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Department of Humanitarian Sciences of Tbilisi State University

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To the Reader

Meet the new edition of the journal “Culture and Philosophy”.

Noticed anything different about your journal this year?

Firstly, we have added a new literary supplement to the old format

and secondly, we have produced the biggest issue of it ever.

We are going to fill your journal full of features of up-date theories you won't have seen anywhere else.

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INTRODUCTION

The current issue of the journal is mainly dedicated to the World Congress of Philosophy held in South Korea, in Seoul, with the major topic for presented works :

Rethinking Philosophy Today

Indeed, the new millennium brings new challenges to the development of mankind and thus requires thorough revision of essential achievements of traditional philosophy and philosophy of XX century. This major theme does not imply to withdraw from the traditional past but rather to reinterpretate bygone philosophical conceptions so that they could serve as a basis for modern development of philosophical thinking. Philosopher's ubiquitous eye is not only directed to the past, in order to rethink previous philosophical problems, but also it makes an attempt to grasp the new tendencies of contemporary thought and resolve the riddles hanging in explosive atmosphere of modern times. Globalization of culture, on the background of maintenance of uniqueness of national cultures appears to be the appropriate way to eschew the international conflicts and to provide the smooth unfolding of mankind's thought. Philosophy as a phenomenon of culture also plays an essential role in this process of globalization. Moreover: It is the philosophy, which drives the cultural relations to the integration in one super national culture.

Philosophy emerging from culture was the central topic of the preworld conference, which factually was considered the first introductory part of the World Congress of Philosophy, held in Seoul.

The importance of the conference for our journal has been reinforced by the fact that philosophy emerging from culture has unraveled itself as a cultural phenomenon, according to the phenomenological method, that means that the diversity of philosophical systems and crucial differences between them has a positive value. It has shown the essence of philosophical thought. This does not mean, that philosophical truth has many faces but rather truth in

philosophy presents individual phenomenon and the general statement of truth can be attained only through maintaining this individual form. Every philosophical system, as an individual element of culture makes its own unique contribution to attain the general solution of which the problem of relation between existence and thinking is the core question. Philosophy, as a cultural event, is able to avoid the contradiction between individual and general revealing the individual face of general truth.

As a result the journal for phenomenological inquiry "Culture and Philosophy" is worth considering to be the representative of this preworld conference while the first part of this issue offers abstract reviews.

The second part of the journal includes new studies of Georgian philosophers and their research of cultural events, namely in the spheres of theatrical art and literary essays. The alliance of philosophy and culture, presented in this part proceeds the general line of the journal based on the theme of the conference: **Philosophy emerging from culture.**

Review of International Conference

"Philosophy Emerging from Culture"

(July 27-29, 2008 Seoul, Korea)

Sponsored by:

The Council for Research in Values and Philosophy (RVP), the International Society for Metaphysics (ISM), the World Union of Catholic Philosophy Societies (WUCPS) Soongsil University, Seoul, Korea

I. Introduction and Theme

Theme

The theme of the 2008 World Congress of Philosophy in Seoul, "Rethinking Philosophy Today" is most appropriate. The year 2000 proved not only to be the beginning of a new millennium, but also the end of the 400 years of the modern era. Philosophers had already begun to speak of a post-modern era, and the attempt to enter this new global arena in terms of the old coordinates of control for national self-interests has quickly shown itself to be a formula for disaster. It is truly time to rethink the philosophical enterprise, to look for a new paradigm able to integrate the achievements of the past while moving into a radically new era.

As groundwork for this broad task, The Council for Research in Values and Philosophy (RVP) — with the International Society for Metaphysics (ISM), the World Union of Catholic Philosophical Societies (WUCPS) and Soongsil University and the assistance of National University of Taiwan - held a conference in Seoul during the three days immediately prior the World Congress of Philosophy distinct there from and focused specifically on "Philosophy Emerging from Culture".

Global times now endow — and challenge — philosophy with a broad diversity of cultures and civilizations. At the same time the progressive deepening of human concerns reaches beyond what is clear and distinct to what is of meaning and value, and beyond that which is universal and necessary to free human creativity. That is, to persons and communities which over time and space have cumulatively generated cultural traditions. These two dimensions: one of global breadth and the other of the depth of the human spirit, now combine to open new sources for philosophy as the work of the human spirit. The intent of this pre-Congress conference will be to examine this new dynamic of philosophy, moving now not only top-down to restrictively apply broad principles, but bottom-up from the full breadth of human experience and creativity to evolve more rich vision which can liberate and guide.

The conference will elaborate this theme in three carefully sequenced plenary sessions: "The Dynamics of Change"; "The Nature of Cultures"; and "The Challenge of Global Interchange of Civilizations". Each of these plenary session will consist of two or three subthemes treated in a substantive 20 minute introduction, followed by a 10 minute comment and 30 minute open discussion. This will assure a penetrating unfolding of each issue and reflect the full breath of the global philosophical horizons of the participants. In

the afternoon, parallel sessions will enable the participants to delve further into the day's theme with 15 minute papers followed by time for open and substantive reflection upon the perspectives introduced.

Program Overview

Plenary Sessions: in the evening of July 27 and in the mornings of July 28-29

Panel Sessions: 3 or 4 parallel sessions in the afternoons will be devoted to the day's subtheme.

July 27. The Dynamics of Change: What remains of modernity and why is it no longer adequate for philosophy?

a. an evaluation of modernity its strengths and weakness b. the philosophical hermeneutics of the transition to a global era

July 28

2. The Nature of Culture and its Potential as a Philosophical Source

a. the subjective turn

b. the new awareness of values and virtues as cultures and civilizations

c. the emergence of philosophy from culture

July 29

3. The Challenges and Opportunities for Philosophy from the Global Interaction of Cultures and Civilizations

a. philosophy expanded to and by global horizons

b. philosophy deepened to basic meaning and values

c. a new paradigm for philosophy as the integration of radical diversity of persons and peoples: again, the one and the many

Draft Abstracts and Papers for the Conference (in alphabetic order)

- John Abbarno (US) "Exporting Values"

The export of mental models has been used to apply to the transference of a Western system of thinking and imposing it on developing or under developed countries. Patricia Werhane makes a strong case for (he deleterious effects this process has on the targeted

country. Although the more impacting models transported have a corporate end to them there is philosophical mental model that can prove foundational to pursuit of instrumental human goods in these developing countries.

In this paper I argue that cultural needs are not sufficiently regarded values to resist the push toward a Western form of development. The emphasis on economic improvement to satisfy these needs runs deeper risks of altering fundamental rights unless the rights are in place first so to sort the manner by which the economic needs are satisfied. In order to bring this about a broader meaning and value of community must be established through a exportation of a philosophy of rights in areas where "needs" have dominated the landscape. In order to achieve this the distinction between shareholders and stakeholders will provide a useful model. The classical model of producing a measurable outcome for the shareholders of a mutual interest often creates counter productive results for a broader based interest in the well-being of a community. This latter view is the stakeholder view which relies on relational commitments that enhances any economic aim to satisfy needs. This "right-view" embedded in stakeholders of global goods advances peoples of countries not merely the governments of countries. In this way a sustainable change can be rendered among poor populations.

Finally, I argue we have a moral obligation to intervene in a positive manner since there is a correlation if not a causal relation between the Western supported agents; World Bank and IMF for disparaging levels between wealth and poverty in the world as we know it.

- Marin Aiftinca (Romania) "The Philosophy in the Context Culture's Autonomous Values"

If the culture is the whole of spirituality (of nation or mankind),the philosophy is part of this whole together the other spiritual values. The philosophy feed itself from this whole and the some time it rise over and taking in by concepts- In this way the philosophy is oneself conscious a culture. Consequently it is autonomous in the system of values culture with whom have relations.

Having signs of one culture (national or regional) on the ground develop it the philosophy in its aspirations of knowledge the truth express the universal. Under the negativist pressure of present which is prevalent by the utilitarian, philosophy couldn't

abandon its finality. It remain to catch its time in thoughts so it have said Hegel.

Subsection of the program to which present my paper: Subsection 6: The emergence of philosophy from culture.

- Joseph Chemeka Achike Agbakoba (Nigeria) "Building Cultural Bridges in the Era of Globalization"

Post-post-modernist reaction against post-modernist relativism appears to be taking firm roots; driven to some extent by the relentless forces of globalization, which brings communities and peoples all over the world together in both competitive and cooperative social interaction and cultural exchanges. However, even though post-modernist relativism appears erroneous and inadequate in the context of the increasing communication and interaction across cultures, we cannot return completely to the universalism of modernist thinking which elevated one culture and the values it generated (the West and its values) to the level of a universal standard to be emulated as completely as possible by all other peoples. There is, thus, the need to foster some sort of universalism, which emphasizes the common properties and interest of human beings without giving any particular culture undue advantages; without unduly stifling other cultures or their potential for growth; a universalism that will afford all cultures equal opportunities to make useful contributions to the common pool of values; a universalism that will provide the basis of empowering each culture to develop the potentially 'universalizable' that it possesses and thus contribute to the common pool of values. This paper tries to show (based on examples from African thought) that we can discover and project the spirit and purpose of the potentially 'universalizable' elements in the different cultures of the world as the basis of building a culture that will make for peace and harmony. The paper will try to do this by applying the method of logical quantification contextualization of values and contextual analysis/evaluation of social systems in order to show the formal structure of the actual and potentially 'universalizable' elements in aspects of African thought (namely: Justice, legal and social responsibility, filial respect, respect for person, loyalty and obligation) and how these could be embodied in new institutions at local and international levels in order to achieve harmony in the contemporary world. This paper also deals with the issue of the "commensurability" of ideological systems and culture. Finally, the paper tries to show the methodological

perspective that can evoke us establish the universal and potentially 'universalizable' elements in different cultures and ways of harmonizing them.

- Jean Bertrand Amougou (Cameroon) "A cultural Deep-rootedness of Philosophy"

The idea of a cultural deep-rootedness of philosophy suggest us an inseparable and in constructing aspect of a philosophy and a culture. In fact, to unclip a culture from a philosophy which is to the origin of his development, it's to steppe it of some possible meaning. Because a culture reflects a result to the emergency of some faculties of the body or Spirit. It wouldn't non-essentials to recall here that we take in charge a cultural deep-rootedness of philosophy because the defenders of his cognitive, scientific and technological version like Christian Wolff and Augusta Comte negated or neglected it.

