and values.

Eurasian humanism affirms the spiritual dignity of a human person, his striving for moral perfection, and carries an exalted ethics of serving. Eurasian humanism associates the preservation of cultural and natural heritage with the reveal of dignity, as a separate individual, as well as entire nations and countries.

The ideas and values of Eurasian humanism are deeply expressed in the creative legacy of Russian and Turkish thinkers. In their works there is the idea of a human being as a creative carrier of the entire complex of cultural, historical and cosmic life. Following the humanistic vision of Russian and Turkish thinkers, an individual is the source of historical and cosmic processes, the source of the creative unity of the world around us, where the world around us is the integral historical, natural, social and cultural home of mankind.

Russia and Turkey are the worlds with distinctive spiritual traditions that leave their mark on everything. These worlds are similar in the understanding of human dignity as containing the unchanging core of moral virtues, in understanding human dignity as the fulfillment by a person of his moral essence,

as the highest human purpose, destiny associated with the embodiment of absolute ethical values, the embodiment that reveals the creative activity of a human being.

The peoples of Russia and Turkey are united by perseverance and determination in upholding high idea of human dignity. The outlook on human dignity as correlated with moral virtues, its definition as an ethical category leads to a common understanding of civilization as an ethical reality.

The understanding of civilization in Russia and Turkey is primarily ethical. It is connected with the vision of the moral transfiguration of a human being as the source of the transfiguration of the life of the whole world. The civilizational construction is based on moral mastering of human inclinations as the basis of mastering the world. Russian and Turkish way of thinking reveals the deep dependence of civilizational development on ethics. If people can reach to a higher level of moral development, then the ways of civilizational progress are open for them. The moral world is a source of inspiration and hopes of civilizational creation. At the same time, the destruction of the moral resources results in the destruction of the benefits of civilization.

Russia and Turkey appear as civilizations with deep spiritual foundations. They are undoubtedly religiously rooted civilizational actors.

In Russia and Turkey, faith has a civilization-creating sense. It forms the very structure of civilizational formations. The sublime theistic religious values had and still have a huge impact on the composition, structure and development of the two civilizations. **Theistic ethics fruitfully formed a solidary social life in the history of the two countries. On the basis of the Theistic Moral Code, Russian and Turkish solidary societies, peace-building demotic-historical and moral-legal states, and community-type civilizations were formed. The principles of the theistic ethics fill up the traditions of Eurasian humanism inherent in Russia and Turkey.**

It is quite obvious that Russia is a Slavic-Turkic and Orthodox-Muslim country (which is natural for the entire course of Russian history). As such, Russia is a distinctive civilization, one of the poles of the multipolar world, a unique country-civilization. Strengthening of the intra-civilizational ties in Russia historically acquired a natural character of strengthening Slavic-Turkic solidarity within the borders of an integral civilizational community. Strengthening of the country's strategic ties of foreign policy (which reflect fundamental external civilizational ties - ties with congenial countries and peoples) is associated with the strengthening of relations with the Turkic-Islamic ecumene that preserves identity and high moral culture as the principles of development.

Being a sovereign political player and civilizational space, Russia historically built its own strategies of development in a deep inter-relation with the lines of development of the Turkic and Islamic worlds. We are speaking about both domestic and global strategies, strategies that reveal the inter-relation of Russia and the Turkic-Islamic ecumene.

Russian civilization is a dynamically developing subject of the Turkic and Islamic world, its organic part. Islamic and Turkic identity is the essential component of the civilizational identity of Russia. In this regard, the rapprochement of Turkey and Russia is a natural and necessary process.

