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PHILOSOPHY OF CROSS CULTURAL COMMUNICATION

Textbook on general education discipline

"Philosophy and Methodology of Science"

for students all specialties of full-time and part-time forms of education

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The textbook complements the lecture material with topical issues of cross-cultural philosophy and philosophical comparative studies. This applied material is important for specialists in management, marketing, logistics and engineering and economic specialties. In the context of new international logistics, the role of the regions of Asia, Africa and Latin America is growing. Belarusian companies are developing these markets, and specialists need knowledge in the field of cross-cultural management and the philosophy of multiculturalism.

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INTRODUCTION

Despite the crisis of the globalization paradigm, the topic of cross-cultural communication remains relevant. This is due to the fact that there is a transformation of the international division of labor and logistics. Manufacturers are mastering new practices of communication and business relations in the face of increasing geopolitical contradictions. All states found themselves in a similar position. Since multipolarity retains its status, new relations are being built between economic regional structures and national economies. In these relations, the economic role of the states of Asia and Africa is growing. The economies of the European Union and Russia are tuned to this vector, although the dialogue between them in the field of politics is minimized by the practices of Western sanctions. The textbook shows the applied role of philosophy in cross-cultural management, which is important for students of engineering and economic specialties, whose professional activities will be related to industrial companies and holdings.

CROSS CULTURAL COMMUNICATIONS AND METHODOLOGY OF THEIR RESEARCH

By cross-cultural communications we will understand the communication and interaction of representatives of different cultures. As a rule, cross-cultural communications are considered in the field of business. Science was shaped by the request of transnational corporations, in which cross-cultural communications are the basis of business. The cross cultural approach to business communications is applicable to any communication. The practical purpose of scientific research is to teach business people from different cultures, how to communicate effectively with each other.

Psychologists who test patterns of development on members of the same culture want to see if this is a universal pattern. Cross-cultural studies compare

samples from two or more cultures on a specific psychological variable. Differences are usually explained either by different socialization conditions or by genetic factors. But most current research chooses social factors as a possible cause. Research conducted in the early twentieth century was mainly focused on the study of undeveloped cultures and societies were described as primitive.

Psychologists tested members of such societies for visual illusions and counting tasks. The focus was on what was missing, and the studies included a certain amount of ethnocentrism. Western psychologists who greeted each other with a handshake and direct eye contact tended to describe greetings used in other cultures (such as tilting the head without eye contact) as different from the norm. In this case, there is an ethnocentric description, in which the interpretation is based on a comparison of the studied behavior with one's own behavior, taken as a norm or standard, acting as the initial coordinate system. Ethnocentrism usually leads to misinterpretations of behavior.

Works that are not ethnocentric can be found in social anthropologists who conduct intensive participant observations in the cultures under study over a long period of time. They study these cultures beyond the standards of Western culture, focusing on the study of local traditions, norms, taboos and the specifics of social interaction.

R. Benedict used the term "cultural relativity" to justify the need to understand individual behavior in a given culture by including reflection and the researcher's own culture. Dependent and independent variables in highly controlled studies are difficult or impossible to compare due to cultural differences. In India, when solving moral problems, the concept of social obligations is used, while the inhabitants of the United States are more individualistic and concentrate on human rights. An important area of application of cross-cultural research is adaptation to a new culture during emigration or other objective factors, when special programs are created to reduce stress from such a change in habitual living conditions.

The study may be cross-cultural, longitudinal, or cross-sectional and may or may not be experimental. These are not experimental studies, but studies based on the use of the observational method, adapted tests, scales and interviews. If intercultural differences are used as an independent variable, then an ex post facto design is used. The sample must be randomized, which is extremely difficult to implement.

Thanks to the work of Harry Triandis and his colleagues, the problem of cross-cultural studies began to acquire new content. And above all in connection with the differentiation of the itic and imic aspects. In the case of itika, we are talking about the study of the general in different cultures, and in the case of imiki, the culturally specific unique.

It was the imic aspect that necessitated a new understanding of the possibilities of using tools developed in relation to Western culture to other cultures. Moreover, overcoming ethnocentrism in research was also due to the need to abandon the traditional positivist methodological foundations and the desire to discover universal laws of behavior that dominated for many decades, especially within the behaviorist tradition.

Before making any generalizations about intellectual differences, the researcher should discuss the following points. Two cultures may have different definitions of intelligence. In some cultures, intelligence is defined as "thoughtfulness, accuracy, infallibility", while in other cultures, as "obedience to elders". Instructions may not be understood in the same way. This is especially noticeable in relation to cultures that have little experience in solving problems of the type presented.

The level of motivation can be different. In many cultures, any kind of testing raises suspicion. There may be various reactions to the researcher. For example, in many cultures it is not customary to open up to a stranger. The value of the test case may not be the same. The language of instruction can have a significant impact on results.

Many people start to panic in the situation of testing their level of intelligence. Many cultures react differently. In some cultures people only answer questions they are absolutely sure of, in others they tend to answer any questions. The same samples in different cultures may not be equivalent.

There are age and gender. Regional differences acting as determining factors of perception, as well as differences determined by language or culture. There may be different ethical acceptability of the method used. So in some cultures, a woman does not have the right to her own opinion, different from the opinion of her husband.

Such differences can be listed *ad infinitum*. The problem is not in stating the differences, but in the mechanisms and tools to overcome them. Among its possible solutions is usually called the involvement of competing hypotheses in the study. The acculturation index is used. It takes into account real cultural differences. The acculturation index is especially necessary in the assessments of emigrants undergoing the process of adaptation to a new culture. Help can be provided by the methods of mathematical statistics, in particular, factor analysis.

Before identifying differences between cultures, it is necessary to determine the maximum possible number of similarities between them. The presence of these similarities is a certain guarantee of an adequate assessment. It is necessary to develop research methods in relation to all compared cultures, taking into account their originality. It is useful to involve focus groups and specialists representing a given culture to develop research procedures. By varying the presentation of stimulus material, clarifying its interpretation by representatives of the culture under study, it is necessary to achieve identity of meanings.

Cultural differences should be demonstrated through the use of several methods. Particularly important is the variety of involved methods, both operant, involving the presentation of a minimum of stimulus material and obtaining multiple responses, and respondent, on the contrary, suggesting an unambiguous reaction of the studied to stimulus material.

When analyzing the results obtained, one should not forget about one's own subjectivity in their interpretation and reducing the influence of projections, as well as ethnocentric and androcentric prejudices. We must strive to overcome our own subjectivity, but we must not forget that the choice of the problems themselves, theories and methods is also captive to these prejudices.

MULTICULTURALISM

Multiculturalism is the recognition of the diversity and equivalence of cultures. This concept is used, recognizing the multicultural nature of any society. At the same time, it is both a political doctrine and a specific policy of action arising from it, providing for specific political instruments to protect diversity and protect the interests of specific groups in society. It is advisable to support the diversity of society, as this is a value in itself. In the economic aspect, multiculturalism, even if its success is confirmed by the absence of unrest in society, is an expensive practice, the maintenance of which requires significant financial investments. They are of a forced nature when there is a shortage of labor in the state, depopulation. Australia, Canada, New Zealand and the United States faced similar difficulties. The list of economies with a labor shortage was added to the European Union and Russia. Multicultural corporations have become multicultural, which place production on the territory of different states.

It is not surprising that it seems to many, and in the public space this opinion is heard quite often: if so much is being done for specific ethnic groups, then why are “they” still unhappy and demanding more? There are political parties and specific politicians and informal leaders who use this opinion. The growing popularity of right-wing radical parties in recent years is the most convincing confirmation of this.

Multiculturalism and related political instruments mentioned are most often historically related to ethnic as well as religious diversity. In recent years, some theorists have also sought to expand it, speaking of a model of a society

with equal opportunities not only in terms of rights, but also representation, which provides for special protection of groups that have long been discriminated against on other grounds. Mostly here we are talking about diversity in relation to race, gender and sexual orientation.

While anti-discrimination policies are well developed in virtually all industrialized societies, the reality is that both women and darker-skinned people are in many places less remunerated, have lower education and lower incomes, are more likely to be unemployed, and are more likely to experience violence. Their opinion is less listened to, and they are still considered in some places to be imperfect and of little value. The mentioned trend causes political and academic discussions about whether multiculturalism is an integral part of anti-discrimination policy, or maybe vice versa?

The repeated actualization of the theme of multiculturalism in recent years is unequivocally linked to the migration crisis, especially in Europe. What will be the consequences of the arrival of even more people belonging to different cultures in Europe, where so far not all states have been able to implement successful models of integration?

The doctrine of multiculturalism provides for the equal contribution of various groups to the creation of an economic aggregate product, or a conscientious desire to do so. If there is an opinion in any part of society that “we support them”, then this is the basis for conflict. This opinion is easy to manipulate.

CROSS CULTURAL MANAGEMENT

This is the ability to identify and use the characteristics of national cultures to create unique competitive advantages in the international market.

The problems of cross-cultural differences and intercultural interaction in international business have been studied since the 70s. XX century. In the period of globalization, it was important for large organizations and companies to be competitive at the global level, and this is only possible by simultaneously

working in several countries. But the main problem is the difference in the cultures of workers from different countries each country requires an individual management style. Due to the wrong approach, many multinational companies fail in the international market. Due to such circumstances, the need arose for the development and development of cross-cultural management tools.

Cross cultural management is a set of methods and procedures that are aimed at minimizing the negative impact of intercultural differences on the solution of managerial tasks and contribute to the formation of intercultural competence, which is understood as the ability to implement culturally holistic solutions to problems in international business. Methods of cross-cultural management can be implemented both at the macro level (the intersection of national and regional cultures), and at the micro level, which is understood as the intersection of professional, organizational, age and other cultures.

Based on the study of various approaches to understanding the term cross-cultural management, we can conclude that its main characteristic is effective interaction at the intersection of different types of cultures - both national differences and other elements of cultural diversity (religious, professional, age and other differences).

These differences, fixed at the mental level, determine the peculiarities of perception by representatives of different cultures of events, phenomena, processes occurring with their participation, form stereotypes of behavior and can become causes of misunderstandings and conflicts on this basis. Cross cultural management aims to study the behavior of people who are representatives of different cultures, as their interaction takes place against the backdrop of a constant increase in the number of multinational companies, international projects, interstate working groups (global teams), and strategic alliances.

In the context of business management, cross cultural management describes the behavior of people from different cultures who work in the same organization and allows comparison of the behavior of employees in companies

located in two or more countries. It encourages managers to recognize the cultural differences between members of heterogeneous (multinational) work teams and develop activities to effectively manage them.

Cross cultural management provides identification of cultural differences, both national and corporate, that take place in the practice of business management; awareness by managers of the basic values of different cultures and their integration into management practice - to master the new methods of work for employees, which are necessary in the conditions of internationalization of business. It is also a combination of recognition of cultural differences with the global strategic priorities of multinational companies.

Cross cultural management should be considered as a set of management tools and technologies used in a multicultural environment in order to ensure effective organizational interaction and achieve common goals.

The goal is to ensure effective organizational interaction of people in a multicultural environment. Despite the fact that the cohesion of the team of employees of modern enterprises, their attitude to effective teamwork is one of the key success factors in achieving the goals set – especially strategic goals designed for a long period in which it is difficult to predict the development of all events, but to respond to them according to the degree of emergence of new challenges of the external environment, it is necessary promptly. This is achieved through the formation of such an environment of organizational interaction, which increases the adaptive properties of the enterprise. Thus, important prerequisites for the implementation of managerial functions and the operational implementation of managerial decisions, and hence effective economic activity, are provided.

The selection of this task from the list of functions of cross-cultural management allows you to choose the appropriate management tools to influence people's behavior, taking into account the goals and characteristics of the specif-

ic environment of organizational interaction and in conjunction with the goals of the enterprise.

A special place in the development of cross-cultural management and its successful functioning is occupied by cross-cultural communications that ensure cross-cultural interaction. It, in turn, contributes to the emergence of new elements and forms of cultural activity, corrects value orientations, behaviors and lifestyles (universal and culturally specific components).

Cross-cultural communications is understood as the process of interaction between representatives of different cultures, which can take place both in the form of direct contact between people and or communities, and in indirect forms. It should be noted that the effectiveness of communication in a cross-cultural space directly depends on the cross-cultural competence of its participants. The main causes of violations of cross-cultural communication in a multicultural space are: the perception of the surrounding reality by a person, which is characteristic of every person; stereotypes that are inherent in each person; ethnocentrism as a sense of superiority of one's own national culture.

Cross-cultural communications become the basis for the formation of the labor potential of an enterprise by effectively combining the advantages of knowledge, education, experience of each employee into a system of common values in the process of strategic management to increase competitiveness, relying on their unity to achieve a common goal, ensure development and growth.

The effectiveness of cross-cultural communications directly depends on the knowledge and understanding of national differences between representatives of different cultures. It is one of the main indicators of cross-cultural management, as it ensures the productive interaction of multinational companies and the successful achievement of goals at the international level.

Communications that meet the criteria of timeliness, objectivity, reliability, targeting, transparency and feedback can be considered effective.

Fulfillment by cross-cultural management of its main tasks (formation of procedural competence, effective cross-cultural technologies) allows the company to identify, accumulate and synthesize culturally conditioned knowledge, achieving synergistic effects when the intellectual potential of the team is greater than the sum of the potentials of its individual members.

Cross-cultural transmission of knowledge contributes to the creation of new unique knowledge, acquiring which the organization can at the same time acquire a unique competitive advantage.

It also allows the penetration into corporate management of such elements as communication management, cross-cultural competencies and corporate culture, which becomes the basis for the professional implementation at the enterprise of each of the participants in the production and commercial process.

Corporate culture, taking into account the provisions of the concept of cross-cultural management, is a unique system of values, principles, norms of behavior that regulates all business processes of the organization and differs from other types of cultures in respect and tolerance for different cultures; equal treatment of workers of different nationalities; compliance with the principles of organizational ethics and corporate social responsibility; a flexible and effective language policy with a focus on the result that cultural diversity can bring.

And also it is characterized by the promotion of internal integration of employees and external adaptation of the organization; focus on work in global markets; readiness for change, dynamism, innovation, openness; attracting managers with experience in a multicultural environment.

In human capital management, the focus shifts to the values and behavioral attitudes of each individual. Appropriate technology provides the tools, while values provide guidance and shape the mindset. Values influence the thoughts and actions of a person, and under the influence of a system of personal values, an attitude to work, people and technological progress arises. Previously, values were determined locally in each individual culture, but now they are freed from

geographical references and boundaries. As a result of globalization processes, management is constantly faced with different value systems inherent in different national cultures. Therefore, it is necessary to create special methods and tools to identify not only the needs of consumers as representatives of various national cultures, but also the life positions and values that form their worldview.

Interaction is the foundation of the modern economic order, and it takes place both regionally and internationally. As a consequence, relationships with any organization may contain elements of competition, cooperation, supply and purchase. To create a corporate culture that takes into account the provisions of the concept of cross-cultural management, it is necessary to form and develop employees with appropriate cross-cultural competencies (knowledge, skills and abilities of cross-cultural relationships). Such cross-cultural competencies have three main levels of use in a multicultural organization.

Thus, at the micro level of a multicultural environment, cross-cultural competencies are a necessary condition for creating personal contacts; they influence the corporate culture of an enterprise. At the meso-level of the multicultural environment of an enterprise (levels of inter-corporate interaction), cross-cultural competencies are used and affect inter-corporate communications, the interaction of corporate cultures and are necessary for cross-cultural adaptation of the personnel of these companies. And at the macro level of a multicultural environment, cross-cultural competencies are used to interact with the business environment in the host country, they are aimed at improving the relevant communications in political, organizational, administrative, public, and educational processes in this country.

DIALOGICAL PHILOSOPHY

The concept of "dialogue" (from the Greek *διάλογος* – "conversation") in the modern world has many meanings. This is a type of speech that consists in

the exchange of sign information with pauses, silence, gestures of two or more individuals. Dialogue has such properties as situational, contextual, involuntary, as well as a fairly large degree of spontaneity, disorganization. Dialogue as an independent literary genre has been known since antiquity and has been used as an expressive and capacious genre to convey ideas in an accessible form.

Dialogue as a genre reached its peak in the works of Socrates and Plato. In the philosophical practice of Socrates, a method of dialogical interaction was developed, in which both participants in the dispute do not know its final result, however, in the process of question-answer communication, they come to discover the truth. The student and follower of Socrates, Plato, in the Dialogues developed the idea that dialogical reflection is the main method of isolating the true essence of things.

Dialogue in the general philosophical sense is a term widely used in modern ontological theories of communication to designate a special level of the communicative process at which the communication of communication participants takes place. The active appeal to the topic of dialogue in modern philosophy, and after it in cultural studies, art history, linguistics, and musicology, testifies to the importance of this topic. The practices of internal dialogue were formed by the communication of man with God. Dialogism became a feature of the medieval worldview. Representatives of German classical philosophy made a significant contribution to the development of the idea of dialogism.

M. Buber is considered the founder of the modern theory of dialogue. General issues are raised in the works of E. Husserl, G. Shpet, M. Heidegger, S. Frank, C. Pierce, F. de Saussure, P. Florensky and J. Lotman. The concept of the dialogue of cultures is considered in the works of K. Levi-Strauss, N. Trubetskoy, L. Gumilyov and V. Bibler.

M. Buber poses the problem of dialogue more broadly and comprehensively, at the center of his analysis is the relationship between man and man, manifested in speech forms, man and the world (nature), manifested in pre-

speech forms, man and God, as well as silent ones. The peak of the development of the mind led to the extreme disunity of people, which was expressed in large-scale military operations and, as a result, caused a turn to a humanistic position, which was first expressed by M. Buber.

The author identifies two types of relationships that exist in the world: I – You and I – It. Both of them are directed outside the person and differ in the degree of his emotional involvement. Relations I – It (man – thing), according to Buber, are relations of a rational nature. They have no personal emotional involvement. They show an unemotional attitude to the world.

The richness of the inner world is reduced to two functions - knowledge and use. The essence of such an attitude is the indifference of both the person himself in relation to the material world, and the world in relation to the person. With this consideration of things, their individual qualities and properties become obvious, the world as a whole is discrete, devoid of internal interconnections of individual elements, moments, events.

Interaction I – You in the concept of M. Buber can be characterized as personally colored, intimate, internal. If the I-It interaction is the area of human interaction with the material world, and with the growth of the level of technical development this area expands, then the I-Thou interaction is the spiritual sphere of a person, it is aimed at the world of relations and implies the presence of subjects. The growth of industry and the development of material amenities expand the sphere of the I, while simultaneously crowding out the sphere of the Thou.

The origin of the relationship I – You should be sought in the religious worldview of M. Buber. Being a theological philosopher and interpreter of the Bible, he interprets them as a search for God within oneself and another, a relationship with everything that exists, with the World and the Other as a relationship with God, since God is present in every part of the world He created. Understanding and awareness of the Divine omnipresence make accessible and important the idea that the world is not hostile to man, but close and the only

important one. This idea is decisive in understanding the fact that the world is one, a person is inextricably linked with it, built into the overall structure and the divine concept of the world order.

Each of the I-Thou relationships establishes a separate independent connection between subjects, is part of a complex system of relations in the world and makes a person different, transforms his inner content. Focusing on the I-Thou relationship, the philosopher conveys to the reader their religious interpretation, denoting their essence in such terms as revelation, meeting, closeness, experience.

M. Buber considers the fundamental openness of both participants in the dialogue towards each other, mutual aspiration, and this is not limited to the epistemological aspect, as the basis for the interaction of man and the world. The most important component of such a relationship is love. M. Buber interprets love in a mystical sense, as a comprehensive beginning.

The philosophical ideas of M. Buber influenced the emergence of M. Bakhtin's theory of dialogue. The idea of dialogue was developed in Marxism and the Philosophy of Language (1929). Firstly, this is the idea of including dialogism in a monologue statement, conveyed in a written text by dividing it into paragraphs. Secondly, this is the idea of communication of one's own and someone else's text, author's and someone else's speech, which manifests itself in the ways of their differentiation and their different gradation.

In *The Problem of Speech Genres* (1953 – 1954), M. Bakhtin expresses the idea that there is an active reciprocal nature of the interaction between the speaker and the listener. When perceiving someone else's speech, the listener always has an effective response. It differs in the time interval between perception and response. For example, motivating phrases imply an immediate action response, while most literary genres are aimed at understanding the slow action that will occur. M. Bakhtin identifies two roles of the speaker and the listener. The first subject, in turn, must also ambivalently fulfill the roles of responder

and listener. The main provisions of the theory were developed by M. Bakhtin in the mature and late periods of creativity in such fundamental studies as "The Word in the Novel", "Problems of Dostoevsky's Poetics", "Problems of the Text". Let's highlight its main provisions.

Dialogicality permeates all layers of human existence, without it the existence of consciousness is impossible. Where consciousness begins, dialogue begins. At the same time, since all personalities are different, a situation of constant dialogue arises, since each person represents the Absolute Spirit not in full, but only in part. Thus, all these points of view complement each other.

Comprehension of the fullness of life by a person and the achievement of true life and uniqueness occurs in the state of creation of a new world, in a state of dialogue with the Other. Thus, a culture is created, which, in turn, is also a dialogical process, an open system. Part of the creative process is creative understanding, a process that occurs simultaneously with the creative act, which prevents complete dissolution in the other, which could lead to the loss of the individuality of the subject of the dialogue (person or culture).

At the same time, creativity is always an unfinished, open process in which changes occur that give access to everything new. The act of creativity is an act of cognition of the Other, its understanding and inclusion in one's own system. Dividing the world of life and the world of culture as two non-identical worlds, Bakhtin points out at the same time that they can be united in the unity of the form and content of the hero of the work.

The fullness of the meaning and content of culture is revealed only in contact with other cultures, and therefore often there is a situation of misunderstanding of the author by his contemporaries; their works need the experience of other cultures in order to be realized and understood. But their content still remains open, as subsequent cultures discover new meanings in them.

The artistic thinking of a person can be embodied only in the text and does not exist without it. M. Bakhtin includes not only cultural phenomena, but

also human actions, when the text is their symbolic expression – motives, goals and incentives. Speech, word and text are of great importance for M. Bakhtin. This can be both outward-facing speech and inner speech, presented in the text of a work of art as a dialogue between the hero and other heroes. Each of the participants in the dialogue is the bearer of a holistic concept, different from the concepts of other characters and the author himself. M. Bakhtin sees the works of F. M. Dostoevsky as the quintessence of such a dialogue. The fullness and integrity of statements create a situation of polyphony, when works become a form of coexistence of different cultures.

In the work of M. Bakhtin, two ideas are affirmed:

1) about the equivalence of cultures and;

2) about the possibility of a dialogue between them. In other words, all cultures have their own specifics and can be in a state of dialogic relations.

No less valuable are the discoveries of the follower of M. Bakhtin, V. Bibler. The concept of the dialogue of cultures, set forth by M. Bakhtin, became the subject of study by V. Bibler. The center of his interests became classical philosophical systems.

Considering the philosophical system of G. F. Hegel in a historical context, W. Bibler came to the conclusion that his system, which is considered a reference, is the highest point in the development of philosophy of a certain period and cannot be applied to the philosophy of other eras. The author deduces two types of understanding of culture. According to one of them, each culture, considered from a historical perspective, is a preparatory stage for the next, more perfect and developed, and is suppressed by it.

This type is typical for such branches in which scientific knowledge dominates, including philosophy of a certain period. The second type, characteristic of art and culture, recognizes the independence of each such structure, which is not canceled when a new one appears, but thanks to it reveals new facets of its content and enters into dialogic relations with it.

Considering the fundamental difference between the thinking of different cultures, V. Bibler models a new thinking that will be different from the previous, cognizing one, and calls such thinking understanding, formulating the main thoughts about it in the work “From Science to the Logic of Culture”.

V. Bibler considers the dialogic essence of creative thinking, which is based on the dialogue of man and culture. The process of creating an object of culture is based on the social relationships of a person, which, in turn, become an object of embodiment in various forms of creativity through transformation in a person’s inner speech. The defining moment in external activity is the internal dialogue of a person with himself, in which his opinion is formed as a result of the collision of various logics of thinking. Comprehending the existence of a person, V. Bibler comes to rethinking the essence of the existence of culture.

In his interpretation, culture appears as the result of a person's dialogical thinking and becomes the subject of his reflection. Thus, a special view of culture arises, a dialogue of cultures, and a person in culture becomes the subject of philosophical knowledge. V. Bibler reveals this provision through consideration of such categories as “work”, “self-determination of personality”, “dialogue of consciousness”, “dialogue of logicians”.

V. Bibler rejects the idea of stages of development, its progressive progressive movement, during which the previous stages are denied as less perfect. As a result of mastering the ideas of M. Bakhtin, V. Bibler refuses such a scientific approach, saying that various systems of philosophizing and historical and cultural development do not disappear, but continue to exist, develop and interact in the context of Great Culture. The enduring significance of these small cultures is revealed gradually, as new philosophical experience is accumulated, acquiring a different sound and content. According to V. Bibler, individual eras that have ended their existence are initially denied by subsequent ones, and then enter into direct dialogical interaction with them, revealing the commonality and continuity of ideas.

In a number of his works, primarily in the central study "From Science to the Logic of Culture", V. Bibler uses the concept of "philosophical logic of culture". And in the center of philosophical knowledge of a person of the XX-XXI centuries he places the knowledge of being as the knowledge of a product of culture. The author introduces the concept of "logic of the dialogue of logicians" – a new, polyphonic dialogic of thinking on the eve of the 21st century, which consists in synthesizing the logic of Antiquity (ideatization of chaos), the logic of the Middle Ages ("communion" to the Divine), the logic of the New Age (scientific teaching). Fundamentally new is the understanding of the dimension of this new logic as ternary: dialogic - the logic of the beginning of logic.

UNDERSTANDING

The problem of understanding is related to the difference between understanding and explanation, between meaning and meaning, between understanding and interpreting procedures. Meaning is what is being said. Meaning is what is said. That, as they say, can be called style. The bearer of meanings and meanings is the text, understood in a broad sense – as everything that can be said, read, communicated, understood and interpreted. The procedure for attributing and disclosing meanings refers to explanatory activity. The procedure for identifying and “deciphering” meanings leads to understanding activity. If the semantic procedure of assigning meanings is largely formalized, then the pragmatics of meanings is difficult and very limited to be formalized. At the same time, the meanings and meanings in the text are very closely related and in the process of understanding they form a problem known as the hermeneutic circle. To understand the meaning, you need to understand the parts.

Any text, fixed or continuous, presupposes an author and a reader. They can be considered as possible sources of meaning generation. M. Heidegger noted that modern humanity wants to know and be able to do more and less to think and understand.

Indicative in this respect is Plato's dialogue Meno, in which a boy who has never been trained in geometry comes to the discovery of exact geometric truth under the guidance of Socrates, who asks him correct and relevant questions. The principle of the identity of being and thought presupposed the identity of what we distinguish today as acts of explanation and understanding.

The text – the main object of understanding – for the Greeks seemed secondary in relation to the spoken word. The most obvious such belittling of writing can be traced in Plato's dialogue "Phaedrus", on the pages of which Socrates sets out the myth of the invention of writing by the ancient Egyptian god Teut (Thoth). When it comes to the art of writing among the other arts he invented and demonstrates to the Egyptian king, the king expresses doubts about Teut's presentation of writing as a means of memory and wisdom. The main genre of ancient Greek thought was dialogue.

Hermeneutics was part of the program of the Sophists, who became the first Greek professional lawyers and philologists, as well as the first professional teachers who charged tuition fees. The fact is that the basis of the educational course in Ancient Greece was the writings of Homer, whose language by the time of the teachers of sophistry was already archaic for the Greeks and required interpretation. The first rational program of hermeneutic research was proposed by Aristotle in his work, which received the later Latin title "De interpretatione". If Plato's hermeneutic cannot evaluate what he interprets from the standpoint of truth, then Aristotle is just interested in the problem of evaluating interpretation from the standpoint of the category of truth.

If Plato's interpreter is par excellence a poet, then Aristotle's is a logician. It is no coincidence that this treatise was included in the corpus of logical works of Aristotle "Organon", compiled later in Byzantium. In addition, the problems that this treatise captures are no longer so much oral speech as writing, since in this text Aristotle tries to find rational methods for distinguishing between true and false written speech. Aristotle's research led to the fact that logic, along with

grammar and rhetoric, became one of the foundations of ancient hermeneutics, which to a large extent contributed to the fact that understanding gradually began to be replaced by explanation based on syllogistics. This led to the opposition of rhetoric, on the one hand, and grammar and logic, on the other.

Ancient thinkers were aware that without the ability to create texts it is impossible to understand them. This dialectical situation led to the rationalization of rhetorical principles, i.e. grounds for the act of creating the text itself. If the text is created according to certain rules, then, knowing these rules, it can be analyzed, and, consequently, the variety of possible meanings can be reduced to a certain specific set of meanings. Such a reduction of meanings to meanings can be interpreted as a substitution of explanation for understanding.

A new round of development of hermeneutic programs was associated with the penetration of Eastern religious teachings into the rationalistic Greek intellectual environment in the Hellenistic era. The texts-bearers of the new teachings could not be subjected to the operation of substituting meanings for meanings because of their fundamental ambiguity. New hermeneutic programs were formed among the Neoplatonic. The teaching of the Neoplatonic schools is the highest point in the development of the most sophisticated application of formal-logical and dialectical methods to the interpretation of texts. And at the same time it is the most mystical direction of late antique thought in its spirit and purpose.

The problem of understanding again comes to the forefront of thought along with a breakthrough to the transcendental beginning, concluded in the irrational act of Christian faith. The dominance of the truth of reason was replaced by the triumph of the truth of faith. It presupposed the presence of a sacred text, which is a direct act of Divine Revelation given to people in order to comprehend the truth necessary for the act of personal salvation.

This suggested a Christian continuation of the Jewish tradition through the formal canonization of the written text. The beginning of the corresponding tra-

dition in Judaism was laid by the religious reform of King Josiah (622 BC), who for the first time publicly in the Temple read the book of Deuteronomy discovered during his reign, declaring it the code of laws of Israel.

The fact of reading the text aloud in the Temple before the people was a performative act of the sacralization of this text. Since the first gospels, in particular, from Matthew, were intended for a Jewish audience, the tradition of sacralization of the written text passed into Christian thought and became entrenched in it. The most important problem for the salvation of the soul was the accuracy of translating the Bible into other languages.

The problem of translating the sacred text, on the one hand, formed the basis of the Catholic doctrine of the sacred trilingualism (Hebrew, Ancient Greek and Latin are the only languages suitable for worship), on the other hand, gave rise to a developed, refined and refined church exegesis - the first attempt to pose and solve the problem understanding. At the same time, the latter means a holistic grasp of the true meaning of the text, which involves explanatory procedures, but is not reduced to them.

The first detailed theory of text understanding was formulated by Augustine the Blessed in his treatise *De doctrina Christiana*. Understanding, according to Augustine, is a transition from a sign to a meaning within the limits set by the context. In fact, Augustine was the first to distinguish between the signifier and the signified, giving priority to the latter. It is in the meaning that spiritual meanings are hidden. It would seem clear that randomly selected fragments from the Bible (or any other text) will inevitably sooner or later come into conflict with each other, so a meaningful understanding of individual parts of the text should be guided by a holistic plan. At the same time, a holistic idea cannot be understood without making a specific transition from sign to meaning at any "point" of the text.

Since Augustine defines hermeneutics as the science of interpreting sacred texts in order to reveal their meanings, he interprets the hermeneutic circle in

terms of the relationship between faith and knowledge. To believe, you need to understand what you believe, and to understand, you need to believe. Since the Bible is an inspired text, only a believer is able to understand the meanings contained in it.

The hermeneutic circle expresses the mutual conditionality of explanation and understanding, but at the same time indicates their non-identity, the non-reducibility of one to the other. In terms of the development of the theory of understanding, the concept of M. Flacius, set forth by him in the treatise *Clavis scripturae sacrae* (1567), is most indicative here. According to Flacius, fundamental to the understanding of the text is the purpose of writing it, which determines both the meaning of the text and the methods of its search.

B. Spinoza in his "Theological-Political Treatise" argued that Scripture must be rationalized by excluding everything that conflicts with the facts known and proven by reason. As a result, Scripture itself was discarded, and with it the methods of its interpretation. Hermeneutics turned out to be practically suppressed by the explanatory methodology of natural science, and understanding began to be interpreted almost in a narrow didactic sense – as the degree of mastery of the explained. But thanks to the Great Geographical Discoveries, rationalistic Europeans encountered many other cultures, including equally highly developed ones (China, Japan, India), but far from being so rationalistic. Contacts with strangers gave rise to an urgent need for understanding the Other, which found its expression in the ideas of J. – J. Rousseau about the noble savage, opposed to the inhabitant of Europe spoiled by rationality.

From the formula of J. Rousseau "I am the other", according to K. Levi-Strauss, all modern cultural anthropology originates, and with it – a new problem of understanding the Other, the problem of social hermeneutics, which turned out to be especially in demand in the era of the clash of civilizations (S. Huntington).

F. Schleiermacher set himself the task of not only gaining faith free from metaphysical foundations, but also creating a new method of understanding that unites reason and feeling. If the main task of rationalistic exegesis was to explain obscure places, then the hermeneutics of F.

Schleiermacher was aimed at developing methods for understanding the author's intention in its entirety. In contrast to the Aristotelian hermeneutic rationalistic program, which assumed the division of the text into its constituent parts, he emphasized the fundamental indivisibility of the monuments, since otherwise the meaning of the work could be lost.

The main obstacle is the foreignness of the author and the reader, due to the temporal and personal gap that separates them. However, the reader seeking to understand the text and the writer who created the text are nonetheless bound by a certain degree of inner kinship, otherwise the process of understanding could not even begin. The specificity of the language and personality of the author, according to F. Schleiermacher, is different from that of the reader.

However, the affinity of the author and the reader as a necessary prerequisite for understanding suggests that they have a certain degree of unity of feeling, therefore, understanding requires, on the one hand, a rational analysis of the text, taken, among other things, in the context of the circumstances of its occurrence, on the other hand, it cannot do without intuitive penetration into the author's intention by getting used to the text, which implies the identification of the author and the reader.

Hermeneutics presupposes certain features of both a science that operates with facts and strict concepts ("grammatical exegesis", which studies the general laws of language), and art, the material of which is emotions, images and experiences ("psychological exegesis", which studies the individual characteristics of the author). According to F. Schleiermacher, in the process of interpreting a text, "divination" is of great importance – penetration into the author's intention by "guessing", similar to guessing the will of the gods by ancient soothsayers.

“Divination” in this regard cannot be formalized and turned into some kind of ready-made technology, and every act of divination is an act similar to the creative act undertaken by the author of the interpreted text. Therefore, it is assumed that the reader must be congenial to the author.

But, since the complete identification of the reader and the author, the complete understanding of the Other seems impossible, the process of understanding can reveal in the text such layers that, implicitly present in the text, were not realized by the author himself. The last conclusion opens up new spaces for the theory and practice of understanding and interpretation.

Now it turns out to be possible to understand the interpreted "monuments" in terms of their historical and cultural context, which may well be known to the interpreter in a broader perspective than the author of the text himself. Understand the text better than the author himself, looking for something in it that was unconscious for the latter, but potentially becomes conscious for the reader due to the expansion of the context of ideas about the cultural ties of the era in which the author lived and worked.

The boundaries of historical experience capable of giving it a scientific status have not yet been explored by anyone. Such an attempt was made by V. Dilthey. It was he who was one of the first to oppose the sciences of nature and the sciences of the spirit, and, unlike the representatives of the neo-Kantian Baden school W. Windelband and G. Rickert, in this opposition he was based not on the axiological status of scientific disciplines, but on methods that distinguish explanatory procedures from understanding procedures.

The course of history, according to V. Dilthey, there is a course of life that we do not analyze, but live. Therefore, the experience, which implies the temporality of the process, the fusion of subject and object, the inseparability of man and the world, acquires special significance in the methodology of the sciences about the spirit. It is represented in the experience in the direct experience of living the flow of life.