It is in question a critics of a cognitive, scientific and instrumental philosophy centered on western cultural traditions after Socrates.

To underline the emergency and a necessity of this critics don't reverts to assert that we are single to do it; but quite the reverse, other tinkers or philosophers like Edgar Morin, Dominique Jamicaud, Jorgen Habermas, etc... managed and orchestrated their intellectual resources to do it. So our ultimate goal in this enterprise is to emphasize his existential dimension.

Of course, this trendsetting development understanding and interpretation of philosophy as emerging from culture is in face to many debates of which a common element can be situated between. From then on, the idea of some constituted and universal philosophy seems not only superficial but it is also a dangerous chimera. Because she appears as a closed opening of the Man on the Man and the world on the Man. So, our main challenge here is to stress a particularity and a plurality of the philosophies based on a plurality of the cultural traditions. Therefore, it is in question in this paper to contribute to the necessary emergence of a new dialogue with all civilizations and cultures.

- Chung-yang Cheng (US) "Philosophy of Humanity in a Post-Modern Age World"

It is important to see that we need a human philosophy which links the East and West, ethics and religion, science and humanity in this modem-toward-post-modem world. We need to see modernity as occasion and source for new consciousness of virtues and values as well as for conceptual changes of frameworks and reference points. It is

because we have to confront the challenge of the deepening questions of the very purposefulness and meaningfulness of human life when human life is now threatened with ennui (weariness), scientist reductionism, technical control, external imposition and institutional regimentation and instrumentation. We seem to lose both primary experience of life and free vision of ourselves and others as members of humanity. We seem to become alienated from our cultural memories and our historical heritages. For this reason and before it is too late it is necessary that we return to roots of our being as a creative agent capable of doubling and yet believing, knowing and yet transforming. We should go back to the roots of our virtues and values and seek a re-identification and redefinition of human consciousness, morality, community and transcendence.

But this does not mean that we should or must cast off modernist machineries and mechanisms which service us and yet condition us. It is rather to develop a moral and autonomous freedom to make good use of instruments without being enthralled by them, to cultivate and treasure a creativity which is sourced and rooted in the cosmic origin and its boldness in creative development, which gives us sustainable forms of culture and forms of life, and which allow us to criticize, improve, and change our mechanist and materialist culture so that we become more independent and more self-fulfilling human persons. We should not become dependently conditioned by machines and scientific inventions on the one hand, and on the other hand, our freedom from such conditioning is not to use machines for whatever selfish purposes of ourselves. We need to develop a self-understanding and an understanding of morality which enables us to fulfill the goodness of life in the form of culture, philosophy and arts, and ensure that we will continue to remain morally free in our efforts to develop science and machines.

On this basis we could reevaluate modern knowledge, science and technology and even localized or globalize systems of understanding and moral action from different traditions for the purpose of retrieving human freedom and human creativity. This I take to be the position of classical Confucianism which Confucius has embraced and which we now rediscover. It is a position resulting from external cultural change which requires internal philosophical reflection and development just as we see in the development of classical Confucian philosophy in the Pre-Qin period of China. On this basis I wish to suggest the crucial relevance of «-onto-cosmology as a basis for redefinition of ontology, onto-hermeneutics as a redefinition of inter-cultural understanding, onto-ethics as a basis for

redefinition of global ethics, and onto-aesthetics as a basis of redefinition of human arts and aesthetic experiences. All of these will warrant our creativity and freedom as a human being.

The key points of this paper are 1) to develop science and technique only for moral and humane uses, 2) to cultivate morality for freedom of establishing a world community of human self-understanding with 3) cross-cultural mutual understanding, and finally 4) to build a interactive global-local culture in fulfilling creativities of humanity warranted in human freedom.

- Peter J. Colossi (US) "Subjectivity in Personalist Philosophy: K. Wojtyla"

Does subjectivity complement or replace objectivity in philosophy? The paper sees "subjectivity" as in no way implying "subjectivism" or "relativism," but rather as indicating the rich inner experience of persons as a source of knowledge from a "different angle," analyzing conscience and self-consciousness as proper to the subject-person. Subjectivity concerns many of the same truths revealed in the traditional objective approach to philosophy; yet adds two new features to philosophy. The first concerns content and the second concerns contemporary culture. Beyond the person in its objective existence and activity, subjectivity attends as well to the lived experience of the person, for this reason new knowledge can be gained by the subjective approach concerning in particular the dignity of persons and personal relationships and this knowledge has profound ramifications for ethics. And from the point of view of culture, it seems clear that contemporary persons are deeply concerned with "fullness" in the sense of living a life that is genuinely fulfilling. This awareness of contemporary men and women cannot be adequately taken into account by philosophers maintaining an exclusive emphasis on the objectivist approach. K. Wojtyla's philosophy represents one of the richest attempts to both express and practice the type of subjective analysis discussed in my paper and I will present an outline of his work in this area.

- Wilhelm Danca (Romania) "Religious Identity and Values in Contemporary Context"

I'll try to reflect upon the following challenges of (post) modernity: migration phenomena and globalization, domination of technique and mass media in the social life, secularist

politics and philosophical relativism, religious conflicts, conflicts between laicism and religious orientation in the modern societies, small influence of family and school in the individual identity,

First point: to promote the religious identity, I believe that the modern society has to be (become) a community of values. Therefore I'll present some aspects of the relation between the political thought and the religious thought starting with the point of view of the electors and continuing with that of the politicians and of the religious people.

Second point: I'll suggest different ways of living the historical memory. The effort to exercise the historical memory is focused upon the common values shared in our modern societies.

Third point: how to promote the axiological dimension of the human being in the postmodern era? In this case, I am against any tendency of fundamentalism and conservatism and I sustain the way of dialogue and of pluralism.

The conclusion; in order to live in freedom or to be free for values, we need to live within the religious dimension.

- Mareelo Dascal (Israel) "History of Philosophy: A Dialectical Approach"

The guiding idea of this Invited Session is an approach to the history of philosophy that considers as central, rather than marginal, the fact that philosophical ideas evolve and influence their environment through a process of confrontation with opposed or competing ideas. In his recent work on the Enlightenment, Jonathan Israel has demonstrated the role of the intense debate around radically new philosophical ideas in creating the conceptual underpinnings of revolution and of a new social order. Randall Collins, from another perspective, has highlighted the role of debate in the rise and fall of philosophical schools. Both Israel and Collins have thus shown that, without a decidedly 'dialectical' approach to intellectual history, its understanding and influence can hardly be grasped. Nevertheless, though analyzing in detail some particular philosophical contests, they have focused their attention mainly on the macro-level of relatively long term intellectual conflicts and their effects.

We believe that the acknowledgment of His importance of controversy should be significantly extended, by viewing it as fundamental also at a less global level, where what is at stake is the interpretation of a specific philosophical theory or even text. For

philosophical ideas - and not only them - arise, take shape, are modified and enriched, establish and entrench themselves, and eventually are toppled in the arena of debate with their contemporary competitors. Western historiography of philosophy has usually disregarded the actual controversies in which philosophers are engaged; they are usually considered either as personal, political or otherwise philosophically irrelevant episodes, or as at best marginal, accidental occurrences. We think in so doing historians of philosophy and of ideas miss the fundamental point that only by taking into account the position(s) to which a philosophical theory is actually opposed (i.e., against which it argues and which it tries to overcome) one can properly understand that theory and its deep rationale and significance.

The 'dialectical reframing' of the history of philosophy that this Invited Session is devoted to owes much to the various meanings philosophers have endowed the term 'dialectics' with. Yet, it is an innovative approach, quite different from Plato's, Aristotle's, Renaissance, Leibniz's, Kant's, Hegel's and Marx's 'dialectics'. It views the activity of debate as the engine of intellectual - hence, of social and cultural - evolution, and pays it due tribute by investigating the occurrence, modalities, mechanisms and effects of this activity in the evolution of philosophy. It is in fact unexplainable why this has been so overlooked so far. Whatever its reasons, the time is ripe now to amend the failure and to develop the new, debate-sensitive approach the history of philosophy ~ and not only it has been craving for.

-Mamuka Dolidze (Georgia) “Personal Freedom and Open Society”

Open society is considered to be the subjective basis of personal existence providing the latter with freedom and essential meaning. Society is thought to be the existential basis of an individual person. Personal relations leading to the integrity of new social wholeness do not erase an individual freedom and uniqueness of a person, quite the contrary: it is the freedom of the individual being, that makes possible to integrate separate members in a society. Thus, the process of differentiation leads

us to the unity of the society. But if the society established the existence and revealed the essence of personal uniqueness it would have the feature of individuality and in this case it has to be open to the other system of human relations. Hence the society, existentially establishing the person is individual and open wholeness. Openness is the phenomenon of both, individual being and social system and we are in state of expectation of the unattainable aim of individuation of being. Here we can't help evaluating such endless chain as a tendency of grasping the cosmological idea of the world as a subjective being, and hence, the political way of thinking, despite confining with various political systems has wide perspective of unfolding from the uniqueness of personal ego to the subjectivity of total world. An open society, while developing in this way, plays the part of an ultimate goal of this process. An open society presents the general integrity of human interactions and simultaneously shows its individual, indivisible nature.

Finally, to summarize our discourse we would like to underline a conclusion which echoes the phenomenology of life: it is a process of the individuation of being that leads us to the unity of the world,

-Maduabuchi Dukor (Nigeria) "Epistemology of the Outer Space"

This is an inquiry into the nature and reality in the outer space, the solar system namely the stars, sun, moon, mars, Venus, vista, Jupiter, the spatiotemporal reality in all, the existence of asteroids, unidentified flying objects and black holes. it is an investigation into the existence and sustainability of the laws of thought: the law of identity, excluded middle and non contradiction in the galaxies for the sake of man and his future habitation in outer space. This paper is of the view that a cognitive science otherwise called naturalized epistemology is the torch light to unraveling the mysteries of the outer world.