The reflections of Konstantin Nikolayevitch Leontyev (1831-1891), an outstanding Russian thinker, diplomat (plunged into the life of the Ottoman Empire for a long time), state and public figure, sound true today. His creative legacy sheds light on the past, present, and possibly the future of relations between Russia and the Islamic ecumene. The Thinker was a supporter of the strategic alliance between Russia and Turkey, a union that should become the foundation for the union of peoples professing Orthodox Christianity and Islam. He saw the Muslim regions of Russia as precious worlds, the cultural identity of which gives Russia a unique spiritual appearance. The Islamic value-based space was for him an integral part of the Russian civilizational identity. Being the center of the Muslim world, the Ottoman Empire includes the Orthodox population, peoples kindred to the population of Russia (this is primarily true about the Turkic peoples), which makes the alliance with the Ottoman Empire natural. Leontyev emphasized the spiritual proximity, common values, and close interaction between the peoples of the two states. His thoughts about the intrigues of the foreign diplomacy, which did not correspond to the

true interests of Turkey and Russia, but at the same time were the main cause of the Russian-Turkish wars, appeared as a result of close observation of contemporary political life. In the face of these intrigues, in the opinion of the philosopher, the alliance was necessary. Its consequence will be the formation of a new civilizational pole, which will be the source of stability in the world. Leontiev's project is a project of the gathering of the Eurasian expanse, which is systematically destabilized by diplomatic intrigues.

The current situation requires the creation and implementation of historically verified concepts of interaction between Russia and Turkey, the development of concepts of the Russian-Turkish alliance as an organic foundation for the unity of the Orthodox and Islamic, Slavic and Turkic worlds.

Russia and Turkey are not only sovereign state entities. They are also integral cultural universes, demonstrating globally significant value resources to the world community. Russia and Turkey are the poles of cultural influence, countries-civilizations capable of solving world problems, offering and building their own models of globalization.

The experience of the development of the Russian and Turkish civilizations today is in demand for the formation of Eurasian integrational processes. The deepening of cooperation between the two countries will contribute to the development of the Eurasian Pole of sustainable world development.

As already noted, the history of Russia and Turkey have the principles of the value paradigm of the sustainable development. In the context of the historical experience of the Russian and Turkish civilizations, Eurasian sustainable development is implemented on the basis of priorities for the preservation of cultural ties, the preservation of cultural traditions, the preservation of historical continuity, the preservation of all the wealth of natural and cultural heritage.

In the context of the historical experience of the Russian and Turkish civilizations, the movement to the modern world on the basis of historically formed identities can be realized as a principle of Eurasian integration, the principle of sustainable development of the Eurasian space.

The message of both civilizations contains the idea of the Eurasian consensus. The Eurasian Consensus is the Consensus of the countries and peoples of Eurasia about safe and strategically stable development based on historically formed values and identities. Consensus means the recognition of historically formed values and lifestyles based on them as the beginning of the development of countries and peoples. This means that the formulation of the principles of a worthy life is realized in accordance with the historically established basic values of communities and traditional forms of identity.

Russia is currently initiating integrational processes in Eurasia. The modern agenda of international relations is obviously connected with the formation of Greater Eurasia as a stable and safely developing expanse, as an expanse of steady ties between the countries and peoples of the Eurasian continent. While preserving the spiritual diversity of the countries of Eurasia and all multi-vector paths of the continent, the project of forming a consolidated Eurasia - Eurasia of common ties and values is relevant. The formation of Greater Eurasia turns into the expansion of the post-Western era of globalization. It is not due to the force domination of one or another state, but the onset of a great era of the predominance of Eurasian values in the world.

The question of the core values of Greater Eurasia in the third millennium, the value-based foundations of the Eurasian globalization, and the spiritual roots of the Eurasian humanism as a modern global project seems to be topical.

Spiritual-energy sources, value production currently have stability in the expanse of Russia and Turkey. Both countries demonstrate the remarkable stability of everyday processes of spiritual production. Eurasia of the third millennium can surely take strength for the development from the spiritual sources of this common value space. Its ideals are capable of becoming key for the Eurasian integrational projects.

Relations between Russia and Turkey can and should develop today not just in the context of a pragmatic approach, but in the broad context of common value-based foundations, within the framework of the moral alliance of the societies of the two countries.