V. Dilthey means by understanding a descriptive-psychological discourse. A significant part of his work is devoted to the study of the psychological biographies of German romantic poets, from Novalis to the mentally ill Hölderlin, as well as the study of the very process of artistic creation.

Husserl solves the problem of understanding the Other with his fundamental method of transcendental reduction. Having discovered soul life in himself, the individual assumes that the Other, as a body analogous to his body, is also endowed with something similar. An object becomes an object if it exists not only for me in my experiences, but also for the Other, which ensures the intersubjectivity of cognition. This is an intersubjective space of mutual constitution of the dialogue.

M. Heidegger's ontological turn formed the basis of a new concept of existential hermeneutics, which suggests that understanding and interpretation are ways of questioning being.

PHILOSOPHICAL COMPARATIVE STUDIES

The term "comparative philosophy" was introduced in 1899 by the Indian culturolog B. Seal. Comparative philosophical research by this time had already spanned a century. Typologically, philosophical comparative studies were preceded by experiments in the field of comparative natural science and linguistics.

At the beginning of the 19th century, three main intentions were identified in working with east-west parallels. W. Jones considered it possible to search for the source (in the form of a common "Indo-European wisdom") of Greek and Indian philosophical systems. F. Schlegel, the author of the book "On the Language and Wisdom of the Brahmins" (1808), saw the prospect of discovering the periodic influences of Indian philosophies (such as the doctrine of reincarnation) on European thought (starting with Pythagoras).

A. Duperron, who translated the Upanishads from Persian into Latin, outlined the possibility of reconstructing purely typological similarities between the

main Indian philosophomeme (the doctrine of total unity) and Western systems from Neoplatonism to contemporary German idealism.

The first line proved unpromising in view of the obvious difference between the history of languages and the history of ideas. The second has gained popularity among professional orientalists. The third direction was realized in the reconstruction of metahistorical philosophical archetypes. It goes back to A. Schopenhauer. Objective comparisons were made between philosophical systems such as the parallelization of Sankhya and the systems of modern pessimism by J. Davis or Vedanta and Spinozism by F. Max Muller.

In P.Masson-Ursel's "Comparative Philosophy" (1923), philosophical comparative studies were introduced into the subject field of comparative cultural studies. Indian, Chinese and European philosophies correlate with the civilizational processes that K. Jaspers associated with the axial time, and "comparative" psychology, epistemology and metaphysics were designed to reveal the common characteristics of regional mentalities. B. Hyman's book "Indian and Western Philosophy: A Study of Contrasts" (1937) is devoted to the task of demonstrating the radical inner polarities of Indian and European thinking, hidden by superficial similarities.

F.I. Shcherbatsky set himself the task of exactly the opposite - reading Buddhist philosophy through the prism of Kantian criticism. He distinguished between pre-Kantian and Kantian layers in the history of Indian thought. He introduced an interpretive translation of Sanskrit and Tibetan texts to help Buddhists speak the modern European philosophical language.

In *The Theory of Knowledge and Logic According to the Teachings of Later Buddhists*, F. Shcherbatskaya revealed the difference between Aristotelian formal and Indian epistemological logic. In "Buddhist Logic" (1930-32) he presented Western parallels to all sections of the system of Buddhist idealism – the concept of reality, causality, perception, judgment, universals, syllogism, logical

fallacies, the theory of nominalism. He introduced the Buddhist categorical system to Europeans.

Since 1939, philosophical comparative studies have been institutionalized thanks to the establishment by C. Moore of philosophical conferences in Hawaii. The journal *Philosophy East and West* has been published since 1951. In the 50s – 70s. The twentieth century was dominated by comparative holism. The contrasting characteristics of the mentalities of the East and West were compared.

Eastern philosophical religiosity, intuitionism, spiritual pragmatism, synthetism were opposed to Western secularism, rationalism, scientism and analytics. In the 1970s and 1980s, special conferences "Heidegger and the East", "Wittgenstein and the East", "Nietzsche and the East" were organized. The monographs "Shankara and Bradley", "Whitehead and the Mahayana", "Kantian and Confucian Ethics" were printed. Since the 80s The 20th century showed frustration with holism and serial parallelisms.

CROSS CULTURAL APPROACH

In recent decades, the expressions "cross-cultural approach", "cross-cultural comparison", "cross-cultural analysis" have been widely used in scientific vocabulary. The discovery of the multicultural world, the realization that no culture can be understood without comparison and comparison with others, stimulated the search for a special approach to the knowledge of culture, based on cross-cultural analysis. The result was the emergence in the middle of the 20th century of a scientific tradition of quantitative cross-cultural research and the emergence of a special direction in American cultural anthropology – holoculturalism.

The formation of a cross-cultural approach is associated with the history of the comparative historical method in the cultural sciences. Of particular interest are the works of L Morgan, E. B. Tylor, H. Spencer, J. a step towards the development of cross-cultural thinking, but their experience of comparative analy-

sis can only be called the forerunner of a cross-cultural approach, since comparison was allowed at the level of particular problems, and only in societies similar in cultural and historical development, or in structural type

The accumulation of empirical knowledge and the gradual growth of their theoretical understanding is noticeable in the works of ethnographers and anthropologists of the early 20th century, such as A van Gennep, B Malinovsky and A R Radcliffe-Brown. Their work convincingly illustrates the productivity of the cross-cultural approach and its specific features.

The widespread use of the comparative method in anthropological and ethnographic studies caused a heated discussion among leading scientists and contributed to the emergence of a number of polemical works by A. R. Radcliffe-Brown, F. Boas, R. Benedict, and J. Feiblan. The accepted postulate of the unity of human culture prompted researchers to look for similarities and differences in cultures that define the boundaries of the universal model of culture. Interest in the diversity of cultural constants stimulated the search for common cultural features based on cross-cultural comparison.

Close attention to the problem of the cross-cultural method was shown by the American anthropological school. Separately, it is worth noting the results of two cross-cultural projects, in which A Kroeber ("Register of Cultural Elements") and J. Murdoch ("Intercultural Review Group") took an active part. J. Murdoch can be called a real ideologist of cross-cultural analysis In his works "The Common Denominator of Cultures" and "The Fundamental Characteristics of Culture" he was one of the first to formulate the principles of the cross-cultural approach as an effective method of studying culture. The main result of the activities of J. Murdoch and his colleagues was the creation of the Human Relations Area File - HRAF.

The cross-cultural approach as a theoretical problem is also mentioned in the works of L. White and M. Herskovitz.

In the second half of the 20th century, colleagues and followers of J. Murdoch Harold E. Driver, David Levinson, and K. Ember attempted to develop a conceptual framework for cross-cultural analysis.

Practically in parallel with holocultural studies, new ideas of cross-cultural research were developed in the field of psychology, within which the cross-cultural method received the clearest articulation. E Aronson formulated the goals, D Motsumoto - the main directions of research. A. R. Luria made a great contribution to the development of the theory of cross-cultural analysis, and G. Triandis played a significant role in the development of practical ethnic and cross-cultural psychology.

The founder of the theory of intercultural communication E. Hall in the 80s of the last century put forward the thesis about the need to teach the culture of communication with other peoples. The basis of the new direction of linguoculturology, called the "theory of intercultural communication", was cross-cultural research.

As the most striking example of cross-cultural linguistic research, which takes the form of a comparative analysis of the "languages" of two culturally opposed groups using the same common language code, the work of D. Tannen should be noted.

Following psychology and linguistics, by the end of the 20th century, a number of new directions were formed, based on the principles of cross-cultural analysis. The most significant theoretical developments belong to the founder of cross-cultural management, professor of comparative and international management N. J. Holden.

Cross cultural approach is defined as

- type of comparative research, the object and subject of which is culture,
- scientific method of knowledge,

based on the identification of similar features, such as “common position”, “common factors”, “general principles”, “identical causal basis”, “universal space”, and the unique originality of various phenomena and processes;

b) which is based on a comparison of a constant set of cultural phenomena not adjacent and different in type and level of development of cultures

The cross-cultural constant is understood as an unchanging fundamental constant that predetermines the formation of culture and is a characteristic of sociocultural processes, such as technology and ritual mechanisms, relationship positions, a set of cultural universals, models of cultural growth, stereotypes of behavior patterns, patterns, cultural institutions, cultural changes.

Culture is studied by sciences that have different names (culturology, philosophy of culture, cultural anthropology and cultural theory), different ideas and concepts. But all of them strive to create the most effective set of methods and attitudes for the study of culture. In cultural anthropology, in the bosom of which the cross-cultural approach was born, when comparing, the emphasis is not on differences, but on similarities.

At the beginning of the 20th century there was a lively dialogue between anthropology, ethnography and psychology. Rivers' work on the study of the cultural determination of cognitive interests, carried out in 1905, was the first in the field of psychology based on cross-cultural analysis. , R Benedict and A Kardiner, which gradually led to a fundamental revision of traditional methods of research in psychology and the creation of a new direction - cross-cultural psychology.

D. Matsumoto developed the conceptual provisions of social psychology. D. Matsumoto classified cross-cultural comparison into three types and identified specific limitations that arise in cross-cultural research. A. R. Luria put forward three requirements for cross-cultural analysis, which D. Matsumoto supplemented with three more points. Two main goals of cross-cultural research were clearly formulated by E. Aronson.

In management, like cross-cultural psychology, a new direction has emerged - cross-cultural coaching. No less popular are cross-cultural studies in the field of marketing and advertising.

Cross cultural studies is a type of comparative study, the object and subject of which is culture. They were first carried out by representatives of social and cultural anthropology. The goal was to find out how the same cultural artifact (marriage ceremonies, kinship systems) functions in different cultures. Scientists actively searched for common points in distant, in terms of geographical and chronological characteristics, societies.

One of van Gennep's landmark works was *Rites of Passage*, in which he attempted to create a universal classification of rites of passage based on the method of alternation. Van Gennep created the theory on the basis of a comparative analysis of the rituals of primitive and developed cultures.

Most researchers of Malinovsky's concept of B did not attach importance to his attempts to find evidence for his theory based on cross-cultural analysis. At the same time, the scientist himself was convinced that it was possible to study culture as a universal phenomenon only through a comparative analysis of structures. The foundation of empirical and theoretical research is, in his opinion, the development of universally reliable principles for the functioning of institutions.

And Radcliffe Brown believed that generalizations should be based on comparing facts relating to different types of societies, and finding similarities, which should be the main goal of anthropological research. Attaching great importance to the collection of empirical material, focusing on a comparative analysis of primitive societies studied by him and his colleagues in the field, Radcliffe-Brown finds similar features that confirm the uniform laws of the development of the human mind.

And Radcliffe-Brown formulated the theory of ritual relations, highlighting, using the cross-cultural method, such identical causal foundations as “ritual

position”, “ritual specialization”, “opposition relations”, “ritual status”, “ritual significance”

For representatives of the American anthropological school, the problem of studying the traditional culture of the peoples inhabiting North and South America remained a priority throughout the 20th century, due to which the comparative research method became the main and most developed methodological tool for field researchers. The early works of A. Kroeber were no exception.

The comparative method was used by him to search for analogies to determine the boundaries of cultural areas. In his major ethnographic work, *A Handbook of the Indians of California* (1925), he gave a detailed systematic description of the various tribes, comparing cultural elements such as clothing, houses, boats, food, fishing, and musical instruments. A systematic approach allowed him to single out a unit of reference – “cultural area”.

Also define the “cultural center” – the area of the greatest concentration of cultural features and “cultural borders” – the intersection of a given culture with others, where the signs of one's own culture gradually weaken and borrowings from neighboring areas increase. Culture is conceived as a single formation, consisting of elements, styles and models that exist in certain contexts,

The boundaries between “cultural areas” are blurred due to the interchange and constant interpenetration of cultures. Cultures differ significantly, as each specializes in one or more activities, achieving the highest results in them. Each culture, in accordance with its type of “highest values”, reaches a culmination, after which the transformation of the cultural model takes place. Cultures don't die. There is only a restructuring of the model, its value systems.

J. Murdoch, influenced by Pippert's evolutionary theory, focused his attention on creating a methodology with which to study culturally determined human behavior. In his early article “Science of Culture”, considering anthropology as an empirical science, he defends the validity of the cultural approach. Based on the principles of the Transcultural Ethnology Project, he develops

principles for organizing and classifying data collected in different societies for cross-cultural analysis that allows reaching cultural universals.

In the late 30s of the XX century, a special group of “intercultural surveys”, led by J. Murdoch, began to analyze almost 600 cultures and compile a global “Ethnographic Atlas” (1967). In the article "The Common Denominator of Cultures", published in 1945, J. Murdoch identifies the problem of integrating similarities and differences as central to the theory of anthropology.

Reorienting research from the traditional analysis of differences to the search for similarities, he abandons the typical explanations of cultural similarities by the processes of migration, diffusion, borrowing, the presence of common sources of origin, the convergent development of cultures from heterogeneous sources and the spontaneous deployment of hereditary potential or the influence of any factors.

What is common in all cultures forms a single classification system, and, therefore, it is not the diverse features of human behavior that are subject to comparison, but that “single fundamental plan” for building all cultures, which Wissler called, and quite successfully, according to J. Murdoch, the universal pattern of culture. He took as a basis not the theory of instincts, but the psychological theory of acquired, or derivative, impulses.

Demonstrating the inconsistency of explaining the universal pattern of culture, built on the analysis of the motives underlying collective behavior, he carried out a cross-cultural analysis of such cultural phenomena as marriage, war, religious behavior, and proved that in all cases, in addition to basic motives, there are also acquired motives.

The subject of his research is the results of the mechanism of habit formation, and not the causes of habitual behavior, where the basic unit is the habit, but only firmly fixed, widely spread. J. Murdoch classifies habits into a separate category and calls them "instrumental reactions", and behavior – "instrumental behavior". Analyzing the mechanism of habit formation and the classification of

habits, J. Murdoch confirms the postulate that culture is by no means instinctive in nature, it is determined solely through learning.

Within the framework of the school of cultural relativism, the idea arose about the incomparability of individual cultures, the impossibility of measuring them on some scale. M. Herskovitz became the main theorist of this approach. M. Herskovitz calls the point of intersection of cultures the "focal center", which determines the mechanism of social change. This mechanism of generating, stimulating and regulating social change is a universal human experience characteristic of all institutions of culture. As a source of cultural development, M. Herskovitz saw the law of unity and variability of culture, which lies in the fact that development exists, but while maintaining the structure of conservative elements, these elements cannot change.

Changes occur, but up to a certain limit. If there are no changes at all, the culture will degrade, too dramatic and abrupt changes will lead to the loss of identity, because there will be a loss of values. M. Herskovits considers the problem of the system of values in the article "Cultural Relativism and Cultural Values".

A new direction in the study of culture based on cross-cultural analysis was called Holocultural theory. His followers are in Great Britain, Japan and in some other countries. The main organ of cross-cultural analysis is the journal *Ethnology*, published in Pittsburgh, as well as *American Anthropologist* and *Journal of Anthropological Research*. The most prominent representatives of holoculturalism are R. Naroll, D. Eberle, K. Ford, W. Stephens, J. Whitting, R. Carneiro, J. Goody, D. Lester, A. Lomake and J. Schaefer.

According to holoculturalists, the unit of cross-cultural analysis should be a separate culture, regardless of its spatial or temporal location or the number of its carriers, and the result of research should be theoretical conclusions regarding the properties of human society or culture as a whole. Each culture is not a strictly organized structure, but only a strain towards consistency, in which nu-

merous innovations constantly disrupt an infinite number of adaptive processes. The verification method for this approach is the establishment of statistically significant correlations between individual elements of culture. Holoculturalists have created evolutionary-correlative concepts in such areas as war, education, antisocial behaviors and forms of kinship.

In 1967, Harold Driver conducted a new analysis of J. Murdoch's *Atlas of the World*, considering the two foundations of cross-cultural analysis. The unit of analysis is cultural traits, as in Tylor and Murdoch. The units of analysis are tribes or societies, as in Boas and Kroeber.

Driver combined the concepts of both approaches and came up with his more sophisticated method of inductively defining cultural zones or sets (strata). At the beginning of the second half of the 20th century, cross-cultural analysis began to be mainly considered as a statistical method of comparison.

The comparative method is defined as the search for comparable cultural patterns of behavior in different societies, in the comparison of which the emphasis is on comparing cultural traits outside the cultural context. The methodological research strategy was developed in 1996 by Levinson and Amber in the form of a benchmarking algorithm. Examples should be taken from different cultures. The goal of the study should be whole ethnographic units or ethnographic regions. The study should compare examples that support the hypothesis. Levinson and Amber called such examples Static Group Comparison. Further, the subject of consideration will be not ethnographic regions, but intellectual regional traditions, since intelligence is an important condition for cross-cultural communication.

PHILOSOPHY OF THE ARAB EAST

Arabic philosophy is a tradition of philosophical reflection that arose and developed in the era of the dominance of the Islamic worldview in a predominantly Arabic-speaking civilization. Nowadays, it has undergone a significant

transformation due to new historical conditions and under the influence of Western civilization and philosophy.

The term "Arab philosophy" is not the only one used in this sense. Philosophers and historians of philosophy also speak of "Islamic philosophy", "Arab-Muslim philosophy" and "philosophy of the Arab East". In the Arab countries and European Oriental studies, they rather talk about "Arab philosophy", while in American science and the Islamic world outside of the Arab countries proper, the term "Islamic philosophy" is preferred.

For the development of the Arab tradition, the assimilation of the ancient heritage was of no small importance, and in this process both non-Arabs and non-Muslim Arabs played a significant role. In the same way, Arab philosophy cannot be imagined without the contributions made to it by non-Arab Muslim peoples, as well as without the cultural heritage of pre-Islamic times. The term "Arab philosophy" therefore indicates the linguistic, but not the ethnic, characteristics of this phenomenon.

Arabic philosophy is represented by five main currents: Kalam, Arabic-speaking peripatetism, Ismailism, Ishrakism (philosophy of illumination, or Illuminativism) and Sufism (Islamic mysticism). With the exception of peripatetism, they are all phenomena broader than philosophical thought, since they include a discussion of issues that go beyond the scope of proper philosophical ones, and designate powerful political (like Ismailism) or spiritual (like Sufism) currents. Some of them, such as Ismailism and Sufism, have retained their influence in the world to this day.

Others, like kalam, were influential in different parts of the Muslim world, including Russia, in the 19th century. almost less than in its heyday. Still others, like Ishrakism, having experienced a certain evolution, entered as an essential element into the composition of the religious and ideological systems of modernity (for example, in Bahaism) or, merging with Sufi ideas, manifest themselves in the constructions of the largest representatives of modern Muslim thought.

The block of problems that was formed on this basis and is common for the above-mentioned five trends and schools includes questions of metaphysics. The origin and its relation to the multiple world, modes of existence – non-existence and the relationship between them, causality. Theories of knowledge (truth, typology of knowledge, intuitive and discursive knowledge), teachings about man (man as endowed with the ability to act and cognize, the practical-contemplative attitude of man to the world and the Origin).

In addition to these currents, thinkers representing other traditions played a significant role in the development of Arabic philosophy. Among them is the secret philosophical society “Brothers of Purity and Friends of Fidelity”, adjoining on the one hand to neo-Pythagoreanism, and on the other hand to the Ismailis. Such philosophical figures as Abu Hamid al-Ghazali (1058-1111) or Abu Hayan at-Tawhidi (died 1023), the outstanding thinker Ibn Khaldun (1332-1406), who took a decisive step from historiography to scientific history, raising the question of the criterion of truth and selection of historical messages and ethno-psychological and material foundations of the historical process.

Classical Arab philosophy is distinguished by a polemical spirit. The first Mutakallims and Mutazilites were the great debaters. This stage of development of kalam. The later, Ashari kalam, although it underwent dogmatization, retained its polemical orientation. His discussion with Arabic-speaking peripatetism about the eternity of the world, bodily resurrection, God's knowledge of the individual and other issues, which was led by al-Ghazali and Ibn Rushd, gained great fame. No less interesting was the dispute between ash-Shahrastani and Nasir ad-Din at-Tusi, which constituted the Shiite parallel to this discussion.

Systematicity became a characteristic feature of the style of Ismaili philosophical writings, and philosophers of insight. In the style of their writings, as in many other respects, Sufi authors use the achievements of the classical period in the development of Arabic philosophy.

Ibn Sina corrected some provisions of the Aristotelian syllogistic, and Ibn Rushd developed the ideas of the Stagirite in his numerous comments.

Arab philosophy has demonstrated an approach that is not reducible to the experience of other traditions to the most generalized and abstract representation in thought of the universe external to it. This irreducibility is due to the special nature of the generalization procedure. The general is conceived as something that, while not at all present in the different as such, nevertheless allows the different to be equated. The common is that in which the different finds its equivalence. But what cannot be found in what is different, if it is considered as such, regardless of the generalizing procedure.

Therefore, generalization is not an abstraction from the different in favor of the invariant, but the translation of the different into something that will be considered equally justifying the different and at the same time different from it. With such an understanding of generalization, the semantic content of the particular does not coincide (partially) with the semantic content of the general, but is posited, as it were, outside of it.

That is why the transition from the particular to the general requires the operation of translation, and not just abstraction: the general as meaning is not present in the particular, it must be created. The general here, therefore, is that which justifies the equivalence of the particular, not coinciding with it in the presence of a common feature: such a general appears as if anew when trying to detect the coincidence of the differing particular.

If understanding the essence of the general as a concept that stands in a certain relation to its particular, and the essence of generalization as a procedure for finding it, is in a very definite sense the core of philosophical thinking, then it is clear that such a significant difference characterizing the classical Arab philosophical tradition could not but impose its own an imprint, if not on all its details, at least on the essential features of the teachings created in its mainstream. This manifests itself in different sections of the historical and philosoph-

ical analysis and concerns the understanding of such important system-forming philosophical categories as unity, plurality, opposition, negation, identity, truth.

This is also manifested in the way systems of terms are built around the central themes of philosophical reasoning, such as existence or essence, and the matter concerns both the content of each of the concepts and the integral structure of such terminological families. This is reflected in the acceptance of some theories, such as the theory of pointing to meaning, but also for areas of theoretical reasoning adjacent to philosophy, which in the case of classical Arab-Muslim culture were philology (the complex of sciences about language from grammar to rhetoric and poetics) and fiqh. (religious-legal thought).

This is embodied in the logic of building integral philosophical disciplines – ontology, epistemology, ethics, aesthetics. Finally, the peculiar orientation of classical Arabic philosophical thinking gets its conceptual fixation in a number of metacategories, such as *zahir – batin*, *basis – branch*, which form in the most general form the organizing procedures of thinking that are characteristic of it. At the same time, such metacategories turn out to be the property of not only philosophy, but also areas of theoretical knowledge close to it: while retaining their special and irreducible meaning in each of them, they at the same time perform the general function of organizing the most fundamental thought processes. Philosophy in the classical Arab-Muslim culture had more scope for its development. The closest to philosophy are philology and fiqh.

PHILOSOPHY OF AFRICA

The philosophy of Africa has its own object of study it has its own ways of theoretically explaining the formation and development of the bodily, spiritual and mental life of a person in the world of nature and society, as well as in one's own, personal, historical and sociocultural world.

The ideology of the native Africans was opposed to the colonial ideology of the Europeans. The restoration of justice, national dignity was the main goal

of the spiritual revolution in Africa. Representatives of the older generation of the Senegalese intelligentsia, opponents of the policy of assimilation, began to develop the theory of negritude, which is based on the ideas about the uniqueness of the black race and its contribution to world civilization. The desire for self-affirmation leads to a rapid growth of interest in one's own culture, one's own traditions, one's own past.

The most famous African philosopher is the creator of the Senghor negritude theory, Leopold Sedar, who was born on October 9, 1906, in Joal (Senegal). He studied at a Catholic school, graduated from the Paris College and the Sorbonne in classical philology and French linguistics. Negritude ideas developed in Senghor under the influence of anti-industrialist trends of the 1930s, the works of Catholic thinkers E. Munier and Pierre Teilhard de Chardin, the works of early K. Marx, the works of C. Mackay and L. Hughes, as well as the Antillean poets E. Cesar and L. Damaza. In order to promote negritude, Senghor helped found the magazine *Presence Africaine*.

The African way of thinking is influenced by the European worldview. Many traditional African beliefs are intertwined with Christian doctrine.

There is a process of studying the culture of individual ethnic groups and creating some common norms based on the interaction and mutual influence of different ethnic cultures, mixing individual elements of European, Islamic and a number of local ethnic cultures. The degree of knowledge of these problems is different. The study is carried out in almost all countries of the continent, regional organizations are being created that set themselves the task of coordinating research and developing a common position and methodology.

It can be called created in 1968. in Niamey the Regional Center for Research and Documentation on Oral Tradition and the International Center for Bantu Civilizations, founded in 1983 in Libreville. The purpose of the latter is the organization and coordination of all research in the field of cultural history, work is planned to collect materials, hold symposiums and festivals, study Bantu

migrations, music and culture of the Bantu-speaking peoples of Africa, and regular publication of the magazine "Man". In many countries, the work of museums is being activated, colorful albums dedicated to the culture of individual peoples are being published. If an African knows his mythology, he can be considered a noble person with reason, since a reasonable person cannot forget the wisdom of his ancestors.

"African culture" is a very general concept. Not only within the continent, but within the borders of each individual country, a single cultural complex has not developed. Often calls for Africanization led in practice to Amharization, Hausanization, Kikuinization and Khoisanization.

Joseph Ki-Zerbo, author of many works on the history of Africa, one of the editors of the multi-volume "General History of Africa", considers the study of history and culture the main lever through which the spiritual decolonization of public consciousness can take place, the upbringing of the "new African", uniting both achievements of new Western thought, as well as the traditional values of African society. On behalf of the Congolese, Jacop Okanza spoke even more clearly.

The real picture of the religious affiliation of the population of both the continent as a whole and individual countries emerges only when specific data are compared for parts of a particular country or state. For example, the fact that almost the entire population of Africa is made up of followers of traditional local cults in no way characterizes North Africa, whose population professes Islam and where there are no traditional local cults in their pure form. All these difficulties forced the use of accounting techniques based on ancillary data.

Further, it is necessary to take into account the fact that in the overwhelming mass of Africans - Christians and Muslims – in fact, to a greater or lesser extent, two-faith. Formally considered Christians, Africans perform Christian rites and attend church, but at the same time perform the rites of traditional local religions. The same is true of a significant proportion of Muslims living south of the

Sahara. Cults of ancestors and agrarian cults are especially stable, not to mention the spread of so-called superstitions – belief in the power of witchcraft techniques and potions, as well as fetishes – amulets and amulets.

According to the ideas of the Bambara, who live in the Republic of Mali, a person consists of material and spiritual substances. The latter, in turn, includes the soul and the double. Death destroys the unity of the components that make up a person: the material and spiritual substances are separated. A significant part of the peoples of Africa is engaged in cattle breeding. These are the peoples of the Fulbe, Tuareg, Arabs, Somali, Baccarat, Herero, Danakil, Masai, Nuer, Shilluk, Amer and Dinka. According to the ideas of the Ovambo living in Namibia, each pet has a certain function. The cow is a butting animal the ram is a cleansing, sacrificial animal, which is a symbol of magic.

Cows should not be stolen, as they may gore the one who committed the atrocity. In this case, the curse will fall on him or on his entire family. In the Ovambo tradition, a chicken raking the earth or a creature digging a grave. Related to this is the ban on stealing chickens, otherwise this bird can be punished. Totemism is widespread in Africa. Totems, in the Shona (Zimbabwean) language, are associated with people's names and are passed down through the paternal line. If the totem of the genus is a lion, gazelle, boar or elephant, then a representative of this clan cannot marry a representative of the same totem.

The development of an identification mechanism was made the responsibility of intellectuals. Great hopes were placed on them (J. Nyerere, N. Mandela, A. Cabral, K. Nkrumah, Seko Toure). The difficulties of identification were experienced by politicians and scientists. Among them was Kwame Nkrumah. He supported the movement of pan-Africanism, shared the views of F. Fanon and, according to his son, Kwame Anthony Appiah, professor of philosophy and African literature at Harvard University, was a typical Europhone, which, however, did not prevent him from simultaneously considering himself an African patriot.

Relying on him, the Africans felt more confident and reliable in life. They knew what to strive for, how to dispose of their affects and interests. And if the older generation gravitated toward Pan-Africanism, negritude and other theories of the rehabilitation of the black race, the youth, as a rule, avoided any talk about race. The main thing she reckoned with was position and wealth – reliable factors of identification. Intellectuals were not alone in their desire to help hundreds of thousands of people solve the problem of self-identification. Political and statesmen, "new Africans", businessmen, representatives of creative professions – artists, actors, musicians – tried to do this.

Pan-Africanism, Negritude, Afrocentrism pursued precisely these goals. For them, it was not only an occasion to talk about a very fashionable topic among the African diaspora. They tried to create a new image of Africa and unite Africans living on the continent and beyond. Their ideologists demanded from those in whose veins the blood of black ancestors flowed to recognize themselves as Africans. The popularity among the African diaspora of two Gambian proverbs: "If you do not know where you are from, then at least you should know where you are going" and "Know yourself after you know God" – testified that Africans interpreted the meaning of identification in their own way, giving preference to self-knowledge and universal values.

The pragmatism of Africans has been noticed for a long time. Their ability to take advantage of any situation was annoying and admirable. Ethno-national and social identification also had a certain meaning. But the only thing that everyone, without exception, considered was prosperity and generosity. Many Africans emphasized their belonging to the upper strata of society, the merits of their ancestors and famous contemporaries related to them.

The first scholar to develop these ideas in the history of African philosophy was the Senegalese scholar Cheikh Anta Diop, who published in 1955 the monograph *Negro Nations and Culture*. These views are shared by the Malian researcher, philosopher and thinker Jabril Tamir Nian, arguing that the main

center of human civilization was the Sahara, from where culture spread to the countries of the Old World, and then to the New, where Negro-Latin and Negro-North American cultural centers were formed. He sees the decisive role of Africa in the creation of world civilization.

The opinion about the socio-cultural and spiritual unity of the peoples of Africa, about the primacy of African cultural values that laid the foundation for all world civilizations, is shared by the Congolese scientist Theophile Obenga. In numerous works on linguistics and history, he asserts the ancient solidity of African socio-cultural progress. Great importance is attached to the specific study of customs, folklore, and folk art. Collecting and fixing them is considered one of the most urgent tasks and an important means of spiritual rebirth.

A special thought of African researchers was expressed by Jacob Okanza. Historians turn to folklore, for example, the Congolese Batsivala la Mapuya Ma Ndwala, who begins and ends his fundamental historical and philosophical work on the Congo with a proverb and a saying.

Much attention is paid to the study of folk beliefs, which are considered as the main component of the spiritual heritage, and sometimes as a philosophical system. In particular, Betote Dika Aqua nya Bonambela sees in them the philosophical foundations of understanding the world.

The philosophy of the peoples of the Bantu "ubuntu" focuses on those who are nearby. Who you are is closely related to those around you. There is a famous African proverb: "It takes a village to raise a child." It is the idea that when we come into this world, we are not born alone, but in a community. Man is not an island in the ocean. Except for special and rare cases, each of us is born in a family. We have a school, a city, a country and people.

We take this network, a series of inevitable connections, often for granted. Sometimes we even oppose it and seek to leave our community. But this proverb tells us that we are responsible for those around us, just as they are for us. No happy, solid, strong person can grow up in isolation.

This is embodied in the word ubuntu, pronounced in the Nguni language. Ubuntu is a focus on interconnectedness, i.e. the dependency and commonality that underpins human development. I am because we are.

Scattered throughout, many African communities in countries such as Kenya, Ghana and Botswana share striking similarities in their philosophies of identity and interpersonal relationships. Ubuntu sees us as threads in a web or bricks in a building. Ubuntu is about community and social harmony. The exposition of this idea belongs to Archbishop Desmond Tutu.

As Nhlanhla Mkhize says, a person in African philosophy defines himself depending on the quality of his participation in a community of similar personalities. "Ubuntu" is a concept that is foreign to many people in Western thinking. It is a concept that prides itself on unity and cohesion.

The geographical part of northern Africa, represented by Egypt, was included in political and intellectual contacts with the states of the Middle East and the Mediterranean. So, the famous philosopher Pythagoras, for a long time comprehended scientific knowledge from the priests of Babylon and Egypt. Then Egypt became part of the civilization of Alexander the Great. During this period, Alexandria was built, which became a major center of Greek science and philosophy. At the initiative of the peripatetic Demetrius of Phaler, a library was opened. At the invitation of Ptolemy I, Greek writers, scientists and philosophers came to Alexandria. The Alexandrian school of philosophy was formed.

Subsequently, North Africa was part of the Roman Empire. In addition to Egypt, the center of intellectual culture was Carthage (the territory of modern Tunisia). A school of Roman law and Christian theology arose here. Christianity spread to Ethiopia and Sudan. During the colonial modern era, Western Rite Christianity spread as far as South Africa.

With the arrival of the Arabs in North Africa, the influence of Islamic philosophy was formed in the region. Under this influence was the population of North, West (up to Nigeria) and East Africa (Zanzibar).

LATIN AMERICAN CROSS -CULTURAL PHILOSOPHY

Latin American philosophy exists in the multilingual space of Indian tribes and European settlers. As a result, the communication function was assigned to Spanish and Portuguese (Brazil) languages. In this context, philosophy is linked to the Iberian cultural heritage.

The Iberian personality is based on dignity – an indefinite and irrational value, but defining the individuality of a particular person. J. Ortega y Gasset uses in this connection the concept of "particularism", a mindset in which one believes that one should not pay attention to others. The model of the new man, different from the old model of the European, unites many Latin American thinkers. These ideas also determined their philosophical and educational views.

Latin American philosophers advocate an independent path of development oriented towards humanistic ideals, put forward the idea of a plurality of cultural and historical types of civilizations (J.E.Rodo, M.Gonzalez Prada, J.Vasconcelos, L.Cea and F.Miro-Quesada).

S. Bolivar, A. Bello, D. F. Sarmiento, J. Marti, J. Vasconcelos and S. Ramos laid the foundations of educational and educational activities on the continent. They determined the setting of the spiritual sovereignty of Latin American thought. Many of them held important government positions in the field of education were teachers. The most prominent representative of the Enlightenment philosophy in Latin America was the Venezuelan statesman, commander and thinker Simon Bolivar. He believed that education, with the assistance of the state, helps to raise the level of social life of countries freed from colonial dependence, accelerates the process of their economic and social development, and forms nations of free people.

The greatness and future of a country freed from colonial fetters depends on the level of education of the population. S. Bolivar perceived his world as a kind of civilization different from the West, devoid of integrity, and in a state of

borderlines, spiritual fragmentation. He complains about the lack of a national idea that would give the fullness of being to the corresponding civilization.

Philosopher, poet and publicist, national hero of Cuba Jose Marti, pro Following the ideas of Bolívar, who supported the concept of Latin America as a special human world, he noted that in Latin America, an original person did not let a book imported from foreign countries prevail over him. The mestizo native defeated the alien Creole. The struggle is not between civilization and barbarism, but between false learning and originality.

Man is an inseparable part of the universe, nature, lives and develops according to the same laws as it. Therefore, the harmonious formation and upbringing of the personality occurs only when interacting with nature, based on the true essence of man. He understood that every nation should have its own education system, reflecting in it both universal progressive tendencies and national characteristics.

Supporters of the development of original forms of education set the task of creating and qualitatively new assessment of the Latin American civilization, offering a creative approach, both to their own historical heritage and to the experience of other countries. For them, the two Americas – the USA and Latin America – are completely different human worlds, and they believed that Latin America should assert its own historical identity. The Mexican philosopher S. Ramos believed that the country's spiritual revival could be achieved through a profound reform of the education system based on a new theory of man. The Mexicans L. Cea, A. Caso and J. Vasconcelos adhered to a similar position.