Accordingly, African philosophy has special contributions to make, if rigorous self reflection is undertaken by it, on the theistic pan psychic epistemology of the space. The contribution of African philosophy to the study of the external world: the earth, space and time, the solar system, the planets and the galaxies is doubtlessly traceable or rooted in its commonality with the Spinoza's monism, Leibniz's monadism, Einstein's general relativity. The problem of inhabiting other planets, exploring the space and galaxies is squarely the problem of our knowledge of the external world which is stated as "one of how a self with private mental states can come to have knowledge of the external world of not only tables, peoples, molecules, light rays, relines, air waves, prime numbers, infinite clauses, joy and sorrow, good and evil but also the planets, galaxies, asteroids, spaces and time. However, the focus of this inquiry is the external world of the outer space of the planets, the galaxies etc... African or man's first contact with nature or the external world is the attempt to cognize the concepts and objects of space: this is the method of Spinoza, Leibniz and Einstein before the scientific analyses by Einstein and a host of other scientists. Space epistemology as a naturalized epistemology is the logic of understanding the external world of our outer space. A naturalized epistemology is therefore start with or without the experience of space and all that is contained in it and the outer space and all that is contained in it. Space epistemology is a naturalized epistemology because it is only and only through it that a good understanding of outer space can be achieved. A true grasp of the scientific realities in space and outer space must be proceeded by this epistemology. Hence predictions in space-time often are equally relatively made. For African philosophy the prediction about what happens around black holes, for instance, is a subject of theistic pan psychic analysis because the hole is not only a scientific puzzle but also a mystical infinity and reality. Theistic pan psychic understanding of the black hole will make for a possible logical discourse about the external world of outer space in Mars, Jupiter, Venus, Moon, Sun and so on. The fact of relativity in both Theistic pan psychic epistemology and general relativity presupposes the end of physical science and equation, bill a two-dimensional analogy of space time.

- Ekaterina Dvoretzkaya (Russia) "Multiple Identity Phenomenon in the Era of Transnational Mobility"

The postmodern fragmentation of the world is at the basis of existence of the so-called

'multiple personality'. As the technologies of human interchange advance, we become increasingly engaged in a world with others - a socially saturated world (Gergen). As a result, exterior plurality of meanings intermix with interior plurality. The decentralization of the subject interlaces with the movement towards the narration of the flow of consciousness. The constancy of the subject would appear to be given in the narration itself, which (however) is diffracted in a plurality of voices, of styles and times. This multiple identity and the narrative structure through which we constitute ourselves as moral subject are now expressed on a "plurality of levels", in a diversity of languages. The conceptual articulation of the multiple personality phenomena within metaphysical and ethical approaches is urgent required.

I define multiple identity as stratified on the basis of differences, both collective (social groups or classes) and individual. The notion of individual identity as plural (Bakhtin) is central to my theory. I propose an anti-essentialist notion of identity that takes into account the multiplicity of an individual's affiliation and their changing nature. In contemporary world the subject is constituted through democracy and politics of individual rights, through freedom and tolerance and through the transformation of the drives into a desire for the other.

The roots of a new concept of identity we could find in Lacan's concept of a subject of the unconsciousness that emerges through "the discourse of the other" and Arend's concept of the "disclosure of the agent in speech and action" theorize the inherent variability and incalculability of identities formed through concrete discursive interaction. Lacan and Arend share a conviction that the decentralization of the self seeks a concept of identity that avoids two possible but equally unacceptable perspectives: a biological or developmental account that ignores the hermeneutical dimension of identity on the one hand, and on the other, a "phenomenological" account of the Husserlian or Sartrean variety that elevates to a foundational status the freedom and autonomy of intentional subject.

The debate between Benhabib's return to the idea of autonomous subject which is itself a discursive ideal based on exclusion and domination of the other, within and without, and Butler's argument that "no subject can be its own point of departure" brings to a conclusion that "any identity will necessarily be alien and constraining" (Gallop) because merely by the living in this world, we are exposed and subjected to unconscious,

unwilling identification with the others (on TV, on the street, etc.)

Habermas is of opinion that we can avoid objectionable consequences of such interaction by the processes of multiple recognition within which individual human beings develop as subject. It is oriented towards the model of linguistic processes of reaching understanding (*Verständigung*). The metaphorical capacity of multiple personality allows her/him to hold onto the reality of thoughts and feelings without insisting that they should be the whole story. This permits such a person to speak on behalf of a future community. The grammar of language-game (late Wittgenstein) let to examine the use of words in concrete situations by real, or imaginary, linguistic communities. The same point of view we can find in Bakhtin's works. Thus the change in rhetoric from the first person singular to the first person plural marks an important metaphysical shift. Wittgenstein moved from a conception of the self as a detached spectator to one in which the self is seen as participant in the larger community.

The concept of a Symphonic person (Karsavin - Russian philosopher of the beginning of 20th century) is very close to Bakhtin and Wittgenstein understanding, but it differs from them by a strongly pronounced ethical orientation. There are ethical horizons of a new community which are not developed yet but are anticipated by multiple personality. The values of this community are different from those existing in the given, certain society. We have an irreducible plurality of ethical worlds corresponding to the plurality of moral wills. The only thing that can unify multiple personality into a single whole is his/her moral responsibility. But any given such person cannot be responsible for the last events, but only for the future.

The contemporary era of mobility is a constantly evolving process, because people's values and the availability of resources are constantly changing. The culture that reinforces service to others, critical self-examination, self-control, and liberty ordered to some transcendent reality will rely less on coercive political power to ensure order and safety. According to Hanna Arendt, words and political acts, rooting in freedom as in the ability to act as the initiator of a new series of events, are designing the world. This creative activity of the person is disclosing the future opportunities of a society, which is not developed yet. It becomes necessary to seek foundations for ethical research and discourse that can be available to pluralistic and very diverse social living.

The more progressive is an approach to ethics as a constitutive principle of engendering

and institutionalization of transforming societies. Multiple identity phenomenon encourages us to construct new ethical model on the ground of moral responsibility for future to develop a basis for doing ethics in a diverse cultural context.

- Manny B. Dy, Jr. (Philippines) "Doing Philosophy in the Philippine Context"

The question has often been asked, "Is there a Filipino philosophy?" My answer to the question has been an indirect "Yes" and "No." "No" because there has never been in our tradition a "Filipino philosophy" in the same way that we speak of "Chinese Philosophy" or "Japanese Philosophy". And no one does philosophy by intently specifying it to be a Filipino philosophy. Confucius did not explicitly say to his disciples, "what I will teach you will be Chinese Philosophy." And yet because there are Filipino thinkers who seriously grapple with the problems of their times, there does exist a Filipino philosophy, in much the same way that Confucius searching for the solutions to the disorder of the early Chou China gave birth to Confucianism.

What are the sources of this Filipino philosophy? There is first the folklore, the myths, the epics, before the advent of colonialism and westernization. To the extent that these have persisted to this day albeit in different forms, they can be reflected upon to unearth a worldview that may perhaps show affinity with other Asian cultures. On this level of reflection, literature and philosophy can mutually aid each other.

The second source is dialogue with Christianity, Islam and Buddhism. For a long time, teaching philosophy in our colleges was teaching scholastic philosophy due to our long history of being a colony of Catholic Spain. What aspects of St. Thomas' philosophy are still applicable today? Yet, the most part of Mindanao remained Islamic, and Mindanao is part of the Philippines. Many of us philosophy teachers are ignorant of Islamic philosophy. And then there is our contact with the Chinese and their settlement in the country even before the coming of the Spaniards. The Chinese brought with them Buddhism, not to mention Confucianism and Taoism. The Chinese way of thinking has greatly influenced the Filipino mind.

The third source of philosophical reflection is social ethics. The most important event in the country that has influenced my own philosophical development is the People Power Revolution of 1986. This event opened my consciousness to different ethical issues in the country: oppression, democratization, graft and corruption, corporate responsibility, civil

society, violence, poverty, and many others. In this level, philosophy can be in dialogue with the social sciences, including business.

To my mind, the main issue and problem in doing and teaching philosophy in the country is poverty. Where poverty is prevalent in the country, what can philosophy and teaching philosophy do to lessen the gap between the rich and the poor? In this regard, philosophy plays a crucial role in nation building. In the task of nation building, a fourth source of philosophical reflection is history, the thinking of the heroes of the Philippine revolution.

- Manuel B. Dy, Jr. (Philippines) "From Subjectivity to Intersubjectivity. The Subjective Turn"

Modernity has been described by Aldo Tassi as the transformation of truth into meaning. Doing philosophy in the pre-modern world is being concern with truth while doing philosophy in the modern world is being concern with meaning. To be concern with meaning is to be concern with subjectivity,

This paper attempts to trace this subjective turn in western philosophy that leads to intersubjectivity and concern for culture and shared values. A parallel journey seems to have occurred in the East in Confucianism, Taoism, Hinduism and Buddhism,

The subjective turn can be traced back indistinctly in St. Augustine's search for truth. St. Augustine takes the path of "ab exterioribus ad interioriora, ab inferioribus ad superiora" that leads to the discovery of the God within. This turning to the self might also be a turning to the self's power as what happens in Descartes, where the proof for the existence of God is used for the self's perfection of its own power. Contrary to the popular conception, St. Augustine had already used the "Dubito, ergo sum" argument against the skeptics of his time, Blaise Pascal remedies the Cartesian ego-centrism with his famous wager, which argues not for the existence of God per se but for the rationality of the belief in God.

In reacting to the Hegelian system, Soren Kierkegaard makes a radical turn to the subject beyond reason, emphasizing the individual's personal direct relationship with God. A rereading of Kierkegaard, however, points to the once-neglected aspect of his thought—intersubjectivity, explicit in his Works of Love.

A different reaction to Hegel is the young Karl Marx's turning over of the subject, this time as homo Faber. His emphasis on the human being as worker, however, is

inseparable from the interdependence of the subjects in modern labor.

The phenomenological movement led by Edmund Husserl continues Descartes' project of making philosophy a rigorous science but in the process descendentizing philosophy in the discovery of the intentionality of consciousness. The radicalism of Husserl's phenomenological reduction pushes him to bring the transcendental ego to the forefront but posing the problem of the alter ego. Husserl solves the problem by making the transcendental ego constitute other egos as "equal partners in an intersubjective community, which in turn forms the foundation for the 'objective.' i.e.. the intersubjective world." Maurice Merleau-Ponty in studying the unpublished manuscripts of Husserl brings out the notion of the *Lebenswelt*.

Martin Heidegger succeeds Husserl but departs from the phenomenological project of his predecessor in moving towards ontology. Nevertheless, in his search for the Being of beings, he begins with the study of *Dasein*, the *There of Being*, and whose being includes the being-with,

The intersubjective nature of subjectivity is emphasized in the philosophies of Gabriel Marcel and Martin Buber, in the notion of participation and of dialogue respectively.