Russia and Turkey are cultural states - countries that preserve their civilizational identity, high ideas of human dignity without which no cultural creation is possible. Their state-legal systems, legal consciousness, educational and up-bringing systems, being free and secular, rely on a high moral outlook, rooted, ultimately, in a common moral code inherent in the Abrahamic religions. **With strategic interaction, both countries are able to give the world a program of globalization based on lofty value-based foundations, a high understanding of human identity, a comprehensive spiritual-ethical outlook, without which no cultural life, and, therefore, the very existence of mankind is unthinkable.**

It seems that the value-based rapprochement between Russia and Turkey can contribute to the preservation and development of high spiritual production, which is fundamental for the preservation and development of Cultural Eurasia, Eurasia as an integral Cultural Continent. It is the humanitarian alliance between Russia and Turkey that can become the driving moral force in the formation of Eurasia in the Third Millennium, the force that meets the needs and realities of the modern life of the Eurasian expanse. It is not just a geopolitical alliance, but a humanitarian alliance that would lay the foundation for a more fair and noble life on the territory of the whole Eurasian world.

The ethics of human dignity characteristic of the peoples of Russia and Turkey and the principles of civilizational development based on it are able to satisfy the need for high identity, the need that is so typical of the modern world. Their ethical outlook and perception of civilization can become the basis for the formation of the global ethics of civilizational development, an all-planetary macro-ethics of the dialogue of civilizations.

The value-based views of the peoples of Russia and Turkey have all the opportunities to become the source of the Great Eurasian Renaissance - the revival of the great goals and objectives of the construction of the Eurasian continent. The culture of Turkey, as well as the culture of Russia, based on the recognition of the spiritual dignity of a human being and the ethics of serving, contains a powerful potential meant to help solve global problems in the common human interests.

Value-based foundations of cooperation between Russia and Turkey

At the beginning of the XXI century, Ankara and Moscow became reliable partners. Russian-Turkish relations are gaining powerful dynamics of development. Trade cooperation covers more and more new spheres, leads to an increase in the welfare of the population and, undoubtedly, becomes a factor contributing to the prosperity of the economies of the two countries. Interaction in the energy field can be understood in the context of the convergence of the geo-economic positions. The political dialogue is distinguished by its intensity. Rapprochement of political interests is planned. So, we can definitely speak about a whole new level in the development of the relations between the two countries, which count more than five hundred years of history. Today these relations are becoming multi-faceted strategic partnership. Presumably, Russia and Turkey will discover new horizons of cooperation in the XXI century.

A detailed analysis of the current stage of Russian-Turkish interaction shows that it cannot be explained by a simple coincidence of pragmatic interests. The continuously increasing dynamics of relations is primarily caused by similar features of cultural and civilizational development. There are cultural and civilizational components that determine the strengthening of ties between Moscow and Ankara.

The essence of Russian-Turkish relations can only be comprehended in the horizon of understanding the proximity of the value systems of the two countries. Today it is advisable to deeply think through the value-based foundations of cooperation between Turkey and Russia. It is important to reveal the common values of the two countries-civilizations in the perspective of their interaction in the world.

Identifying the similar values and features of the Russian and Turkish civilizations, we will rely on the intellectual tradition of Russian Eurasianism, represented by many well-known scientists (linguists, historians, sociologists, philosophers, and jurists) who consider Eurasia to be a unique geo-cultural space with special development paths. Their fundamental scientific research is a solid basis for

a comparative analysis of the value worlds of Russia and Turkey, as well as for the development of strategies for cooperation between the two countries. Our work is an attempt to summarize and update the legacy of the Eurasian scientific community, while ensuring the continuity of its ideas and values. Discovering similar features of the spiritual and historical paths of Russia and Turkey, we pursue the Eurasian plan, which considers the proximity of the value complexes of the peoples of Eurasia to be a guarantee of the fruitful development of the continent. Following the intellectual tradition of the Eurasians, we hope to make our own fair share of contribution to the rapprochement of the peoples of the two countries.

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A responsible society is aware of its own values and material resources and is, therefore, capable of historical self-interpretation and modern transformation. In it, the conquests of today's world are acquired through an organic combination of common sense and tradition, through the strengthening and deepening of cultural and historical ties and soils. **Constructively perceived spiritual senses of the past that light up the present give it both stability and dynamism. The expansion of the creative space of a personal and collective life is closely connected with the growth in solidarity and loyalty to traditions.**

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The Russian and Turkish model of a demotic-historical state means the presence of a value-enriched, spiritually meaningful and high identity in social and state life. It implies strong, steady social ties. It is connected with the manifestation of great solidarity, the realization of a high level of mutual understanding and participation in a joint social, political and cultural project - a project united by high spiritual senses.