As the founder of the Mexican Philosophical Society, J. Vasconcelos, like no other of the educators of Latin America, was associated with education, being the director of the school, the rector of the National University, the minister of education, the director of the national library. He understood and tried to solve the daunting task of shaping the new soul of the Mexican, based on the national characteristics of the country.

Within the framework of the philosophy of the “Mexican essence” of A. Caso, the problems of the “new humanism” were posed, designed to form a person in the conditions of capitalism, while maintaining integrity despite the threat of alienation.

Representatives of the “philosophy of Latin American essence” focus on the peculiarities of national thought, issues of “authenticity” and ethnic identity, in their works the thesis about the “Indian Renaissance” sounds like a revival of the “autochthonous way of being and thinking”. Any foreign cultural borrowing, being involved in the Latin American context, ceases to be identical to itself.

The appearance of this term coincides in time with the “new wave” – in the 1970s, a group of philosophers organized in Argentina who called their teaching in this way. What characterizes and distinguishes him is his political orientation and commitment. Then this group broke up, but the name remained. Today, “philosophy of liberation” refers to any philosophy that focuses on the influence of everything “American” (lo americano) and the need for socio-economic transformation on the continent.

Critical analysis of the “philosophy of liberation” and the teachings of its most significant representatives is a very difficult task. To begin with, one can try to imagine some elements of the current crisis in Latin America – which are the consequences of its historical development and the life of a Latin American person – and how the philosophy of liberation comprehends and reflects them. The founding classics lived and still live in a period of transition and crisis for Latin American society. Their attention is focused on a person who is going through this crisis and is changing the world with his active work to overcome it. This person represents different societies and social classes, with their own specific economic, social, political, cultural, ethical problems and contradictions that they are trying to resolve.

Latin American philosophers oppose the society of consumption and exclusion; socio-political injustice; imperialism and neo-colonialism; hunger, pov-

erty, repression, everything that hinders the development of society; logic that justifies domination over the peoples of the Third World. In their opinion, imperialism and neo-colonialism no longer have a place in the modern world.

Philosophers of liberation consider the abolition of the false rationalism of traditional philosophy to be the main task. They link the current crisis of Latin American society with the introduction of the moral and political norms of the Euro-Atlantic civilization, which is characterized by a consummative society with its ethical specificity. Their main purpose is to show the false moral foundations of this society and, as a result, the rationality of the revolution. On this foundation they are trying to create a new Latin American philosophy.

One of the brightest names from this direction is the Argentinean Enrique Dussel. He elevates philosophy to ethics, or comes to ethics as the first philosophy. The most general conceptual parameters of his philosophy can be outlined as follows. Approval of the ideas of Latin American philosophy as a true philosophy and, therefore, representing universal values; its subject is the original Latin American socio-cultural and social reality, and its goal is the establishment of continental consciousness.

The conviction that in order to achieve true Latin American philosophizing, a break and liberation from the cultural tutelage of the United States and Europe and their philosophical systems is needed. The recognition that the people and their active role in history is the subject of Latin American philosophy, the affirmation of the collective "we" in it in the light of the struggle for liberation. The task of the philosopher as an interpreter of Latin American social reality is to establish an ethical position that links theory and practice. The intelligentsia is part of the people. Thus, the dichotomy "the people - we" disappears.

Dussel criticized the egocentric approach, within which the Latin American person is seen as a deformed model of the European person or as unequal. This fact is explained by the circumstance that the measure of culture is Europe-

an, Eurocentric and, therefore, inapplicable to a different, different and different individuality of a person from the developing world.

This does not mean the isolation of Latin American philosophy in the continental cultural space. On the contrary, this is her way to an equal spiritual unity with the philosophy of the developed world. According to F. Miro Quesada, two tendencies appear in this way - one associated with the assertion of the universal nature of philosophy, and the other associated with the realization of one's own regional circumstances.

Enrique Dussel is a typical representative of the Latin American democratic intelligentsia, which is distinguished by its special attention to the means of national and social liberation. He criticizes any ideology that justifies domination. Its goal is to overcome the North American philosophy of domination and create a new Latin American philosophy. Dussel defines the philosophy of liberation as ethical and political, referring to the criticism of the system of national and social slavery, its exposure as evil and sin. Taking the point of view of the oppressed, he understands history as a process of liberation.

One of the categories that Dussel brings into circulation is the "ethics of liberation". He believes that it is through the Latin American "ethics of liberation" that humanity as a whole can realize itself as one, because the prerequisite for moving towards the ethos of humanity is its progressiveness, determined by its degree of openness to other ethos.

In his opinion, this is precisely the Latin American ethos, where, as a result of miscegenation, a new, historical type of person, a new mestizo culture, has appeared. In the face of the Latin American "ethics of liberation", Dussel proposes to implement a "social ethics" that reproduces the fundamental norms of Christian morality and opposes European philosophical modernism. He believes that law and politics in the European sense of the word were dehumanized over time, since a person is considered in political and legal terms only as a citizen, which excludes the moral dimension of a person as a person, a Christian.

Dussel draws a clear line between the Christian church and the Christian faith, since the church has compromised itself with its cooperation with the authorities, Eurocentrism and participation in the Conquest, and the faith carries the values of early Christianity.

Dussel perceives the discovery of America and the Conquista as a geopolitical and ethical fact at the same time. By ethical fact he means the disappearance of the other. It is necessary to tear from the calm consciousness of a European person living in the ethos of the state, his naturalness and interrogate him as guilty. The European ethos hides hatred for the Other. This hatred manifested itself at the time of the meeting of the Spanish and Indian civilizations and caused the first great trauma to the psyche of the future Latin American. Conquista left an imprint of bifurcation and contradiction in his mind. The second major trauma was caused by the wars of independence, the struggle between liberals and conservatives.

The question of the Other is central to the characterization of the Conquista and the meeting of the two worlds from a philosophical point of view. The meeting of two civilizations, in essence, did not take place, because the Spaniards considered the Spaniards Gods from their mythology, and the Spaniards of the Indians – primitive savages, which the latter were far from being. That is, there was no civilizational contact.

The central place is occupied by the category alteridad (other, other, different), opposed to the category lo Americano (American). The ontology of totality is opposed by the metaphysics of difference, which by definition includes diversity, otherness.

The Nicaraguan follower of Dussel, Orlando Nunez Soto, explores the moral authority of the revolutionaries, which comes from the practice of heroism and resistance and is associated with the political and moral values of the revolution. He believes that this authority is needed to advance the societies of the Third World, to protect the identity of its peoples and their right to self-

determination. In his opinion, these moral values are not connected with the level of economic development of a given country and with the material conditions of life and work of the people inhabiting it. The political, social and economic changes brought about by the revolution affect the psycho-mental structures and the daily life of individuals. New values of national independence and cultural identity replace the values of the past.

The morality of the old order is called into question. Revolutionary moral norms are combined with traditional ones and determine the contradiction between the power of institutions and morality in society. This contradiction is resolved in a revolutionary way. Orlando Nunez Soto agrees with Dussel that Marx's concept of the growing contradictions created by capital and exploitation cannot be ignored. He emphasizes that it will not be enough to eliminate the bourgeoisie and private property in order to resolve them. Civilizational changes are coming, which will occur as a result of an uprising against all the values of the civilization of the past. Only in this way can the cultural and value crisis of Western Christian civilization be overcome by replacing the cult of capital with the cult of freedom.

The Latin American philosophy of liberation is also represented by such philosophers as Arturo Roig, Osvaldo Ardiles and Julio De San. In their program work "Folk Culture and Philosophy of Liberation. Liberation is interpreted with varying degrees of radicality. The "young radicals in philosophy", as they are sometimes called, are united by the understanding that authentic Latin American philosophy should become the methodological and theoretical basis of the practice of liberation.

The radical philosophers of liberation call their doctrine the "rational sign of revolutionary mutation" because it is a "critical reflection on reality" and aims to "create a new man in a new world." They insist on a radical, global, urgent transformation of the unjust organization of the Latin American world and its political, social, economic, cultural, pedagogical and other structures.

Overcoming the dependence of thought and being is possible only through integration. The content of this category seems to be quite broad and vague. In the interpretation of Arturo Roig, it includes: overcoming the alienation generated by the dominance-submission relationship, the unification of all social groups suffering from dependence. Roig believes that it is in the postulation of forms and modes of integration, understood as a condition for liberation, that the whole philosophy of liberation lies.

The Peruvian philosopher Miro Quesada is convinced that only relying on the analysis, logic and methodology of science can one achieve true philosophy and come to liberation from social and spiritual dependence. Starting from Latin American philosophy, one can explore the problems not only of Latin America proper, but also of the traditional problems of classical and modern philosophy. He, along with Leopoldo Cea, is considered the classics of Latin American philosophy of the twentieth century.

The Mexican philosopher Leopoldo Cea tried to reunite analytic philosophy with the ideology of overcoming addiction and underdevelopment. He believes that analytic philosophy, while existing in a particular society, is "politically neutral" and unrelated to imperialist ideology. The concept of the Cuban liberation philosopher Raúl Fonet Betancourt is that Latin American philosophy can serve as a model for intercultural philosophy.

He believes that the philosophy of liberation should become the basis for achieving the unity of world philosophy. It successfully implements its own regional problems, affirms the universal character of philosophy. The processes of interculturalization taking place in Latin America and reflected in its philosophy mean an exit to the planetary level and the need for its deep transformation. This is necessary to overcome the monoculturalism of philosophy, to create the basis for a general convergence.

Philosophers of liberation interpret history as an age-old struggle between center and periphery. The history of philosophy is presented as a confrontation

between the ideas of "Totality" and "Other". Latin America in relation to Europe appears as "other". The opposition of categories can be represented as a system where the dialectic of European philosophy opposes the analytics of Latin American philosophy.

In Latin America, despotism and the cult of willfulness are opposed to the Renaissance apology for the individual in Europe. Individualism, which manifested itself in Europe as humanism, degenerated in Latin America as a powerless and destructive force. Latin American humanism is based on its own historical experience and manifests itself in modern spiritual processes in the region. In Europe, the individual occupies a central place in the public consciousness, while in Latin America this place is occupied by the people. The fate of the people determines the fate of the individual.

The main categories are also: liberation, identity, personality, practice, integration. The philosophy of liberation sets the task: to perceive the Latin American reality as an object for reflection and for this reflection to also become part of the same reality. To understand independence as a condition for liberation and as a process whose development had to be won at every stage. To develop a national feeling connected with the common destiny of the Latin American region. Based on regional differences, look at Latin America as a common blueprint for the future.

Brazil is the largest country in Latin America in terms of territory and economy. Brazilian philosophy was formed and developed under the influence of Portuguese philosophical thought. The Portuguese, who discovered and colonized Brazil in 1500, together with the social order, also approved the feudal-absolutist ideology, the scholastic philosophy that dominated the metropolis. During the colonial period, philosophy in Brazil acted as an integral part of religious ideology. Philosophical (mainly ethical) issues were dealt with by a number of church leaders: A. Vieira, M. do Desterro, D. G. Carneiro, M. da Encarnasan Pina, N. M. Pereira and G. da Madri di Deus.

The expulsion of the Jesuits from Brazil in 1759 created favorable conditions for the spread of the educational ideas of J. Locke, E. B. de Condillac, Voltaire, D. Diderot and J. J. Rousseau. In 1827, the first secular institutions of higher learning were established in Brazil (faculties of law in São Paulo and Olinda), which played an important role in promoting the progressive ideas of European philosophy.

The monarchical period of Brazilian history (1822-1889) is characterized by the revival of scholastic philosophy. Its representatives were F. Mont Alverni, M. Morais Vali, E. Ferreira France, J. J. Gonçalves de Magalhães and J. Soriano de Sousa. In the second half of the 19th century, positivism became widespread and played a certain positive role in the struggle against scholasticism and spiritualism (L. P. Barretou, M. Lemus, and T. Mendis).

By the end of the 19th century advanced thinkers (T. Barrett and others) began to show interest in the evolutionism of Charles Darwin and the natural-science materialism of E. Haeckel. Under the influence of T. Barreto, a whole galaxy of thinkers (the Recife school) was formed: S. Romeru, D. G. Cabral, T. L. di Castro, F. Cardoso, J. P. di Graça Araújo, C. Bevilaqua and others, who defended materialistic ideas in various fields of knowledge. In parallel with the materialist tradition, an idealistic philosophy continued to develop in Brazil; interest in it increased in connection with the spread of the works of the French philosopher A. Bergson and the American philosopher W. James, whose influence was reflected in the works of F. Britou. From the end of the 19th century propaganda of socialist and Marxist ideas begins in Brazil (E. da Cunha and A. E. di Lima Barreto).

During the Second World War, neo-Thomism (L. Franca, A. A. Lima, A. Correia, L. von Acker, A. V. Veloso, G. Barbui and others) became widespread, as well as instrumentalism, neo-Kantianism, neo-positivism and intuitionism. In the postwar years, existentialism (V. F. da Silva), phenomenology (L. V. Vita), and philosophy of culture (M. Reali) joined these currents. These trends have

been criticized from the standpoint of neo-positivism (Jasir Menezes) and semantics (E. Kanabrava).

In the 30s and 40s of the 20th century, a number of philosophical centers were created: the Brazilian Institute of Philosophy (1949), philosophical faculties in a number of universities. The philosophical journal *Revista brasileira de filosofia* has been published since 1951.

The intellectual culture of Argentina plays an important role in Latin America. The beginning of philosophical thought in Argentina was laid by scholastic philosophy, which penetrated here during the colonization of the country (16th – early 17th centuries) from the metropolis – Spain.

At the end of the 18th – beginning of the 19th centuries. the ideas of French materialism, propagated by M. Belgrano, I. Vieytes, J. C. Lafinour, M. Moreno, J. M. Fernandez de Agüero, and others, are spreading; significant influence was enjoyed by Saint-Simonism (E. Echeverria, who laid the foundations of Argentine sociological thought, and others).

In 1838, the Young Argentina organization arose with the aim of reorganizing society on the basis of the principles of utopian socialism. the progressive ideas of J. B. Alberdi and D. F. Sarmiento are spreading. From the 70s. 19th century positivism becomes a fashionable philosophical trend, which by the beginning of the 20th century. occupied a dominant position (A. Bassi, V. Mercante, P. Scalabrini, J. A. Ferreira, J. B. Justo, L. Herrera, M. Herrera).

With the development of science in the late 19th - early 20th centuries.in Argentina, the ideas of natural-scientific materialism (F. Ameghino, J. Ingenieros) spread. At the same time, the sociological works of P. Grusan, H. Ingenieros and others appeared.

At the beginning of the 20th century in Argentina, Western European idealistic currents become popular: neo-Kantianism (A. Korn, R. Rivarolo), neo-Thomism (O. N. Derisi, T. D. Kasones, I. Quiles, H. R. Sepich, etc.) and subsequently existentialism (K. Astrada, V. Fatone). A position close to Christian

spiritualism is occupied by A. Rouges, the theistic metaphysics of the French philosopher M. Blondel is developed by Argentina Vassaglio; popular among the Argentine intelligentsia is the philosophy of life (F. Romero), formed under the influence of phenomenology and philosophical anthropology.

Marxist ideas began to penetrate Argentina at the end of the 19th century. The printed organs of the CPA played an important role in working out the main questions of communist ideology. Propagandists of Marxist ideas are R. Ghioldi, V. Codovilla, A. Kuhn, Argentina Lalman, E. Muller, A. Ponce; theoretical questions of art are reflected in the works of Marxist researchers E. Agosti and A. Ponce.

The most important centers of philosophical science are the Institute of Philosophy in Cordoba (founded in 1934), the Argentine Institute of Social and Legal Philosophy in Buenos Aires (founded in 1938), and the Institute of Philosophy in Mendoza (founded in 1943). Special attention is paid to sociological problems that are being developed at the National Academy of Law and Social Sciences, the Institute of Sociology (founded in 1942), the Institute of Applied Sociology (founded in 1960), and the Center for Comparative Sociology. In 1949 the First National Philosophical Congress took place.

An important role is played by the philosophical culture of Mexico. Philosophical ideas in Mexico during the colonial period were formed under the strong influence of the ideology of the European Middle Ages, primarily scholasticism. The author of the first original philosophical works was A. de la Veracruz. At the end of the 16th – 17th centuries in Mexico, the ideas of European humanism began to penetrate (C. de Siguenza y Gongora and others).

In the 2nd half of the 18th century the influence of the new European philosophy (in particular, R. Descartes) also affected the work of a number of Mexican philosophers (J. B. Diaz de Gamarra y Davalos and others).

During the war for independence from Spain, the revolutionary materialistic ideas of French philosophers J.-J. Rousseau, Voltaire, C. Montesquieu, D. Diderot spread in the country.

In the 1st half of the 19th century in Mexico, the struggle of two main currents continued: scholasticism (C. de Jesus Munjia) and rationalistic, materialistic ideas, which became the basis of the socio-political doctrines of the national bourgeoisie. A prominent representative of the materialist philosophy of this period was I. Ramirez, who is sometimes called the Mexican Voltaire.

After the bourgeois revolution of 1854-60, the ideas of positivism spread in Mexico. G. Barreda tried to interpret the history of Mexico in accordance with the teachings of O. Comte on social evolution. Barreda's students founded the Methodophile Association in 1877 to develop and disseminate the ideas of positivism.

Catholic philosophy came forward (G. Garcia, R. Noriega, and others). At the end of the 19th - beginning of the 20th centuries, positivism became the dominant doctrine. During this period, the ideas of natural-scientific materialism began to penetrate Mexico. F. Hernandez, E. O. Aragon, and others, being close to the positivism of H. Spencer on a number of issues, tried to comprehend the main scientific discoveries of the 19th century on the basis of the materialistic monism of E. Haeckel and the evolutionary theory of C. Darwin. The first major studies on the history of philosophical ideas appeared in Mexico (A. Rivera, E. V. Telles).

From the 70s. 19th century Marxist ideas began to spread. In the 1st half of the 20th century the exhausted positivism was replaced by intuitionism, neo-Kantianism, and existentialism. The influence of Thomism increased. The most famous Mexican idealist philosophers of the 1st half of the 20th century were A. Caso, who defended the ideas of E. Butru and A. Bergson, J. Vasconcelos, who created the doctrine of aesthetic monism under the influence of religious mysticism, and S. Ramos, who was close in his ideas to the Spanish philosopher J.

Ortega y Gasset. After World War II, various currents of bourgeois philosophy continued to spread in Mexico: neo-scholasticism, neo-Kantianism (F. Larroyo and others), the teachings of Ortega, and others. Studies on the history of Mexican philosophical thought occupy a large place in the works of contemporary Mexican philosophers. In 1963, the 13th International Philosophical Congress was held in Mexico.

There are philosophical faculties in a number of universities. At the National Autonomous University, in addition to the Faculty of Philosophy, there is an Institute for Philosophical Research. Philosophical magazine: "Filosofia y Letras" (since 1941), "Dianoia" (since 1955).

A significant contribution to the intellectual culture of Latin America was made by the thinkers of Chile. The main figure for Chile, a political figure who defined national identity, identity, politics and constitution, was Diego Portales.

Portales was born in 1793 in Santiago. All his childhood and university youth he studied and read books. This is surprising, but while his peers participated in conspiracies and hostilities, he did not take any part in conflicts – and was completely indifferent to what was happening between the former colony of Spain and Spain. Then he became a businessman, the owner of a fairly successful company and traveled on his business between Peru and Chile.

In the 1820s, chaos and unrest began throughout South America: a political, managerial, administrative, military and economic vacuum arose on the territories of the former empire, since no one among the fighters for independence knew how to rule the country on the basis of which it is organized, what institutions and laws should be. In Chile, this led to numerous internecine wars, in particular to the civil war that broke out in 1829 between liberals and conservatives (the former expressed the interests of the country's regions, while the latter advocated greater centralization).

This time, Portales, who had become a very influential figure in business and political circles, took part in the conflict, leading the forces of the conserva-

tives. He studied law at the university, but he was neither a professional scientist, nor a politician, nor an ideologue – he was a businessman and wanted his company (and commerce in general) to prosper, and this required stability.

The Conservatives won, and in 1830 Portales became Minister of the Interior, Foreign Policy, and War and Navy – that is, he concentrated enormous power in his hands. But he refused to become president, as well as to receive money for the performance of his posts.

From Portales' point of view, for Chile to emerge from chaos, it needed a strong presidential power that would rely on an enlightened minority and rule the country on the basis of laws and virtue. The president of the country was supposed to have absolute power and be completely independent, not associated with any forces - no one was supposed to influence him, including Portales himself and his followers.

Portales treated the citizens of his own country absolutely paternalistically: in his opinion, the president and the ruling elite – virtuous, wise and honest people – should lead them to prosperity, development and stability, like stupid little children. In one of his letters, Portales explained this by saying that the Latin American countries are too disorganized, immature and unreasonable for democracy, Latin America is not ready for it, and here democracy can only be authoritarian – that is, the president must govern the country without opening any channels of popular participation in this process. Some Chilean historians call this construction "enlightened despotism."

In 1833, a new constitution was adopted in Chile, based on the views of Portales, although he himself did not take part in its drafting. In 1834, he retired from the capital of Chile, Santiago, moved to the port city of Valparaiso and became governor there. However, he retained his enormous political influence: all the ministers continued to go to him for advice. In 1835 he was persuaded to return, he again refused the presidency and became the Minister of the Interior - and again the most powerful man in the country.

He believed that people should fall into power thanks to their administrative and moral qualities, and not loyalty, and it was on this principle that he recruited people: not loyal people worked around him, but good economists, politicians, military, bishops. Contemporaries recall that he had a very bright, strong character, a huge ego – and an exceptional ability to manipulate people.

Unlike many countries in Latin America, Chile actually managed to build a fairly organized and stable state with a very strong presidential power and very weak democratic institutions – and avoid many military coups that were very typical for neighboring countries. According to Chilean historiography, Portales restored respect for institutions in the country – for the figure of the president, for the parliament, for the court. One of his main achievements is the subordination of the army to presidential power.

But of course, both periods when he was in power were distinguished by terrible authoritarianism and merciless measures against the oppositionists; all independent press was shut down, dissidents expelled, inconvenient military men fired. Liberal historians even call this period the "dictatorship of Portales."

He was very interested in the position of Chile in the international arena. His goal was to establish the hegemony of the country on the Pacific coast, and for this he planned to start a war with the Confederation of Peru and Bolivia . It all ended with the fact that the military, who did not want this war and were generally dissatisfied with the hegemony of Portales in politics, mutinied in 1837, and Portales was shot.

He was buried with all sorts of ceremonies; the killers were arrested and executed. The war, in spite of everything, took place and ended in favor of Chile. Immediately after his death, Portales began to turn into a national hero, the legendary founder of the nation. He was a strong leader, an influential politician, the inspirer of a new constitution, a guarantor of Chilean stability - and after the assassination he became a martyr. He instantly turned into a national idol,

a symbol of a strong and reasonable ruler, and Chile – an example of stability and order on the continent.

Adam Mickiewicz advised Ignatius Domeiko to agree to move to Chile. The local mining school offered the Belarusian engineer a good contract with a large pay. Chile at that time was a state that had recently gained independence. There was no normal education in the former Spanish colony. Therefore, Ignatius Domeiko, who taught at a mining school in northern Chile, advised the government to reform school education so that it would become accessible to the simpler sections of the population.

As a geologist, he explored the bowels of the country and found several deposits of copper, gold, and silver. Domeiko figured out how to mine saltpeter and how to use it. He traveled to the south of Chile, where he met the Araucans, an Indian tribe that fought the conquistadors for 300 years, and by and large did not submit to the Spaniards. Domeiko was so impressed by these people that he even wrote a book about them, in which he talked about the people that set a goal to fight for their freedom and independence and achieved it. This book has been translated into many languages.

Later, Ignatius moved to the capital of Chile, Santiago. Here he married, had children, but continued to prove himself in many directions. For example, he helped the city solve the problem of lack of clean water. Domeiko reorganized the system of higher education in the country. Having headed the University of Chile in Santiago, he transformed it by analogy with his native Vilna University. The Belarusian was re-elected four times as a rector and they wanted to see him for a fifth term, but Domeiko refused.

Domeiko was concerned about the fate of ordinary people. For example, he was very worried about the miners: being a geologist, he knew how hard it was to mine copper and gold. Local miners received a small salary, and working conditions were not very good. The Belarusian appealed to the Chilean govern-

ment to help resolve this issue. Thanks to Domeiko's appeal, the miners' living conditions have improved.

Domeyko's authority among the Chileans was enormous. And when, in his declining years, in 1884, he wanted to visit his homeland, his students, students, colleagues came out to say goodbye to the scientist. Everyone hoped that the Belarusian would still return to Chile.

ANALYTICAL PHILOSOPHY

Analytic philosophy is the dominant trend in the English-speaking intellectual tradition in the 20th and 21st centuries. It combines various philosophical trends (logical positivism, the philosophy of linguistic analysis, the theory of speech acts, and others) that use the methods of logical and linguistic analysis of language to solve philosophical problems and focus on the ideals of logical rigor, clarity, and accuracy.

What unites not so much the subject of philosophical concepts as common tasks: the study of the language in order to identify the structure of thought, a clear correlation between the verbal and the real, a clear distinction between meaningful and empty, meaningful and meaningless expressions, and so on. The analytical point of view proceeds from the fact that language determines all spheres of human activity and is of interest not only as a means of conveying some content, but also as an independent object of study, a necessary component of any rational discourse.

In a broad sense, analytic philosophy can be interpreted as a certain style of philosophical thinking, which is characterized by such qualities as accentuated rigor, accuracy of the terminology used, and a restrained attitude towards broad philosophical generalizations, abstractions and speculative reasoning. For analytic philosophers, the process of argumentation is no less important than the result achieved with its help.

The language in which philosophical ideas are formulated is considered within the framework of analytical philosophy not only as an important means of research, but also as an independent object of research.

The development of procedures for analyzing sentences in natural language has been the focus of attention of all its schools for more than a century of history of analytic philosophy.

An important aspect of the analysis was the comparison of the logical and grammatical forms of sentences. Particular attention was paid to identifying the logical form of those linguistic means, for example, denoting phrases, the use of which leads to all sorts of misconceptions and paradoxes of philosophical significance. It was assumed that such an analysis should replace the fuzzy expressions of certain problems in natural language with such formulations that would demonstrate the essence of the problems under study. In this case, the corresponding problem, acting as a philosophical one, may turn out to be either a pseudo-problem, or be of a logical-linguistic nature, or suggest a specific meaningful study.

Projects were created to develop a syntactically and semantically accurate, perfect, ideal language, devoid of speculative constructions and literary arbitrariness, which could contribute to the progress of scientific knowledge. The field of research in analytic philosophy (logic, epistemology) gradually expanded, covering ethics, aesthetics and law. In a certain period (20-40s of the 20th century), it was characterized by claims for the role of the methodology of all scientific knowledge (including the social sciences), contributing to its unification.

Within analytical philosophy, two main directions can be distinguished:

1) the philosophy of logical analysis, which used the apparatus of modern mathematical logic as a means of analysis;

2) the philosophy of linguistic analysis, or linguistic philosophy, which rejected logical formalization as the main method of analysis and studied the types

of expressions in natural language when it is used in the formulation of philosophical concepts.

The philosophy of logical analysis considers itself the philosophy of science and represents the line of scientism in modern philosophy. Supporters of the philosophy of linguistic analysis oppose the cult of scientific knowledge and turn out to be adherents of a natural relationship to the world, expressed in everyday language.

The historical and philosophical roots of analytic philosophy can be traced in the logical tradition of Aristotle, in the tradition of British empiricism and nominalism, in Kantian philosophy, as well as in Austrian philosophical thought of the second half of the 19th century. R. Descartes, T. Hobbes, J. Locke, G. W. Leibniz, J. Berkeley, D. Hume, I. Kant, J. St. Mill, as well as F. Brentano and his followers. They were the main theorists of scientific philosophy in the 19th century.

The emergence of analytic philosophy was caused by the desire to apply mathematical logic to the study of traditional philosophical problems. Its effectiveness in describing the foundations of mathematics was proved by the works of G. Frege and *Principia Mathematica* by B. Russell and A. Whitehead.

Therefore, initially analytical philosophy was closely connected with logico-mathematical knowledge. The first representatives of analytic philosophy (G. Frege, B. Russell, L. Wittgenstein and F. Ramsey) were at the same time the greatest specialists in the field of mathematical logic. They developed a program for the logical analysis of language, which they opposed to the superficial approach of linguistic science.

The initial problems and concepts of analytic philosophy were formulated in an article by the German logician and philosopher G. Frege "On Meaning and Meaning", published in 1892. It is considered to be the beginning of analytical philosophy, since this article formulates its main problems and introduces its main concepts. Frege explores the question of the difference between the cogni-

tive value of synthetic judgments, as I. Kant called them, and the cognitive value of analytical judgments.

Frege suggested that the proper names (words, signs, designations, expressions) included in a synthetic judgment are identified when they point to the same common referent (coincident external object to which they are directed). The meaning of a proper name is reduced to pointing to an object, that is, to a reference. This is the main position of the referential theory of meaning, generally accepted in analytic philosophy in the first period of its development. In addition to meaning, there is another way of representing an object, which Frege calls "the meaning of proper names."

A proper name expresses meaning and designates meaning. Extending the concept of sense and meaning to the totality of declarative sentences, Frege notices that such a sentence contains a thought that is its meaning, and has a true value (it is true or false), which is its meaning.

The traditional way of logical investigation of a sentence by reducing it to a judgment in the subject-predicate form reveals only the meaning, but not the meaning of the sentence, so Frege offers a different way of analysis, resorting to the logic of quantifiers, of which he was one of the discoverers.

This kind of analysis allows Frege to develop approaches for constituting a logically flawless language using the logic of quantifiers. In it, each proper name points to a specific referent, and the introduction of any new name does not change the truth value of the sentence. As a result, Frege pioneered the use of mathematical logic to resolve philosophical questions.

Among the well-known philosophers and logicians of the late 19th and early 20th centuries, G. Frege occupies a special place. His role in modern logic, which he largely created, is comparable only to that of Aristotle in traditional logic. Frege, in particular, laid the foundations of that field of knowledge that was called the foundations of mathematics, for the first time clearly linking the problem of the formal unity of the content of mathematics with the methods of

reasoning adopted in it, and thereby laying the foundations of the theory of formal systems. This became possible only because he carried out one of the first axiomatizations of propositional logic and predicate logic, the latter actually appearing for the first time in his writings.

Frege laid the foundations of logical semantics, separating the means of expression (syntax) from what they denote in logical theory. Finally, he put forward a program for clarifying the basic concepts of mathematics, which he tried to implement using the procedure for reducing mathematics to logic, realizing one of the possible methods for clarifying the specifics of mathematical knowledge. The totality of the results he achieved in logic suggested a very definite conceptual shift, which reflects the influence of his work on the development of modern thought in general.

Despite the fact that both the mathematical and philosophical works of G. Frege had a significant impact on the development of analytical philosophy, and his terminology was adopted by many representatives of this trend, the theory of meaning and meaning in its entirety and the method of analyzing sentences following from it remained the lot of few researchers.

Most of the representatives of analytical philosophy take as a primary source the works of the Cambridge philosophers B. Russell and J. E. Moore, who spoke out in the 90s of the 19th century against absolute idealism, opposing philosophical "realism" and "analysis" to it.

B. Russell, demonstrating the inconsistency of the views of the representative of the school of absolute idealism F. G. Bradley, contrasts the logic of "internal relations" of absolute idealism and philosophical monism with the logic of "external relations" and the image of a pluralistic Universe, corresponding, as he thought, to the nature of modern science and "realistic » look.

Russell's criticism of the philosophical systems of the past was that traditional "speculative philosophy" (or "metaphysics" in his terminology) gave an incorrect explanation of the world due to the use of "bad grammar", so a more

"analytical" language is needed to embody the truth. From here, in his opinion, follows the need to move to the analysis of sentences based on the logic of quantifiers created by G. Frege and J. Peano.

Russell defined such an analysis as a transition from something unclear, indefinite, inaccurate to clear, clear, definite concepts that constitute the last limit of analysis and are, in this sense, the "atoms" of language (hence the name of his concept is "logical atomism"). In his concept, the atoms of a logically perfect language must correspond one-to-one with the facts.

Procedures of linguistic clarification and clarification of concepts and judgments Russell and Moore called "logical analysis". This term determined the name of the entire philosophical direction, and the concept of "analysis" is taken not in any special, but in a fairly general sense, almost as a synonym for the concept of "rational, discursive reasoning". Russell's controversy with the theory of internal relations of Bradley and his associates turned out to be an important starting point for the entire analytic movement, and Russell himself led to the construction of a pluralistic ontology, which was based on the logic of external relations.

In 1905, in the article "On Denotation", Russell first set forth the "theory of descriptions", according to which everything that G. Frege called "proper names" was divided into two classes: 1) names, simple symbols that directly designate single objects, which are their values; 2) descriptions consisting of several words with an already fixed meaning, deriving their meaning as a result of combining the words that make up the descriptions. Descriptions are divided into indefinite and definite (with the article the, giving the whole expression the meaning of "exactly this one").

The latter, as Russell believed, we confuse with names, and even more: all the names used in ordinary speech are not simple symbols, but are abbreviations of certain descriptions. Since a perfect logical language should consist only of simple symbols, and far from all words are such, a logical reduction of the sen-

tences of philosophy to sentences whose constituent parts (constituents) will be only simple symbols is necessary. Since, according to Russell, the distinction he introduces between names and descriptions reflects the difference between knowledge gained directly, as a result of acquaintance with an object, and knowledge gained indirectly, as a result of a correspondence representation of an object, a logically perfect language, consisting only of simple symbols, will serve perfect reproduction of reality.

Along with this, J. E. Moore, who was occupied with the analysis of philosophical concepts and problems by means of ordinary language and common sense, developed conceptual approaches for the procedures for paraphrasing obscure statements into synonymous and clearer ones. In his first works, Moore condemns the thesis of "philosophy for philosophers", that is, he criticizes the arguments of traditional philosophy, primarily idealism that prevailed in English universities at that time.

He considered common sense as a comparison condition for evaluating philosophical theses. At the same time, in Moore's analysis, philosophy is no longer occupied with logical structuring of the subject and bringing it to the norms of the language (as Russell does), but the objects of speech are "dissected" by philosophical theses in order to reduce them to the simplest working theses, frontal and commensurate with common sense. meaning, oriented to the norms of empiricism. Moore's Cambridge work, the most important of which is "The Nature of Judgment" (1899), became widely known from the beginning of the 20th century and soon began to influence the formation of English-type analytic rationality. It is now believed that Moore revived the original English philosophical tradition of empiricism and rationality, while focusing on the properties of language. With Moore begins a gradual transition from the analysis of mathematical and logical structures to the study of the actual functioning of ordinary language.

The works of G. Frege, J. E. Moore, B. Russell determined the face of the first stage in the history of analytical philosophy, which lasted from the 1890s to the 1920s; during this stage, the task of analysis was considered to be the improvement of philosophy in order to create a scientifically based philosophical picture of the world. Russell's logical-philosophical ideas are further developed by L. Wittgenstein, who owns a characteristic analytical interpretation of philosophical problems as special ones, which, unlike the problems of specific sciences, do not have a substantive content, but a conceptual-linguistic, or "grammatical" character, as associated with a complex correlation between the verbal and the real.

L. Wittgenstein's "Logic – Philosophical Tract", published in 1921, opens with a variant of B. Russell's "logical atomism". However, using the terms of Russell, Moore and Frege, Wittgenstein creates a fundamentally different version of analytic philosophy, opening a new stage in its history.

Wittgenstein describes a picture of the world that is made up of "facts", which are combinations of changing "states of affairs" of unchanging and devoid of sensible qualities of "objects". The condition for the possibility of representing the world in sentences of natural science is the logical form, which is shown in sentences, but is inexpressible, which makes sentences about sentences meaningless. For this reason, Wittgenstein believes that only the sentences of natural science, and by no means of philosophy, can be meaningful (containing thought, representing a logical image of facts).