The intersubjective nature of subjectivity brings out the issue of understanding which Paul Ricoeur and Hans George Gadamer address in their hermeneutic philosophies. It is in addressing the issue of understanding that both arrive at the importance of culture, in the latter as the "horizon" of interpretation.

The discussion of the subjective turn in Western philosophy ends with Paul Tillich's notion of faith as ultimate concern. Religion is the ultimate concern overriding all human activities and questions.

Can we find a similar subjective turn in the East where religion takes the place of philosophy in the West? In Confucianism, there does not seem to be such a subjective turn for self-cultivation has been from the start the preoccupation of Confucius and his followers. Self-cultivation, however, entails relating rightly with others in the family, community, and society. A deeper study of Taoism may reveal that self-cultivation also involves relating with others not only with the Tao in humility, simplicity, and spontaneity. In Hinduism, there is a movement of the self's finding at-ornament from the Brahman to the Atman. And in Buddhism, the extinction of desires entails the attitude of compassionate love.

The paper concludes with the insight of Quentin Lauer's "The Subjectivity of Objectivity"—to be objective is to be subjective, and to be subjective is to be intersubjective. The objectivity of intersubjectivity is the cultural world and the values it includes.

- Ivanov Sergey (Russia)

“Stalin Culture in a Context of Philosophical Universal Concepts”

The article is dedicated to analysis cultural processes of a Stalin epoch through prism of the existence's problem, in that its understanding, which was formed as far back as epoch scholasticism.

ideological divergences between realism and nominalism, long ago ceased to be solely theology problem, allow newly to take a look at many phenomena's past and persisting.

- Vasil Gluchman (Slovakia)

"Natural and Moral (Cultural) Roots of Humanity"

On what basis could we speak of humanity as a moral value having its origin and source not in the biological or natural, but in cultural evolution? The initial thesis of our thinking about humanity, i.e. humanity as the respect for human life appears to be more a natural or biological than solely moral factor. Undoubtedly, it is true that morality has its biological basis related above all to the value of human life. However, if we want to emphasize our uniqueness, or difference from the rest of the animal realm, we have to find something typically human in the behavior of people, something that we could use as the basis for the value of humanity.

The criteria of human life can be biological, social and mental qualities or capacities of human being. The biological qualities especially include the morphological and functional signs. The social capacities comprise speech and communication capacity and the capacity to form certain social contacts, interpersonal relationships, mobility of an individual, the ability to take care of oneself, moral judgment and the ability to plan the future. The mental qualities and capacities include the existence of consciousness, self-awareness, abstract thinking, free will and moral thinking. These criteria comprise the objectively existing qualities, capacities of human being, i.e. their presence or absence, and not their quality or quantity. The minimal criteria for the definition of the real human

life, as different from the pure vegetative state of human organism, have to comprise at least some social and mental qualities or capacities. If a human life does not comprise any of the social and mental qualities or capacities, it only exists on the biological level of human organism and it can be treated accordingly in an effort at its maintenance.

The capacity to feel compassion with the suffering of strangers and the help provided to the people struck by misfortune or suffering are the uniquely human manifestations, on the basis of which we can speak about humanity as a moral value that is a result of our cultural evolution, our moral development and not the manifestation of our biological or natural essence that is almost identical with many manifestations in mammals or primates. The capacity to forgive can be put on the same level with the capacity to feel compassion. Despite the fact that the capacity to forgive can be found also in animals, however, the capacity to forgive others, for example, friends and acquaintances, or even passers-by with whom we have a misunderstanding, or in an extreme case to forgive one's enemies is a uniquely human matter, it certainly can be seen as a manifestation of humanity as a moral value, a result of our cultural and moral development.

That is why I suggest that we speak about humanity in all the cases in which human life is protected and maintained since it brings positive consequences for human life; with the specification that if it is the protection and maintenance of one's own life, the lives of our close ones, friends or acquaintances, it is the humanity based on a biological-natural foundation that, however, has also its moral dimension and effect. On the contrary, the manifestations of the protection and maintenance of life in relation to strangers represent the real moral value of humanity, i.e. they are the results of our cultural evolution, our moral development. In this way we accept all the positive manifestations of our behavior in relation to other people. Especially, we emphasize the value of helping, the protection and maintenance of the handicapped forms of human life and the strangers who need it because such behavior transcends our biological-natural dimension, or the basis that we have in common with many other representatives of the animal realm.

- Marta Gluchmanova (Slovakia) "Ethical Education and the New Awareness of Values and Virtues in Modern Civilization"

My article will deal with the ethical education and the awareness of values and virtues in modern society as well as in science and technology. Education has an important role in

public, professional, cultural and academic life. Many educators call for global education, global interaction of cultures and civilization, to create an atmosphere that promotes moral, humane behavior among societal and cultural groups by providing better understanding and eliminating barriers. Global interrelationships and international cooperation are also very significant in culture, science and education. Educators in recent years have shown an increased interest also in the moral and cultural development of university students and that education is the most powerful predictor of their cultural development. Many educators truly desire to teach students how to think and to act responsibly within a moral standard.

People who are responsible in the profession of education demonstrate a respect for each person as an individual, communicate honestly and truthfully, enhance the self esteem of other persons and help to build fair and compassionate social and cultural systems that promote the common good for the persons. Faculty members should care deeply about the progress of each student. In education or in any other profession we must focus on our personal behavior, because what we do as teachers, what we say, how we behave, the position that we take, the decision that we make, the recommendations that we do, etc. relates to other people.

Culture, new civilization as well as science and technology mean a new situation for modern man and reach all spheres of his life. So it is necessary to put question for ourselves: How can technology influence our thinking, culture, our relation to the matter of fact and our recognition of the world and ourselves?

Today digital technology links the cultures and civilizations all over the world, making it smaller and more accessible to nation. The complex facets of technology account for many additional differences within our culture. Collaboration is a process of communicating and working together that produces trust, integrity, and build true consensus. Sometimes civilization influenced by modern science and technology is set into conflicts, for example protection of environment, artificial insemination, genetic engineering. It needs help not only empirical science but also social sciences and humanities as well as the ethics.

- Anton Gordeev (Russia) "Doctrine about Compromise by Ivan H'in"

Ivan H'in was born 28-03.1883 in Moscow. He was from old aristocratic family. In 1906

year he graduated from Moscow Emperor University. From 1909 worked in this university as privat-docent. in 1918 took a professor place. His dissertation theme was "Hegel's philosophy like a doctrine about concreteness of God and Man". In 1922 he was departed from Russia with 160 non-communistic professors on "Philosophy Ship" (including Bulgakov, Berdyaev and etc.), because of having relationships with non-revolution Moscow Jewish and with cadet partied (his wife was Muromcef's daughter). From 1923 till 1934 he took a professor place in Russian Scientific in Berlin and became one of the White movement (anticommunist movement in Russian emigration) main ideologists. From 1927 till 1930 was the editor-in-chief and the publisher of Russian emigration magazine — "Russian Bell". In 1934 he was arrested by German Nazi. In 1938 he ran to Geneva. Since 1938 work for Swiss newspapers «Anzeiger aus dem Bezirk Affoltem» and «Der ToBthaler». Was died on 21.12.1954 in Coliikon, Switzerland. The main part of their archive was located in Massachusetts, USA-2, In the Book "the Doctrine about compromises and bad means I. 'H'in brought a attention to the question on the internal compromise of each person concerning the "I". He tries to find alternative of a position "Nonresistance to a harm violence" (L.N. Tolstoy), and "the purpose justifies any means" (the positions of extreme "machiavellist"). In the product it divides compromises into 3 types. Whether as it tries can understand in general there can be on the compromise with itself truly believing or simply fair person. H'in investigates so-called "the compromise active, on conscience", it considers this compromise as unique accessible for the person and his internal "I".

H'in has considered two methods for understanding of "dimension" problems of a human life. He named these methods: a West-Christian method - based" rational law experience" and an East-Christian method based "conscience, alive experience".

- Valery Goryunov (Russia) "The Nature of Culture and its Potential as a Philosophical Source: the Emergence of Philosophy from Culture"

Culture is a number of rules in the material human being, as well as ethical, aesthetical and lawful norms of social life, which provide for the community's survival in its natural and social environment. It presets an integral model of society that proposes and substantiates the community's exclusive right to exist, culture performs ideological function,

The inner integrity of the community is supported by ideology, the entire spiritual life is ideology, i.e. a means of struggle for the leadership in the system of relations with other communities. Ideology is objectively aimed not at truth, not at fairness, but at getting the result - at gaining victory, ideology can acquire different forms: genuine religion, true fairness, correct social system, great national idea. Universal expression of faith, unlimited in its variety either by religious or by secular demands, is a belief in the meaning of human life. It supports the intensity of man's activity and justifies the expenses of the hard-edged struggle for survival. The loss of faith means rejection of struggle. The diversity of religious and secular forms of faith reflects the diversity of the forms of existence and of the struggle for it. Religious faith is a sacrifice uniting people together, in which they are divided into those who sacrifice others and into those who sacrifice themselves.

The problem of social understanding is an expression of the problem of compatibility. Objectively, people are incompatible in the fundamental social division on means and goal, in the rejection of those who didn't find their place in social space which doesn't allow to combine and to accommodate everyone, and thus it doesn't allow to understand each other, to reach universal mutual understanding. Only the language of violence stays absolutely clear and convincing.

The contents of cultural communication changes in history. There takes place a transition from simple mythological biographies of ancient times to the moralizing meaningful interpretation of man within the limits of medieval Biblical norms, then there comes the stage of making human life heroic and romantic in Modern time, which is replaced by the period of dethronement and denunciation of man, of demonstrating his vicious nature, of the search of methods of reaching the social harmony. The 20th century came to its end with the feeling of confusion and fear of man for himself, with the recognition of man's inability to harmonize his own life and to understand his own self; the man now doesn't deserve either admiration, or worship, or curse, he, rather, deserves pity and sympathy. There is nothing new that people can tell each other or themselves. There is a hunt for extraordinary situations in art and mass media that can attract attention for some time. The stories on detective, thrilling, technical and social fantastic, prophetic, psycho-anormal subjects compete with the description of something which has not been invented yet. The objective social reality stays unexplained and is replaced - to a greater degree -

by the virtual one.