As demotic-historical states, Russia and Turkey appear as states of high patriotism. High patriotism implies serving the Motherland on the basis of love for its cultural, historical and natural heritage. High patriotism cannot be formal and superficial, as it assumes a subject love for the historical, cultural and natural heritage of the Homeland, a deep desire to be involved in it, the desire to continue it creatively, to preserve and increase as a basis for serving the country. It is expressed in serving the Motherland as a world of high values and senses. **High patriotism is a deep tradition, an immutable value of the Russian and Turkish civilizations and at the same time a factor of their development.**

Russia and Turkey were historically formed as moral states, as moral and legal states. They are states- civilizations characterized by an organic combination of morality and law. In their past and present, the positive law is based on the moral law that is found on traditional morality, values, identity, spiritual and religious principles. **Formal law relies on the moral law that has eternal religious truths as its source.**

Striving for integrity is a characteristic feature of Russia and Turkey as countries-civilizations. Russian and Turkish civilizations were being formed in pursuit of the integrity of life, on the paths of striving to create an integral civilization cosmos. Both civilizations are inspired by comprehensive ideals - the ideal of human spiritual integrity, the ideal of harmonious, holistic interaction between people and the universe, the ideal of creating a holistic civilization that organically combines spiritual and material, sacred and practical, consensually connecting the entire spectrum of the world of values - from religious to instrumental.

Turkish and Russian cultural legacy exhaustively reveals the meaning of the value of an integral personality for the creation of civilization. An integral person is a person whose inner unity is found in the harmony with the universe. He is connected with the whole Universe by means of creative ties. He can hear the Word of God and act as a guide of His will in the world - responsibly keep the harmony of the world established by God, creatively cultivate the universe created by God. An integral person is a creative conductor of uniting energies in the Universe, who keeps a unique identity and the unity of the universe forms.

The traditions of humanism historically determined the civilizational strategies of development of the Eurasian world, formed the spiritual image of Eurasia, created Cultural Eurasia. The traditions of humanism, which determined the spiritual structure of the Eurasian continent, are revealed in the value-

based space of Russia and Turkey. They are present in the cultural legacy of the countries as a fundamental, core component.

Russia and Turkey are carriers and energetic guides of the principles of humanism in the Eurasian expanse. As such, they are active creators of Cultural Eurasia, the creators of Eurasia as a continent of traditions and values.

Eurasian humanism affirms the spiritual dignity of a human person, his striving for moral perfection, and carries an exalted ethics of serving. Eurasian humanism associates the preservation of cultural and natural heritage with the reveal of dignity, as a separate individual, as well as entire nations and countries.

The ideas and values of Eurasian humanism are deeply expressed in the creative legacy of Russian and Turkish thinkers. In their works there is the idea of a human being as a creative carrier of the entire complex of cultural, historical and cosmic life. Following the humanistic vision of Russian and Turkish thinkers, an individual is the source of historical and cosmic processes, the source of the creative unity of the world around us, where the world around us is the integral historical, natural, social and cultural home of mankind.

Russia and Turkey are the worlds with distinctive spiritual traditions that leave their mark on everything. These worlds are similar in the understanding of human dignity as containing the unchanging core of moral virtues, in understanding human dignity as the fulfillment by a person of his moral essence, as the highest human purpose, destiny associated with the embodiment of absolute ethical values, the embodiment that reveals the creative activity of a human being.

The peoples of Russia and Turkey are united by perseverance and determination in upholding high idea of human dignity. The outlook on human dignity as correlated with moral virtues, its definition as an ethical category leads to a common understanding of civilization as an ethical reality.