Unlike Frege, Moore, and Russell, Wittgenstein believes that the reduction of scientific propositions to elementary propositions means the end of traditional metaphysics, whose problems turn out to be pseudoproblems and whose propositions are meaningless. Philosophy in the understanding of Wittgenstein is not a theory, knowledge is a result. In his opinion, philosophy is a combination of various methods of clarifying, unclouded vision of reality through the speech

means of its expression. To solve this problem, a special practice of speech clarification or analysis is invented.

The fact that philosophy also exists as a system of sentences, he, in accordance with the views generally accepted in analytic philosophy, explains it by an uncritical perception of ordinary language, in which there are polysemantic signs or signs to which no meaning is assigned.

Considering philosophy as an activity necessary for the "logical clarification of thoughts", Wittgenstein points out that most philosophical questions and difficulties arise because "we do not understand the logic of our language", and therefore these questions are "pseudo-problems", for the removal of which requires the practice of analysis, which implies the translation of all sentences, of any degree of complexity, into atomic sentences representing the simplest elements of reality - atomic facts. The purpose of revealing the structure of ordinary language, therefore, is its translation into a logically perfect language.

The latter idea became a program for the development of the concepts of logical positivism by members of the Vienna Circle created in 1922 (M. Schlick, O. Neurath, R. Carnap, G. Hahn, F. Weissman, K. Gödel, G. Feigl, as well as those who collaborated with them G. Reichenbach in Berlin, F. Frank in Prague, A. Ayer in Oxford, A. Tarski in Warsaw, E. Nagel in New York), who dealt with the problems of the logical analysis of science. The analysis implied the reduction of the sentences of the theory to some basic sentences, which were initially accepted, following B. Russell, sentences expressing sensory experience (phenomenalism), and later sentences describing observations of physical objects (physicalism).

Both of these varieties of logical positivism accept scientific knowledge as the norm of all knowledge, consider empirical statements and tautologies to be the only meaningful expressions, and turn to artificial languages to correct the inaccuracies and ambiguities of ordinary language. Philosophical proposi-

tions, while not at all meaningless, are devoid of factual content; they are the rules of the logical syntax of the language of science.

As for the synthetic judgments of natural science, which directly or indirectly describe facts, to test their meaningfulness, M. Schlick introduced the principle of verificationism. The criterion for the value of a proposal is the possibility of its verification. This principle has been greatly expanded and weakened in the course of extensive discussions, which have demonstrated its methodological defects. The consequence was the inclusion in the analysis of the language of science not only of logical syntax, but also of semantics, and subsequently pragmatics.

The problems of verificationism and the development of verification procedures were the subject of much of the creative activity of the members of the Vienna Circle. It was shown that the reduction implied by the principle of verification should lead not to facts, but to sentences describing facts, which will be the basis of scientific knowledge. These proposals were supposed to be searched for in the protocols of scientific experiments, from which they were called protocol proposals.

In the dispute between O. Neurath and R. Carnap on protocol sentences, the first one defended the position according to which protocol sentences are actually primary, and the second - the position according to which they are considered logically primary. The transition to the theory of protocol sentences was caused by the realization of the impossibility of the existence of an uninterpreted fact, but for the same reason this theory should also be rejected.

The distinction between direct and hidden verification could only delay the transition to new theories of the language of science. In contrast to the development of verification procedures, K. R. Popper emphasized the need to pose the problem of demarcation of scientific knowledge. As the basis of the demarcation method, Popper introduced the principle of falsification, the essence of

which is to check the fundamental refutability of any proposal. Popper believed that only scientific proposals are refutable in principle.

The development of this position led to the formation of a modern philosophy of science, which in many respects goes beyond the framework of analytical philosophy.

In the 1920s and 1930s, the Vienna Circle was the center of development of analytic philosophy, the leading phenomenon of the second stage of its history. His main legacy is the development of logical and analytical methods for studying the language of science and the structure of scientific knowledge, the creation of the historically first form of modern philosophy of science, which still retains its significance in this capacity.

The work of the members of the Vienna Circle made a major contribution to the development of scientifically oriented philosophy in the 20th century. They clarified the nature of logic and mathematics, revealed the relationship between logic and language, studied the structure of knowledge, the basic methods of science, the relationship between empiricism and theory with unprecedented rigor and thoroughness in philosophy before.

At the same time, an analytical tradition of philosophical logic arose in a number of Eastern European countries, for example, the Lvov-Warsaw logical school and the works of J. Lukasevich and his followers adjoining it. Representatives of the Lvov-Warsaw school introduced the term "metalinguage", meaning the language of the second level, in which the language of the first level is described. The described language is called the "object language".

The concept of metalanguage is used by S. Lesnevsky and A. Tarsky. R. Carnap was most actively involved in the problems of metalanguage in the Vienna Circle. According to Carnap, a metalanguage includes expressions correlated with all elements of the object language: its signs, the quality and connection of expressions, as well as the rules for their formation and transformation.

A metalanguage is built as a part of an ordinary language, expanding the language-object with a number of semantic concepts (truth, falsity, equivalence, and others). Since the mid-30s of the twentieth century, the distinction between the concepts of "language-object" and "meta-language" has been actively used in the study of problems of mathematical logic and the foundations of mathematics. It began to be used in linguistics, semiotics, in the philosophy of science and the methodology of science.

Analytic philosophy for a time became exclusively Anglo-Saxon. The emigration of members of the Vienna Circle and philosophers associated with it, caused by the Second World War, contributed to the widespread dissemination of theories characteristic of the second stage of the history of analytic philosophy in English-speaking countries and the transfer of the center of research on problems of analytic philosophy there. After the end of World War II, analytic philosophy again settled in continental Europe.

L. Wittgenstein presented a new theory of language and its functioning in the context of all human activity. Leaving the task of revealing the a priori structure of language and its logical form, common to language and the world, he turned to the communication side of language. Wittgenstein showed that words have meaning only to the extent that they are an integral part of human activity. In this sense, analysis in Wittgenstein's later texts acts as a description of the functional role of words and expressions that generates their meaning.

In a different way than Frege and Russell, he sees the difference between the philosophical and proper linguistic approach to the language, highlighting the surface and deep grammar. In the first case, the usual grammatical syntax was implied, in the second, the level of language games.

Language games represent the interweaving of various forms of human activity, acting for a person as his form of life, in which he is immersed and whose rules he follows. L. Wittgenstein still considered philosophy to be the activity of clarifying linguistic expressions. Deceived by analogies between the

forms of expression accepted in different areas of the language, people fall into errors, the elimination of which philosophy must deal with.

Language bewitches the mind, and metaphysics, with its pseudo-problems, is the fruit of this sorcery. Eliminating delusions, analytic philosophy also eliminates metaphysical pseudo-problems. This methodology has become one of the sources of a special direction in analytical philosophy – linguistic philosophy, within which not a logical reduction is carried out, but a clarification of natural everyday word usage.

Simultaneously with L. Wittgenstein, and more or less independently of him, variants of linguistic philosophy were developed in the USA (N. Malcolm), and also in England – in Cambridge (J. Wisdom). According to the general attitude of analysts of linguistic orientation, the philosopher does not so much give knowledge as engages in therapeutic activity, removing imaginary knowledge.

Metaphysics is recognized as one of the main analytical disciplines, along with epistemology and the philosophy of language. During this period, the view of philosophy as an analysis, consisting in the study of the meanings of words, forms of thinking about the world, and relationships between concepts, became widespread.

The analysts who developed the philosophy of language focused their attention on the theories of meaning and reference. Their results are used to analyze ontological, scientific and ethical claims.

J. L. Austin, having separated performative statements, which are a linguistic action, from constative statements, which describe a state of affairs and can be true or false, created the foundations of the theory of speech acts. Austin singled out three types of speech acts: a) a locutionary act – a speech act as such, characterized by meaning; b) illocutionary act – an action to implement one of the language functions (description, question, warning, sentence, order, oath, and so on), characterized by force; c) perlocutionary act – an act of persuasion caused by speech, characterized by the achievement of results.

On the other hand, any speech act can be decomposed into phonetic (pronunciation of sounds), phatic (binding sounds into sound combinations, "themes"), rhetic (endowing "femes" with meaning) acts.

The referential theory of meaning is used only in the study of a phatic act as part of a locutionary one, therefore, the scope of its application is very limited, and if in the case of logical reduction this limitation is fully justified, then in the case of linguistic clarification of patterns of everyday word usage, such a limitation of the scope is unacceptable. Austin showed the limitations of the referential theory of meaning.

W. van O. Quine refuted the dogmas of traditional analytic philosophy, as a division of sentences into analytical and synthetic ones, and as a reduction of a sentence to its constituents. Quine sees the source of these dogmas in the habit of examining sentences, abstracting from their role in the context from which they are drawn. Quine considers it necessary to test not individual proposals, but theories as a whole.

Quine sought to justify language constructs in an empirical scientific way. Studies in the theory of propositional attitudes, initiated by Russell's work, led Quine to the conclusion that propositional attitudes, intensions (propositions and attributes), and meaning are scientifically unrespectable because they cannot be quantified without changing the meaning of the sentence. Entities mentioned in propositional attitudes cannot become values of bound variables, hence they simply do not exist. Quine's famous maxim is: "To be is to be the value of a bound variable." Quine thus arrives at the indeterminacy of meaning thesis.

To describe the world, Quine chooses the language of physical theory and the logic of extensions (truth value, classes, relations), believing that in search of the simplest and most general theory of philosophy, one should use extensional logic, which makes it possible to identify terms that do not meet the criterion proposed by Quine's maxim. In other cases, the criterion for choosing a conceptual scheme is pragmatic considerations.

Quine's ontology is closely related to the problems of translation. To describe reality, a theory is needed, which can only be explored in terms of another theory, for which a third theory is needed, and so on. According to Quine, radical translation is impossible because the way sentences of any language are referred to remains opaque.

Quine's concepts had a significant impact on S. A. Kripke, who used the theory of possible worlds, interpreting them as possible states of the real world. This interpretation allowed Kripke to develop a doctrine of designators, designed to replace the doctrine of names and descriptions of traditional analytic philosophy. Kripke identified two types of designators: rigid ones that perform their referential function in any of the possible worlds (proper names, mathematical expressions without variables, and the like), and non-rigid ones that do not designate the same object (descriptions) in counterfactual situations. True assertions of identity between rigid designators, with some exceptions, must have a necessary character.

G. P. Grice, on the contrary, reduced a significant part of the meaning to subjective opinion. The more seriously the role of mental states in theoretical education was taken into account, the more urgently the question arose: what are these states and how do they relate to physical states. The classical problem of body and soul came to the fore, which led to the emergence of an analytical philosophy of consciousness. In parallel, in analytical ethics there was a transition from metaethics based on purely theoretical values to practical ethics, which formed new branches in the direction of bioethics and neuroethics.

In the process of researching perception and knowledge, F. Dretske argued in favor of the need to clearly distinguish one's own view from the judgments of perception. While the content of perception is defined in a non-conceptual way, the judgment of perception is defined conceptually. Perception turns out to be pre-linguistic, that is, non-conceptual. The solution was a cognitive study of perception based on an interdisciplinary approach.

There is practically not a single concept of traditional analytical philosophy left that has not been subjected to critical revision. At the center is an understanding of the close connection of human experience with speech communication, language schemes, meaning, meaning and understanding, which are considered from various points of view.

Ideas are replaced by linguistic entities - sentences and terms. In some schools of analytical philosophy, this leads to the fact that the cognizing subject is shifted to the periphery of the cognitive process or is eliminated altogether.

CROSS CULTURAL PHILOSOPHY OF AUSTRALIA AND NEW ZEALAND

Australian philosophers are Arthur Prior, David Armstrong, J.J.C. Smart, Frank Jackson, Peter Singer, Genevieve Lloyd and Futa Helu. The development of philosophy has led in Australia to the emergence of several different research programs and schools of thought. J. Armstrong notes three great formative events in Australian philosophy: John Anderson in Sydney, George Paul and later Wittgensteinism in Melbourne (notably Douglas Gasking and Ullin Place, Jack Smart), and Charlie Martin in Adelaide.

Academic philosophy, like science, was made by people from Great Britain. The University of Sydney was organized in 1851, with a chair of philosophy established in the 1880s, but it really took off with the arrival of John Anderson from Glasgow in 1927. The introduction of formal philosophy into English-speaking Australia was the product of British-Scottish philosophers. The first chair of philosophy was established at the University of Melbourne in 1886.

It was chaired by Henry Laurie. After a visit to India by a professor at the University of Sydney, John Smith, who, according to his statement, met Anne Besant and Madame Blavatsky, theosophy and spiritualism were strengthened in wide intellectual circles. Smith recounted his impressions in a Melbourne magazine, and Anne Besant, during her visits to Australia and New Zealand (in 1894

and 1904), brought back copies of Indian philosophical texts. Visited the country and Krishnamurti.

After the arrival of the charismatic John Anderson, idealism was countered by his energetic, original, highly metaphysical and somewhat dogmatic version of realism. Never achieving much international recognition in his lifetime, he nonetheless had a powerful influence on Australian cultural life and on some of the students who later took their rightful place in Western philosophy. Thinkers such as David Armstrong, John Mackie, and John Passmore have deviated from Andersonianism in various ways.

The contrast and competition between Sydney and Melbourne styles of philosophy persisted for more than a quarter of a century. Father and son Gibbons, who successively occupied the See of Melbourne, maintained an idealistic influence. Significant controversy began only in the 1940s, when Melbourne came under the influence of Wittgenstein's philosophy. During the war years, Wittgensteinism spread through the work of J. E. Paul, one of Wittgenstein's students, and later through the work of Paul's friend Douglas Gasking, who studied under Wittgenstein at Cambridge, and E. S. Jackson. Whereas Sydney was dominated by Anderson's orientation, metaphysical and provincial, Melbourne's philosophy was anti-metaphysical and cosmopolitan.

As a direct force in academic philosophy, Passmore wrote, Anderson's system died with him in 1962, when the striking contrast in style between Sydney and Melbourne philosophies also disappeared. After the end of World War II, the Age of the Conference began.

In Australian philosophy, this meant, in fact, the rapprochement, or rather the clash of two philosophically self-confident groups – from Melbourne and from Sydney – who do not easily understand each other. Many were eager to find out what was going on in Melbourne and to read Wittgenstein's Blue Book, the typescript of which was circulating in Sydney at that time clandestinely. Intellectually, the two schools were very far apart: the idea that philosophy was

confused and in need of clarification through language was diametrically opposed to the traditional and classical concept.

For the English-speaking philosophical world, the late Wittgenstein and linguistic philosophy were fashionable, and Andersonianism was no less fashionable for Australia. Now that the fashion has passed, traces of these ideas - both Wittgensteinianism and Andersonianism - can be discussed in an academic tone, which was hardly possible at the time.

With the development of universities and departments of philosophy, the metaphysical emphasis of Sydney and the analytical professionalism of Melbourne merged into a single technique that no longer had any specific regional significance. Part of it was a phenomenon associated primarily with John Smart and David Armstrong and known as Australian materialism. It continued the metaphysical orientation of Australian philosophy, while deploying the analytical and argumentative skills characteristic of the philosophy of that time.

Independent, sometimes very skeptical of metaphysical trends, work continues in the fields of epistemology, philosophical psychology, the history of philosophy, and the theory of value. Although Anderson's international impact remained small, his influence on psychologists trained at the University of Sydney was significant. John R. Maze has systematically and effectively argued for the Andersonian approach to psychological problems, criticizing the purposive, indeterministic approach to homeostasis and the anti-dualist argument.

Academic philosophy began Australian life in Melbourne, where in 1881 the first lecturer in logic was appointed to the university. The appointment was accepted by the Scottish journalist N. Laurie, who in 1886 became the first professor of philosophy in the country. In Sydney, logic was taught alongside classical philosophy. Although the university was founded in 1850, lectures in philosophy did not begin until 1888.

There were small departments of English, literature, and moral philosophy formed earlier at the University of Adelaide, but the first inhabitants of the con-

continent had no philosophical preferences. These began to emerge only in 1894, with the appointment of the gifted but undeservedly forgotten William Mitchell, who delivered the prestigious Gifford Lectures at Aberdeen 1924-1926, later published as *The Place of Minds in the World*.

In Sydney, the agent of Scottish influence was the University of Glasgow, which gave Sydney its first lecturer in philosophy (1888); the second was Professor of Psychology and Moral Philosophy Francis Anderson (1890). Like Mitchell, F. Anderson later became a holder of one of the highest British orders, but more for services in education than in philosophy.

Thirty-seven years after the appointment of F. Anderson to the department from Glasgow (after Cardiff and Edinburgh), another Anderson arrived - John, the third and most famous representative of the department. US idealist philosopher Josiah Royce took a leave of absence from Harvard to sail to the Antipodes in 1887, meeting on that land in search of a cure for depression. The delight of meeting and visiting Australia and New Zealand contributed to his recovery.

In the twentieth century, Australian philosophy was predominantly idealistic in orientation, eclectic in form, and inspired by foreign models in content. Scottish origin guaranteed the influence of Scottish thought, but the time of the Scottish school of Common Sense was already in the past.

In addition to Scottish influence, Hegel, Bergson, Husserl and Aiken played a role in the formation and development of philosophy in Australia. The influence of the concept of the latter is especially noticeable in W.R. Boyce Gibson. The elder Gibson headed the department from 1911 to 1935, his son Alexander from 1935 to 1965. The elder Gibson studied in Europe, in Jena, where at that time the Fichtean Rudolf Eucken dominated, trying to create his own concept of the metaphysics of the spirit.

At the same university at the same time there was a philosopher who had an enormous influence on modern analytic philosophy. We are talking about Gottlob Frege, who worked at the Department of Mathematics and at that time

was not known as a philosopher. For the development of Australian philosophy, Frege turned out to be much more important than Aiken. On the other hand, Gibson was trained in mathematics and co-authored a textbook on logic, but apparently knew nothing of Frege's realism, and was more sympathetic to Aiken's personal idealism.

The reliance on metaphysics is a hallmark of the Australian philosophical tradition, and one of its most striking manifestations is in the work of the Australian expatriate Samuel Alexander. Alexander was born in Sydney in 1859 and studied at the University of Melbourne before leaving Australia to study at Oxford. In 1893 he was elected professor of philosophy at Manchester and worked at Oxford and Cambridge. During the First World War he gave the Gifford Lectures, later published as *Space, Time and Deity* (1920). The diversity of the world arises from "space-time" according to sudden leaps – emergences.

John Anderson studied in Glasgow and lectured in Edinburgh. David Armstrong, who has experienced his intellectual influence in the formation of his thought, considers him a remarkable figure that has been observed in Australian philosophy. His thinking was systematic and had an extremely wide range. He explored questions of metaphysics, epistemology, philosophy of mind, morality, politics and social theory, aesthetics and literature - almost everything that attracted the attention of the intelligentsia of that time. Of particular interest to him were Marx, Freud and James Joyce.

In provincial Sydney these days he was able to give his students a philosophical education covering a much broader layer than Western philosophy understood literally. Being a systematically thinking philosopher, he believed that situations developing in space and time constantly interact in the world. Consciousness, knowledge, morality, education, society were for him nothing more than empirical phenomena of space-time reality, and social life was seen as a constant interaction of various social movements and diverse, often irreconcilable, ways of life.

Anderson was at the forefront of the empirical brand of philosophy known as "Sydney realism". His activities in the service of "free thought" in all areas, including politics and ethics, were highly controversial and led to constant conflicts with the majestic senate of the university. He believed that an acceptable philosophy must have a substantial scope, be critical and capable of forming ideas in every aspect of intellectual and social life.

This attitude contributed to the formation of a generation of influential thinkers and activists in a special spirit and on the specific principles of "Andersonianism". Some of these helped bring Sydney to the forefront of the international "sexual revolution" of the 1960s. References to Anderson, who criticized the subordination of sexual pleasure to reproduction, are also appropriate here: "freedom in love is a condition for other freedoms," he said. Anderson's lecture courses always contained some kind of serious exposure and critique. In this he resembled the masters of suspicion: Marx, Freud and Nietzsche.

Anderson never accepted Russell's new logic, but looked for ways to show that all sentences fall under Aristotle's "four forms" of subject-predicate propositions. This led to a conflict with the relationship whose reality Anderson supported most and which was supposed to surreptitiously lead to four forms reflecting related properties.

Such a position formed the basis for the development of a kind of theory of categories, developing the ideas of Samuel Alexander, who defended a realistic interpretation of space, time and categories of being, which prompted him to transform Kant's teachings into an anti-subjectivist one. Anderson was also influenced by Alexander's Gifford Lectures, and he rejected Alexander's generative, non-transcendent deity, accepting mainly his idea of categories.

Judgment (the logical nature of things) is very important to Anderson's metaphysics, who believed that consideration of the various features of judgment could show which categories we should adopt. Alexander's idea, which Anderson adopted, represented space, time, and categories not as forms of expe-

rience, but as forms of being. It was a realistic description of these objects and an explanation of how they remained whole, which gave a realistic metaphysics, a realistic ontology, a realistic theory of the general nature of being. His own system had thirteen categories.

Andersonians were those who learned almost everything from his legacy. With strength of mind or character, or even just obstinacy, Anderson's students could receive an excellent education. John Passmore, John Mackie, David Stowe, Eugene Kamenka, and David Armstrong could all attest to this. Some of his students in academic philosophy did not go beyond imitative speeches, while others made a significant contribution to Australian and world philosophy. John Passmore, David Armstrong, John Mackie and Eugene Kamenka admitted that they owe a lot to Anderson,

The key figure was the Englishman George Paul, who worked at the University of Melbourne during the Second World War and then returned to England. It was he who introduced the philosophy of Wittgenstein, whose student he was in the 30s, to the University of Melbourne. Although this period was relatively short, his influence during this time was enormous, not only within the Philosophical Department, but also within the Faculty of Arts.

Thus arose the historical rivalry between Sydney and Melbourne, between Andersonism and Wittgensteinism. In 1940, Alan Donaghan, a Wittgensteinian, worked in the department and soon began to argue with a group of immigrants from Central Europe (certainly not from Vienna). Paul's influence is felt in Melbourne, for example in A.K. ("Camo") Jackson, father of Frank Jackson. But Wittgenstein's influence was also ensured by the arrival in 1948 of another Englishman and student of the master, Douglas Gasking, who lived the rest of his life in Melbourne. Gasking, in all his lectures and in a relatively small number of publications, sought and achieved general clarity.

One external influence, however, was significant: regular visits, beginning in the 1970s, by the eminent American philosopher David Lewis, a direct ultra-

realist and, in a way, an "honorary Australian". Some felt that Lewis's impact was over the top; if so, it reinforced the trend of domestic production of these ideas. A strong realism is evident even in the part of the works on space and time. Graham Nerlich defends the notion that space is not only an absolute, but also an essence. However, anti-realism coexists with him, associated with the influence of Michael Dummett of Oxford and Hilary Putnam of Harvard through his former student Barry Taylor.

Much of Dummett's work has been devoted to interpreting and (with significant reservations) defending Frege. In two voluminous works, he also talks about the main problems of the philosophy of language. Nearly twenty years after his first paper on realism, Dummett publishes a second paper of the same title (Synthese, 1982), in which he continues to firmly adhere to his main thesis: the debate between realism and anti-realism revolves around interpretation.

The preparation for the realist movement in Australia was a growing emphasis on the need to locate philosophy within the perspective of the physical sciences. Physicalism was the predominant orientation. Two aspects of modern physical science have particularly impressed Australian materialists: completeness and reductionism. The success of reductive strategies in chemistry and biology encouraged the idea that all important philosophical problems would be better understood in terms of scientific theories.

Much has been discussed about the nature of reduction. The identity theory that underpinned the generated approach has been explored with regard to the merits of identity types and symbolic identity, the exact role of functional explanations of the mental within the materialistic framework, and the relationship of traditional materialism to eliminative materialism.

Many of the logicians were migrants, for example, Len Goddard and Graham Priest – from the UK, Bob Meyer – from the USA, Richard Sylvan – from New Zealand. Australian philosophers found themselves at the forefront of developing various forms of logic.

In New Zealand relatively new forms of logic, especially temporal logic and modal logic, were explored by Arthur Prior, George Hughes and Max Cresswell. Richard Routley I Richard Sylvan, explored non-classical logics. A. Prior argues that along with establishing the formal reliability of the statement, the subject of this statement must be attributed to a certain point in time.

The temporal conditions of the utterance are real and do not depend either on the consciousness of the subject or on the structure of our language. Innovative research in logic continues to be done in most philosophy departments in Australia. Thus, the doctrine of implication, and in a broader sense, of conditioning, originally associated with Pittsburgh, subsequently developed in rather unorthodox directions in Australia and South America, laying the foundation for "paraconsistent" logics.

The requirements for implication formulated in this doctrine automatically exclude the paradoxes of both strict and material implication. Fundamental work on paraconsistent logic was done by Graham Priest of the University of Melbourne and Lloyd Humberstone of Monash on modal logic.

The moral philosophy of the last quarter of the twentieth century in Australia was dominated by consequentialism (or utilitarianism), whose main thesis was that we should always do what has the best consequences. The influence of J. Smart and Peter Singer was strong. Philosophers in Australia have had a significant impact in the fields of applied philosophy and social ethics, where the tools of philosophy are used to resolve controversial practical and moral problems. The center for such work was CAPRE (Center for Applied Philosophy and Social Ethics), the Special Center for Research in Applied Philosophy.

Working in conjunction with the University of Melbourne, Charles Sturt University and the Australian National University, philosophers at CAPRA regularly bring to the forefront of academic and public forums a range of public concerns, including police corruption, business ethics, cloning and modern ter-

rorism. Issues related to the green movement, Franco-feminists, native spirituality are constantly discussed.

There is an agreement among Australian philosophers to focus research on French thinkers, most of all on J.-P. Sartre and to some extent on S. de Beauvoir and A. Camus. Some of the ideas of S. Kierkegaard, F. Nietzsche, M. Heidegger and M. Merleau-Ponty are included in this sphere. G. Marcel and K. Jaspers were usually analyzed to a lesser extent, along with F. M. Dostoevsky, F. Kafka and S. Beckett. In Australian philosophy of learning, existentialism and the fate of phenomenology were especially evident in the 1960s and 1970s.

However, studies range from exegetical commentaries and interpretations of key thinkers and themes to the practice of existential phenomenology. Existential phenomenology - the use of the phenomenological method of E. Husserl to address existential topics, in particular, "being in the world" by M. Heidegger. These themes are connected to a wide range of cultural and political themes.

Acquaintance of Australian philosophers with existentialism took place in the middle of the 20th century. A. M. Ritchie of Newcastle University in 1947 published a critical review of existentialism in the *Australasian Journal of Philosophy*, mentioning S. Kierkegaard, K. Jaspers and G. Marcel. In the 1960s there was little tolerance for the philosophy of existentialism for its irrationalism, subjectivity, and closeness to vital religious problems.

Along with phenomenology, it lacked clarity and rigor and remained "other" in Australian philosophical circles. In 1967, Max Charlesworth introduced the second summer subject, *Modern European Philosophy*, in which the existentialism of J.-GG was singled out. Sartre, S. de Beauvoir and M. Merleau-Ponty. In this endeavor he was supported by A. Boyce Gibson, who also lectured on existentialism. J.-P. Sartre, S. de Beauvoir, F. Nietzsche and M. Heidegger were popular figures in the study of existentialism.

The Existentialist Society was formed by D. Miller in 1971 and continues to offer monthly public lectures on a very wide range of topics. In early 1975,

Max Charlesworth presented a number of French existentialist programs on national radio that were very popular (Charlesworth, 1975).

In the mid 1980s, existentialism gave way to the more fashionable currents of structuralism, poststructuralism, deconstruction and postmodernism. Although interest in existentialism is renewed in the first decades of the 21st century, inspired by E. Levinas, J.-L. Nancy and A. Badiou, whose work raises traditional issues. In the summer of 2002, in Melbourne, D. Rathbone, K. Shingleton, M. Sharp, and J. Roff gave lectures on the philosophy of G. W. F. Hegel, F. Nietzsche, S. Zizek, and J. Deleuze.

In the late 1970s M. Foucault, J. Lacan, J. Habermas and J. Derrida were discussed by W. Suchting, P. Crittenden, D. Bernheim and M. Stoker. In 1974, a group of researchers (P. Foss, G. Tabbenhoer, T. Bell, E. Benjamin, M. Morris and E. Grosz) undertook the publication of the works of French philosophers associated with postmodernism, especially M. Foucault. There was an upsurge of postmodernism in the form of the *Futur*Fall, Excursion to Postmodernity*, a conference held at the University of Sydney in July 1984.

More than 700 people attended. The speakers were J. Baudrillard and G. Spivak. The dissemination of the works of M. Foucault, J. Deleuze, L. Irigerey, Y. Kristeva initiated work in this direction. Postmodern theorizing has gone beyond the boundaries of philosophy and touched on many topics in the life of society. Thus, new generations of philosophers are being formed in Australasia, who seek to combine an understanding of the importance of the tradition of thought of two and a half thousand years with an understanding of the significance of modern thinkers.

Australasia is not separated from the problems of the dialogue of philosophical cultures, the problems of East-West. In 1958, the *Australasian Journal of Philosophy* was devoted to the First Conference in Canberra sponsored by UNESCO. It was a seven-day workshop with participants from India, Pakistan,

Australia and New Zealand (Krishna Daya, Humayun Kakbir, Sharif Hakim, A. Prior, J. L. Mackey, A. and C. Boyce Gibson, J. Passmore, A. K. Bayer).

Asian philosophy was received respectfully and with interest. Indian philosophy was taught in the 1960s and 1970s. Abu Sayyid Ayyub at the University of Melbourne. Worthy of mention are the names of Yogi Chopra, Khan Rusi, and Chin Liv Tan, who worked at Monash University.

The main centers for the study and teaching of Chinese philosophy were at the University of New South Wales and the Australian National University (ANU). Karin Lai has focused her research on the contemporary relevance of early Chinese philosophy, especially Confucianism and Taoism (Introduction to Chinese Philosophy, 2008). J. Makeham published a work on Confucian hermeneutics, and then switched to the development of Chinese philosophy as an academic discipline in the 20th century. and an examination of the role of Buddhist Yogacara thought in modern Chinese intellectual history. In other universities, teachers and researchers of Chinese philosophy Shirley Chan, Wu Xiaoming, Fong Chonggui, J. Hanafin and II are well-known. Wong.

Buddhist philosophy in Australia and New Zealand has traditionally been strong, with the legacy of de Jong in ANU and Ian Mabbett in Monash. Paul Harrison's philological work in Buddhist studies has always dealt deeply with philosophical issues, especially in the study of early Mahayana Buddhism. Padmaziri de Silva is working on Buddhist psychology, environmental ethics and emotions from Sri Lanka. In 1995, the American Jay Garfield founded the Tasmanian Buddhist Research Center, linking it to the Central Institute of High Tibetan Studies in India. This program invites students to study Buddhist philosophy in India. Later (1998) Garfield became a professor at Smith College and continued to work in this direction.

The Australian Aboriginal philosophy also deserves special attention. It is a set of folk philosophies that includes the systems of practical knowledge of the Aboriginal people who arrived in Australia more than 50,000 years ago, settled

this vast country long before the European "invasion" and invented elaborate forms of kinship, hunter-gatherer economic systems and ways of settling disputes. They developed about 200 different languages with new grammatical structures. In many indigenous communities today, people speak three or four languages, including specialized languages used in ritual contexts. This rich legacy of practical rationality was entangled in complex quasi-religious organizations of myths, symbols, rites and ceremonies about how the cosmos came into being, humans came into being, human sexuality and reproduction, the land of the aborigines, evil, death, and life after death.

Anthropologists A. P. Elkin (1891-1975), T. G. H. Strelow (1908-1978), and especially W. E. H. Shtenner (1905-1982) attempted to show how an elementary "philosophy" could be constructed from this array of mythological material. Looking for analogies between aboriginal thought and European philosophy, they note the absence of pre-Socratic thought in them, its inseparability from myths, as well as the "deplorable ignorance" of Western researchers regarding the deep semantics of indigenous languages, including the secret languages of ritual and art.

Similar problems are connected with Maori philosophy. Their Polynesian movement began in Africa and over several thousand years passed through the Indian Ocean, to the western coast of India, from there to Southeast Asia. From Taiwan, there were movements west to Madagascar and east to the Bismarck Archipelago (east of New Guinea), then to central East Polynesia.

The history of Maori philosophy spans three stratified phases:

- 1) Polynesian foundations in a long sojourn in the Pacific;
- 2) subsequent stop in Aotearoa (Maori - New Zealand) and the formation of tribal traditions;
- 3) the formation of the philosophy of "being Maori" as a result of progressive urbanization.

These three phases of Maori philosophy are progressive, each building on earlier worldviews, traditions and values. So Maori philosophy has its roots in the Pacific. There is rich linguistic, anatomical, genetic, oral, archaeological, navigational and cultural evidence that the Maori bear close resemblances to other Pacific peoples and reached Aotearoa around 1300 AD. The Maori language has much in common with the languages of the people of Hawaii, Rarotonga and Tahiti. They celebrate the Polynesian tradition of personifying the environment, connecting human origins with the natural world, and drawing on the landscape to cement personal identity.

The first publications revealed the elements of the main tribal provisions. Reuwetī Kohere published proverbs that embraced attitudes and values such as collective strength, resource sustainability, tribal power, and ecological harmony. Nga Moteatea's collection of tribal songs, edited by Apirana Ngata, provides historical markers and new insights into ways of thinking and understanding the world, including tribal genealogical pride, the meaning of place, and a rich use of imagery that compared the relationship of human encounters to natural phenomena. Urban Maori who wish to live as Maori and participate in the Maori world, in an urbanized world that has influenced their cultural identity, must realize that it is possible to "be Maori" using the Maori language as the main marker of identity, watch the Maori television channel, attend language immersion schools Maori and read Maori print media.

The influence of East and West, North and South is now clearly felt both in the life of society and in the life of the philosophical community of antipodes.

CONTINENTAL PHILOSOPHY OF THE WEST

The term "continental philosophy" was used by English-speaking philosophers to describe university courses in the 1970s, becoming a collective name for the philosophies common in France and Germany. Among those were phenomenology, existentialism, structuralism and poststructuralism.

B. Russell proposed common points of difference between continental and British types of philosophy. This is a difference in method, according to the criterion of metaphysics, ethics and politics.

These differences have no geographic basis. Analytic philosophy is popular in France (Jules Vuylens, Vincent Descombes, Gilles Gaston Granger, François Recanati, and Pascal Engel. Some analytic philosophers claim to be doing better research on continental philosophy than self-identified programs on continental philosophy.

Continental philosophers generally reject the view that the natural sciences are the only and most accurate way of understanding natural phenomena. This is in contrast to many analytic philosophers who see their research as a continuation of, or subordinate to, research in the natural sciences. Continental philosophers argue that science depends on a pre-theoretical basis of experience and that scientific methods are inadequate for fully understanding the conditions of intelligibility.

Continental philosophy views the conditions of possible experience as variables determined by factors such as context, space and time, language, culture, and history. Continental philosophy holds that human intervention can change the conditions of possible experience. Continental philosophers take a great interest in the unity of theory and practice and often view their philosophical studies as closely linked to personal, moral, or political transformation. This trend is clearly seen in the Marxist tradition, in existentialism and post-structuralism.

Continental philosophers tried to reconsider the method and nature of philosophy. In German idealism and phenomenology, this manifested itself as a renewal of the traditional view of philosophy as the first, fundamental a priori science. Hermeneutics, critical theory, and structuralism hold that philosophy explores a field that is not reducible to the cultural and practical realms.

The history of continental philosophy began with German idealism and was closely connected with romanticism and the revolutionary politics of the Enlightenment. The institutional premises of continental philosophy go back to the phenomenology of Edmund Husserl.