The man - in his essence - is limited, everything about him has been said already, there won't be anything new. The contents of communication is clearly exhausted. The only consolation is the fact that it always looked like this, the situation of finality, of hopelessness has been accompanying mankind throughout the entire history. But the human mind always found the way out and the new perspective of life.

- Silja Graupe (Germany) "Knowing Thyself" by Meeting the Other: a Dialogue on Economic Globalization In-Between the Cultures"

As part of our project to rethink philosophy today, my presentation suggests that we will have to critically and creatively come to terms with two diverse trends of globalization: first, with the universalism commonly associated with the spread of free market capitalism and, second, with the relativism associated with the diversity of cultures. More concretely, I argue that we will have to radically rethink both trends so as to understand them not as mutually opposing principles any longer but, rather, as mutually enhancing processes. To my understanding from in-between the cultures a new 'middle way' slowly begins to emerge, which overcomes both universalism and relativism by transforming them both. In my presentation, I attempt to sketch out the broad lines along which such transformation can possibly occur. Speaking from my experience of living in-between not only the disciplines (namely philosophy and economics) but also the cultures (namely the German and the Japanese), I argue that open-mindedly meeting the "other" can lead to an essential conversion of our very own existence, so as to know *ourselves as* economic agents better: by fundamentally questioning our most basic premises in the light of the surprising otherness of another culture, we can gradually move beyond both our objective grasp of the workings of free market competition and the subjective grasp of ourselves as individualized economic agents so as to become aware of the most basic meanings and values tacitly underlying our very own existence. Such "subjective turn" allows us not only to critically come to terms with our own, hidden cultural roots but also to open up a new lucid space, in which we can commonly shape and create with other cultures those basic meanings and values we all wish to share while, at the same time, welcoming the unique creativity arising out of the continual experience of surprising otherness.

- Rolando M. Gripaldo (Philippines) "Philosophy and Culture: the Philippine Experience"

There are many ways of defining "philosophy" and "culture," but whatever are their legitimate definitions, it appears that philosophy does not exist in a vacuum: its ground is culture. Philosophy and culture are intertwined—in fact, so intertwined that embedded in any culture is a philosophical worldview while any philosophical perspective is culture-based. Philosophical questions may be universal, but the answers to these questions, although sometimes purportedly universal, are always culture-based. These answers appear universal only insofar as the culture in which the philosophical perspective seems to apply happens to have the same or similar experiences as the other culture.

In the Philippine setting, philosophy emerges (1) as a reaction to historical experience, (2) as an attempt to understand and analyze the culture that developed during that experience, and (3) as an influence to the culture in progressive evolution.

The Philippines was colonized by Spain for over three centuries, by the United States for half a century and by Japan for almost half a decade. The colonial experiences of the Filipinos from these countries have— depending on one's point of view—"damaged" the original ethnic culture or "enriched" that culture. But whether *damaged* or *enriched*, the cultural traits of the Filipinos persisted and adjusted in ways "good" or "bad" to the colonial situation. Among the three colonial experiences, the Spanish colonial experience, in so far as influencing the culture is concerned, is the most negative because the ethnic culture was stunted. Catholicism was introduced as a tool to subdue the natives and, as the left would put it, as "the opium of the masses." The Filipino natives became docile, lazy, religiously fanatic, debased, and downtrodden. The feeling of inferiority developed in them, which is summed up by the phrase "colonial mentality." The Filipino intelligentsia, who themselves experienced the same abuses and sufferings, tried to remedy the colonial situation by fighting for reforms in Spain to no avail. The result of this failure was the eruption of the Philippine Revolution of 1896.

Since philosophy does not exist in a cultural vacuum, historians of Filipino philosophy ask the question:

"What were the philosophical ideas that influenced the intelligentsia and the masses to wage a bloody revolution against Spain?" The answer was the Enlightenment ideas of

18th-century Europe, which travelled from central Europe to Spain and eventually to the Philippines toward the end of the 19th century. These ideas were: "reliance on reason or intelligence," "education to enlighten the people," "progress," "social contract," "deism," "liberty, equality, fraternity," and suchlike.

During the American colonial period, after the Philippine-American War, the unattained reforms sought by the Filipino intelligentsia in Spain were granted: freedom of speech and assembly, freedom of the press, freedom of religion, democratization of education, development of commerce and industry, human rights and representation to the United States Congress. The Filipino leaders peacefully fought in Congress, exercising "political pragmatism," for the grant of Philippine independence, which they obtained through the Tiding-McDuffie Act. The Act authorized the creation of the Philippine Commonwealth and the promise of independence after ten years. In preparing for independence, the main philosophical issue Filipino leaders tried to address was on the nature of the republic to be created after independence that could ensure social justice, liberal education, equality before the law, equal opportunity to scarce economic resources and livelihood, human and women's rights, and the like. This vision was derailed during the Japanese Occupation. The Filipino people suffered degradation and food shortage, disregard of human rights, rejection of various freedoms and control of the educational system. How to save the humanity and to ensure the survival of the Filipino people were the main philosophical concerns of Filipino leaders of the time. After independence, some thinkers - especially the left and left-leaning-thought that pre-independence colonial experience was a captive consciousness that required a counter-consciousness, viz.. a nationalist consciousness.

In the succeeding half-a-century that followed, some Filipino thinkers began to think in terms of a present-future orientation and virtually cut the umbilical cord, so to speak, of the past. What is important is the future: to carve a niche projectively-to build "streams in the design." During this period, another group of Filipino thinkers analyzed the Filipino cultural traits, the different languages of the people, the folksongs, folktales, folk wisdom, and so on, in order to extract, as it were, the ethno philosophical underpinnings of the experiences that gave rise to them. The philosophical concerns here are to understand the culture and, by critiquing it, to improve aspects of it. A third group of Filipino thinkers decided to make comparative studies on Western, Oriental, and Filipino

philosophical ideas, or simply make hermeneutical studies of them. The three groups are not mutually exclusive. Some members of one group are also members of the other groups.

In conclusion, Filipino philosophy in all its forms-historical, ethno philosophical, and comparative, arises from the cultural experience of the people. This is so because philosophy is culture-based.

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- Viorel Guliciuc and Emilia Guliciuc (Romania) "The Mediated Human Being in the Digital Era"

We seem to be, once again, in a great discoveries era. Only this time we are exploring the horizons of the Tool and of the Artifact. In the Digital Era, the Internet has a presence, an importance and characteristics that could suggest to the common user (cybercitizen) it is the Tool itself, or at least one of its preferred manifestations. As if we are living in the Tool Turn Era itself.

The virtual worlds are invading our real worlds, generating a more and more

schizophrenic human societies. Such a phenomenon is a real paradox, if we are accepting that the purpose of the Digital Tool is not only to link but also to expand the boundaries of our communities.

Somehow, the Digital Era is provoking us to analyze if and how the Tool is becoming the privileged Medium for human everyday interactions. Let us observe and agree that the very appurtenance to an "e-community" (being on Mess, Skype; having a blog, an e-group; reading e-papers, e-journals and so on has become more and more similar to the (effective) normal social existence (activity, life) itself.

The Internet seems that special tool becoming the mediator of more and more of our personal, professional or social interactions. Our professional development, our skills, our gender identity, our equality and access, our responsibility, our learning environment and habits, our physical and mental health etc. everything, even our virtue, seems to be influenced by or dependent of this digital tool.

The Internet characteristic of being a true social mediator is nowadays so obvious that it has become almost a trivial research topic, even not all of the possible explorations has been classified. For many human societies and many human beings, especially those from the poor countries the very existence and use of the Internet remains a pure virtually, without any link with the effective everyday survival challenges of the real life. The digital divide seems to send human being towards two more and more different modes of insertion into reality.

However, for the Western and/or Developed World, the digital tool has become a "moral mediator" (L. Magnani): as a *cognitive* and *moral mediator*, it can provide stories, texts, images, combined with sounds, so that the information fosters not only a cognitive, but also an emotional and moral understanding. In this sense, the Internet represents a kind of redistribution of the moral effort through managing objects and information to overcome the poverty and the unsatisfactory character of the options available. (L. Magnani and E. Bardone),

The internet could be also considered as an artistic mediator because it is reshaping and filtering (controlling) the relations between the artwork creation, the artwork display, the artwork contemplation and the artworks onlooker, challenging our artistic sensibility (ViGuera).

Even more, it is may be the perfect time to consider the Internet, as if it has become a real

"values mediator" and/or a "creativity mediator".

- He Xirong (China) "Going Deep Into Cultural Ground to Seek for a New Way: in Comparative Study of Chinese and Western Philosophy"

With a history of as long as a century the comparative study of Chinese and western philosophies is now running into an embarrassment that there exists incomparability between them. Vis-à-vis such a situation, we should not constrain ourselves to discussion on the issue of so-called "legality of Chinese philosophy," rather, we should rethink the modality and contents of it and launch a new round of comparative study of Chinese and western philosophies. Instead of relying on the philosophical text to conduct examination and study, the new round of comparative study should go deep into the different ways in which people engage themselves in philosophy and to find how their types of philosophy were shaped from their cultural background. In this paper, I will firstly discuss the incomparability of text in comparison of the homogeneousness and the heterogeneousness of two philosophies. This incomparability was due to some reasons such as difficulties of translation, this is the problem of "Incommensurability" called by Kuhn and the problems of different historical and cultural background etc. Then, I will address how to change the incomparability into the comparability. It is to go deep enough into different cultures and seek for different philosophical method and compare them as well. Finally, I will explain that this new way of comparison will not only reveal the special modality and features of Chinese philosophy but also provide an explanation to the common ground on which both Chinese and western philosophies are based, and look forward to a renovation in philosophical ideas, so as to pave the way for the comparative study of Chinese and western philosophies and even for the future development of Chinese philosophy as well.

- Hoang Thi Tho (Vietnam) "Philosophy and Culture: Confucianism in Vietnam and the Development of the Concept of Nation"

Confucianism was one of those foreign systems of thought imported early into Vietnam, right at the beginning of Vietnam's written history. It means Confucianism was introduced into Vietnam together with Sino-character system which took part in the establishment the first foundation of Vietnamese culture and civilization.

In its first introduction into Vietnam, because of following the Chinese invaders' heels. Confucianism was refused and protested against by the Vietnamese for the sake of the national independence and cultural identity. Actually, Confucianism was a systematical socio-political doctrine, which was founded in China in the 6th century BC. by Confucius, and had been trained through long history by various Chinese dynasties before introduced into Vietnam.