The understanding of civilization in Russia and Turkey is primarily ethical. It is connected with the vision of the moral transfiguration of a human being as the source of the transfiguration of the life of the whole world. The civilizational construction is based on moral mastering of human inclinations as the basis of mastering the world. Russian and Turkish way of thinking reveals the deep dependence of civilizational development on ethics. If people can reach to a higher level of moral development, then the ways of civilizational progress are open for them. The moral world is a source of inspiration and hopes of civilizational creation. At the same time, the destruction of the moral resources results in the destruction of the benefits of civilization.

Russia and Turkey appear as civilizations with deep spiritual foundations. They are undoubtedly religiously rooted civilizational actors.

In Russia and Turkey, faith has a civilization-creating sense. It forms the very structure of civilizational formations. The sublime theistic religious values had and still have a huge impact on the composition, structure and development of the two civilizations. **Theistic ethics fruitfully formed a solidary social life in the history of the two countries. On the basis of the Theistic Moral Code, Russian and Turkish solidary societies, peace-building demotic-historical and moral-legal states, and community-type civilizations were formed. The principles of the theistic ethics fill up the traditions of Eurasian humanism inherent in Russia and Turkey.**

It is quite obvious that Russia is a Slavic-Turkic and Orthodox-Muslim country (which is natural for the entire course of Russian history). As such, Russia is a distinctive civilization, one of the poles of the multipolar world, a unique country-civilization. Strengthening of the intra-civilizational ties in Russia historically acquired a natural character of strengthening Slavic-Turkic solidarity within the borders of an integral civilizational community. Strengthening of the country's strategic ties of foreign policy (which reflect fundamental external civilizational ties - ties with congenial countries and peoples) is associated with the strengthening of relations with the Turkic-Islamic ecumene that preserves identity and high moral culture as the principles of development.

Being a sovereign political player and civilizational space, Russia historically built its own strategies of development in a deep inter-relation with the lines of development of the Turkic and Islamic

worlds. We are speaking about both domestic and global strategies, strategies that reveal the inter-relation of Russia and the Turkic-Islamic ecumene.

Russian civilization is a dynamically developing subject of the Turkic and Islamic world, its organic part. Islamic and Turkic identity is the essential component of the civilizational identity of Russia. In this regard, the rapprochement of Turkey and Russia is a natural and necessary process.

The reflections of Konstantin Nikolayevitch Leontyev (1831-1891), an outstanding Russian thinker, diplomat (plunged into the life of the Ottoman Empire for a long time), state and public figure, sound true today. His creative legacy sheds light on the past, present, and possibly the future of relations between Russia and the Islamic ecumene. The Thinker was a supporter of the strategic alliance between Russia and Turkey, a union that should become the foundation for the union of peoples professing Orthodox Christianity and Islam. He saw the Muslim regions of Russia as precious worlds, the cultural identity of which gives Russia a unique spiritual appearance. The Islamic value-based space was for him an integral part of the Russian civilizational identity. Being the center of the Muslim world, the Ottoman Empire includes the Orthodox population, peoples kindred to the population of Russia (this is primarily true about the Turkic peoples), which makes the alliance with the Ottoman Empire natural. Leontyev emphasized the spiritual proximity, common values, and close interaction between the peoples of the two states. His thoughts about the intrigues of the foreign diplomacy, which did not correspond to the true interests of Turkey and Russia, but at the same time were the main cause of the Russian-Turkish wars, appeared as a result of close observation of contemporary political life. In the face of these intrigues, in the opinion of the philosopher, the alliance was necessary. Its consequence will be the formation of a new civilizational pole, which will be the source of stability in the world. Leontyev's project is a project of the gathering of the Eurasian expanse, which is systematically destabilized by diplomatic intrigues.

The current situation requires the creation and implementation of historically verified concepts of interaction between Russia and Turkey, the development of concepts of the Russian-Turkish alliance as an organic foundation for the unity of the Orthodox and Islamic, Slavic and Turkic worlds.

Russia and Turkey are not only sovereign state entities. They are also integral cultural universes, demonstrating globally significant value resources to the world community. Russia and Turkey are the poles of cultural influence, countries-civilizations capable of solving world problems, offering and building their own models of globalization.