The difference between analytic and continental philosophies was identified by Henri Bergson. His cautious approach to science and the rise of intuition paved the way for existentialism.

The phenomenological philosophy of Husserl and Heidegger became increasingly influential because of its resonance with French philosophies.

Influenced by the structural linguistics of Ferdinand de Saussure, French anthropologists such as Claude Lévi-Strauss began to apply the structural paradigm to the humanities. Poststructuralists developed a critique of structuralism. These are Jacques Lacan, Jacques Derrida, Michel Foucault and Gilles Deleuze.

In Germany, neo-Marxism of the Frankfurt School and the philosophy of technology play an important role.

Continental Philosophy figures prominently in a number of British and Irish Philosophical Faculties, such as the University of Essex, Warwick, Sussex, Dundee, Aberdeen (Center for Modern Thought) and University College Dublin; as well as Manchester Metropolitan, Kingston, Staffordshire and the Open University. North American philosophy departments offering courses in continental philosophy include the University of Hawaii at Manoa, Boston College, Stony Brook University (SUNY), Vanderbilt University, DePaul University, Villanova University, University of Guelph, The New School, Pennsylvania State University, University of Oregon, Emory University, Duquesne University, University of Memphis.

PHILOSOPHY OF CANADA

In 1665 philosophy was taught in Quebec at the Jesuit College and included the study of physics, metaphysics and ethics. as well as the work of

Thomas Aquinas. In the 20s of the twentieth century, philosophy at the universities of Quebec, including Montreal.

In English-speaking Canada, the study of philosophy was the prerogative of the colleges and universities of English-speaking British North America, and later Canada. Colleges founded during the colonial regime included Dalhousie University in Halifax, Nova Scotia in 1818, McGill University in Montreal in 1821, the University of Toronto in 1827, Queens University in Kingston, Ontario in 1841, and the University of Ottawa in 1848. the University of Manitoba in Winnipeg in 1877, the University of Montreal and the University of Western Ontario in London, Ontario in 1878, and McMaster University in Hamilton, Ontario in 1887. The University of Alberta at Edmonton and the University of British Columbia at Vancouver, British Columbia were founded in 1908. All of them offered courses in philosophy.

Research in logic was carried out by Bas Van Fraassen, William Roseboom and Alasdair Urquhart. They specialized in the semantics of logic, while Hans Herzberger and William Harper studied the nature of preference. John Woods explored concepts related to relevance and paradox. Charles Morgan (modal logic), Charles Morgan (probabilistic semantics) and Anil Gupta (semantics of truth and paradoxes).

Zenon Pilyshyn made a significant contribution to cognitive science. Other Canadian cognitivists have achieved recognition in the US. They are David Kirsch, John Robert Anderson, Keith Holyoake and Steven Pinker.

The minority position of the French language and culture in Canada and North America is reflected in the preoccupation of a large number of French Canadian philosophers with metaethics. Fernand Dumont, Claude Savary, Jacques Grand Maison, Michel Morin, Claude Bertrand, Joseph Pestio, Ferdinand Dumont, Guy Laforet, Louis Balthazar, Vincent Lemieux, Guy Laforest, François Bleu, Diane Lamoureux, Michel Seymour, Maurice Lamour, Maurice Lagoux Jean Guy Meunier, Serge Cantin, Jean Roy, Guy Lafrance, Roger Lam-

bert, Dominique Leyde, Gilles Labelle, Yvonne Thériault, Guy Lafrance, Josiane Ayoubé, Pierre Robert, Bjarne Melkevic and Philip Ny have made important contributions.

US PHILOSOPHY

In the 18th century, philosophy was represented by Puritan Calvinism and the political philosophy of the Founding Fathers, influenced by the European Age of Enlightenment.

The four founding fathers John Adams, Thomas Jefferson, Benjamin Franklin, and James Madison published writings on political topics. Continuing the line of the Puritans of the 17th century, the founding fathers attached great importance to the issues of interaction between the state and the individual, the state and religion. This is the time of the adoption of the Declaration of Independence of the United States and the Constitution of the United States, which were the result of debate and compromise.

Some of the Founding Fathers were deists. Thomas Paine was a famous deist, educator and revolutionary. He argued for the need for independence from the British crown and a democratic republic.

The 19th century saw the flowering of Romanticism in the form of American transcendentalism. Transcendentalism in the US is a reaction to intellectualism in general and a mechanical picture of the world, and is characterized by an increased attention to the subjectivity of human experience. Transcendentalism expresses a holistic attitude towards personal improvement, which is achieved through intuition and reflection, as opposed to the prescriptions and dogmas of organized religion.

Transcendentalist writers in their works strive to return to nature, they believe that the path to true knowledge passes through immersion in nature and its contemplation (these ideas found their consistent reflection in Henry David Tho-

reau's book "Walden, or Life in the Forest"). Notable Transcendentalists: Ralph Waldo Emerson, Henry David Thoreau, Walt Whitman and Margaret Fuller.

John Fiske and Chauncey Wright considered morality and consciousness in terms of Darwin's theory. They are the forerunners of evolutionary psychology and evolutionary ethics. William Graham Sumner, under the influence of Herbert Spencer, was engaged in the theory of social Darwinism.

One of the influential directions of US philosophy is pragmatism. It is set forth in the writings of Charles Sanders Pierce, William James and John Dewey. The main principles of pragmatism include: the primacy of practice, the denial of the materialization of theories and concepts, naturalism and anti-Cartesianism, reconciliation of anti-skepticism and fallibilism.

Pragmatism continues to play a significant role in US philosophy, and one of its significant representatives in the 20th century was George Santayana. Santayana argues that idealism is contrary to common sense. He also rejects cognitive fundamentalism. He considers science, art, society and religion in terms of the moral benefits achieved by mankind in its quest to establish a balance with the environment.

Leading exponents of process philosophy: Alfred North Whitehead and Charles Hartshorne. The theory of process philosophy is based on the position that events and processes are fundamental ontological categories. Whitehead believes that things in nature represent a connection of events that are permanent.

From the middle of the 20th century, a period of dominance of analytical philosophy began. By that time, the works of European analytic philosophers and representatives of logical positivism were known.

Quine supports the view that philosophy and science should jointly strive for intellectual clarity and understanding of the world. Quine's student at Harvard was Saul Kripke, also one of the most famous modern analytic philosophers, who is engaged in research in the field of modal logic and semantics, the philosophy of language, and contributes to set theory.

Quine's other student was David Lewis, considered one of the greatest philosophers of the 20th century, who developed the theory of modal realism. Thomas Kuhn is known for his work in the history of science, the philosophy of science, and the sociology of knowledge.

Ayn Rand promotes ethical selfishness in its extreme form, which she calls objectivism. The basis of Ayn Rand's objectivism is fundamental monism, the unity of the world and language, being and thinking.

In 1971, John Rawls published *A Theory of Justice*, a seminal study of social contract theory that revived interest in political philosophy. Robert Nozick, the ideologue of classical liberalism, formulated his genetic theory of justice based on the principles of private property. Alasdair Macintyre focused on developing moral issues in modern society. He revives interest in the ethics of Aristotle. Social issues were the focus of Martin Luther King Jr.

Feminist representatives were Sarah Grimke, Charlotte Perkins Gilman, Elizabeth Cady Stanton and Anna Hutchinson. Betty Friedan and Adrienne Rich articulated the ideas of feminist thought.

At the end of the 20th century, interest in pragmatism increased. The most famous philosophers of this direction: Putnam and Rorty.

Another significant area of research is the philosophy of mind. Hilary Putnam, Donald Davidson, Daniel Dennett, Douglas Hofstadter, John Rogers Searle, Patricia and Paul Churchland discuss the nature of consciousness, also the problem of consciousness pointed out by the Australian philosopher David Chalmers. In the philosophy of law, the theories of Ronald Dworkin and Richard Allen Posner are known.

African-American philosopher and Christian socialist Cornel West is known for his research in the field of philosophy of culture (the problems of race, gender and class in American culture) in conjunction with pragmatism and transcendentalism.

The famous Christian thinker and analytical philosopher Alvin Plantinga is known for his critique of the theory of evolution and ontological arguments in favor of the existence of God.

PHILOSOPHY OF INDIA

In ancient Indian philosophy, there are three main stages:

XV – VI centuries. BC e. – Vedic period (the period of orthodox philosophy of Hinduism);

VI – II centuries. BC e. – the epic period (the epics "Mahabharata" and "Ramayana" are created, in which many philosophical problems of the era are touched upon, Buddhism and Jainism appear);

2nd century BC e. – 7th century n. e. – the era of the sutras, i.e. brief philosophical treatises that deal with individual problems (for example, "nama-sutra", etc.).

The work of S. Chatterjee and D. Dutt "Indian Philosophy" lists the following features that characterize Indian philosophy as a whole:

the practical orientation of philosophy, which serves not idle curiosity, but aims to improve human life;

the source of philosophy is anxiety for a person, which manifests itself in the desire to warn a person from mistakes that lead to suffering, although all Indian philosophy is literally saturated with skepticism and pessimism about this;

faith in "ritu" – the eternal moral world order that exists in the universe;

understanding of the universe as an arena for moral deeds;

the idea of ignorance as the source of all human suffering, and the idea that only knowledge can be a condition for human salvation;

the idea of prolonged conscious concentration as the source of any knowledge;

awareness of the need for self-control and the subordination of passions to reason, which are seen as the only way to salvation;

belief in the possibility of liberation.

The main source of ancient Indian philosophy is the Vedas (i.e. "knowledge") – sacred books written approximately in the 15th-6th centuries BC.

Four Vedas are known:

Rigveda – books of hymns;

Samaveda – books of tunes;

Yajurveda – books of sacrificial formulas;

Atharva Veda – books of spells.

In addition to religious hymns ("Samhita"), the Vedas also include descriptions of rituals ("Brahmanas"), books of forest hermits ("Aranyakas") and philosophical commentaries on the Vedas ("Upanishads", literally "at the feet of a teacher"), representing from the point of view of philosophy the greatest interest. The Vedas contain the most significant ideas and categories of the philosophy of Ancient India.

The basis of the world is Rita – the law of universal interconnection and sequence of all processes; the cosmic law of evolution and order, as well as the ethical law of all living beings. Rita is substantial in relation to the world.

The impersonal spiritual principle of the world Purusha is the "first man" that arose from chaos; Purusha is an intermediate stage between chaos and the material world, his eyes became the Sun and the Moon, his breath gave birth to the wind, the world arose from his body. Also, Purusha is the primary energy, pure consciousness, in contrast to prakrta – the consciousness of the material.

Brahma-Cosmos is God, who creates the world, whose exhalation and inhalation are associated with existence and non-existence, and the alternating life and death, lasting 100 years of Brahma (billions of earth years), are associated with absolute existence and absolute non-existence.

Samsara (Skt. samsara – rebirth, circulation, wandering. passing through something) is a suffering process of countless rebirths of a person and an im-

mortal soul, this is a movement into various bodies – plants, animals, people. This concept means worldly existence, the interconnection of all living things. The goal of a person is to get out of this series of rebirths, ending suffering.

Karma is the law of fate that predetermines a person's life. Karma leads a person through trials, perfecting the soul to the level of moksha (the highest moral level of the development of the soul; such a soul is called a mahatma). But karma can be influenced by your actions, the nature of which “improves” or “worsens” it. Bad deeds bring trouble in the future, good deeds create favorable conditions for a person and, on the whole, have a positive effect even on the Cosmos. The fact is that everything in the world is interconnected, any event has consequences.

Atman is a particle of Brahma-Creation. the divine immutable component of the human soul. Another component of the soul is manas, this part arises in the process of life, it is subject to changes (both positive and negative) as a result of receiving this or that experience.

The Vedas are universal knowledge, characteristic of most of the teachings of the Ancient World that have come down to us. The Vedas contain many ideas of a socio-ethical and normative nature.

The Vedas influenced the whole of Indian philosophy, the first schools of which appeared in the period from about the 7th to the 1st century. BC. Some of these schools recognized the Vedas as sacred books; these schools are called orthodox: Samkhya, Yoga, Vedanta, Vaisheshika, Mimamsa, Nyaya. Other schools did not consider the Vedas sacred (although they could not completely avoid their culturological impact), relying on other sources; the most famous unorthodox schools are Buddhism, Jainism, Charvaka. The views of representatives of some philosophical schools of ancient India had a lot in common, but much distinguished their positions.

Vedanta (Sanskrit – the end or goal of the Vedas) denotes a set of religious and philosophical schools and teachings of Indian philosophy, the basis of which is the concept of "brahmapa-atman".

In the concept of "Vedanta" unite all the traditional orthodox schools of philosophy of Ancient India. However, later, already in the second half of the 1st millennium AD, an independent school of "Vedanta" was formed. However, later, already in the second half of the 1st millennium AD, an independent school of "Vedanta" was formed. In this doctrine, the question of the identity of the primary absolute of brahman (the cosmic soul) and the individual soul of the subject who knows it, the atman, is solved. Different streams of Vedanta deal with it in different ways. In one case Brahman is identical with "I"; in the other, "I" is a part of Brahman; in the third – "I" is only determined by Brahman.

Vedanta is considered the most significant and influential philosophical teaching of ancient India; this doctrine is the philosophical basis of Hinduism, one of the most widespread religions in the world.

Sankhya (Sanskrit – number, enumeration, calculation) is one of the most ancient philosophical schools; its founder is the mudren Kapila, who lived in the 7th century. BC.

According to this teaching, there are two principles at the basis of reality: the ideal – purusha, and the material – prakriti. Both principles are uncreatable and indestructible. Prakriti consists of three gunas (sattva, rajas, tamas), which a person does not perceive, but is exposed to them through the objective material world. Sapkhya denies faith in God, due to the unprovability of his existence and the possibility of explaining the emergence of the world without resorting to the concept of God.

One of the main problems of teaching is the understanding of cause-and-effect dependence; those who share the Samkhya ideas are convinced that the effect is contained in the cause even before it arises.

Man, by virtue of his ignorance, connects his soul, his "I" with the body; he mistakenly perceives the sufferings of the body as his own. Therefore, a person should strive for liberation through the comprehension of truth.

Yoga (Sanskrit – participation, unity, concentration, order, deep reflection), first of all, is known for a deeply developed system of exercises, with the help of which a person reaches a special state when he is freed from the material world, his soul is able to merge with purusha, "I" of a person – with a higher "I".

This system of exercises was used by many other Indian teachings, forming an element of their systems.

According to philosophical views, yoga largely repeats Samkhya, but, unlike the latter, asserts the existence of God as the higher "I". Yoga proceeds from the fact that the microcosm – the human soul in many respects repeats the cosmic body of the Universe. The conscious striving of a person to improve himself can find some correspondence among cosmic processes; one must strive to master the ability to change oneself.

The basic concepts and actions of yoga: the subordination of the body – pit (control of breathing, temperature, cardiovascular activity, etc.); body position fixed in a certain figure – asana; contemplation of a certain real or conceivable object – ohavana; a state of trance (a sharp change in the mental and emotional state) – dhyana; a special concentrated state of the psyche, in which it acquires the irreversibility of mental processes – samadhi.

Lokayata (Sanskrit – aimed only at this world, which is in circulation among the people) – arose in the middle of the 1st millennium BC. ancient Indian materialistic system that does not recognize the sacredness of the Vedas.

Charvaka (translated as "materialist", an intelligible word) is one of the later varieties of lokayata.

Charvaka explains the world by the interaction of four elements: earth, water, fire and air. As a result of their combination in various proportions, all things of the material world, including souls, arise.

This position is substantiated by the fact that a person does not perceive anything other than matter with his senses. That is, consciousness is a property of matter; there is nothing else in the world besides her. Therefore, the performance of religious rites does not make sense.

Buddhism was founded by Siddhartha Gautama Shakyamuni, who was named Buddha, which means "realized the truth", "enlightened".

Gautama was a prince from the Shakya clan, the son of Raja (monarch, king) Shuddhodhana from Kapilavastu (a city in the north of Ancient India), grew up a happy man, married for love, he had a son. But one day, having met a sick, old man, a funeral procession outside the palace, he faced, thereby, with illness, old age, death and realized the imperfection of a world full of suffering. After that, having met a hermit, he also decided to become a hermit in order to change his fate, to find a way to overcome suffering.

After seven years of wandering, Gautama (becoming a Bodhisattva – “destined for enlightenment”) realized that the path of an ascetic does not lead to the elimination of suffering, but after much thought he “saw the light”, comprehended the truth and became a Buddha (it is believed that this happened in 527 BC .e.). After that, he traveled a lot, preaching his doctrine; he had many students and successors of his work, who, after the death of the Buddha, discussed and systematized the legacy of the teacher.

The main idea of the teaching is to free a person from suffering, for which he needs to achieve nirvana – a state of supreme bliss.

The Buddha, in the course of meditation, formulated four noble truths: life is full of suffering; the causes of suffering are the thirst for fame, pleasure, profit and life itself; suffering can be eliminated; liberation comes with the rejection of earthly desires, enlightenment, nirvana comes.

The "middle path" leads to enlightenment – a life that excludes extremes: the "path of pleasure" – entertainment, idleness, laziness, physical and moral decay and the "path of asceticism" – mortification of the flesh, deprivation, suffer-

ing, physical and moral exhaustion. The "middle path" involves knowledge, reasonable self-restraint, self-improvement, contemplation, wisdom, and finally enlightenment.

For this, it is necessary to observe five commandments – do not kill; do not steal; be chaste; do not lie; do not use intoxicating and intoxicating substances; as well as eight principles (the eightfold path): right vision – understanding the four noble truths and your path in life; right intentions – a firm determination to change your life; correct speech – avoid lies, rude and vulgar words (words affect the soul); right action – not causing harm to anyone, agreement with oneself and others; the right way of life – honesty in everything, observance of Buddhist precepts; the right skill is diligence and diligence; right attention – control over thoughts, they affect later life; right concentration – meditation, during which communication with the cosmos is carried out.

The ontological idea of dharma seems to be important. Dharma are groups of generating elements: 1) bodily forms, 2) sensations, 3) concepts, 4) imprints of karma, 5) consciousness.

They do not exist separately from each other, but in various combinations with each other they constitute the whole idea of a person about himself and the world around him. The whole life of a person is nothing but a continuous stream of dharma. The constant change in their ratios forms the constantly changing sensations, impressions and thoughts of a person. Each thing arises as a result of the functioning or interaction of other things, and having arisen, it itself influences them, participates in the emergence of new things; those. we are talking about the fundamental variability of being (there is nothing permanent and stable), about universal relativity, and also about the fact that the material world is just an illusion.

In the 1st century BC Buddhism split into two streams – Hinayana ("narrow path of salvation", "small vehicle" – implies personal salvation, a monastic lifestyle) and Mahayana ("broad path of salvation", "big vehicle" – accessible to

many people). Later, several other directions appeared in Buddhism. The doctrine spread in India and especially (after the 3rd century AD) in China, South-east Asia, and also in other regions.

PHILOSOPHY OF CHINA

There are four periods in the development of Chinese philosophy: ancient (XI – III centuries BC); medieval (III century BC – XIX century); new (mid-19th century – May 4, 1919); the latest (from 1919 to the present).

Chinese philosophy has more than two and a half millennia. By 221 BC. e., when the Qin dynasty united China, there were different philosophical currents in the country, with the main schools of Confucian and Taoist schools that arose in the 6th century BC. BC e.

Chinese philosophy can be summed up in two words: harmony and tradition. In both Taoism and Confucianism, the idea of harmony with nature and universal interconnection runs like a red thread. Wisdom is drawn precisely in these concepts, without which a harmonious life is unthinkable. Unlike Western philosophy, the concepts of which are based on the premise of the separation of the world and God, when the events that occur are determined by the higher will, the Chinese draw inspiration from a sense of the harmony of what is happening. Another trait that characterizes Confucianism is a commitment to tradition and stability. Filial piety and holiness of any undertaking undertaken by the previous generation becomes an unshakable norm of behavior. The wisdom accumulated in the past is taken as the basis, which in turn gives rise to social stability and the immutability of the class structure of society.

In Chinese history, from the 14th to the beginning of the 20th century, the social life of the Celestial Empire was strictly regulated, and the ideas of Confucianism dominated the public mind. With the advent of the communists, traditional values were declared feudal vestiges, and the principles of Confucius were destroyed. The Chinese way of thinking is a bizarre mixture of what the West

calls metaphysics, ethics, sociology, religion and politics. In the collection of sayings of Confucius you will find many recommendations and moral teachings, along with a huge amount of vague discourse on the topic of personality and social behavior.

The philosophy of ancient China was based on ideas about such entities as Tao – the world law; the way in which the world develops; a substance that does not need any other reasons is the basis of being; two opposite interdependent principles of being: Yin – masculine, active principle (of a spiritual nature), and Yang – feminine, passive principle (of a material nature); five elements – fire, earth, metal, water, wood (in other versions, the place of the earth is occupied by air). Mythology also played a role in the formation of philosophy. In particular, the myth about the emergence of the first man from the chaos-egg of the great Pan Gu, who, after his birth, holds the heaven and earth formed from chaos for eighteen thousand years, until they finally took on the current appearance and attitude towards each other, familiar to subsequent generations of people.

After that, Pan Gu died, and from his body arose the world known to the inhabitants of the earth: from the eyes the sun and the moon were formed, from the exhalation – the wind, from the blood – rivers, from the bones – stones, from the voice – thunder, from parasites crawling on his body, people.

The founder of Taoism is considered to be Lao Tzu (in different translations – "Old teacher", "Old wiser", "Old child"), who lived at the end of the 6th – beginning of the 5th century. BC. The main provisions of his teachings mhyu-zheny in the philosophical treatises "Daodejii" (Teaching about Tao and Te). The most famous followers of Lao Tzu are Chuang Tzu, Le Tzu. Yang Zhou (IV – III centuries BC).

Along with Tao, another fundamental concept of Taoism is Te – a kind of manifestation of Tao – energy, grace emanating from Tao, a way of transforming Tao into the surrounding world. Also, a central place in Taoism is given to

the concept of Ni (in the "Daodejing" it is absent) – the initial Chaos, the substance of the Universe.

Tao is the way, the law and the ideal substance of the Universe, in which it manifests itself through Te, transforming the initial chaos into a strict order, the familiar world. Therefore, everything in the world, subject to a single law, is interconnected, hierarchical. In this system, Man occupies his modest but legitimate place: he obeys the laws of the Earth, which obeys the laws of Heaven, which in turn strictly follows the laws of Tao.

Tao is internally contradictory, dialectical: separate from everything and at the same time all-penetrating; constantly and unchangeably, and at the same time changeable, as a result of which the world is changeable; fundamentally unknowable and yet accessible to comprehension; generating non-existence (having no name) and Being, bearing just such a name.

Qi generates the opposite Yin and Yang, the interaction of which forms the elements – fire, earth, metal, water, wood and the whole world, represented by objects, things that are the result of the interaction of the elements. Single objects, thus, are formed from Qi and dissolve in it after their destruction.

The emergence and disappearance of the world, the formation and destruction of its constituent individual things are subject to the single and unshakable law of Tao, therefore, a person cannot influence objective processes, including social ones, he is just a particle, one of the manifestations of the universal “matter”. Therefore, the most correct attitude to the world, reflecting the highest wisdom. – non-action, silent peace (knowing – is silent, speaking – does not know). This is the rule for all people. The best ruler is an inactive one. whose people only know of its existence.

The socio-ethical and legal aspects of Taoism are expressed in the obedience of the subjects to the ruler, the obedience to their laws, the pliability of people to each other. True happiness is the knowledge of the truth, which is possible with liberation from passions and desires.

The founder of Confucianism is Kung Fu Tzu (or Kung Tzu; in the European transcription Confucius), who lived in 551-479. BC. The main source from which the teachings of Confucius are known is the book Lun Yu (“Conversations and Judgments”) compiled by his followers.

The teachings of Confucius are primarily social and ethical in nature, but it has an ontological aspect. In accordance with the cultural tradition of China, it is believed that in the world all things and the phenomena strictly correspond to their names. The distortion of names or the misuse of things leads to disharmony, including in society. Therefore, Confucius believed, it is necessary to bring things and their names into line with each other; "The ruler must be the ruler, the minister must be the minister, the father must be the father, the son must be the son." Often people only formally occupy a position, have a visible social status, in fact they are not able to fulfill the responsibility assigned to them.

The social and ethical ideal of Confucianism is the "noble husband", which combines humanity – "zhen", filial piety – "xiao", knowledge and strict adherence to the rules of etiquette – "li", justice and a sense of duty – "i", knowledge of the Will of Heaven – "min". A noble husband is demanding of himself, responsible, worthy of the highest trust, ready to sacrifice himself for the good of other people, he has good relations with those around him, his life and death is a feat, he bows before Heaven, Great people, Wisdom.

In contrast, a low person is demanding of others, thinks only about his own benefit, is petty, cannot and does not strive for mutual understanding with people, does not know the laws Heaven, despises Great people, does not listen to Wisdom, ends his life in disgrace.

Nevertheless, government should not be rigid. Confucianism placed its hopes primarily on the moral foundations of man, on his soul and mind. If you govern with the help of the law, settle by punishing, then the people will beware, but will not know shame. If you rule on the basis of virtue, settle according to ritual, the people will not only be ashamed, but will also express humility. The

relationship between emperor and subjects should be (on both sides) like that of a father and children: principled and perhaps harsh, but not cruel on the part of the emperor, strictly respectful, consciously submissive on the part of subjects. Any leader should honor the emperor, follow the principles of Confucianism, manage virtuously, take care of subordinates, possess the necessary knowledge (be a professional), do only good, quickly convince rather than force.

All people, without exception, should behave in accordance with the "golden" rule of ethics: do not do to others what you do not want yourself.

Later, Confucianism acquired some features of religion. In modern times, it is until the middle of the 20th century. was the official ideology of China.

Shang Yang (390-338 BC) and Han Fei (288-233 BC) are considered the most prominent figures among the founders of Legalism.

The name of the doctrine comes from the Latin legis genitive case lex – law, right. Legalism is the teaching of lawyers – Fajia. The subject of legalism, like that of Confucianism, is the administration of the state. But these schools actively competed with each other.

Legists considered a person initially unkind, vicious, selfish; interests of different people and groups are contradictory. Therefore, the main lever for controlling people is their fear of punishment. Management in the state should be tough, but in strict accordance with the laws. In fact, the legalists were supporters of an autocratic regime, but their position was consistent.

The state must be provided with a rigid hierarchy, maintaining order through violence. It is necessary to periodically change the composition of officials, guided by the same criteria for all of their appointment, rewarding, promotion. It is necessary to ensure strict control over the activities of officials, exclude the possibility of "inheriting" positions (which was customary for China), protectionism.

The state should interfere in the economy and in the personal affairs of citizens, encourage law-abiding citizens and strictly punish the guilty.

Legalism found many supporters in Ancient China; in the era of Emperor Qin-Shi-Hua (3rd century BC), it became the official ideology. Along with other philosophical and legal schools, he had a great influence on the formation of Chinese culture and the Chinese state.

In the Middle Ages, Chinese philosophical thought was influenced by Buddhism. The traditional teachings of China continued to develop, in particular, Neo-Confucianism, which arose at the beginning of the first millennium AD. At present, Chinese philosophy continues to play an important cultural function in China, Southeast Asia and has a significant impact on world culture.

PHILOSOPHY OF RUSSIA

Philosophical thought in Russia was formed in the 11th century under the influence of Byzantine Christianization. Illarion wrote "The Sermon on Law and Grace". During the XVI-XIX centuries, philosophy developed in the confrontation between two trends. The first emphasized the originality of Russian spiritual life. The second trend sought to include Russia in the development of European culture. The first tendency was represented by the Slavophiles, and the second by the Westernizers. The idea of Westernizers was supported in the 19th century by V. G. Belinsky, N. G. Chernyshevsky and A. I. Herzen.

The Slavophiles were represented by I. V. Kireevsky, A. S. Khomyakov and the Aksakov brothers.

The Slavophiles relied on originality, on the Orthodox direction in the social thought of Russia. Their teaching was based on the idea of the messianic role of the Russian people, of its religious and cultural originality and exclusivity. The initial thesis is to affirm the decisive role of Orthodoxy for the development of the entire world civilization. According to the Slavophiles, it was Orthodoxy that formed the original Russian principles.

I. V. Kireevsky was educated at home under the guidance of V. A. Zhukovsky. Kireevsky's philosophy can be divided into four main blocks of ideas.

The first block includes questions of epistemology. The philosopher stands for the unity of faith and reason. Only with a combination of thinking, feeling, aesthetic contemplation, conscience and disinterested will to truth, a person acquires the ability of mystical intuition. Faith becomes a living, integral vision of the mind.

A mind not enriched by faith is poor and one-sided. Western European enlightenment recognizes only personal experience and one's own reason as a source of knowledge; as a result, some thinkers get formal rationality, i.e. rationalism, while others have an abstract sensibility, i.e. positivism. And only the Orthodox faith ensures the inner integrity of the spirit.

The second block includes features of Russian culture. The Russian spiritual culture is characterized by the integrity of being internal and external, the constant memory of the relationship of the temporal to the eternal; human to divine. A Russian person always vividly feels his shortcomings, and the higher he climbs the ladder of moral development, the more demanding he is of himself, and therefore the less satisfied he is with himself.

The third is the idea of catholicity. The integrity of society, combined with personal independence and individual originality of citizens, is possible only under the condition of free submission of individuals to absolute values and with their free creativity, based on the love and respect of the church, people, state. The fourth is the relationship between church and state. The state is the organization of society, which has the goal of earthly, temporary life. The Church is the structure of the same society, which has as its goal heavenly, eternal life.

The temporal must serve the eternal. The state must be imbued with the spirit of the church. If the state has justice, morality, the sanctity of laws, the dignity of man, etc., it serves not temporary, but eternal goals. Only in such a state is individual freedom possible. On the contrary, a state that exists for a petty earthly purpose will not respect freedom.

Therefore, the free and legitimate development of the individual is possible only in a state that is subject to religious faith.

A. S. Khomyakov conducted research in which he assesses the role of various religions in world history. He divides all religions into two main groups: Cushite and Iranian. Kushiteism is built on the principles of necessity, on submission, it turns people into executors of a will alien to them. Iranism is a religion of freedom, it addresses the inner world of a person, requires him to make a conscious choice between good and evil.

According to A.S. Khomyakov, the essence of Iranism was most fully expressed by Christianity. But Christianity split into three major areas: Catholicism, Orthodoxy and Protestantism. After the split of Christianity, the beginning of freedom no longer belongs to the whole church. In different directions of Christianity, the combination of freedom and necessity is presented in different ways. The solution to the problem of combining freedom and necessity, the individual and the ecclesiastical principle, is solved by the key concept - catholicity. Sobornost manifests itself on the basis of spiritual community in all spheres of human life: in the church, in the family, in society, in relations between states.

It is the result of the interaction of the free human principle ("human free will") and the divine principle ("grace"). Sobornost is based on unconditional, not dependent on external forms of expression, truths. These truths are not the fruit of man's rational cognitive efforts, but the fruit of people's spiritual quest.

The core of the conciliar consciousness are the Niceno-Tsargrad creeds, which underlie the dogma of the Russian Orthodox Church (12 dogmas and 7 sacraments). The Nicene-Tsargrad creeds were adopted at the first seven Ecumenical Councils and worked out by the conciliar consciousness. Sobornost can be assimilated only by those who live in the Orthodox "church fence", that is, members of Orthodox communities, and for "alien and unrecognized" it is inaccessible. The main sign of life in the church, they consider participation in

church rites, cult activities. In the Orthodox cult, in their opinion, the most important "feelings of the heart" are brought up.

Cult cannot be replaced by a theoretical, speculative study of faith. Orthodox worship in practice ensures the implementation of the principle of "unity in plurality". Communing to God through the sacraments of baptism, communion, chrismation, confession and marriage, the believer realizes that only in the church can he fully enter into communion with God and receive "salvation".

Hence the desire for "live communication" with other members of the Orthodox community, the desire for unity with them. Each member of the church, being in its "fence", can experience and feel religious actions in his own way, which is why there is also a "plurality".

Philosophy is called upon to serve as a deepening of the conciliar principle. Slavophiles consider the people as a set of ideal qualities, highlighting in it an unchanging spiritual essence, the substance of which is Orthodoxy and communality. The purpose of great personalities is to be representatives of this folk spirit. Russia has formed organically, it has not been built, but has grown.

This natural organic development of Russia is explained by the fact that Orthodoxy gave birth to a specific social organization - the rural community and the "world".

The rural community combines two principles: economic and moral. In the economic field, the community or "world" acts as an organizer of agricultural labor, resolves issues of remuneration for work, concludes deals with landlords, and is responsible for the performance of state duties.

The dignity of the rural community is in the moral principles that it instills in its members; willingness to stand up for common interests, honesty, patriotism. The emergence of these qualities in the members of the community does not occur consciously, but instinctively, by following the ancient religious customs and traditions.

Recognizing the community as the best form of social organization of life, the Slavophiles demanded that the communal principle be made universal, that is transferred to the sphere of urban life, to industry. The communal structure must also be placed at the basis of state life.

In the state, the leading principle of social relations should be the self-denial of each for the benefit of all. The religious and social aspirations of people will merge into a single stream. There will be an enlightenment of the people's communal beginning by the beginning of the communal, ecclesiastical.

F. M. Dostoevsky and L. N. Tolstoy became the successors of the ideas of the Slavophiles.

The basis of any sociality, Dostoevsky believed, should be the moral self-improvement of a person, and this is possible only on the basis of the Orthodox faith. LN Tolstoy created a rational philosophy. Morality is at the center of it. It is in the sphere of morality that the main relations between the individual and society are decided.

The central idea of Solovyov's philosophy is the idea of unity. Solovyov starts from the Slavophilic idea of catholicity, but gives this idea an ontological coloring, an all-encompassing, cosmic meaning. According to his teaching, being is one, all-encompassing. The lower and higher levels of being are interconnected, since the lower reveals its attraction to the higher, and each higher reveals, "absorbs" the lower.

The ontological basis of all-unity is the divine Trinity in Soloviev in its connection with all divine creations and, most importantly, with man. The basic principle of unity: "All is one in God." All-unity is, first of all, the unity of the creator and creation. Solovyov's God is devoid of anthropomorphic features. The philosopher characterizes God as a "cosmic mind", "a superpersonal being", "a special organizing force acting in the world".

The surrounding world, according to V. S. Solovyov, cannot be considered as a perfect creation, directly emanating from the creative will of one divine

artist. For a correct understanding of God, it is not enough to recognize an absolute being. Solovyov was a supporter of the dialectical approach to reality.

And the direct subject of all changes in the world in Solovyov is precisely the soul of the world. Its main feature is a special energy that spiritualizes everything that exists. God gives the world soul the idea of unity as a certain form of all its activity. This eternal divine idea in Solovyov's system was called Sophia – wisdom.

The world is not only a creation of God. The basis and essence of the world is the "soul of the world" – Sophia, as a link between the creator and creation, giving commonality to God, the world and man.

The mechanism of the convergence of God, the world and humanity is revealed in the philosophical teaching of God-manhood. The real and perfect incarnation of God-manhood, according to Solovyov, is Jesus Christ, who, according to Christian dogma, is both a complete God and a complete man. His image serves not only as an ideal to which every individual should aspire, but also as the highest goal of the development of the entire historical process.

The goal of the entire historical process is the spiritualization of mankind, the union of man with God, the embodiment of God-manhood. Christ revealed universal moral values to man, created the conditions for his moral perfection.

By joining the teachings of Christ, a person follows the path of his spiritualization. This process occupies the entire historical period of human life. Mankind will come to the triumph of peace and justice, truth and virtue, when God, embodied in man, who has moved from the center of eternity to the center of the historical process, will become its unifying principle.

In the epistemological aspect, the principle of unity is realized through the concept of the integrity of knowledge, which is an inextricable relationship of three varieties of this knowledge: empirical (scientific), rational (philosophical) and mystical (contemplative-religious). As a premise, a fundamental principle, integral knowledge presupposes belief in the existence of an absolute principle –

God. Solovyov's statement about true knowledge as the unity of empirical, rational and mystical knowledge is the basis for the conclusion about the need for the unity of science, philosophy and religion. Such unity, which he calls "free theosophy", allows us to consider the world as a complete system, conditioned by unity or God.