In Vietnam, initially, the historical development of the concept of "nation" was started with the struggle against Chinese invader to defend the nation (about 10 centuries). After the Sine-domination period, Confucianism was adopted and applied effectively, and then it was treated as a fundamental basic of sociopolitical knowledge to build, manage and rule the state and the country sustainably. The concept of nation was also contributed by Confucius doctrine and became one part of the Vietnamese ideology, but in its turn, to struggle against the Sino-assimilation in Vietnam, until the 20th century.

From acquaintance to acceptance and application of Confucianism, in each period it was accepted, applied in certain ways, but finally through the tests of reality they together contributed to build a full concept of nation of Vietnam.

In the context of globalization, the concept of nation is also facing modern challenges from aspects of culture, religion, politics, etc., then it will be enriched and developed continuously, but always for the common aim of the nation, finally.

This paper will try to concentrate on the following points:

- Confucianism and Vietnam culture and written history.
- Ambivalent attitude, both protesting and accepting Confucianism of the Vietnamese
- Some Confucius terms and concepts of nation which were introduced by Confucianism
- Some comments on Confucius thought of nation from aspect of globalization.

- Cristal Hiiang (Taiwan) "The Employment of 'Our Culture' as a Way of Emerging Philosophies"

I will use Paul Ricoeur's Time and Narrative as the method of narrative and employment. In contemporary time, different philosophies are also the employment of our culture-in-the-world. Narrative theory can help people to re-interpret present time first and then to use the current presentation to re-establish the common base between different cultures. The employment may bring to the level of interpreting past differences toward the

dimension of our future. The narrative in present time order in Paul Ricoeur can show to the world how to use Hermeneutics to emerge differences to be new "past". The renewal past in different cultures will be interpreted to be: our plots in the future. And each different plot contexts the future from present interpretation- by the new employment of our plots.

- Sayyed Hassan Hussaini (Akhlaq, Iran) "The Enlightenment Philosophy and Islamic Peripatetic Philosophy"

The enlightenment philosophy is the main and direct source of Modernity. The overall objective of this paper is to present the Islamic peripatetic Philosophy vision about the rationality of enlightenment. Peripatetic Islamic philosophy frequently knows with Al-Farabi, Avicenna and Averroes. But it dose not continue after Ghazali's attack to philosophy (al-Ghazali, Abu Hamid (1058-1111)) and growth of mysticism in Islamic world. There napped two paradoxical subjects; the emphasizing of Islam (The religion of Muslim world) on rationality and the avoiding of rationality by Islamic world!

This paper tries to show this matter by valid references from Muslim peripatetic philosophers and enlightenment philosophy according to Ernest Cassirer view point.

Aims:

1. The introduction of peripatetic Islamic philosophy and his useful thinking for our era.
2. The comparison of the rationality between two philosophical approaches; Islamic peripatetic and enlightenment.
3. The criticism of Islamic world on basis of peripatetic philosophy and moderm world by enlightenment Philosophy
4. The emphasizing on rationality as the best ground for the dialogue between cultures and resolving some our world problems.

Keywords: Rationality, Modernity, Enlightenment, peripatetic Islamic philosophy, Islamic world, Criticism.

- Md. Sirajul Islam (India) "Indian Culture and it's Global Outlook:a Philosophical Analysis"

Culture is a vital part of the particular nation. A country is to be considered as rich and developed if its culture is rich and developed. Culture is to be conceived in diversified

forms, such as colloquial meaning of culture that basically refers to the realm of intellectual production at a large and the sociological meaning of culture where intellectual, material and institutional realms are characterized. Therefore, a very careful philosophical analysis of the notion of culture is a pre-requisite for any discourse of cultural analysis. Therefore, the term culture possess broader outlook which encompasses all intellectual, material, spiritual, social accomplishments of human being , hence , a careful description of customs, folklore, religious rites, cooking, dress, etiquette, social and family ceremonies, industrial and technological progress, art, music so on are to be considered as an inevitable elements of culture. It is a most valuable, potent and dynamic variable of the society. This variegated feature of culture needs philosophical analysis and value judgment for its progress.

Now, in the age of globalization, due to the tremendous pressure of big cultures, many small cultures have lost their identities. Hence, the preservation of cultural identity of diversified small cultures is a very difficult task. I strongly believe that in this regard Philosophers can explore some way out and they can show some new techniques to make poise between individuality and universality of culture. Historically it is evident that from the last phase of the 2nd millennium we have seen that various cultures are vanquished from the society which is the irreparable loss of our ultra-modern or scientific world. We are unable to fill those gaps. Therefore, we will have to show respect and judge the value, importance and the requisite of each and every culture. There are many customs in the tribal cultures which they thought immutable and inevitable part of their culture but barbaric and inhumane in nature that violating the basic human rights. It needs eradication but the issue is very delicate and sensitive therefore, very careful renovation is needed for this issue of culture. Each and every culture of the society has specific and distinctive value if viewed as constructive and dispassionate way. It is the challenging task of the philosophy to pay respect towards all cultures of the world so that we can construct new global culture where everybody has equal sharing and that will be much more efficacious for the global society. But it is not an easy task, which needs mutual toleration; some sort of sacrifice and respect to one another culture.

Now philosophy stresses upon *cultural progress* that are keenly related to the needs of the society, because, it directly affect the thinking of the individual and society as well. My paper is an endeavor to explore some clue to solve the latest crucial problems of the

world, where, I think, philosophers have greater responsibility to tackle this issue reasonably and systematically. *Philosophy, however, discredited as an abstract speculation, actually is an analysis for correct understanding and rationalistic /critical decision/or the solution of world problems. Now, it is not mere love for knowledge, rather it takes care for eradication or solution of global problems.*

From the early eighties Cultural Development become a central position in world philosophy. U.N. Proclamation of World Decade of Cultural Development was mainly confined to *International Economic Thinking* that has not been successful, because, there development had reduced to economical development only. From the long term effect it is almost clear to us that development can not be purely reduced to economic aspect-where culture has pivotal role. *Any development or progress if it will not cover the wide aspect of the society it obviously be failed. Development must be ineffective unless it enables individuals and mass peoples to live off a better life and that requires perfect harmony with their moral, spiritual, rational, social and cultural aspirations. Therefore, world progress now being apprehended mainly as a cultural cohesion where economic up gradation as well as fulfillment of human desires is integrated in a single knot.* From the middle of the second millennium the principal objective of the European countries was mainly confined to the progress of the industrialization and maximization of per-capita income which entails severe global and environmental problems that become a real threat to human as well as world existence. As a result, competitions, depression, social unrest between one people to another or one group to another group is increasing that basically slackening our cultural bond. This slackening indulged international terrorism, social intolerance, communal violence and economic upheavals etc. that are the crucial problems of the present world. It is not an easy task to tackle all these in this third millennium. Thus, the demand for the cultural progress and cultural co-ordination between one another is highly essential to minimize or eradicate these present crucial problems of the world and that basically is an honor and synthesis of different cultures.

What is culture?

Before penetrating in the discussion on Indian Culture and its global outlook it is necessary to define culture. Generally, the term *culture* is a generic term that encompasses all kind accomplishments of the society/ nation / world and through it the progress or development of them can be measured. Culture seems to be the heart of the

society/ nation where individual capabilities, talents and social potentialities are cultivated and exhorted in a systematic manner. The term *cultura animi* penetrated in the Western thinking since the beginning of our scientific era.⁴ Edward B. Taylor says culture is a complex whole, which includes knowledge, belief, arts, morality, laws, customs any other capabilities and habits acquired by man as a member of society? Al L. Kroeber opines culture is that which human species has and other social species lack . "As its lowest level an intuitive awareness of individual identities that needs personal commitment to their pursuit and actualization. At the highest level the consciousness of value implied in it in addition to their mutual cohesion. It is obvious that human accomplishments are varying from one culture to another culture; however, they helped enormously to dye human civilization that unhesitatingly accepts change and mutation in social milieu. In viewing the multifaceted dimensions of culture, it seems to me that culture is basically a conceptual and imaginative artifact of the individual and society that determine the evolution of human living and their ways of expressions. In fact, cultural relativism, pluralism and universalism are also appeared in this modern society where it is almost clear to us that each and every culture is an autonomous whole and a hierarchical structure of values that are deeply rooted in it that beyond criticism. Culture as a cream of the particular society that may claim universalism to address to all human beings. Philosophers have greater role to penetrate in the abysses of the fact. In philosopher's viewpoint Culture is not an individual property, hence it is not a subjective entity rather it is a collective enterprise where all people of the globe have equal sharing to utilize its benefits. Some bodies in maintaining secular attitude are fascinated to devoid moral values from culture and based merely on intellectual caliber but moral values are essential to apprehend the real perspective of culture by which we can judge the invaluable accomplishments of the peoples.

Sometimes the term civilization is also considered as the synonymous of culture but it is not true. There is no doubt that civilization is an inevitable part of culture and they have keen affinities to each other, however, both bear sharp distinctions. Civilization is basically entangled with industrial and technological artifacts and their progress but culture have much broader outlook that encompasses all types of progress/developments of the individual as well as the Nation. Therefore, to make difference between culture and civilization we will have to fulfill some conditions, like people may live in a certain

geographical boundary, have a minimum requisite for Nationhood and that Nation must have an accepting political order for framing a State, where language, religion, art, ethnicity, racial history, sublime imagination etc. are to be considered as an inevitable conditions of culture.