The experience of the development of the Russian and Turkish civilizations today is in demand for the formation of Eurasian integrational processes. The deepening of cooperation between the two countries will contribute to the development of the Eurasian Pole of sustainable world development.

As already noted, the history of Russia and Turkey have the principles of the value paradigm of the sustainable development. In the context of the historical experience of the Russian and Turkish civilizations, Eurasian sustainable development is implemented on the basis of priorities for the preservation of cultural ties, the preservation of cultural traditions, the preservation of historical continuity, the preservation of all the wealth of natural and cultural heritage.

In the context of the historical experience of the Russian and Turkish civilizations, the movement to the modern world on the basis of historically formed identities can be realized as a principle of Eurasian integration, the principle of sustainable development of the Eurasian space.

The message of both civilizations contains the idea of the Eurasian consensus. The Eurasian Consensus is the Consensus of the countries and peoples of Eurasia about safe and strategically stable development based on historically formed values and identities. Consensus means the recognition of historically formed values and lifestyles based on them as the beginning of the development of countries and peoples. This means that the formulation of the principles of a worthy life is realized in accordance with the historically established basic values of communities and traditional forms of identity.

Russia is currently initiating integrational processes in Eurasia. The modern agenda of international relations is obviously connected with the formation of Greater Eurasia as a stable and safely developing expanse, as an expanse of steady ties between the countries and peoples of the Eurasian continent. While preserving the spiritual diversity of the countries of Eurasia and all multi-vector paths of the continent, the project of forming a consolidated Eurasia - Eurasia of common ties and values is relevant. The formation of Greater Eurasia turns into the expansion of the post-Western era of globalization. It is not due to the force domination of one or another state, but the onset of a great era of the predominance of Eurasian values in the world.

The question of the core values of Greater Eurasia in the third millennium, the value-based foundations of the Eurasian globalization, and the spiritual roots of the Eurasian humanism as a modern global project seems to be topical.

Spiritual-energy sources, value production currently have stability in the expanse of Russia and Turkey. Both countries demonstrate the remarkable stability of everyday processes of spiritual production. Eurasia of the third millennium can surely take strength for the development from the spiritual sources of this common value space. Its ideals are capable of becoming key for the Eurasian integrational projects.

Relations between Russia and Turkey can and should develop today not just in the context of a pragmatic approach, but in the broad context of common value-based foundations, within the framework of the moral alliance of the societies of the two countries.

Russia and Turkey are cultural states - countries that preserve their civilizational identity, high ideas of human dignity without which no cultural creation is possible. Their state-legal systems, legal consciousness, educational and up-bringing systems, being free and secular, rely on a high moral outlook, rooted, ultimately, in a common moral code inherent in the Abrahamic religions. **With strategic interaction, both countries are able to give the world a program of globalization based on lofty value-based foundations, a high understanding of human identity, a comprehensive spiritual-ethical outlook, without which no cultural life, and, therefore, the very existence of mankind is unthinkable.**

It seems that the value-based rapprochement between Russia and Turkey can contribute to the preservation and development of high spiritual production, which is fundamental for the preservation and development of Cultural Eurasia, Eurasia as an integral Cultural Continent. It is the humanitarian alliance between Russia and Turkey that can become the driving moral force in the formation of Eurasia in the Third Millennium, the force that meets the needs and realities of the modern life of the Eurasian expanse. It is not just a geopolitical alliance, but a humanitarian alliance that would lay the foundation for a more fair and noble life on the territory of the whole Eurasian world.

The ethics of human dignity characteristic of the peoples of Russia and Turkey and the principles of civilizational development based on it are able to satisfy the need for high identity, the need that is so typical of the modern world. Their ethical outlook and perception of civilization can become the basis for the formation of the global ethics of civilizational development, an all-planetary macro-ethics of the dialogue of civilizations.

The value-based views of the peoples of Russia and Turkey have all the opportunities to become the source of the Great Eurasian Renaissance - the revival of the great goals and objectives of the construction of the Eurasian continent. The culture of Turkey, as well as the culture of Russia, based on the recognition of the spiritual dignity of a human being and the ethics of serving, contains a powerful potential meant to help solve global problems in the common human interests.