The defining moment of the teachings of L. Shestov is the thesis of the opposition of faith and reason. Faith is the most complete, highest plane of human existence, in which the laws of human community, reasonable arguments do not operate. Faith is the willingness to break out of the circle of those ideas in which a person lives. Faith is given to the one whom God has chosen before he has even manifested himself in any way.

The idea of limitedness, inferiority of the mind, its inability to reflect the diversity of being, the innermost part of human life. Abstract thinking, Shestov argues, exists only so that a person has the illusion of perfect knowledge. In fact, the abstract concepts of the mind not only do not provide knowledge about reality, but, on the contrary, lead away from reality.

Reality is irrational, absolutely unknowable. Both logic and reason, in his opinion, are all means that hide reality from us. To know the truth, we need the ability to get rid of any control imposed on us by logic, we need an impulse, admiration. In other words, mystical intuition.

Logical thinking, according to L.N. Bulgakov, corresponds to the present, sinful person, it is a disease, a product of imperfection. A sinless person is characterized by metalogical thinking, a kind of clairvoyance, therefore the highest religious task for mankind is to rise above the mind, to become higher than the mind. From the point of view of anti-intellectualists, these two opposite types of exploration of reality correspond to two opposite theoretical forms of expression - rationalism and Christian philosophy.

According to P. Florensky, Christian philosophy relies on the possibility of overcoming the law of identity. This is the philosophy of spirituality. Ration-

alism affirms the self-identity of the "I" and, consequently, the self-sufficiency of the "I". And this, in turn, gives rise to egoism and atheism.

The dogma of the trinity of God, according to Florensky, cancels the main law of logic - the law of identity and affirms contradiction as the main principle of thinking. God is one in three persons, according to him, this is an embodied contradiction. The consubstantiality of the persons of the Divine Trinity indicates both their real unity and their less real difference. Religious experience, faith, is not knowledge in the strict sense of the word, but a person's direct connection with God, an inner feeling arising from the need for God.

Religious experience, according to S. Frank, contains the consciousness of the absolute power of the divine shrine, despite its empirically limited power. The experience of the omnipotence of the sacred is so direct, so self-evident to our heart, that it cannot be shaken by any facts, any truths of an empirical order. Religious experience is interpreted as a direct merging of the human soul with God, the translation of human experiences, feelings into the transcendental dimension.

The unity of the state and the nation grows out of the people's will and faith. Narodnaya Volya is the ideal of democracy, Political activity is humble service. S. Frank rejects pure liberalism. The meaning of human life cannot lie in selfishness, it is in serving God and people. Service to Truth, Goodness, people is the justification of life. Freedom is needed for the Christian to fulfill his duty of service.

I. A. Ilyin analyzed the causes of the revolution in Russia and made an attempt to predict the future of the Russian people. Bolshevism is doomed. The people will emerge from the revolution impoverished, but renewed. Personal freedom is not opposed to the political foundations of society. They can mutually support each other if they are permeated with a spiritual religious principle.

N. A. Berdyaev belonged to the legal Marxists. He became interested in neo-Kantianism. Neo-Kantians sympathized with materialism as one of the old-

est and most well-founded systems. Materialism, in their opinion, rendered a huge service to science by requiring consideration of processes and phenomena from the point of view of conditionality, causality. However, as a philosophical system, from the point of view of neo-Kantians, it is flawed, since it ignores the “supersensible” – for materialists there is no concept of the soul. The neo-Kantians did not set themselves the task of creating their own "system of the world", they only outlined the path that should be followed in building a worldview.

The 20th century was marked for Berdyaev by a movement from neo-Kantianism to God-seeking. Based on the ideas of Chaadaev, Dostoevsky, V. Solovyov, Berdyaev is looking for the meaning of life in the organization of human society on religious foundations. In 1902, together with P. Struve and S. Bulgakov, he published the collection *Problems of Idealism*, in which materialism was criticized.

An event in the spiritual evolution of Berdyaev was the publication of the program collection "Milestones". Materialism and atheism "Milestones" opposed the religious philosophical tradition. In the works “Philosophy of Freedom” and “The Meaning of Creativity”, Berdyaev proved that Marxism, which replaced a person with a class, is not able to solve the problem of activity and freedom of the individual. Berdyaev stands for the inner freedom of the individual. Freedom is manifested in creativity. Creativity is the inner state of a person, which is given to everyone. In *Man and Machine*, he speaks of a technocratic ideology. Man kills religion and humanism.

Technique does not live according to the principle of the body. She is organised. Man becomes a slave to technology. There is a technization of the spirit: thinking quickly is rational, useful. Russian scientists became the harbingers of the modern philosophy of consciousness and cognitive sciences. Ivan Mikhailovich Sechenov, the founder of the physiological school, had a noticeable influence on the development of philosophy.

Sechenov was the first to start doing experiments on the brain, thereby overcoming the barrier that existed before him, about the impossibility of experimentally invading the brain and studying such subtle problems as consciousness, feeling, will. The experiments carried out made it possible to understand how the will of a person is regulated with the help of physiological mechanisms, under what conditions it can be caused or suppressed.

In the work "Reflexes of the Brain" Sechenov expressed the idea of reflexes, which underlie all types of conscious and unconscious activity. The origin of consciousness became clearer: the sense organs of a living organism, reacting to internal or external stimuli, transmit signals through an extensive system to the brain, which embodies them into a mentally meaningful reaction.

I. M. Sechenov refuted the theory of racism. He believed that the mental activity of a person, his mental horizons and the level of cultural development are determined not by one or another race, but by the conditions in which a person lives.

Ivan Petrovich Pavlov is an outstanding physiologist who made a great contribution to the development of philosophy. The great merit of Pavlov is that he did his scientific experiments in their purest form, studying the physiology of one or another organ under normal conditions of the functioning of the body. These experiments at the same time allowed him to cognize the essence of the so-called mental activity, which was based on the phenomenon of mental secretion. All this is connected with a new word in the science of conditioned reflexes, that is, about various stimuli as a temporary connection in the life of a single individual. Pavlov associated their emergence with the impact on the body of the external environment. It is legitimate to call the constant connection of an external agent with the activity of the organism in response to it an unconditioned reflex, and the temporary connection - a conditioned reflex.

Studying the higher nervous activity of a person, Pavlov created the doctrine of two signal systems. The first signal system is inherent in humans and an-

imals and is represented by the sense organs. The second signaling system is inherent only to a person and is the result of his reaction to a heard word or influence in a different way. All issues of human life are objectively justified and interconnected, I. P. Pavlov believed.

Mental activity is the result of the physiological activity of certain masses of the brain. Thus, Pavlov, like Sechenov, carried out his experiments in such a way that for him the mental was always in close connection with the bodily.

Based on his scientific conclusions, Pavlov made far-reaching philosophical generalizations about the relationship of the entire animal world with the environment. At the same time, he clearly understood the peculiarities of the connections of living beings with the environment, which are carried out according to a different "formula" than is the case with ordinary physical bodies and chemicals. Ilya Ilyich Mechnikov was interested in natural science. After two suicide attempts, he has solidified that he is an optimist. He wrote the works "Etudes of Optimism", "Etudes on the Nature of Man".

The main interest is in man, his relationship with nature. A person constantly has disharmony in interaction with nature. You can't fight nature. A person should strive for a joyful outlook. Suffering is not the goal, it must be avoided. A person should be healthy for a longer period of life. Disharmonies in youth lead to disharmony with nature. You need to regulate your needs. When a person is saturated with life, then there is no need to believe in one's immortality. But you need to do everything to prolong life, not disease.

Vladimir Mikhailovich Bekhterev left a significant mark in the study of neuropathology, psychiatry, morphology and physiology of the nervous system. His work is also of interest to philosophy.

In his morphological works, he reports on the results of studying the structure of all parts of the central nervous system. His scientific works were distinguished by the novelty of ideas about the pathways and the structure of the nerve

centers. He was the first to describe previously unnoticed nerve bundles, which are pathways for transmitting information received by the body.

Bekhterev's works on the physiology of various parts of the nervous system are of great importance for science and philosophy. Each of the body systems has its centers in the cerebral cortex.

Bekhterev argued that mental disorders are directly dependent on disorders in the body. His work in the field of psychology is based on experiments in the motor areas of the cerebral cortex.

Cross-cultural themes have been discussed in Russian philosophy since the adoption of Christianity according to the Eastern rite. The discussions were led by Westerners and Slavophiles. The object of consideration was the Europeanization of Russia. N. Danilevsky formulated the theme of Russia as a separate civilization. In this context, Orientalism has become in demand. Departments were opened at the universities of Russia, the purpose of which was to study the cultures of the Arab, Turkic and Far East.

L. Gumilyov formulated the thesis about Russia as a Eurasian civilization, in the space of which the components of the Slavic, Turkic (steppe) and northern cultures interact.

Russian culture has a long dialogue with Chinese culture. Its origins were spiritual missions in Beijing. One of the districts of Moscow in the Middle Ages began to be called Kitay Gorod. L. Tolstoy was fond of Indian culture. His hobbies became the basis for Nicholas Roerich's life in India. One of the first trips to India was made by Afanasy Nikitin in the Middle Ages.

PHILOSOPHY OF KOREA AND JAPAN

The attitude towards Confucianism in Japan differs from the attitude towards this philosophy in Korea. In Korean culture, Confucianism is a central element of classical morality. In Japan, Confucianism never became a central element of the local culture. In Korea, Confucianism is not only a general system

of views on human nature, on life in general, on human happiness. This is not only a worldview, but also an important source from which everyday wisdom is drawn. In Japanese culture, traditional values such as respect, responsiveness, and sensitivity played a much larger role.

In Korea, during the Joseon period (1392 – 1897), when the country was ruled by the Li dynasty, Confucianism had the status of a state religion. In the 16th century, thanks to the famous Korean Confucian philosophers Lee Hwan (Taege) and Lee Yi (Yulgok), Confucianism in Korea achieved authority.

Korean historical dramas and Korean pop culture are at the peak of popularity throughout East Asia, because for the Chinese public, the plots of Korean dramas are close and understandable due to the Confucian background. Popular dramas such as Jewel of the Palace (Great Jang Geum, a Korean drama watched by 27% of viewers in China) and Lee Sang: King Jeongjo are full of lines and dialogues that reflect Confucian values - the same a common denominator that greatly facilitates perception.

The "Asian Tigers" owe their economic flourishing to Confucianism as a fundamental philosophy.

In Japan, this philosophy has remained in the status of a certain system of knowledge, just another subject for study. Perhaps this is the reason for the ease with which Japan embarked on the rails of Westernization during the collapse of the Tokugawa shogunate (1853 – 1869) and in the early years of the Meiji Restoration.

CROSS CULTURAL PHILOSOPHY OF SOUTHEAST ASIA

It is believed that many countries of Southeast Asia since ancient times were in the most favorable conditions, which affected the understanding of the world and philosophy of life. One of the points is the understanding of responsibility and duty. These are such complex concepts that have several components.

Many Thais live outside of tight time schedules. Many residents live one day and their condition here and now is much more important than some things in the past and future. In Bahasa, the language of Malaysia and Indonesia, there is an expression meaning "rubber time", which is expressed in the refusal to carefully plan such important moments as the schedule for the day, the exact time of a meeting or event. The perfect norm for a business meeting is to talk about life, family, food most of the time and get to the point at the very end. So things are moving slowly.

The point here is not at all irresponsibility, as such, but in a specific lifestyle: rigid time planning is unpleasant, it is always associated with mental stress. This is not surprising. People who live in a warm climate without sudden temperature changes are more oriented to the present, and their main concern is that the present moment be good. Their thoughts are set on how to make the present moment better. While people in countries with a pronounced change of seasons are more future-oriented, they are ready to sacrifice the quality of the present, to experience the mental stress of the future. The difference is due to climate. You won't die of hunger, you won't freeze on the street.

This is expressed in the Thai "Five C" rule, the same aspirations and tendencies can be found in Indonesia and Malaysia. According to the Thais, for an optimal state and harmony, the presence of the "Five Cs" is necessary: "sabaai", "sanuk", "suai", "su phap", "suk ka phap".

Sabaai (สบาย) – "Sabai" combines several meanings: comfort, satisfaction and the perfect lightness of being. This concept is the quintessence of the other components, as it says that you need to live in absolute harmony, in the pleasure received through small and big joys. You don't need to stress and you shouldn't stress others, and those who stress you should be excluded from your life. Even responsible work takes place with this principle in mind. In Kuala Lumpur, a bus driver can get off at a regular stop in the middle of the route, leave it full of passengers for 10-15 minutes, and retire to the nearest eatery to

grab some food. Local residents are patiently waiting: "The bus driver is also a person. But how to work if you are hungry?"

Sanuk (สนุก) – “Sanuk” (Lepak – in Malaysia) means “to experience pleasure, joy, have fun”. In whatever place a person finds himself, you need to get maximum pleasure and fun: joke, laugh, enjoy. Therefore, often meeting you after business negotiations, the Thai will ask: "Well, was it fun?" Before asking a question about the outcome of the meeting.

People in southern countries are more likely to watch movies, gamble, have fun with friends, sing joyful songs, often without thinking about the consequences. It comes to the point that many people live by the principle: if it's not “sanuk” (not fun), then you shouldn't take it.

Many students from Thailand, Malaysia and Indonesia come to lectures with teachers with boxes of food and biscuits. In the midst of some kind of explanation, they can open a box of rice with a strange smell without embarrassment and start a meal. It's not necessarily because they're hungry, but it's just more fun to listen to a lecture when you're munching on something delicious.

Suay (สวย) – “Suay” means perfect beauty, the desire to decorate oneself and everything around: put on expensive jewelry, hang bright rags at the entrance. Sometimes this excessive embellishment seems strange to tourists, but for Asians it is an invariable component of pleasure. However, in Asia, you can often see dirty streets or rickety houses. What to do? If you try to fix and improve everything around, you won't be overstrained for long, but what kind of “sanuk” / “lepak” is this? Therefore, you need to decorate everything that you want to paint and feel free to forget about fixing everything else.

Sook Kha Phap (สุขภาพภาพ) – "Sook ka phap", meaning physical health. It is very important to take care of it: to monitor the condition of the body, and this must be done in such a way that the above principles are also observed. Thai and Indonesian massage, personal hygiene, sports, sleep, day and night – should contribute to good health, fun, but no stress and torment. Even if we look at

Muay Thai (Thai boxing), even though the athletes clobber each other, they don't do it so intensely, everything happens beautifully, "with feeling, with sense, with arrangement" and resembles more a dance than a fight between two opponents.

Soo Phap (สุภาพ) – "Soo Phap", means politeness, which is closely intertwined with social aspects. Politeness helps to please yourself and others: scandals and rudeness make everyone feel stressed, even those who are scandalous and rude. So why not smile and say something nice? If you can't squeeze out anything pleasant, then why not just walk away from the conversation?

The main thing in the culture of many Asian countries is to save one's face Ku Na (กู้หน้า) and help others in this. Malays and Indonesians are afraid of Malu, while Thais are afraid of Sia Naa (เสียหน้า) – "losing face". There is a set of rules of conduct that allow you to avoid "disgrace".

There is a high ability to restrain negativity, smooth out reactions to unpleasant, uncomfortable situations, even with love for comfort. This is taught from childhood. In Thailand it is called Chay Yen (ใจเย็น), in Malaysia it is called memendam perasaan. Public outrage often works on the principle of all or nothing: there will be a lot of noise, screaming and tantrums. An important moral dilemma: on the one hand, you need to let the person understand that you are unhappy, and on the other hand, if you tell him about it directly, he will lose face, and worse, if in front of all the witnesses of the conversation. Sarcastic remarks make it possible to veil criticism.

Thailand is called the land of a thousand smiles. Smiling means that you have good control over your emotions, that in any situation you have "sanuk" and "sabai". The Thai smile is largely a social convention, a very elegant way to get around conflicts. This smile can have different functions – respect for superior people (parents, older family members, monks, teachers).

This is a sign of gratitude, an attempt to smooth over one's guilt and apologize, "save one's face" in unpleasant situations. The social necessity of smil-

ing, the inner obligation to smile in spite of real feelings, leads to the fact that negative emotions are not expressed.

Residents avoid outright rejection. For example, in Indonesian, there are more than ten ways to say "no" and several ways to say "yes" so that it is clear that you have been refused. Saying "I don't know" is showing your incompetence, which is incredibly painful. It is much easier to wave your hand in any direction or give the first answer that comes to mind.

There is a clear social hierarchy that dictates to whom, how and with whom it is necessary to communicate and what to show to others. This is expressed in such important aspects as appearance (the more clothes on a person, the higher his social status), the ability to do his own thing (not to do the work of the boss that was not asked about, or not to do their work for subordinates), respect for elders, observance of the rules of etiquette: business negotiations, behavior at the table, on the street, etc.

You should not think that any person can be stimulated only by money – a material motive is often necessary, but not leading at all. Many residents have a mystical worldview: they have a need to perform rituals that are obscure to us. On some local holidays, Thais will relax, even if they have a lot of urgent business and no money. If you have a pet, you may find that some landlords in Thailand will refuse to let you live, even if they really need the money.

This behavior is more typical for the provinces than for the capital and tourist places, where the material incentive is more powerful. Many people come there to earn money to send money to their families and are ready to give up their principles.

Another important feature: happiness and peace of mind is more important than the pursuit of profit. This attitude is found among Buddhists, and among Christians, and among Muslims. At the same time, never show a Thai that you have money in your wallet. Even a friend.

When considering a business partnership, you need to be very careful, you should calculate all the risks and keep intangible assets in your hands: the Internet site that services the business, contact information of customers and partners, and other sources of information. Legal advice, minimal knowledge of the language and participation in the project of a local resident whom you really trust, as well as constant replenishment of knowledge about the ethics and culture of business and everyday communication will help you reduce the likelihood of a negative outcome. These are the key aspects of the worldly philosophy of the inhabitants of Southeast Asia.

If you want to establish a productive relationship with a local, then try to understand their values and be flexible about their beliefs. Show interest in his culture, religion, family and friends. Do not press, do not speak loudly, do not criticize, and, moreover, do not insult, be polite, smile. Try to use the words and expressions of the local language, use the local sign language (there are many websites and manuals that describe the etiquette of each of the countries mentioned above). In most cases, it disposes.

And be patient, as slowness is highly valued here. Go to dinners, talk about nice things, give the locals the opportunity to get to know you, take a closer look. As they say in Indonesia: "Time is not money, relationships and harmony – that's what really brings income."

CROSS CULTURAL COUNTRIES IN THE FUNCTION OF SMART LABS- AUSTRIA

The concept of a cross-cultural country is not identical with the concept of a state. Many countries throughout their history were part of different states. This status gave them the advantages associated with the lack of borders within one state. So, within the boundaries of Austria-Hungary, an intercultural environment was formed, which turned out to be fruitful for ethnic Germans, Italians, Hungarians, Poles and Czechs. A similar example was created by F. Brentano. In 1874 he was given a tenured position in Vienna to lecture. The audience

of his lectures were Edmund Husserl, Franz Hillebrand, Sigmund Freud, Christian von Ehrenfels and Kazimir Twardowski. Many remained devoted to his ideas for life, forming the so-called "empirical school of Brentano", which took root throughout Europe.

In his doctrine of consciousness, F. Brentano brought to the fore the problem of the cardinal difference between mental and physical phenomena. At the same time, he distinguishes not mental activity and physical objects in themselves, but the ways of their manifestation in consciousness. F. Brentano believed that the source of mental phenomena was internal perception, which co-exists in one act of consciousness with any form of mental activity.

Each form of mental activity in this internal perception is perceived as such: representation - as representation; judgment is like judgment. Inner perception or inner experience thus turns out to be a source of evidence: the representation is realized in him precisely as the representation that we have.

The subject of natural science is the physical phenomena that are found in sensations. The identification of the forces that cause sensation with the object is a convention that endows the object of science with a stable existence. Turning attention to physical phenomena in fantasy is one of the main sources of psychological knowledge. The classification of mental phenomena is carried out by Brentano according to their intentional nature, that is, according to the way the object is posited.

There are three irreducible classes of such phenomena: acts of representation, which underlie all others; acts of judgment in which something is recognized or rejected; and acts of "love and hate" or "interests" (emotions).

In this regard, it is worth noting how Brentano in his works reveals the content of the concept of "intentionality". He writes that a long time ago, psychologists drew attention to a certain special relationship, an analogy that exists between all mental phenomena, while physical phenomena, for their part, do not possess this ability.

Every psychic phenomenon contains something as an object, although not in the same way. In representation something is represented, in judgment something is affirmed or denied, in love it is loved, in hate it is hated.

In a later period, Brentano clarifies that human mental activity is directed to things, which mean not only bodies, but also something ideal. These things are taken as objects in various ways. Only things have existence in the proper sense, their highest generic concept is reality. What is taken as an object exists only in a non-proper sense. Only individual being can be real. Neither external nor internal perceptions give an individualizing sign.

The doctrine of consciousness is the starting point for solving all other problems in Brentano's philosophy, including the problem of time and the critical analysis of language.

Brentano has surprisingly unexpected judgments, which he himself has qualified as questions to think about rather than as ready-made answers. Among such staging problems is the problem of the reaction to a pause when listening to musical works and, in a broader sense, the reaction to silence, to the duration of a segment of silence itself, or to the fact of its presence and its presence.

Brentano puts this question as follows: if the intensity of the representation of hearing always increases or decreases equally with a change in the intensity of hearing, then when the intensity of hearing becomes equal to zero, does the representation accompanying this hearing also become equal to zero? In his opinion, the opposite is true. Therefore, Brentano asks the question differently: "How can we perceive what we do NOT hear?". What happens to us at the time when we perceive, i.e. pay attention to the pauses in music and the length of the pauses, or when we pay attention to the onset of complete silence, the cessation of all noise? In his opinion, even the notion of non-hearing that sometimes occurs seems quite intense.

Brentano then proceeds to consider the example of a miller sleeping in a running mill. The miller sleeps calmly at the strongest roar of the mill, but

wakes up even from a deep sleep, as soon as the roar of the mill wheels stops. Something similar happens when a parishioner peacefully slumbers during a sermon and immediately wakes up at the end of it before being awakened by the noise of the rising flock. Brentano writes that such a remark can make one think a little. Do not the above examples about the perception of a pause when listening to a piece of music, or silence in a mill, prove the existence of perceptions without the presence of a positive object, since the LACK OF HEARING is obviously not a positive object?

To answer this question, Brentano proposes to consider the available facts in more detail and find an explanation for them. When we have the representation of a pause and the representation of the duration of the pause, we are presented with the sounds that the pause delimited, with their different temporal definitions; for each sound, having appeared as a present, is presented for some time as a past sound – past to a greater or lesser extent. The magnitude of this difference is the so-called duration of the pause. And thus, as in the presentation of flowing music, we have here the representation of sounds, only here sounds of medium temporal definiteness (that is, sounds that sound in the present) will not be represented.

Since we have a representation of sounds, there is nothing surprising in the fact that this representation is accompanied by another representation, equal in intensity and directed at him. Perception in the presence of silence is a similar case. The noise that used to appear in the present now appears as the immediate past, although there is no noise as the present. The representation of the noise appearing as past is accompanied, in accordance with what we have established, by the representation of equal intensity.

Brentano goes on to consider a number of possible objections to his proposed explanations. He writes that his explanation should not be judged as insufficient. The process of interaction of the space-time continuum with consciousness, with thought should also become the subject of a special study.

In the interaction of the space-time continuum with thought, perhaps, one of the options for explaining the examples is contained. When listening to a musical work, there is a holistic reaction of the listener to the entire work, and not just to its individual parts. A holistic reaction implies a reaction to the entire temporal structure, to the entire temporal organization of a musical work, and not just a reaction to individual sounds and pauses between them.

In the example with the miller, we are talking about a holistic perception of what is happening, in a dream this can happen on a subconscious level. The miller perceives in its entirety both the noise of the mill wheels and the pauses between sounds in this process; they are organically, like individual sounds, included in the temporal structure of the process. If, instead of separate pauses, there is a complete cessation of the roar, then this is a signal to stop the mill, which alarms the miller.

It is quite possible to assume that a holistic perception of the entire process or processes (listening to a piece of music, reaction to the noise of mill wheels, etc.) is possible only because the process of interaction of the space-time continuum as a whole with consciousness is carried out.

When studying the perception of time and those relationships that exist between the modes of time, when considering a number of other issues, Brentano naturally encountered many difficulties and could not help but think about the reasons for their occurrence. Among the fundamental circumstances that greatly impede the progress of psychology, he attributed the existence of many psychologies, the starting positions of which differ. Brentano assumed that if many psychologies were replaced by one psychology, then this would have a beneficial effect on further research in this area.

Subsequently, questions about the structure of temporal perception, about the relationship between the concepts of simultaneity and sequence, became the subject of a special, thorough and comprehensive analysis in psychology. The question of the relationship between diachrony and synchrony turned out to be

extremely interesting also for epistemology and in terms of clarifying the relationship between certain spatial and temporal dependencies.

Twardowski Kazimir Jerzy Adolf of the coat of arms Ogonchik from Skrypna was born on October 20, 1866 in Vienna.

Twardovsky at the beginning of 1886 entered the University of Vienna. The study took place under the sign of Franz Brentano, whose lectures made the deepest impression on the future philosopher, and his personality aroused feelings of sincere admiration and respect. Twardovsky was at Brentano's house. Brentano's strict conceptual distinguishability, excluding fruitless intricately cunning games, later became one of the most important programmatic points of my own work.

Twardovsky took an active part in the work of the philosophical circle, which laid the foundation for the philosophical society at the University of Vienna, of which he became deputy chairman. After a four-year student life and a year of voluntary service in the army, Twardovsky began work on a dissertation on the difference between the terms "idea" and "perception" in Descartes.

The dissertation was presented to the Faculty of Philosophy in 1892. In the spring, after passing a two-hour rigor in philosophy and one in the fall in mathematics and physics, Twardovsky was awarded the degree of Doctor of Philosophy. The scholarship provided by the Ministry of Culture and Education allowed him to continue his scientific education in Leipzig with Wundt and in Munich with Stumpf.

A vacancy opened up in Lvov, and after a one-year teaching assistantship in Vienna, he was able to take a chair at a university with Polish as the language of instruction. The introductory lecture at Lvov University was given on November 15, 1895 and, like the Vienna lecture, opened the course in logic. The young professor was barely 29 years old. Three years later, Twardovsky became a full professor. In order to organize the work of the seminar, Twardovsky brought his rich personal library to the university. Ideal conditions were created

for scientific work. Each student had the right to use the lecture hall from 7 am to 10 pm, from which he had a personal key. In the lecture hall, he disposed of his desk with all the necessary books received from the seminary library. Each student had the opportunity to talk with the professor.

In agreement with the authorities, Tvardovsky provided students with access to Viennese educational institutions. In connection with the transition of Tvardovsky to retirement, the question arose of occupying the vacant department. K. Aidukevich first proposed A. Tarsky, and then R. Ingarden. These proposals met with the refusal of Tvardovsky, who resisted, first of all, further distribution of logistics. Tvardovsky himself for some time hatched plans to attract T. Kotarbinsky to the department. Ultimately, Tvardovsky agreed with the candidacy of R. Ingarden, who in 1933 headed the department.

The Vienna Circle, a philosophical circle in which the foundations of logical positivism were developed, formed in 1922 around the Austrian physicist M. Schlick, E. Mach's successor at the Department of Philosophy at the University of Vienna. The Vienna Circle included: O. Neurath, H. Hahn, F. Weismann, K. Gödel, F. Kaufmann, W. Kraft, G. Feigl, and others. A. Ayer. In 1926, R. Carnap was invited. The main idea of the Vienna Circle was the desire to reduce philosophical problems to formal logical topics.

Focus on the logical analysis of the language of science. For these purposes, the apparatus of mathematical logic was used. Positivism merged with logicism and mathematical formalism. The members of the Vienna Circle set out to combine the method of verification with the method of logical analysis and create on this basis a single unified science, embracing both the natural sciences and the humanities. In 1929, the program document of the Vienna Circle was published under the title: "Scientific understanding of the world. Vienna Circle.

The Vienna Circle established links with the Berlin Society for Empirical Philosophy; Lviv-Warsaw school; Cambridge analysts; uppsala school; Münster Logistics School. At the beginning of the Second World War, the Vienna Circle

ceased to exist. Its leading representatives ended up in exile in the United States and Great Britain.

BELARUS

The philosophy of Belarus is a complex of philosophical ideas that have developed in the process of development of Belarus as a country that was part of different states. The formation of the first philosophical and socio-political teachings of Belarus should be associated with the adoption of Christianity. Byzantine patristics had a strong influence on the views of the enlightened people of that time. Through Orthodox Byzantine patristics there was an acquaintance with ancient philosophy.

There are six periods in the history of Belarusian philosophical thought:

- 1) medieval philosophical thought of Belarus;
- 2) philosophical thought of Belarus in the era of the Reformation and the New Age;
- 3) classical philosophical thought of Belarus of the 19th century;
- 4) the philosophical thought of Belarus in the era of modernity and modernism.

The medieval stage in the development of the philosophy of Belarus is associated with the names of Efrosinya of Polotsk, Kirill of Turov and Kliment Smolyatich. Euphrosyne of Polotsk is the first woman in Belarus to be recognized as a saint. Equally revered by the Orthodox and Catholic churches.

She saw the purpose and meaning of her life in the affirmation of Christian ideas and principles. The religious and philosophical views of Euphrosyne were formed both on the basis of Holy Scripture and on the basis of theological and religious literature. Despite the absence of author's works, it can be argued that her philosophy was of an ethical nature. She considers pride to be the heaviest of sins, and prescribes humility of wisdom to the way of life. Efrosinya is known for her asceticism and cultural and educational activities.

Euphrosyne copied religious and moral texts (holy scriptures, patericons), but also Byzantine historical chronicles and domestic annals, natural science treatises. Part of the transcribed books formed the basis of the library, while the other part was sold, and the proceeds were distributed to those in need.

In addition to copying books, Euphrosinia was engaged in translations from Greek and Latin into Slavic. In many lists, the "Life of Efrosinya of Polotsk" was recognized, which, together with her deeds, became a monument of good deeds and wisdom.

Cyril of Turov at an early age became a novice of the monastery in Turov, after which he closed himself in the "pillar" (monastery tower), fulfilling his vows. Around 1169 he accepted the bishopric in the diocese of Turov. The philosophical views of the thinker are theocentric in nature, proceed from the premise of the divine creation of the world.

The basis of knowledge of the world is allegory (allegory). With its help, he establishes a correspondence between divine and human truths. Neither reason nor faith is able by itself to know the truth of Holy Scripture. Divine words have a secret meaning and are difficult to understand, but the mind as an instrument is not independent and needs strict control and guidance from the Divinely revealed truth.

Cyril of Turov, combining faith and reason, gives priority to faith, which should guide a person in search of truth. In the doctrine of man, the thinker is a supporter of Christian anthropocentrism. He considers man to be the crown of creation. The essence of man is contradictory and consists in the unity of soul and body. Cyril Turovsky affirms the importance of the personal principle in a person, it is realized in a spiritual, prayerful aspiration to God. Prayer reveals the meaning of human life and leads to the need to overcome personal evil.

Kliment Smolyatich was a highly educated man of his time. Kliment Smolyatich's doctrine of being is based on Christian creationism and providentialism. God not only created this perfect world, the author claims, but also gov-

erns it. In cognition, the thinker identifies levels, the highest of which - the mind allows the soul to find its earthly existence and aspires to the knowledge of the wisdom of God. The worldview of Kliment Smolyatich is of a religious and ethical nature. He claims that a person can fulfill his earthly purpose if he follows the moral precepts of Christianity.

The Reformation intensified the socio-political activities of almost all social strata. It stimulated the implementation of socio-economic reforms, the development of education. Of particular importance was the radical reform movement, which posed a number of philosophical problems: the nature of spiritual freedom, the role of reason in cognitive activity, the relationship between faith and reason, and the attitude to the ancient spiritual heritage. In the history of philosophical thought in Belarus of the Renaissance, the following areas are distinguished:

a) radical reformation-humanistic (Jakub from Kalinovka, Martin Chakhovits, Stefan Zizaniy). He was characterized by a critical attitude to the previous tradition (philosophy of antiquity, scholasticism, church teaching). The attention of thinkers was concentrated on the essence of personal faith and Divine revelation revealed in Holy Scripture. Scholastic theology only clouds the free mind of man. In fact, it was a kind of attempt at a total break with traditional culture and its values. Although, in fairness, it should be noted the interest of this trend in such values that are not at all alien to Christianity, such as equality, brotherhood, and philanthropy. Representatives of this trend tried to comprehend the egalitarian-democratic ideas of the Gospel;

b) moderate reformation-humanistic (F. Skorina, N. Gusovsky, S. Budny, A. Volan, L. Zizaniy, S. Polotsky). It sought to develop compromise forms of connection, harmonization of the ancient, philosophical tradition with the values of medieval Christian and humanistic-Renaissance cultures. The thinkers of this direction were confident in the possibility of using the spiritual forms of the past in the conditions of a new culture.

They actively mastered Platonism, Aristotelianism, the ethical and political teachings of Stoicism, treated patristics with respect (Tertullian, Augustine, Gregory of Nyssa, Pseudo-Dionysius the Areopagite), but rejected scholasticism, especially since the latter acted as an ideological instrument of the counter-reformation. Humanists saw the vice of scholasticism in its excessive academic character, isolation from everyday life and social processes.

Moderate humanist reformers saw imperishable examples of social reorganization in ancient philosophical concepts, in the real practical experience of European peoples, in biblical texts. They enriched domestic philosophical thought with new ideas and problems.

Their relative weakness lay in the underestimation of philosophy itself, more precisely, the underestimation of the self-sufficiency of philosophical knowledge. They saw the value of philosophy in its possible practical application. In their opinion, philosophical knowledge should have acted as an instrument of social transformation. The ideological significance of philosophy, the significance of professional philosophical activity were not taken into account sufficiently;

c) atheistic-humanistic; it, having broken with scholasticism and theology, turned to the materialistic ideas of antiquity and the Renaissance (S. G. Lovan, K. Bekes, K. Lyshchinsky). These thinkers borrowed and comprehended ancient solutions to the problem of the origin of the world; ancient substantiations of the naturally natural essence of human morality; they rejected the idea of divine revelation, the concept of innate ideas; highly valued individual reason and experience as a means of knowledge.

The idea of a legal society and state was substantiated in the works of Lev Sapieha. His socio-political and historiosophical views were set forth in the "Preface" to the Statute of 1588, as well as in a letter to Archbishop Yuzef Kuntsevich dated March 12, 1622. authorities in the maintenance of public order. Philosophers and lawyers of the school of natural law believed that man is

endowed by nature with eternal and unchanging fundamental rights common to all people. Sapieha did not agree with them. He believed that rights were invented by people for their common benefit and those who have power create them.

The main purpose of law, according to Sapieha, is to guarantee the people freedom of the individual, security and the right to property. The philosopher believed that the purpose of law is the suppression of the actions of potential criminals and the application of punishment for those who committed crimes. He regarded it as a bridle that holds back every insolent and rapist. But the most important thing is that the right provides people with freedom.

In the 17th century along with Catholicism, reformist ideas in Belarus were replaced by Western European scholasticism.

In the last third of the XVIII century in Belarus under the influence of not only the French Enlightenment, but also the work of progressive Belarusian thinkers of the late 17th – early 18th centuries, the ideas of the Enlightenment spread. The exponents of these ideas, B. Dobshevich, K. Narbut, M. Poczobut, considered the freedom of thought an indispensable condition for the development of science. The views of the majority of Belarusian enlighteners developed in line with the theory of "natural law", which was set out in the work of T. Mlotsky "Evidence on the Origins of Natural Law" (1779). The author did not agree with Hobbes' thesis about the decisive role of force in the historical process, leaning in his views to the theory of Rousseau's "social contract".