Indian culture

Indian culture is an instance of unity, integrity and configuration where geographical and economic unity exists to such an extent, that naturally exhibit its cultural coalescence. In spite of its multifarious differences, there is the basic unity in thinking, feeling, living which waxes and wanes with the changing political constellation but never ceases. A.I. Basham maintains "no land on earth has such a long cultural continuity as India" He also produced some ground for supporting his opinion that "India has carried their commerce and culture beyond their frontiers.. Her unique civilization has often been over rated. "It is vivid that in several occasions the disintegration forces in external and internal levels threatened to shatter its unity but India's spirit of oneness never been broken. At present in the changing patent of thought India is still maintaining its harmonious and tolerable attitudes that undoubtedly an astonishing example towards the people of the globe. Sometimes Terrorism, regional dividing forces, separatism, religious violence, communal conflict, regional ethnicity & language etc. are stumbled down its integrated appeal but India handled over all these in very scientific and methodical ways. If we will look in the inner aspects of all these problems then it will be obvious that all these are extraneous elements that unfortunately associated in its society and that quietly antagonistic to Indian mind. In spite of all these India represents a fascinating coalescence of cultures, embodied in distinct unified civilizations. It can be considered as the greatest confluences of cultural strands, a laboratory of racial mixing, cross fertilization of religious, linguistic and cultural bonds, its cultural diversities emerged as a most tenacious plural society that seldom found in the annals of mankind. In terms of cultural depth and integrity it becomes an intertwining thread of inter cultural synthesis, in which the values of man, plural thoughts, social ethics preserved as a composite culture in a systematic whole, though Indian constitution is the safe guard of justice and equality of all sections of its people however, class between lower strata families, lower caste groups, minority and majority tussle are emerged as an unpalatable truth of India. But Indian Government (UPA) has taken strong measures to preserve its integrated outlook strictly. In

maintaining equality and justice among all section of peoples Indian political leaders have given special attention to uplift its down trodden and backward peoples. In eliminating minority-majority gap the present government has formed various committees for their economic, political, educational and health progress which are the most praiseworthy initiatives and measures of our present Government. In economic aspect it has given special attention upon the basic needs of all peoples, like food, clothing, accommodation and fuel that help enormously to upgrade the life of it's down trodden peoples that something different from previous Government. Here the opinion of Amartya Sen is very worthwhile as he stated "Our identities cannot be defined independently of our traditions and past..... Our reading of the past and understanding of the present are independent,"⁵ The cultural attainment of India can be roughly viewed in the context of language, literature, religion, spirituality, arts, dance, drama, philosophy economics and politics. There is no doubt that India is a culturally rich country but poor in economy. From our past record it is clear that before the beginning of Christian era, the culture of India had begun to spread systematically across the country. Her religions and philosophies penetrated in the minds of the people of Thailand, Malaysia, Afghanistan, Persia, Cambodia, Vietnam, Srilanka, China, and Japan and also various other parts of the globe that made deep impact in the culture and civilization of several other countries of the world.¹

If we discuss the philosophical outlook of India then it is quite evident that Indian philosophy is deeply entangled with her culture. Her Philosophy, Metaphysics and Religious thoughts have a symbiotic relationship with one another. Her ancient sages and sheers have provided information through *shruti* (Knowledge preserved and spread through oral system) and *smrili* (remembrance).⁷ Thereafter. Buddhist and Janis philosophy also developed as a separate branch of Indian philosophical traditions. Their conception of non-violence (*ahimsa*) is undoubtedly a global in nature and still a firm philosophical foundation of contemporary philosophy and culture.¹ The emergence of six philosophical systems, like, Nyaya, Vaiseshik, Samkhya, Yoga, Mimamsa and Vedanta are conceived as a justified philosophical system which are strongly argumentative and logical. Here different philosophical traditions and schools are differed considerably from one another in social, economical and political outlook but all they have shared some common philosophical pursuits and recognized as indigenous

Indian culture. Therefore, Indian philosophical acumen is basically rationalistic as well as humanistic too which is highly conscious for assimilation not for expulsion, integrity not disharmony, unity not separation. Philosophically, Indian culture means the rejection of mono-cultural regimentation or domination rather it reaffirms the value of pluralism and syncretistic thoughts, as a sound cultural effloresces. From the Vedic age certain glimpses are embodied with its idea- like, divine inspirations that helped a lot to discharge its tolerable and non-violent appeal towards all where it showed respect to all biotic and a biotic species as well as material objects. Indian culture appreciates both homogeneous and heterogeneous creativities as a vast museum of technology. Here Hinduism, Christianity, Islam Zoroastrianism are not only different religions but are inevitable part of her culture, its intention is larger acceptability where tribal, rich, poor, elite, folk, religious, social, cultural traditions are equally important and valuable to enlarge its beauty. In its cultural fold Baghdad, Rome, Jerusalem, Afghan, Persian, Arabian, European are intermixed from time immemorial without any antagonism that ultimately have made a single flower vase and discharging their significant fragrance without any reluctance. Here the term Hindustani culture reflected the attitude of National culture where Hindus, Muslims, Buddhists, Jains, tribal peoples all have equal sharing. "" Hence, Jawaharlal Nehru in his *Discovery of India* provides suitable information concerning Indian cultural integration as everywhere I found a cultural background which has exerted a powerful influence on their lives. This background was a mixture of popular philosophy, tradition, history, myth and legend and it was not possible to draw a line between any of these. ²⁴ At present there are tremendous crisis in preservation or restoration of cultural identities in the entire world. As a result the promotion of cohesive mutual unity is globally stumbled down. Indian cultural philosophy is undoubtedly the most significant example to enrich global cultural synthesis as well as a worthy initiative in preservation of global humanism. Now it has changed its shape slightly and not only confined its outlook on spirituality and mere abstract thoughts hut in this new millennium it's philosophy laid emphasis on social uplift as well The eradication of social problems. It's technological devices , industrial up gradation, space research development are going on process and as a Third World developing country its growing rate not only in philosophy but also in all aspects are gradually in high level. In seeing India's cultural coalescence and unity in diversity the

formation of global unity sprouted in my mind, the reason is that if the composite culture and harmonious nature is possible in India despite her varieties then why the idea of global culture and one humanity will not possible? India has shown the way how unity may be established in plurality. This idea is deeply rooted in Indian culture because her sages and saints have viewed the entire world as one family and proclaimed (*Vasudhaiva Kiumvakam*).

Possibility of One Global Culture:

It is obvious that cultural policies of the different Nations are delineated in the various ways, but there are some basic questions concerning the principal objectives of all cultural policies that are very common to all.²⁵

From this above discussion it is a very legitimate question to the mind of all, is it possible to construct one international culture? The answer is very positive. Yes we can construct one international culture like the preparation of garland where various beautiful flowers have discharged their beauty in an integrated whole. Without any attack and harm in a particular garland the specific flowers can discharge their beauty, fragrance. In transcending their ego all flowers of the same garland are sacrificed here for the benefit of others. Similarly we can construct an international culture in accepting the beneficial aspects of numerous cultures; it needs egalitarian altitude, honest endeavor and sacrificial humanism. All force, compulsion and pressure are to be eliminated from its fold. Hence, in constructing one international culture we will have to take care for their specific identity. In preserving their own identity we can construct new culture that must bear some common characteristics. Each and every culture possesses some specific rare values that are to be considered as the hidden treasure of our world. We, as dispassionate thinkers of philosophy have some honest responsibility as well as duty to preserve them. Thus, cultural identity is one of the major demands of the developing countries, which needs philosophical and reciprocal interaction and initiatives.

Cultural appreciations and assimilations are not a new incident in the annals of mankind. In the past, we have seen many races, groups, communities, nations and continents have exchanged and appreciated reasonable and significant portions of cultural habits or customs or principles of one another. Those effects are perceived in education, scientific techniques, arts, music, architecture, politics and social habits of the people. Hence, the construction of one international culture is not an impossible task.

It does not mean we are quietly annihilating the terms Asian culture, American culture, European culture etc. It is significant to note that one culture can not bear one identity only rather it bears numerous identities as human being. A male human being may possess numerous identities as he becomes a teacher in the educational institution, a guardian in the family, a dignified politician, a good player, a poet, a musician, a doctor, a social worker above all a noble religious personality and so on. There is no scope of class or tussle between one identity to another identity, if it is possible to one human being why it will not be efficacious to all? It is undoubtedly a serious philosophical question in the present world.

This cultural status is of special relevance today within a world that has changed substantially in the new millennium where economy seems as the major factor but it is not the sole element of culture and progress. Undoubtedly, economy has a very important role to develop a Nation/ Country but it is not a sole element. Culture encompasses economy as well as many other elements in its fold where market economy, trade are to be considered as major factors. Culture basically a creative accomplishment and expression of an individual or a community or a country that exhibits a strong sense of human existence where reflective, imaginative and philosophical poise are integrated in a single knot.

From this above discussion it is almost apparent to us that in the clinging scenario of the present world Indian global, humanistic and fraternal attitude of cultural assimilation and unity is invaluable evidence towards all as it maintains how divergent communities and culture may live together without hampering other identities. Here our success lies for global humanity.

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B.M. Jain (India) "Cultural Conflicts: a Critique from Anekant Perspective"

Do cultural conflicts really exist? If so, why? Does Anekant offer a palpable explanation as well as plausible and pragmatic solution to manage cultural conflicts? All these

questions remain open for a scientific and rational debate to find out consensus -based answers in search of a durable peaceful world order. Above all, cultural philosophers, political thinkers and scientists are seized with a gargantuan challenge to make the world order free from cultural conflicts. Perhaps, the most intimidating threat to realize a grandiose peace project stems fundamentally from the in-built prejudices, rigid doctrinaire and stereotyped approaches of religious and political leaders who are not prepared to alter their age-old belief-systems, images and perceptions of cultural constructs.

In this paper, I have attempted to offer a critique of cultural conflicts from the Anekant perspective. I do not claim that it is the only perspective or approach capable of offering a lasting solution to religio-cultural clashes and conflicts. My methodology consists of two critical components. First, to diagnose sources and essentials of cultural conflicts in the context of the current international order. Second, to work out a concrete process of translating the conception of shared cultures into reality by plugging loopholes in cultural space both in historical and contemporary perspectives. This needs a further investigation into defining a "community of values" from the Anekant perspective.

The hypothesis of my paper is that standardization of culture is a potent danger to the survival of identity and diversity of cultures. This partly reflects from European community's recent efforts toward creating an exclusive "European social model" with an ultimate aim to establish an integrated European architecture (Dahrendorf in Rongowski and Turner, ed., 2006:194-195). At the same time, it is not difficult to agree with Roman Herzog (1999:13-23) that cultural conflicts can be prevented through Intercultural interaction and dialogue even in the face of attempts at imposing the region- specific social and cultural models. Given this, the paper will examine how the Anekant philosophy of shared values and shared cultures within the framework of "humanistic understanding" can be realized by propelling as well as asserting the renewed faith in human solidarity , essential for the co-existence of world cultures and civilizations.

-Rustem Kadyrzhanov (Kazakhstan) "Globalization and the Transformation of the Kazakh National Identity"

Historical, cultural, political, and ethno-demographic peculiarities of the development of Kazakhstan in the XX century have led to the spread of two forms of national identity.