I. Kant's philosophy played a special role in the intellectual culture of Belarus. At that time, Vilna University and the Polotsk Jesuit Academy operated on the territory of Belarus and Lithuania, which included philosophical and theological faculties. A number of well-known scientists from various European countries, representatives of various nationalities (Belarusians, Poles, Germans, Italians and French) worked in Vilna and Polotsk. Vilna and Polotsk scientists prepared and published a number of philosophical works in Latin and Polish.

These were the studies of I.G. Abicht, Y. Angiolini, V. Buchinsky, A. Dovgird, brothers Jan and Andrzej Sniadecki. Two periodical scientific journals "Vilna Diary" and "Polotsk Monthly" were published, on the pages of which various aspects of I. Kant's philosophy were touched upon and evaluated.

One of those who were the first to appreciate the philosophical ideas of the Koenigsberg thinker was Joseph Bykhovets, a native of Belarus, a direct listener and student of I. Kant. Along with I. Bykhovets, Andrzej Snyadetsky, professor of chemistry at Vilna University, brother of Jan Snyadetsky, highly appreciated the philosophy of I. Kant. In his speech delivered at the beginning of the new 1799/1800 academic year, he emphasized that I. Kant deservedly acquired immortal fame in the scientific world with his Critique of Pure Reason.

E. Snyadetsky's assessment was shared by the curator of the Vilna educational district A. Czartorysky, as well as the then rector of the university I. Stroynovsky. It was decided to invite one of the already well-known Kantians to the chair of philosophy in Vilna.

The choice fell on Professor of Philosophy of Erlangen University I.G. Abikht, who was recommended to A. Czartorysky by the academician of the St. Petersburg Academy of Sciences, mathematician N.I. Fuss. By this time I.G. Abicht was already known for his Berlin Academy of Sciences Prize-winning work, *The Progress of Metaphysics from Leibniz to Wolff* (1796), written in the spirit of transcendental idealism. In 1804, I.G. Abikht arrived in Vilna.

For twelve years he taught logic, metaphysics, ethics, psychology, introduction to philosophy. His stay in Vilna did not go unnoticed. From among the listeners I.G. Abicht came out a number of well-known philosophers of his time, adherents of the views of the German thinker. In particular, the student of I.G. Abichta K. Shirma became professor of philosophy at the University of Warsaw.

Along with K.D. Shirma, another student, G.I. Abikhta, Yan Bobrovsky, a graduate of Vilna University. In 1819, he translated and published in Vilna the

work of I. Kant "On Pedagogy", in which the German thinker promoted the idea of softening the influence of the church on the educational process.

In it, in particular, I. Kant, whose pedagogical views were significantly influenced by J.-J. Rousseau, agreed with the French enlightener that religious education should not begin from childhood, but rather from adolescence, since children cannot form a proper concept of God, and therefore be aware of their obligations to him.

Therefore, it is necessary first to acquaint children with the duties of a person, his purpose, to strengthen the power of judgment in them, to give them the necessary information about the universe, and only after that to reveal the concept of a higher being. These ideas stemmed from the goals of education, which, according to I. Kant, should lead the human race to perfection, develop its nature, and help a person fulfill his purpose.

A direct student of I.G. Abikhta was also a master of philosophy L. Rozvadovsky. After graduating from Vilna University (1817), he worked at the gymnasium in the city of Slutsk (now the Minsk region), devoting a significant part of his life to studying and commenting on the philosophy of I. Kant. After his death (1869), several manuscripts remained, the most important of which was Kant's Philosophical System. Until 1905, the manuscript was kept in the library of the Slutsk Gymnasium. Her further fate remains unknown.

The activities of I.G. Abikht in Vilna coincided with the time of rectorship and the active scientific and pedagogical activities of the outstanding scientist and encyclopedist of that time, Corresponding Member of the St. Petersburg Academy of Sciences Jan Snyadetsky. In addition to specially mathematical and astronomical works, J. Snyadetsky wrote a number of such philosophical works as "On Metaphysics", "On Philosophy" and "Philosophy of the Human Mind".

Being a supporter of the sensationalism of the French enlighteners of the 18th century, he opposed the apriorism and agnosticism of I. Kant. The initial philosophical point of view of J. Snyadetsky is presented primarily in his short

article "On Metaphysics" (1814). In it, J. Snyadetsky points out the need to strictly distinguish real, scientific metaphysics from "metaphysical novels". In his opinion, each branch of knowledge has its own metaphysics.

The metaphysics of every branch of science is a logical development of the general principles underlying it, but by no means its criticism. Ya. Snyadetsky considers criticism of the foundations of cognitive abilities impossible and opposes "dreamy" attempts at such criticism. In other words, in his opinion, metaphysics is possible, but not as a preliminary discipline and an introduction to special sciences, but only as their result. It must be based on precise knowledge of the factual and theoretical content of the special sciences.

Criticism of the philosophy of I. Kant is the main content of the second work of J. Snyadetsky "On Philosophy" (1818). J. Snyadetsky reduces his objections to the teachings of the German thinker to the following four:

- 1) excessive distrust of the testimony of the sense organs;
- 2) operations on the impossible concept of a thinking being, which is devoid of feelings;
- 3) lack of proof of the main principles on which the teachings of I. Kant are built;
- 4) unclear presentation and confusing terminology.

The first objection stems from J. Snyadetsky from his "first rule of sound philosophy". If it has no right to strive for the knowledge of the transcendent, then it must to a certain extent trust the senses. This does not exclude, however, the need to verify the material contained in them. We verify the evidence of one sense by means of other senses, all indications by means of logical analysis and comparison of the material obtained in this way with the laws of logic and positive science known in advance.

Thus we may come to believe that color, smell, warmth, etc., are not inherent in bodies in themselves. But, for example, we have no right to assume in science that bodies do not exist at all, as something having in itself a known ex-

tension, since the verification of such an assumption lies beyond all possibility; it is a transcendental and therefore alien question to science. Such, in general terms, is the content of J. Snyadetsky's objection to I. Kant's excessive distrust of the testimony of the sense organs.

As for the second objection, J. Snyadetsky accepts as a proven and indisputable truth the basic position of D. Locke and his followers: there is nothing in the mind that would not have been in the senses before. He himself does not prove this proposition in his work, since he considers the evidence given by the English and French sensationalists to be quite sufficient and irrefutable. Deprived of feelings, but a thinking being, he considers a ghost.

On the third point, J. Snyadetsky confines himself to the remark that I. Kant did not prove the main provisions of his teaching, without, however, refuting what I. Kant considered their proof. J. Snyadetsky considers the basis of Kant's philosophy not transcendental aesthetics, but the doctrine of categories. However, in his opinion, I. Kant groundlessly presents the table of categories as his own; it is nothing but a modified table of Aristotle's categories. J. Snyadetsky denies the transcendental ideality of space and time, speaking out against the a priori nature of their contemplation.

He does not prove his objection, but confines himself to remarking that the fact of the presence of these contemplations in our consciousness can be explained as the result of experience. About the argument of I. Kant that if the contemplation of space and time were not a priori, then the theorems of pure geometry and pure mechanics could not be apodictic judgments, J. Snyadetsky notes that I. Kant, apparently, did not know mathematics deeply enough.

The fourth objection, concerning the vagueness of the presentation and the confusion of the terminology, is a development of what he said on this subject in the article "On Metaphysics".

It also affected the activities of I.G., who argued with Jan Snyadetsky. Abicht, who managed to keep his position as professor of philosophy at Vilna

University only thanks to the support of A. Czartoryski. Under the influence of J. Snyadetsky I.G. Abicht tried to soften the extremes of Kant's apriorism and agnosticism, as evidenced by the content of his work "Introduction to Philosophy", published in 1814 in Vilna in Latin. However, the constant confrontation between J. Snyadetsky and I.G. Abikhta could not have a fruitful effect on the scientific and pedagogical activity of the latter, arouse among listeners and contemporaries a special interest in the philosophy of I. Kant, which was also expounded by the lecturer in Latin.

Among the opponents of I. Kant was a native of Mogilev region Angel Dovgird (1776-1835), who replaced I.G. Abikht at the Department of Philosophy of Vilna University. He is the author of the fundamental work *A Treatise on the Rules Inherent in Thinking, or Theoretical and Practical Logic* (Polotsk, 1828), which gives a consistent analysis of I. Kant's *Critique of Pure Reason*, its main parts - transcendental aesthetics, transcendental analytics and transcendental dialectics. It was in the epistemology of I. Kant that A. Dovgird revealed the weakest subjective-idealistic aspects of the philosophy of the Koenigsberg thinker. He came to understand one of the main contradictions of I. Kant's system – the admission of noumena and, in essence, the denial of their existence outside of consciousness. A. Dovgird's critical analysis of the epistemology of I. Kant aroused in the Belarusian and Lithuanian society an interest in the problems of the theory of knowledge, in the philosophy of the German thinker as a whole.

I. Kant, a professor at the Polotsk Jesuit Academy, was criticized from conservative positions primarily because he refuted all the main proofs of the existence of God (ontological, cosmological, teleological) and proved that “rational theology” as a theoretical science has no right to exist. In the conditions of Belarus of that time, I. Kant's criticism of "rational theology" had a progressive meaning and that is why it caused a negative reaction of the Catholic orthodox.

These include, first of all, the professor of philosophy at the Polotsk Jesuit Academy, a prominent representative of the neo-scholasticism of the 19th century, the Italian J. Angiolini. In his lectures given to students of the academy and published in Polotsk in 1819 after the death of their author, I. Angiolini repeatedly argued with I. Kant. Unreasonable attacks against the philosophy of I. Kant are also contained in the work of another well-known professor of the Polotsk Jesuit Academy, a native of Belarus, V. Buchinsky, in his three-volume work “Philosophical Instructions”, published in Latin in Vienna in 1843.

It was based on lectures given by their author for students of the Academy in Polotsk. Paying tribute to the dialectical mastery and extensive scientific erudition of the above-mentioned scientists, it must be said that their polemic with I. Kant, even in the eyes of their contemporaries, looked like a demonstration of extreme conservatism, certain social forces that did not have time to keep up with the times.

The controversy that unfolded around the philosophy of I. Kant at that time in the Belarusian and Lithuanian lands made the ideas of the German thinker well known here, better than other representatives of German idealism. It contributed to the development of philosophical thought in Belarus, led to the discussion of topical epistemological, ethical, socio-political and pedagogical problems, the strengthening of the liberal direction of social thought, and the weakening of the influence of clericalism and theology.

This influence was expressed in the philosophical phenomenon of Solomon Maimon, who became a prominent representative of the Haskalah philosophy in Belarus. Ethnic Jews before the Holocaust made up a significant part of the population of Belarus. In some cities of Belarus, their number reached 90% of the population.

S. Maimon was born in the village of Zhukov-Borok, Stolbtsy district, Minsk region. He graduated from a Jewish school in the village of Mir, Stolbtsy region, a Talmudic school in the village of Ivenets, Volozhin region. In 1764 he

was already married, in 1767 he became a father; supported the family by working as a family teacher. Having studied German on his own, in 1776 he went on foot to Berlin (Germany) with the intention of studying medicine and subsequently working as a doctor.

Led a wandering life in Germany, Poland, Holland. In 1777 – 1780 he served as a home teacher in the city of Poznan (Poland). In 1780-1783 he studied the art of pharmacy in Berlin and was engaged in self-education. In 1783-1785 he studied mathematics, Latin, Greek, English and French at the Christianeum Gymnasium in Altona (today within the city limits of Hamburg). He worked as a teacher in the city of Wroclaw (Poland), where in 1786 he wrote a textbook on Newtonian physics. In 1787 he returned to Berlin.

He did not acquire any profession that allows him to earn a living, he strove for a quiet existence, full of philosophical reflections. With his critical statements and uncompromising judgments, he alienated his former patrons from himself. In the 1790s, Count A. Kalkreit became his philanthropist, on whose estate Niedersigersdorf in Lower Silesia (now Poland) Maimon spent the last years of his life.

He was a supporter of the philosophy of the medieval theologian and physician M. Maimonides (1135-1204), in 1770 he wrote a commentary on his work "The Instructor of the Lost", giving it a rationalistic interpretation. Through the philosophy of Maimonides, out of respect for whom he changed his surname to Maimon, he came to Aristotelianism, the result of which was the work "Categories of Aristotle" (1794).

He did not develop his own philosophical system, gained a reputation as a critical philosopher thanks to a subtle critical analysis of philosophical works, especially the philosophy of I. Kant, whose works he met in Berlin. Not later than 1788, he compiled comments on Kant's Critique of Pure Reason, on the basis of which he published in German his first philosophical work, An Experience in Transcendental Philosophy with an Appendix on Symbolic Knowledge

(1790). He criticized Kant's philosophy and the neo-Kantian interpretation of his teachings, in particular the concept of "thing in itself", which he characterized as a manifestation of metaphysical dogmatism.

In his analysis of Kant's philosophy, he emphasized that the ability for critical cognition depends only on the properties of the cognizing subject himself, and believed that there was only a non-principal difference between the possibilities of cognition through the senses and through the mind. The concept of thinking created by Maimon had a great influence on German idealist philosophy. It is believed that he prepared the understanding of Kant that the neo-Kantians later developed.

The amazing philosophical abilities of Maimon attracted the attention of M. Mendelssohn, J. V. Goethe, G. Schiller, J. G. Fichte and others, "The Experience of New Logic, or Theory of Thinking" (1794), "Essays on the History of Philosophy", etc. In 1797 he published the most significant work "Critical Studies on the Human Spirit, or the Highest Ability of Cognition and Will", which he dedicated to Count A. Kalkreith. In 1791, he published his autobiography in German, which was compared with the "Confession" by J.J. Rousseau. Died in Niedersigersdorf, buried in Glogau (now Glogow, Poland).

In the nineteenth century, the influence of romanticism became noticeable. I. Kant's philosophy of man played a significant role in this influence. Interest in specific aspects of the human cultural environment created the basis for Orientalism. Comprehension of this range of ideas was carried out in fiction (A. Mickiewicz, Ya. Chechot, U. Syrokomlya, Ya. Barshchevsky, V. Dunin-Martinkevich, Ya. Luchina, F. Bogushevich).

The scientific direction of Orientalism was formed by the lectures of Gottfried Ernst Groddek, which he read at Vilna University. He was educated at the University of Göttingen. From 1804 he worked at the Department of Classical Philology at Vilna University. He taught ancient Greek and Latin languages, an-

cient literature. In lectures, he advised students to study Eastern culture. Position G.E. Groddeka was in tune with the general European trend in linguistics.

Comparative linguistics G.E. Groddeka formed an interest in oriental culture among a native of Belarus O.I. Senkovsky. He was educated at the Minsk Jesuit Collegium and at the University of Vilna. After moving to St. Petersburg, he became the first professor of Arabic studies in the Russian Empire. In lectures, he used the results of trips to the Middle East. O. Kovalevsky, Yu. Kopats, A. Mukhlinsky, A. Rafalovich, A. Golynsky, B. Grambchevsky, I. Chersky, M. Vronchenko, E. Pekarsky and I. Tetersky were influenced by the lectures of the professor.

Among the students of the university in Vilna was also O.M. Kovalevsky, exiled to Kazan and assigned to a local university to study oriental languages. He mastered the Turkic, Mongolian, Manchu, Chinese and Tibetan languages. He explored Tibet, Mongolia, China. He is the founder of the school of Mongolian studies. As a result of his stay in Tibet, he brought to Kazan a large collection of manuscripts. Wrote original scientific papers on Buddhist cosmology.

A. Khodzko-Boreiko was an Orientalist. He was born on August 30, 1804 in the estate of Krivichi (now the Myadel district of the Minsk region) in the family of a prominent public figure and writer Yan Khodzko. A. Khodzko received a good home education, studied several foreign languages, and from 1816 studied in Vilna, at the gymnasium, under the guidance of teacher T. Zan. After graduating from the gymnasium in 1820, A. Khodzko entered the faculty of verbal sciences and free (or fine) arts at Vilna University. The lectures of I. Lelevel, G. Grodek, I. Danilovich had a great influence on him.

In order to study the culture of the East more deeply, A. Khodzko decided to move to St. Petersburg, where the best forces of oriental studies in Russia were concentrated. On January 7, 1827, Khodzko entered the Educational Department of Living Languages at the Asian Department of the Ministry of Foreign Affairs in St. Petersburg. The department prepared translators of oriental

languages for Russian missions in Iran and Turkey. His teacher was Mirza Jafar Topchibashev. In 1830, Khodzko was assigned as a translator for the Russian mission in Iran. He arrived at his destination, having made his way from St. Petersburg through Astrakhan and Baku.

In 1842 he retired from the diplomatic service and settled in Paris. He received a professorship in the course of Slavic languages and literatures at the College de France. A. Khodzko's interests included the problems of philology, folklore, ethnography, religion, theater of the peoples of the Caspian regions.

The manuscripts collected by A. Khodzko and the notes he made formed the basis of most of his scientific publications, among which the most interesting are works on linguistics, folklore, ethnography, theater, religion, as well as complex descriptions of individual territories. The "Grammar of the Persian Language" compiled by an orientalist went through two editions - in 1852 and 1883.

A. Khodzko's knowledge of the Turkic and Iranian languages, close communication with the inhabitants of Iran contributed to the fact that the researcher carried out adequate translations of Turkmen, Azerbaijani, Persian poetry into European languages. Most of the folklore texts contained in the London collection have been reprinted in other languages. The Adventures and Improvisations of Koroglu has been translated into French twice by George Sand and Adolphe Brelier. They came out as a separate edition in German translated by O. Wolf, as well as in Russian translation by S. Penn.

A. Khodzko attached special importance to the work of the classic of Turkmen poetry of the 18th century. Makhtumkuli. The researcher called him the most popular poet not only in Turkmenistan, but also in Khorasan. A. Khodzko gave a brief biography of Makhtumkuli and emphasized that the poet devoted most of his time to philosophy and poetry.

The activities of A. Khodzko contributed to the formation of humane ideas about the peoples of the Middle East among contemporaries. His works contributed to the development of folklore and ethnography of the peoples of the

Caspian region. He became a popularizer of the work of the outstanding Azerbaijani writer Mirza Fatali Akhundov.

Another explorer of the East was A.O. Mukhlinsky. By origin from the Belarusian Tatars, a specialist in the field of Turkic linguistics and literature. A.O. Mukhlinsky is the founder of scientific Turkology at St. Petersburg University. He was the founder of a specialized department of Turkish, later Turkish-Tatar, literature (literature of the Volga and Crimean Tatars).

From 1832 to 1836 he was sent to the Ottoman Empire; he trained in Ottoman Egypt, at the famous university at the Cairo mosque al-Azhar, founded in 972, from where he took out several manuscripts, including the work of the Persian mathematician and astronomer Ahmad al-Katib. M. Ryllo, a native of the Grodno province, was a researcher of the Middle East. M. Ryllo was among the first Europeans who visited and described Babylon. He opened educational institutions for Christians in the Middle East. His subsequent spiritual activity took place on the territory of Sudan.

From Polotsk came K. Kossovich, who became a well-known Sanskritist, Iranist, Semitologist. He spoke Greek, Arabic, Hebrew. In 1845-1847 was a teacher at the Lazarevsky Institute of Oriental Languages. Educated at the Moscow State University in the verbal department. His brother, I. Kossovich, studied the Avestan language and translated the Avesta into Latin. He worked at the University of St. Petersburg. The subject of his interests included Greek and Roman literature.

An important role was played by foreign Orthodox missions, which collected unique material about the culture of China. One of these missions in Beijing was attended by a native of Belarus, an Orthodox priest I.A. Goshkevich, as well as a native of the Belarusian city of Slutsk K.I. Korsalin, who was the staff artist of the 12th Spiritual Mission in Beijing. Thanks to the artist's paintings, Russian viewers saw the unique landscapes of Chinese culture and nature.

In a short time, I.A. Goshkevich mastered Chinese, Korean and Japanese. He played an important role in establishing diplomatic relations between the Russian Empire and Japan. He was a member of the Russian diplomatic mission that sailed on the ship "Pallada" in 1852-1855. This mission included the writer I.A. Goncharov. I.A. Goshkevich compiled a Russian-Japanese dictionary, which was important for establishing cultural contacts in the space of the Far East. The publication of the dictionary was awarded a special Demidov Prize.

The formation of the researcher of ancient literature and philosophy is A.O. Makovelsky. He comes from the Belarusian city of Grodno. The subject of his research was Hellenic philosophy, taking into account its conjugation with the philosophical traditions of Transcaucasia and Persia. On this basis, he conducted research on Azerbaijani culture and philosophy.

Kazimir Malevich formulated the principles of the philosophy of Suprematism on the territory of Belarus. He taught in Vitebsk at an art school in the 1920s. Suprematism is an art philosophy that expresses the idea of the absolute through the use of elementary geometric shapes such as the circle, square and triangle. Suprematism was created in response to the gradual separation of art from reality and the desire of artists to return to the original idea of art as an expression of pure energy and spirituality. Suprematists believed that art should not imitate reality, but rather be the expression of pure ideas and forms that can freely exist in the imagination of the artist and viewer.

One of the key symbols of Suprematism is the square, which Malevich considered the ideal form for expressing the absolute and infinity. The square, in his interpretation, becomes a symbol of simplicity, purity and harmony, and at the same time personifies infinity and infinity.

The Suprematists also used other geometric shapes such as the circle and triangle to express the idea of simplicity and harmony. The circle, in the Suprematist tradition, symbolizes infinity and unity, while the triangle represents dynamism and movement.

However, Suprematism was not limited to geometric shapes, but also used color as a means of expression. The Suprematists used pure colors such as red, yellow and blue to express emotions and ideas, as well as create contrasts and dynamics in their work. Suprematism inspired many artists and influenced various art movements in the 20th century, such as abstract art, constructivism, and even pop art. The Suprematist works of Malevich and his followers have become a significant symbol of the revolution in art and the expression of new ideas and philosophies.

The painting "Square" was created by Kazimir Malevich in 1915 and is a simple black square on a white background. At the time when the picture was created, it caused a great resonance and caused a lot of discussion. Many people did not understand what it meant, but Malevich claimed that it was a symbol of the absolute and infinity.

The Malevich square can be seen as an expression of a new reality that emerged at the beginning of the 20th century and is associated with industrial development and technological advances. In this context, Malevich's Square can be seen as an artificial object created on the basis of new materials and technologies that became available during this period.

Malevich's square can be considered as an artificial object that evokes various emotions and experiences in the viewer. In this context, Malevich's Square can be seen as an example of abstract art that attempts to create new forms of aesthetic experience.

Malevich's square reflects several philosophical concepts. One such concept is the idea of infinity. A square that has no corners, beginning or end, symbolizes infinity and eternity. This concept reflects the philosophy of Malevich, who believed that art should express the idea of the absolute.

Another philosophical concept that is reflected in Malevich's square is the idea of purity of form. The square, as an elementary geometric shape, is a very simple and pure element. It does not have any additional decorations or details,

which allows you to focus on the form itself. This concept reflects the philosophy of Suprematism, which believed that art should be freed from all moods, emotions and decorative elements.

Another philosophical concept that is reflected in Malevich's square is the idea of transcendence. The square, as a symbol of infinity, represents an idea that goes beyond our mundane experience. It describes something that is beyond human understanding and experience. This concept reflects the philosophy of Malevich, who believed that art should be transcendent, that is, it should exceed all boundaries of our mundane experience and understanding.

Lev Semenovich Vygotsky was born on November 5, 1896 in the city of Orsha. A year later, the Vygotsky family moved to Gomel. It was in this city that Leo finished school and took his first steps in science. Even in his gymnasium years, Vygotsky read the book by A.A. Potebni "Thoughts and Language", which aroused his interest in psychology. In 1913 he went to Moscow, entered two educational institutions at once – at the People's University at the Faculty of History and Philosophy at his own request and at the Moscow Imperial Institute at the Faculty of Law at the insistence of his parents.

After the revolution of 1917, Lev Semenovich leaves back to his native city, where he works as a teacher of literature. He is invited to teach philosophy and logic at the Pedagogical College. Within the walls of this technical school, Vygotsky created an office of experimental psychology.

Lev Semyonovich Vygotsky is called the "Mozart of psychology", and yet one can say that a person came to psychology from outside. Lev Semenovich did not have a special psychological education, and it is quite possible that this very fact allowed him to take a fresh look, from a different point of view, at the problems facing psychological science.

His largely innovative approach is due to the fact that he was not burdened by the traditions of empirical "academic" psychology. In 1924, at the

Second All-Russian Congress on Psychoneurology, he presented his report "Methodology of reflexological and psychological research."

With his speech, he attracted the attention of the most famous psychologists of that time, A.N. Leontiev and A.R. Luria. Lev Semenovich becomes the leader and ideological inspirer of the legendary trio of psychologists: Vygotsky, Leontiev, Luria.

Vygotsky was best known for his psychological theory "The Cultural-Historical Conception of the Development of Higher Mental Functions." The essence of this concept is the synthesis of the doctrine of nature and the doctrine of culture. According to Vygotsky, all mental functions given by nature ("natural") over time are transformed into functions of a higher level of development ("cultural"): mechanical memory becomes logical, the associative flow of ideas becomes purposeful thinking or creative imagination, impulsive action becomes arbitrary, etc. All these internal processes originate in direct social contacts between a child and an adult, and then are fixed in his mind.

The spiritual development of the child was placed in a certain dependence on the organized influence of adults on him. The formation of the personality of the child, his full development is almost equally influenced by both hereditary inclinations and social factors.

Lev Semenovich has many works devoted to the study of mental development and the patterns of personality formation in childhood, the problems of teaching and teaching children at school. And not only normally developing children, but also children with various developmental anomalies. Vygotsky played an outstanding role in the development of the science of defectology. In Moscow, he created a laboratory for the psychology of abnormal childhood.

Known for his work "Psychology of Art". In his opinion, art radically changes the affective sphere, which plays a very important role in the organization of behavior, and socializes it. L.V. Vygotsky wrote the scientific work "Thinking and Speech". In this scientific work, the main idea is the inextricable

connection that exists between thinking and speech. Instead of the dyad "consciousness – behavior", Vygotsky proposed the triad "consciousness – culture – behavior".

His works during his lifetime were not appreciated, his works were not allowed to be published in the USSR. From the beginning of the 30s, his persecution began. The authorities accused him of ideological perversions. On June 11, 1934, after a long illness, at the age of 37, Lev Semenovich Vygotsky died.

Legacy of L.S. Vygotsky is about 200 scientific works, including the Collected Works in 6 volumes, the scientific work "Psychology of Art".

The talent of M. Bakhtin was revealed on the territory of Belarus. The main reason for turning to the philosophical heritage of M. Bakhtin as a methodological basis for studying the phenomenon of the Other in the European theater is that in his works "The Author and the Hero in Aesthetic Activity", "Problems of Dostoevsky's Creativity", M. Bakhtin was one of the first in the humanities of the twentieth century formulated theoretical provisions concerning the phenomenon of the Other.

European culture at the turn of the 19th and 20th centuries experienced a crisis of individualism, the natural consequence of which was the discovery of the phenomenon of the Other. The reassessment of values in culture has led to the fact that the inherent value of the autonomous subject of the New Age has given way to the salvific value of the Other. M. Bakhtin was the first in the humanities of the 20th century to propose considering culture from the point of view of monologic and dialogic relations. The monologic type, which had established itself in its rights since the beginning of the New Age, did not immediately give way to a dialogical attitude to the world. The power of the monologic subject was absolute.

The departure from monologic consciousness was accompanied by the affirmation of the value of another consciousness: one consciousness had to begin to relate to another precisely as to another. Continuous staring at oneself in the

mirror of reflection eventually began to have a destructive effect on the self-cognizing subject. The "I" of an individual was perceived as fragmentary.

The distinctive ontological sign of the Other, in contrast to the Self, is that the Other is always somehow already given, embodied in the life world, while the Self is not something originally and initially given, I myself am never fully embodied in the world, not fully completed. The Self arises under certain conditions, is created in interaction with the Other, and does not exist outside of these relations. "Other" is one of the key concepts of M. Bakhtin's philosophy.

A person becomes a person only in relation to the Other. For M. Bakhtin, the initial level of perception of the reality of the Other is the sphere of living experience: the concrete perception and experience of eventual reality in the correlation I – the other. The Other, dialogue, co-existence – these concepts are closely interconnected in the philosophy of M. Bakhtin, and it is impossible to talk about the Other without implying the dialogic dimension of being.

In "Problems of Dostoevsky's Poetics" M. Bakhtin formulated the main provisions of his understanding of dialogue. In his interpretation, dialogue becomes a universal concept that permeates all human speech and all relationships and manifestations of human life, everything that has meaning and significance.

Dialogue is a condition of any existence. The phenomenon of the Other is revealed in dialogical relations. I enter into a dialogue with the Other, and this becomes an event for both. Only by entering into a dialogue with the Other, I achieve the fullness of being.

M. Bakhtin considers aesthetic activity not as one of the types of activity, but as one of the constitutive moments of co-existence with the Other. In M. Bakhtin's discussions about aesthetic activity, attention is drawn to the philosopher's desire to spread the aesthetic attitude beyond the framework of practices strictly defined by culture, such as visiting the theater, museum, concert, reading books. Not only the theater is the territory of action of aesthetic laws, but life itself cannot be freed from aesthetic moments.

Classical European theatre, which lived within the monologue type of culture, did not know the Other. By the end of the 19th century, the European theater had become obsolete precisely because it completely excluded the spectator from the performance, leaving him the passive role of an outside observer.

Since the end of the 19th century, European culture has seen the theater less and less as a form of secular pastime – there has been a transition to understanding the theater as a co-existence, the main participant of which is the Other – the spectator, actor and director. The definition of theater as an art form that artistically masters the world through a dramatic action carried out by actors in front of the audience contains an indication of the ontologically eventful correlation of I – Other.

In culture, the theater is a space in which the laws of aesthetic attitude to reality operate. According to M. Bakhtin, two consciousnesses participate in an aesthetic event. A creatively productive event, namely, the theatrical reformers of the late 19th and early 20th centuries aspired to such a result, initially presupposes two non-merging consciousnesses. The concepts of author and hero, developed by M. Bakhtin in the book "Author and Hero in Aesthetic Activity", help not only to reveal the specifics of theatrical art, but most importantly, to see the Other in the author.

In the context of everyday life, a person is a condition of aesthetic vision. The hero is an object of aesthetic vision. In relation to the hero, the author always takes a creatively active position. Aesthetic activity begins at the moment when we return to ourselves and to our place outside the sufferer, form and complete the material of empathy.

The etymology of the Greek word "theatron", from which the word "theater" itself comes, means a place where spectators gathered to watch a performance. A distinction must be made between looking and seeing. Seeing is passive and seeing is active. Since the end of the 19th century, the audience in the theater was expected to actively see, and not passively look at the stage.

It is important to see the other in the other. The emphasis is on the word "see". M. Bakhtin has in mind both external and internal vision. In the theater, the hero is the actor and the stage image he creates. Describing the look of the Other, M. Bakhtin characterizes it as belonging to a pure and whole person. Purity implies disinterestedness of motives, the absence of any pragmatics in relations. M. Bakhtin in his works postulates the fact of man's absolute aesthetic need for something else.

Many works belong to his pen, including the famous "Problems of Dostoevsky's Poetics", "The Creativity of Francois Rabelais and the Folk Culture of the Middle Ages and the Renaissance". Among the works of M.M. Bakhtin has a small article, an essay, "On the Philosophy of the Act", which was discovered in his archives and was published in 1986.

Published decades after writing, the article "On the Philosophy of the Act" turned out to be very relevant, modern, and significant. Responsibility, according to Bakhtin, is more primary, because it is something autonomous, primordial. The obligation already contains something brought in from the outside, from the objective world. Bakhtin associated responsibility with an act, as with "an act of our activity", the only and unified, personal and free. According to Bakhtin, an act can be correctly understood only from within the act itself.

The main pathos of the work "Toward a Philosophy of an Act" is to present an act in a single plan, which, on the one hand, is associated with a single and only responsible subject, actor, participant in an event, and on the other hand, with objective culture, with its science, philosophy, with a system of norms. Bakhtin believed that an act should have a single plan.

Bakhtin turned to the study of the work of Dostoevsky and Rabelais. The consequence of the shortcomings of the existing ethics is the groundlessness of moral norms. According to Bakhtin, all moral norms, as possible imperatives of duty, are untenable due to their groundlessness.

Behind moral norms there are no such authorities, sources as God in religious norms, society in social norms, the state in political and legal norms. Pure ethics cannot answer two cardinal questions for obligation: 1) to whom the subject of obligation owes money, and 2) what is obligation itself based on?

Bakhtin not only did not deny the importance of the value approach in teaching about man, his life, actions, but tried to teach about man and his actions using the concept of value. In many actions, especially those associated with one or another type of self-sacrifice, it is the subject's value approach that is important. Objective moral value puts a person before a certain limit. Bakhtin used his methodology to analyze works of art. Thus, in Dostoevsky's novels, it is revealed that each hero has his own value context.

SINGAPORE

Since 1951, Singapore has become a self-governing state within the British Empire, Lee Kuan Yew served as Prime Minister after the elections. In 1963, as a result of a referendum, Singapore entered the Federation of Malaysia along with the state of the Malayan Federation, and the former British colonies of North Borneo and Sarawak.

On August 7, 1965, as a result of the conflict, Singapore withdrew from Malaysia, and on August 9, 1965, declared independence. Singapore's exit turned out to be painless, since the leadership of the federation believed that its stay in Malaysia greatly upsets the ethnic balance in favor of the Chinese population. From 1959 to 1990, under the rule of Lee Kuan Yew, Singapore, deprived of resources, was able to solve many internal problems and made the leap from a third world country to a highly developed country with a high standard of living. At the time of independence, Singapore was a small, poor country that even had to import fresh water and building sand.

Neighboring countries were unfriendly, and a third of the population sympathized with the communists. Lee Kuan Yew described himself and his associates as "a group of bourgeois, English-educated leaders."

The Republic of Singapore is perhaps the only state in the modern world that, over forty years of national sovereignty, has ceased to be considered a developing country and since January 1996 has received the status of a "developed country" in Southeast Asia. Lee retired from politics in 2011 when he ceased to be a "mentor minister". Before that – from 1990 to 2004 – he was a "senior minister". From 1965 to 1990, Lee directly headed the Singaporean government.

Over these quarter of a century, the key indicator of well-being – the per capita level of GDP in the country – has grown from \$400 to \$12.2 thousand. The changes that have taken place in the country have gone down in history as the "Singapore economic miracle".

The gradual retirement allowed Lee to make sure that the system he built would withstand the death of the founder, and the country would continue to prosper. The security and prosperity of Singapore by any means possible were Lee's primary life and political goals throughout his life.

Li, a native Singaporean with Chinese roots, became interested in politics during the Japanese occupation of the city, which was previously under British control, in 1942-1944. Lee's political career began a decade later, against the backdrop of the gradual withdrawal of Britain from Singapore and the latter's unification with Malaysia.

Lee became the general secretary of the People's Action Party in 1954, and five years later he won the election and became prime minister of Singapore, which by this time had received full autonomy within the UK. In 1962, Lee supported the formation of a federation with Malaysia, but this association fell apart three years later. Singapore gained full independence in August 1965. Li had to create a state in difficult conditions. Singapore did not have natural re-

sources, the country experienced difficulties even with the supply of drinking water, which was carried out from unfriendly Malaysia.

In addition to the practical tasks of developing the economy, Lee also faced an ideological challenge. Singapore did not have its own people. About three-quarters of the population were Chinese, another 15% were Malays, and there was a thriving Indian minority. Relations between these groups were not always smooth. Different residents of Singapore needed something to unite. Lee solved both of these problems in a purely pragmatic way. Lee encouraged family buyouts and the elimination of slums.

According to the Prime Minister, the owners will be tied to their father's house, for which they will be ready to give their lives. Owners will be more picky about the choice of politicians, which should ensure stability for the country. Since independence, Singapore has made significant efforts to translate education into English. English became the neutral language of communication, which was not possible for Chinese, Malay and Tamil. The spread of the English language has increased Singapore's attractiveness to international investors. Their arrival in the country was a turning point in its history.

In 1968, Texas Instruments established a semiconductor manufacturing facility in Singapore, paving the way for other high-tech companies including Hewlett-Packard and General Electric. Singapore became a connecting point for multinational corporations, who were attracted by the favorable location of the island at the entrance to the Straits of Malacca, the high quality of the workforce and political stability. According to legend, the country owes its rapid transformation into one of the world's financial centers to the local banker Van Onen. It was he who drew attention to the fact that the time zone in which Singapore is located is ideal for it to become a transit point on the way of the movement of world finance from San Francisco to Zurich.

In his later interviews, Lee always stated that it did not make sense for his country to be the same as its neighbors. Singapore had to stand out from the rest,

be better. In the 1970s, Malaysia, Thailand, Taiwan and South Korea tried to attract foreign investment. Singapore's success was attributed to a stable political system, the rule of law, and an almost complete absence of corruption. None of the Asian competitors could offer such a combination. Lee has been particularly successful in the fight against bribery. To do this, the Corruption Investigation Bureau (CPIB), created by the British in 1952, received wide powers.

In his memoirs, the politician recalled that the fight against bribery went from top to bottom, from the highest ranks, which was the main reason for its success. In the 1960s, allegations of corruption cost the careers and sometimes the lives of several ministers. In December 1986, National Development Minister Te Chin Wan committed suicide. His family was forced to leave Singapore, unable to bear the shame. Intolerance to corruption has led to the fact that in all international ratings Singapore is recognized as the least problematic state in this regard: in 2014, Transparency International placed it seventh in the world in its Corruption Perceptions Index.

The successes in the economy and the fight against corruption were achieved by Lee in undemocratic conditions. On the one hand, Singapore adopted the majoritarian political system of Great Britain (Westminster system), competitive elections were held in the country, participation in which was mandatory for voters. On the other hand, the ruling People's Action Party manipulated the electoral process. Opposition candidates were prosecuted for libel.

The court in these processes, as a rule, took the side of the government. Lee was skeptical of both elections and media freedom. The paradox created by Lee – the preservation of ultra-fast economic growth, the high level of prosperity of Singaporeans against the backdrop of an unfree political regime – has been the focus of political scientists and the media in recent years. Singapore has become a model example of authoritarian modernization.

Singapore's GDP has reached a very significant value of \$136 billion. In terms of per capita income (more than \$45,000 per year), this country is among

the world leaders. Currently, the Republic of Singapore occupies a leading position in various indices. This state occupies the first places in such areas as computer technology, biotechnology, industrial construction, the production of medical equipment and the development of medicine in general, and also leads in the development of high-tech and nanotechnology.

Singapore is the world's second most profitable place for investors after Switzerland, the Republic of Singapore has one of the lowest levels of corruption and crime in the world, higher education is almost universal, and the island is second only to the emirate of Dubai in terms of low taxes. Maintaining stability in the economic and political spheres is facilitated by the fact that the Republic of Singapore is part of the British Commonwealth and the Anglo-Saxon legal system operates within the country.

The Government of Singapore stimulates the formation of a competitive spirit among the inhabitants of the island, encourages them to always be ready for the maximum use of opportunities that open up and strive to improve their financial situation. A few years ago, this approach was expressed in the form of a poem written by the government with the aim of educating the people of the country to become more productive:

Till your good is better
And your better is the best.

The spirit of competition has become a central element in the process of accumulating material goods and striving to keep up with neighbors. In the 90s. In the 20th century, wealthy Singaporeans were obsessed with the so-called "five Cs": credit card, cash, car, condominium and country club. On a per capita basis, there are more Mercedes-Benz vehicles on the roads in Singapore than in any other country in the world. Singaporeans, who belong to the middle class, are also very materialistic, but they are not as attached to various brands as residents of other countries.

Singaporeans are willing to spend money but want their money not to be wasted. They joke: "kiasu" – "this is an obsessive desire for something very valuable in exchange for money." For example, around 80,000 Singaporeans gather at the National Bird Park for Christmas, when admission to the park is free. Singaporeans without much ceremony eat the maximum food during the buffet, skillfully occupy the best places in the parking lots and do not miss the opportunity to take something from the plane with them. For some people in the country, kiasu-style behavior is just one example of the implementation of the law of survival of the strongest in its most extreme expression.

But what is the price of such a philosophy? Apparently, most Singaporeans are willing to give up freedom of speech and accept a one-party system, if only to maintain their wealth, low unemployment and crime, and receive material rewards for their business skills.

Singaporeans like to flaunt their wealth, but in personal relationships they are very reserved. Staring at a person or looking directly into their eyes is the worst thing to do in Singapore.

PANAMA

In 2019, the people of the Republic of Panama in Central America topped the list of the happiest people on the planet. The researchers measured intangibles – feelings and emotions – by conducting more than 151,000 interviews in 140 countries. They used two sets of questions to calculate an index of positive and negative experiences. It is impossible to draw conclusions about the level of happiness in a given country based on economic studies, because they do not always correspond to the feeling of happiness of the inhabitants.

Scientists chose yesterday as the object, because only some time after the event, one can most accurately assess the emotional state that followed it. The questions were designed to capture feelings in different areas. This includes both feelings that are associated with the external factors of life, and those that relate

to internal well-being. The first group includes the physical condition and the degree of respect from others, and the internal ones - the degree of happiness, joy. What is the secret of Latin Americans?

It is difficult to give an exact and complete answer, but the main factor is the culture of Latin America, which contributes to the well-being of the people. The main philosophy of the Panamanians is positive. It may seem like it sounds like they're not actually happier than everyone else, but just culturally "trained" to focus on the positive rather than the negative, but in fact, this attitude can actually reduce stress levels. Their life is measured.

Although Panama is considered a country with high incomes compared to the rest of the population of Latin America, the inhabitants are not very interested in money. The annual carnival in Panama equally pleases both the poor and the wealthy, and visitors to the city. Aside from being positive and finding joy in the little things, what brings great happiness to Panamanians is their families.

The original values here are above all. Of course, their life is not cloudless. There is poverty, violence, but this does not affect their internal state. In addition, they are not fixated on themselves. Their philosophy is not only to maintain their peace of mind, but also to help others, and above all nature.

BUTANE

In the Himalayan kingdom of Bhutan, best known for its pioneering gross national happiness policy, positive emotions reign year-round and grief has no access. This is indeed a special and amazing place, but here the philosophy is more subtle than in Panama or Mizoram, where people rely on positive feelings and good deeds. Their philosophy of happiness is to think about death. For them, it is a psychologically dangerous fact, but when people think about it, the automatic system of the brain begins to look for happy, positive aspects.

Death does not make them depressed; on the contrary, it focuses them on the present moment. This philosophy and thoughts of inevitable death are so in-

grained in Buddhism that the monks began to practice meditation on death. This is what prompts them to think about how they use every second of a precious life, and direct energy in a positive direction. The Ministry of Happiness is responsible for the welfare of its citizens. It is forbidden to kill animals here, so almost all the inhabitants are vegetarians. Bhutanese are open, hospitable, and one of their main goals is to preserve the cultural heritage. That is why it is incredibly difficult for those wishing from other countries both to visit local attractions and, in principle, to enter the country.

This model of happy philosophy is found mainly in the East. However, it can be assumed that a minimal change in the way of life or the impact of the other side on it will force the people to change their view of the world. But due to unpreparedness, all difficulties will be more difficult to solve. And, perhaps, it was precisely this philosophy that allowed the inhabitants of the East to cope with external negativity for centuries.

CROSS CULTURAL PHILOSOPHY OF CARIBBEAN LOCALITY

Speaking about the multilingual, polymorphic, multiethnic culture of the West Indies region, it should be noted that the dynamics and patterns of its development only partly corresponded to the model of national tradition that was European in origin, revealing sufficient conventionality and artificiality of national borders even after the independence of most countries of the Caribbean region. Instead of a national attribute, the sum of regional, linguistic and ethno-cultural characteristics that absorb undeveloped national specificity turns out to be more effective here.

It is no coincidence that the Caribbean model of the colonial-imperial cultural configuration, including, and above all, in the field of language (Creole linguistic continuum), is absolutely independent and unique in the world history of culture and forms its own tradition, unlike anything else. Caribbean culture is most often seen today as a whole, as a regional tradition based on a collective

cultural and epistemological identity. Attention to language is combined in the Caribbean tradition with no less close attention to the problem of history.

The topos in the Caribbean tradition is also a concept overloaded with meanings. In essence, in many cases it seems to negate and displace time, history, and the past. A place is not just a land, even a native one, it becomes to some extent a synonym for a constantly changing, incomplete, plastic language, which each of the authors recreates dozens of times, commensurating these new languages with the topos in which they exist.

This is how the concept of "spatial history" typical of the West Indian culture arises. The topos becomes a kind of palimpsest of mutually superimposed traces of successive "inscriptions", and the function of naming in the language or inscribing names on the symbolic cultural map is actualized. The topos turns into an experimental field of constant crossing of borders, spaces and times, where the signs of history exist in gaps in meaning, semantic slips, renaming.

It is this perception of the place as a palimpsest that is typical for the Caribbean thinkers of the final decades of the 20th century, when the elements of homelessness, arbitrariness of borders, and, especially, the rejection of linear, vector teleology and the idea of progress, which were previously characteristic of their culture, gained world significance.

In Caribbean literature, culture and philosophy of being, the plastic individual is the central character. It is constantly in the process of being remade, recreated, or catalyzed. He has no guarantee for anything other than the immediate present, and it is this momentary sociocultural experience and, accordingly, its improvisational, playful meaning that are the main feature of modern Caribbean culture and mentality.

The overthrow of the Western canon is typical and typical of post-colonial discourse, but it is carried out not simply as a replacement of some texts by others or a change in value orientations, but as a recreation of canonical texts

through alternative reading practices, as happens in the strategy of "canonical counter-discourse". Allegory stands out among the main forms of such a strategy. The allegory draws attention to the conventionality and relativity of one's own position, and hence to the story that it describes, and to the consciousness through which the narration is being conducted.

The image of Caliban is a product of European colonialism, the hero of the famous play by W. Shakespeare "The Tempest", which takes place in the Caribbean Islands (the name Caliban is a distorted "Carib"). In the spirit of the renaissance understanding of man, Shakespeare takes the cannibal Caliban beyond the human - into the realm of the natural.

And even the language, forcibly imposed on Caliban by his new master Prospero, who took away his land and made him a slave, still does not allow Caliban, in the eyes of a European, to rise to the level of a thinking and civilized being. The entire Afro- and Indo-Caribbean philosophy from F. Fanon, E. Glissant and C.L.R. , who did not correspond to European norms and ideas, was generally denied the ability to think, and even more so to think philosophically. After all, as a biological being, Caliban, according to the Europeans, could not be a philosopher.

A striking feature of Afro-Caribbean philosophy is its inseparable connection with imperial history, as well as close intertextual relations with related discourses. Philosophy becomes an intertextually conditioned discursive practice, and not an independent or distanced from life and world assertion of the autonomy of the thinking subject. Caribbean philosophy is also busy with answers to simple everyday questions that do not seem to concern, at first glance, philosophy in the Western sense. This philosophy becomes an open and variable discursive area in which logical, ontological, transcendental, epistemological, ethical elements penetrate each other.

Many features of philosophical practice in the Caribbean have been shaped by colonial issues and the contours of Caribbean cultural history. Within

this sphere, for the first time, the main topics of Caribbean philosophy were debates about projects of colonial domination between the main social groups - Euro-Caribbeans, Amerindians, Indo-Caribbeans and Afro-Caribbeans. The first group was busy legitimizing their dominant position and the colonial project. The remaining three groups sought to destroy this hegemony and present the colonial project as illegitimate. This initially created a situation of asymmetry in the formation of Afro-Caribbean discourse.

The colonial situation created a particular existential aberration in the Afro-Caribbean psyche, which was the result of a racist aberration. F. Fanon already wrote about this. A similar process of discursive aberration occurred in the case of Afro-Caribbean philosophy.

It is precisely because of the original aberration that the fundamental philosophical questions of being, spirit, matter, individual and subject, good and evil were obscured in it by completely different problems - the colonizer and the colonized, the colony and the nation, black and white.

Afro-Caribbean philosophy found itself in an anti-philosophical and racist world, from where it had to be urgently extracted. She adopted many of the features of European philosophy that initially and implicitly placed her in a disadvantageous situation for Caliban, from which it is very difficult to get out.

Euro-Caribbean philosophy contributed to the emergence of such stable images as the image of Caliban, a terrible savage who is so close to nature that he does not deserve to be called a man. With the advent of the slave trade, Caliban changed from an Indian to an African. "The Mind of Caliban" is an attempt by Afro-Caribbean philosophy to formulate those problems of being and subjectness within the framework of a very specific experience that African slaves encountered, and to offer their own response to this experience.

The development of Afro-Caribbean philosophy proceeded in three stages. The first was related to the idealism of traditional African religions. The second is with Christian moralism, which was bizarrely mixed with African ideal-

ism. The third is connected with the poeticism and historicism of the last, post-colonial stage. The first period is marked by a bizarre manifestation of the aggressive spiritualism of shango and voodoo, as well as other religious discourses. In this philosophical system, the spirit stood in the first place and helped to fasten its rather disparate foundations into an integral totality. It dealt with existential issues, and morality, and cosmogony, and empiricism.

The Afro-Christian phase dates back to the first half of the 19th century. Inculturalization and creolization at this time were asymmetrical. During this period, Afro-Caribbean philosophy was still buried in religion, and in the syncretism of African cults and Christianity.

Particularly interesting in this sense were the liberating, egalitarian discourses of Mialism, Voodooism, Santeria, Rastafarianism, and so on. Afro-Caribbean philosophy during this period becomes more ascetic in the moral sense, and, in general, morality and morality are its main theme, although already at this time there are interspersed with historicist discourse.

The third phase in the development of this philosophical tradition can already be called philosophical. It distinguishes two schools – historical and poetic. Within themselves, each of these tendencies is divided into smaller subdiscourses, and in general they develop along the path of aestheticization and historicization of their own heritage and away from religious overtones, towards more secular and political issues. And today Caribbean philosophy remains open and decentered. It has no internal institutionalization and is very little creolized, unlike literature or music in the Caribbean.

Afro-Caribbean philosophy is characterized by a high degree of politicization, whether we are talking about its mainly spiritual, moral or secular manifestations. This politicization indicates a close connection with the social and political problems of Caribbean society.

Variants of this philosophy, such as racial historicism, the Rastafari movement, magical realism or socialism, show that both the organization of the

world and the production of arguments about it are equally significant features of this philosophy. Therefore, it is important to understand both the nature of her arguments and the essence of her generalizing strategies.

Finally, this philosophy turned out to be the result of the activity of not only professional philosophers. There were very few of them, if they existed at all. It was created by priests, doctors, lawyers, historians, economists, politicians, writers, poets. Philosophy in the Caribbean cannot be seen outside the larger intellectual and cultural context of which it is a part. Caribbean philosophy is perhaps the most striking example of transcultural philosophy to date. Here, transculturation has been and remains part of the everyday experience of existence, survival, thinking for a very long time.

Among modern Caribbean philosophers, the name of Sylvia Wynter stands out - a thinker, poet, prose writer, historian, playwright, whose influence on the formation of discourses of the Caribbean philosophy of history and existence can hardly be overestimated. Already at the beginning of her activity (1970s), her name is on a par with such famous Caribbean intellectuals as E. Kamau Brathwaite, George Lamming and others.

Winter was mainly engaged in deciphering the past and thinking through the future in Caribbean terms and concepts. It was, for the most part, an internal Caribbean experience and a typical Caribbean issue that needed to be freed from colonial accretions. Her second period of activity coincided with a stay in the US and a broader interest in studies of race, modernity, and gender in the West.

One of the key issues for her already at that time was the revision of Western humanism and the nature of man (man) in order to move after the man (white European) to a new understanding of man and humanity, not marked by the previous limitations.

Finally, the third phase of Wynter's work, which continues today, is that she questions and critically analyzes the entire intellectual architecture of the West with the concept of man (white male) at its center. The researcher turns to

French deconstructivist philosophers, to modern theories in biology, to the history and philosophy of science.

As a result, she creates amazing philosophical essays that meet the definition of bricolage most of all, at the center of which is the main question for her, inherited from her teachers - E Cecer, F Fanon and S. L. R. James: "What is a person?"

Winter managed to find a way out of the impasse in which the theorizing about otherness and otherness has gone. Her formula "after the man" is not related to teleology and time sequence. This is not a transcendence of the concept of man in the diachronic sense. The uniqueness of Wynter's idea lies in the fact that she proposes to radically rethink otherness outside of the culturally specific thinking of a person (man). For her, otherness is formulated as the otherness of a person (man) and is expressed, first of all, in a non-white or non-European.

She proposes to change the very understanding of humanity in such a way that it does not exclude anyone, does not classify and sort out on the shelves according to the degree of proximity to the white European. For Wynter, otherness becomes a sign of welcome for what is to come and transcends the dominant episteme, what is external to the human order.

The philosopher is interested in the possibility of deconstructing the mechanisms by which we continue to reproduce impenetrability, linking the origin of our society with imaginary entities, gods or God and evolution. Thus, our real activity is obscured, and we cut off access to the reprogramming of our desires, behavior, consciousness, ourselves, our "I" and "we". Therefore, she proposes to abandon the old metaphors and analogies of understanding the world (Platonic, Cartesian), in which the thinker is a transcendent subject, a thing in itself, completely separated from history, culture, language and physicality, and develop new ones.

There are three main concepts of Wynter's philosophy. The first is symbolic codes and epistemological breaks, the second is liminality and how those

who inhabit liminality create alternative life activities. The third has to do with an ongoing interest in what constitutes a critical intellectual.

She works with a different narrative of the African origin of mankind, which is based on human hybridity. For her, culture is the social mechanism by which a group or society encodes its idea of itself. This encoding process is bidirectional because it is both behavior and knowledge.

The philosopher is interested in how this bidirectional movement turns into self-creation (auto-poiesis). Symbolic codes, acting as moments of self-creation, govern behavior not through communication, but through self-governing modes of being. In Wynter's philosophy, self-creation (auto-poiesis) describes how people model their way of life, work, language, and material production in order to continuously create themselves and society.

Winter examines the object (person) to free it, using the method of creative denial. In her social philosophy, the category of the liminal subject soon replaced the obsolete term "masses".

PHILOSOPHY OF SRI LANKA

To the south of the Hindustan Peninsula is the island of Ceylon, on whose territory there is a state called "Sri Lanka". The philosophical culture of Sri Lanka was shaped by its proximity to India, as well as its status as a British colony. In relation to the Vedic canon, schools and directions are divided into orthodox (traditional) and heterodox. The collective name "Vedas" (literally translated "Knowledge") was historically assigned to four collections of ancient texts (the so-called Samhitas: Rigveda, Yajurveda, Samaveda, Atharvaveda).

They include hymns dedicated to the polytheistic deities of the Hindu pantheon, personifying the forces of nature and social relations; solemn chants; prayers during sacrifices; magic spells. They are accompanied by later commentaries (Brahmanas, Aranyakas, Upanishads), as well as the epic poems "Ramayana" and "Mahabharata", in a mythologized form telling about the exploits of

ancient heroes, representatives of the military class that arose during the transition of society to agriculture.

One of the parts of the Mahabharata epic, the so-called “Bhagavad Gita” (or simply Gita), has a particularly deep ethical and philosophical content.

Orthodox moral systems, based on ancient sociocultural traditions expressed in the texts of the Vedic canon, are collectively called the ethics of Brahmanism. Unorthodox movements include Buddhism, Jainism, Lokayata-charvaka. Brahmanism as a moral and ethical concept reflects the stratification of early agricultural society into four main varnas (castes) – classes, social groups. Within the framework of the caste system, each part of the population is called upon to perform duties useful to society; this is its dharma (the set of class rules of behavior, world order in the general philosophical sense).

Priests – clergy (brahmans) are the guardians of spiritual culture, study the Vedas, perform religious rituals; the military class (kshatriyas) governs society, protects it in case of war, maintains justice in everyday life; farmers (vaishyas), the largest social group, cultivate the fields and provide the rest of the castes with food; “servants” (sudras), a lower caste formed by the indigenous black population, serve representatives of the upper classes.

Each participant in social relations brings benefit in his place; his dharma consists in fulfilling the class responsibilities inherited to him at birth as a representative of the corresponding caste. If all people follow the law of dharma, then traditional society prospers, which in turn benefits each of them; this is the dialectic of personal and social in the orthodox ethics of Brahmanism. At the individual level, neglect of caste duties is interpreted as sinful behavior that worsens personal karma (Vedic doctrine of posthumous retribution); it is believed that in addition to the material body, which we perceive directly, a person is surrounded by an invisible spiritual shell, which serves as the focus of karma.

The sins accumulated during life will have to be paid for in subsequent births; this is precisely what the ethics of Brahmanism explains the presence of

evil and injustice in the world, when a kind and good person, due to random circumstances, is haunted by failures in life.

This is seen as evidence that in the previous bodily incarnation he was a sinner and accumulated negative karma; however, it can be improved by steadfastly enduring all adversities and adhering to high moral rules; this will allow one to become a member of the highest caste in subsequent births.

The doctrine of the immortality of the soul and its transmigration into new bodies is called samsara. Subsequently, the ancient Greeks used the term metempsychosis, and the occult-mystical teachings of the Middle Ages used the Latinized name reincarnation.

The wheel of samsara (birth, life and death) rotates endlessly, which allows the righteous to unite with the divine substance through a series of rebirths, while sinners descend to the level of lower castes, or generally unreasonable animals. In general, the ethics of Brahmanism is intended to ensure the inviolability of the social system and the continuity of cultural traditions.

The unorthodox ethical-philosophical systems that arose in the middle of the first millennium BC are constructed somewhat differently. At this time, on the outskirts of agricultural civilizations, other peoples switched to agriculture and cattle breeding, they began to experience a demographic boom, and they began to put pressure on traditional societies, bringing them into a state of crisis.

In Sri Lanka, Buddhism has become one of the leading religious and philosophical schools. The founder of Buddhism was Siddhartha Gautama (Buddha Shakyamuni), whose earthly life, according to legend, dates back to 563 - 483. BC. It is said that he was the son of the ruler of one of the tribes in the north of the territories developed by agriculture however, thinking about the frailty of human existence, he did not inherit the power of his father.

Having gone on a journey, he tried to become a wise Brahmin, engaged in asceticism for this, but, not having achieved success, he chose the “middle path”

(between the extremes of self-restraint or striving for material goods), and began to preach his own moral doctrine.

The essence of the ethics of Buddhism is the pursuit of nirvana, which is the cessation of samsara, the cycle of bodily rebirths.

Anyone can achieve enlightenment, regardless of nationality, gender, age or caste. For this, it is necessary to assimilate and realize the “four noble truths” (arya-satya): 1) every life in a bodily incarnation is suffering (duhkha); 2) there is a cause of suffering (samudaya); it consists in base desires that connect consciousness with the material world, prompting it after death to look for a new body; 3) there is an opportunity (nirodha) to get rid of suffering; To do this, one must achieve complete dispassion, free oneself from all desires; 4) there is a path (marga) leading to enlightenment.

The main stages of the “Eightfold Path of Salvation” include spiritual and physical purification, fulfillment of five moral precepts (pancha shila), detachment from the outside world: 1) righteous knowledge; 2) righteous determination; 3) righteous words; 4) righteous deeds; 5) righteous lifestyle; 6) righteous zeal; 7) righteous thoughts; 8) righteous contemplation.

The main source of Buddhism is not the Vedic canon, but a collection of “three scrolls” (Tripitaka), supplemented by numerous books (sutras) of the most prominent representatives of this direction.

The moral ideal in Hinayana Buddhism (“Little Vehicle”, the narrow path of salvation) is considered to be an arhat immersed in nirvana; in the more widespread Mahayana Buddhism (“Great Vehicle,” broad path of salvation) is a bodhisattva sage worthy of nirvana, but who abandoned it in order to preach the truths of Buddhism and lead new followers to enlightenment.

In Sri Lanka, Buddhist philosophy is developed in universities in the social science departments. During the period of British rule and the subsequent stay of the state as part of the British Commonwealth of Nations, unique conditions arose for the active study of natives of Sri Lanka at British universities.

They were not only influenced by European philosophy, but also influenced the formation of comparative studies, in the subject field of which Buddhist philosophy plays an important role.

The dialogue between Buddhism and Christianity is facilitated by the presence of Christian churches in Sri Lanka. One of the first to establish a dialogue between Buddhist philosophy and European philosophy was A. Kumaraswati (1877-1947). His interests were in the field of philosophy of art. He played a role in introducing Europeans to the culture of British Ceylon.

He introduced the ideas of early modernism of W. Morris into Ceylonese culture. At the same time, he remained in the subject field of the traditionalist school. He studied traditional metaphysics and symbolism.

He carried out research to identify the unity of Vedanta and Platonism in matters of metaphysics. L. De Silva (1919-1982) contributed to the dialogue between Buddhist philosophy and Christian theology. He translated the Bible into Sinhala. Among his fundamental works is the book "Buddhism; Beliefs and Practices in Sri Lanka (1974).

Research on early Buddhism continues to play an important role in Sri Lanka. K.N. Jayatilleke (1920-1970) is considered an authority on Buddhist philosophy through his study entitled "Early Buddhist Theory of Knowledge". This work was written under the influence of the analytical philosophy of empiricism of L. Wittgenstein. The influence became possible thanks to the studies of K.N. Jayatilleke in Cambridge.

These studies were continued by his student D. Kalupakhana (1936-2014). He played an important role in the work of the Comparative Studies Research Center at the University of Hawaii. The research on early Buddhism by J. Karunadas (born 1934) is original. His role in the field of comparative studies is great at universities in Sri Lanka, London, and Hong Kong.

Due to their geographical remoteness, Belarus and Sri Lanka did not have direct contact until the 20th century. In Belarus, within the framework of Orien-

talism, O.M. Kovalevsky (1800-1878), created the basis for the study of Buddhism. The results of his research were so significant that he was elected in 1839 as an Honorary Member of the Asiatic Society in Paris.

DIGITAL TECHNOLOGIES OF CROSS CULTURAL COMMUNICATION

In modern business communication, content, the content of the message, comes to the fore. It is important to quickly and efficiently convey the offer to the investor. It is similar to pitching when an entrepreneur presents his idea to a potential investor or partner in a few minutes. Not carried away - say goodbye to money. At the same time, the channel that you will use to reach the contact is also important. So, you've done a quality pitching.

How to pin a contact and make it active? The investor needs to create an idea of the value of contact with you - not only at the stage of the first proposal, but also in subsequent communication. It is important to show respect for the interlocutor's time resources. To do this, divide the communication process into levels and distribute the flow of information among them in accordance with its importance.

Don't violate established business communication standards. There is no friendship in business there is only an imitation of it. Everything that seems like friendship is nothing more than business communication. Once you start confusing one for the other, the investor loyalty you've been seeking for so long will be in jeopardy. Be proactive and offer solutions that might be expected of you (even if you haven't been told about them yet). At the same time, communicate about improvements to your product or service, and do it regularly and schematically. Always try to anticipate how you can be useful to a business contact - to become his indispensable supplier or partner.

Increase the presence of your company in the information field. The main principle of business communication is to regularly maintain interest in yourself, your offers, innovations, services and your own usefulness. In this case, obses-

sion should be avoided in every possible way. Digital communications is the use of all possible Internet channels to promote goods and services.

Which channel to choose depends on the target audience and the product that needs to be promoted. The main tools of digital communication: website or landing page; content marketing: blog, special projects; SMM SEO; targeted advertising; contextual advertising; media advertising; native advertising; email marketing; podcasts.

Using digital communication, the company finds itself right in those devices that its potential and current customers do not part with. Moreover, contact with the client is maintained at all stages – from the first acquaintance with the brand to the decision to purchase. But still, the main advantage is that in the process of digital communication with the target audience, the brand receives objective detailed data about its customers: demographic (gender, age, geographic location), behavioral characteristics (hobbies, tastes, hobbies).

Such information is much more difficult to obtain using offline tools. The analysis of this data makes it possible to more accurately build an advertising campaign, if necessary, changing tactics or a communication channel. The work begins with the fact that together with the client we fill out a brief in order to understand what is happening with his business now and what goals need to be achieved. After that, we conduct an ongoing digital audit of the client. This allows you to more accurately describe the current situation - what works well, what is not good enough, what is missing.

The next step is competitor analysis. The customer company is compared with the main competitors according to the selected indicators: activity in social networks, market share and competitive advantages.

After that, it is necessary to describe the target audience, create a portrait of the client. This knowledge will allow you to understand exactly how (on which platforms and through which channels) the brand should communicate with them. The stage of choosing communication channels and their distribution

according to the degree of importance into key and auxiliary channels follows logically. After that, we create a media plan, which indicates the selected targets and budgets for promotion. After the launch, it is necessary to periodically analyze the intermediate results of the campaign in order to correct its course, if necessary.

It is necessary to fix key performance indicators that will correspond to the goal of communication. For each instrument, one or another indicator will be selected. For example, for SMM, reach, engagement, and the number of subscribers can become key performance indicators. The paradigm of the digital economy is characterized by freedom and autonomy, creativity and diversity, adventurism and openness, flexibility and variability, plurality and fusion.

It opposes the analogue economic paradigm, which is characterized by such characteristics as tight control, unification, equality, imitation, homogeneity, stability, closeness and displacement in only one direction. Since there is a transition of the economic paradigm from analog to digital, the efficiency of economic activity increases significantly.

Economic actors, including households, corporations, and government, are moving from the behavior of the analog age to that of the digital generation.

The focus is on the development of the IT industry as a key driving force in the digital economy. The development of information technology is accelerating the development of areas such as BT (Biotechnology, biotechnology), MT (Material Technology, materials technology) and NT (Nanotechnology, nanotechnology), thus contributing to the progress in life extension technologies,

In the analog economy, such concepts as large volumes of production and popularization of goods are characteristic. In the digital economy, there has been a transformation to a generation of uniqueness, i.e. a change in people's thinking, which consists in the desire to possess not the benefits that others have, but unique goods. Consumers have changed their behavior, moving from a stage of passive purchase of goods and services produced for personal reasons by the

manufacturer to a stage where consumers themselves actively influence the production process, expressing their opinion on which product they would like to purchase based on their preferences.

The development of networks based on the IT revolution has expanded the ability of companies to offer products that meet the desires of individual consumers. The development of communication services contributes to the development of digital broadcasting services using personal blogs. This requires the development of a high-speed information transmission network based on the Internet.

High-tech content is rapidly developing in various fields such as games, music, e-sports, various videos, movies. New types of business activity, which were difficult even to imagine in the era of the analog economy, in the conditions of the digital economy allow you to carry out economic activity, having only a creative idea. In other words, the era of imitation has been replaced by an era of innovation. In the digital economy, information determines the success or failure of a business. In society, those specialists in the information sphere who are able to create and apply knowledge and information in practice acquire greater power than those who are engaged in data processing;

The digital economy is seeing an increase in demand for new products and services as work patterns have also changed significantly. As leisure time increases, leisure-related industries such as tourism, various sports, performances, concerts and other entertainment are rapidly developing. In parallel with the development of the tourism industry, the related transport services, such as air transportation, public transport, and roads, are rapidly developing.

At the same time, the leisure sector has become more than just a field of entertainment, but has provided consumers with an increasing number of opportunities for self-fulfillment through active recreation based on personal experience and participation. It has also led to the growth of environmental industries such as ecotourism and other outdoor activities.

In the digital economy, women's participation in economic activities is constantly expanding, while women's work is developing and improving. The economy has turned into a digital economy with an emphasis on soft power. Demand for goods and services for working women has risen sharply as women's economic activity has increased. There has also been a significant increase in demand for goods and services that can free a woman from some household work, such as refrigerators, washing machines, dishwashers, multicookers with advanced web-based remote control features. Accordingly, the share of industries related to smart home and artificial intelligence technologies (Internet of things, IoT) is gradually increasing.

In all sectors of the economy, such as manufacturing, distribution, marketing, investment and finance, there is a growing number of small and flexible participants who are able to quickly respond to environmental changes. Creative and educated people with special skills are more in line with the new stage of economic development.

In the digital economy, in the relationship between producers and consumers, the power and influence of the latter continues to grow. In the digital economy, consumer requirements for companies have increased and only those companies that actively respond and satisfy consumer needs have remained in the structure of enterprises. Of course, the growing influence of consumers is associated with globalization and the revolution in information technology.

Consumers, armed with knowledge and information, can make choices and purchases in all markets around the world. As the power and influence of consumers in society grew, the emphasis began to shift from quantity to quality, from mediocrity to uniqueness, from monotony to diversity, from excessive complexity to simplicity and ease of use, from passive to active consumer participation in the production process.

The IT revolution has led to structural changes in existing economic sectors, which has significantly increased the productivity of the economy. Infor-

mation technology has become the key to a productivity revolution in key industries such as agriculture, fisheries, and forestry.

Advanced technologies are embedded in the production methods of secondary industries such as food, pharmaceuticals, garments and automobiles. In agriculture, information technology is used in all areas such as crop selection, seed purchasing, land cultivation, use of agricultural equipment, management of agricultural land, water and temperature balance, sunlight balance, harvesting, its distribution and sale, and transmission agricultural technologies. Such technology entails the effect of increasing price competitiveness by growing efficient crops.

In the digital economy, consumers, based on personal preferences, began to take part in the process of production of goods and values by suppliers. Consumers are moving beyond a simple consumption model and are beginning to tell suppliers in detail what products are needed in the market. In other words, demand-driven production and consumption are combined. This phenomenon is called "Do it yourself". On-demand production and consumption is widespread in all areas of service, such as education, medicine and health care, sports, tourism, cultural life, etc. The expansion of the "Do it yourself" phenomenon also means an increase in the level of consumer education.

In the context of the digital economy, business entities have the goal of conducting economic activities around the world. Consumers have gained the opportunity to purchase those goods that best meet their needs from manufacturers all over the world. In addition, workers have a choice in which state to work in, and companies, in turn, began to supply their products, focusing on consumers around the world. Relations between business entities are becoming more elastic. Significant changes are taking place in the system of conglomerates. The digital economy is becoming an environment favorable for small and medium-sized enterprises, which, compared to large and slow corporations, are able to respond more flexibly and actively to changes in the situation.

In the field of finance, the barriers were overcome by the progress of E-trading (electronic commerce) and E-banking (electronic banking services). Internet banking helps to increase production capacity by reducing transaction costs associated with economic activity.

The reduction of transaction costs contributes to the improvement of the welfare of economic entities, thereby ensuring the efficient allocation of resources. Savings on operating costs result in more efficient savings and investments. In the digital economy, the fundamental principles of the law of diminishing returns lose their relevance, and they are replaced by the principles of the opposite theory of increasing returns. Increasing Returns of Scale is an effect in which output increases exponentially as the number of inputs increases.

This principle is in conflict with the provisions of the law Diminishing Returns of Scale. The law of increasing returns applies in the fields of intellectual capital and economics. The use by employees of companies of knowledge and know-how acquired in the course of work becomes the basis for further development, since intellectual capital is not a limited resource.

The digital economy contributes to the balanced development of regions through the large-scale expansion of clusters and hubs. Increasing access to markets and suppliers, high-quality financial services, the availability of a highly skilled workforce, education, real estate, health care, the environment, culture and other leisure activities are driving accelerated urbanization. New cities are becoming areas with a dynamic and creative environment, where advanced knowledge and information can be easily accessed, where high-quality networks between enterprises and regions are easily formed, and areas that provide the benefits of an international foreign trade center.

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