The first of them, civic national identity is based on the political and territorial principles of the national consolidation. The second, ethno cultural identity is based on the principle of the common descent of the Kazakhs. Both forms have been shaped before the globalization, but during the globalization they received new forms of their manifestation that resulted from the transformation of the national identity of Kazakhstan under the influence of the globalization.

The contradiction and confrontation of the concepts of national identity in Kazakhstan are based on the different interpretations of the territorial principle within these concepts. The territorial principle is interpreted in the civic concept as a common economic, cultural, residential space of all Kazakhstan's ethnic groups. At the same time this principle is recognized by the ethnic Kazakhs as a legitimate basis of the state-forming nationality, i.e. Kazakhstan as the state of the ethnic Kazakhs. Globalization weakens and undermines the foundations of both forms of national identity.

Regionalization is one of the main trends of globalization. Regionalization means the growth of the role of cultural and geopolitical regions of the modern world. The conflict of identities in the modern world is determined by the confrontation of the identities in the triangle "national identity — regional identity - global identity". In the case of Kazakhstan this triangle specifies in the triangle "Kazakh national identity - post-soviet identity-global identity".

For Kazakhstan as a post-colonial state this scheme makes actual the methodological approach of post-colonialism. Through this approach, the relationship "Kazakh national identity - post-soviet identity" is interpreted as the relationship "Kazakh post-colonial identity - Russian imperial identity". Structurally, this reminds of the national consciousness of the Soviet times Kazakhs. One can conclude from this that the Kazakh national identity is still Soviet in its many elements. In its content it is a postcolonial national identity characterized by a strong influence of the colonial past. The postcolonial national identity of Kazakhstan is also characterized by the ethnic divisions, between the Kazakhs and the Russians and other ethnic minorities of Kazakhstan. These divisions have been shaped in the Soviet period.

Relating to the opposition "Kazakh national identity - global identity" it is useful to note the influence of the hybridization of the cultures on the local Culture in Kazakhstan, This interaction between local culture and global culture takes the form of the globalization of

cultures and consequently, globalization of identities. This process is not a peaceful, friendly one, but it is accompanied with conflicts and confrontations.

- Anatoli V. Karas (Ukraine) "Freedom of Choice and Cultural Membership of Person in Discursive-Ethical Dimensions"

Widespread critical attitude toward the concept of cultural membership was fostered mainly under the act of old paradigms, competitive between itself, of explanation that a human nature and its interconnection with the society are conditioned by cultural, social and national maintenance.

From one side, the question is about the paradigm of determination of individuals as a priori free of any cultural dedication, creators of own ways of life. Here human nature is actually associated with its capacity for free choice that, as considered, conflicts with the requirements of being cultural, national and ethically rooted.

From other side, there is a paradigm in accordance with which individuals are considered creations of that culture and values to which they belong and which they are engrained in. Approach, that marks cultural membership of person as its natural position, was and is peculiar for opinion in accordance with the phenomenon of freedom adopted positively, keeping the different social and cultural value after him.

Additional arguments for objection of positive value of cultural membership in the aspect of free development of individual take place from Marxist metaphysics. It is needed to mark in this relation, that human freedom as a concept of communist's thinking was considered and created exceptionally as international, not national, and was called to stimulate the assimilatory process of voluntarily and forced deprivation of people cultural identity and also administrative removal of free market.

In our view, acceptance of the principles that social connections between persons are well-founded on a mutual benefit, does not lead to that the only self-interested benefit determines nature and behavior of human. To adopt such position means to acknowledge natural only self-willed behavior. However, a person, that would be independent of value influencing, does not exist.

It is known that mind and consciousness are the most significant factors of culture development and this is innate capacity of person for communication and understanding. It costs to remember the opinion of T. Hobbes, that when an individual that is free by a

nature talks according to the voice of mind he or she talks about the benefit of peace for all people.

Understanding as a human act is wider on the volume of signs than rational mind; it needs the certain context of person's taking root and depends on that discourse, in what cultural membership is adopted or is not accepted.

The contextually of discourse, taken in its semantic and semiotics measuring, appears in social and cultural reality as some values. There are signs and symbols of discourse that take place not from a so called pure social sphere of people's life, but, vice versa, they talk to sociality by the meanings of the cultural membership which is needed for the person's self and mutual understanding. Human acceptance of common values and virtues as soon as they are gifts of life and freedom are also unavoidable conditions for the person's free choice.

Human understanding as the phenomenon of the cultural membership is a base for awareness in the decision making of free choice. The cultural membership is the ethical element of the self-awareness on which the mode of free choice possibility comes into being. In such "cultural value." people's life is considered in its different ethical meanings that are conditioned by freedom in its discursive and intellectual dimensions.

- Workineh Kelbessa (Ethiopia) "Ethical Considerations and the HIV/AIDS Epidemic in Africa"

Abstract: This paper explores ethical problems related to the HIV/AIDS epidemic in Africa. It argues that blanket application of modern ethical principles in the profession of medical ethics has eroded African values and aggravated the spread of HIV/AIDS. The unjust policies and activities of global powers have increased Africa's vulnerability to HIV/AIDS. Many people in Africa have not yet benefited from amiretrovirals and other treatments because of lack of resources. The current global world order has not favored Africa. This paper suggests that multinational pharmaceutical companies should incorporate ethical criteria into the mechanics of pricing and calculations of profitability, to make therapies more widely available where need is greatest. Pharmaceutical companies have moral responsibility to make drugs freely available on the basis of need rather than ability to afford them. Human well-being in the world requires the attention of all powerful and poor nations as well as corporations, this paper further argues that

although in some instances routine and compulsory HIV testing can have positive consequences, voluntary HIV testing seems to be more successful and justifiable than mandatory testing in the current situation of Africa. It stresses that people should be encouraged to voluntarily test for HIV, because knowledge about one's HIV status severely affects one's quality and direction of life. HIV should be treated the same as other conditions of a similar severity. The paper further suggests that medical principles should not be taken as absolute. The rights of individuals and the pursuit of the common good should be balanced so as to develop culturally appropriate medical care. Finally the paper suggests that African and other scholars have to study the ethical challenges of HIV/AIDS and play their role in addressing these challenges.

Keywords; African worldview, biomedical principles, ethics. HIV/AIDS. Pharmaceutical companies.

- Bongasu Tania Kishani (Cameroon) "The Interface of Being: Language in Philosophy"

Being and Language have a strikingly reciprocal rather than a close or distant relationship, especially, when we define and view them with, and within, their broadest or strictest philosophical terms. Being depends on Language for its appellation just as Language depends on Being in terms of its content. Both lack the liberty to escape from themselves to either peep their existence or to oralize (i.e. to speak about or listen to) themselves from a neutrally independent position or time. Neither Being nor Language ever gives birth to a vacuum. Everywhere, but nowhere fully, neither Being nor Language solely limits itself in space and in time. In absence or in presence. Being continues to be, just as Language continues to speak. Neither Being nor Language can 'exhaustively eat its cake and *not have* within its influential spheres of articulation and silence!

Being therefore is ineffably and inevitably Language! To be as something that can be expressively perceived, is to speak or listen. For, it requires an experiencing mind. a self-conscious someone, *means eloquence*, to do so. Being-Language as someone that speaks or listens, necessarily connotes something within which there the indivisible experience of its very self. Being -Language subsists in itself as 'the permanently and dynamically

unique Self. As such, it concerns the Being of every being, including the being of Language itself that speaks about or listens to every language, including the language of its own Being. Being - Language, is therefore the same existential -linguistic Dasein

-Anatoliy G. Kossichenko (Kazakhstan) "Religious Essence of the Spiritual"

The concept of the spiritual at the present time is extremely indefinite, blurred. Such situation is attributed to several circumstances.

Firstly, our time in general has raised instability, uncertainty, ambiguity to the rank of the truth, has made them the norm of existence. It has become the consequence of loss of *raison d'être* both by the human being and by the society. The purity and lucidity of understanding of the import of not only the human life (which can be interpreted as conceiving of a new and even absolutely new, not correlated with the former one *raison d'être*, uprising in principally new conditions of human existence), but also of every single fragment of reality have disappeared; the reality itself became diffuse, many-faceted, conditioned (which again can be understood as multidimensionality of real existence, as its irreducibility to flat uniformity, as wide view of the world, as pluralism, etc. The ideas of multidimensionality of spaces of imports (whatsoever imports) have won wide popularity, imports have become similar to technology - one can build any configurations from them. All this leads to refusal from the import, but not to its expansion.

Secondly, the contemporary culture has lost the succession with the previous one, liberating itself hence from the obligation to be exact and in the concepts reflecting the previous culture. After the onslaught of the post-modern, the loss of definiteness has become the signs of the new culture. Words are used arbitrarily, without the elementary connection with their previous content. One says about the 'philosophy' of business (probably, meaning its basic principles), about 'philosophy' of furniture, etc. The word 'spirituality' is used with the same easiness. 'High spirituality' of the latest insignificant exhibition of abstract painting has become a commonplace of art critics. One should note the general tendency to depreciation, profanation of especially significant, 'high' concepts of previous culture. The higher meaning had the word before, the more insignificant is its meaning today. Audacities of such sort are clearly fixed in the youth and professional slang; the common conscience to the utmost simplified its conceptual structure, having

reduced it to verbs and desires; scientific irresponsibility prevailing in the contemporary scientific environment leads to the loss of the accuracy of the conceptual structure of the science, especially of the sciences of the social-humanitarian profile.

Thirdly, virtually every sphere of activity of the contemporary person bears its own content of the same concepts, which permits again to use concepts arbitrarily.

The fourth, justified symbolism of the language in our epoch of import breakup - which is inevitable in the last time - has been transformed into destructing the import of the concepts metaphors style.

And finally, the fifth, because of roller-like growth of secularism with seemingly growing religiosity, the person has virtually completely lost the sense of responsibility for the work and for its import. Such maxims as "In the beginning was the Word, and the Word was with God, and the Word was God" or "It is not open to us as our word will act, but what is given to us, is compassion and grace of God" have transformed into difficult to understand, abstract word combinations. Responsibility for the word, creative significance of the word - are absent in the conscience of the absolute majority of our contemporaries.

Is there any use then to be surprised that in all the above circumstances the contemporary person easily and arbitrarily uses the most different words? The word 'spirituality' is used now in place and out of place. Meanwhile, the word 'spirituality' comes from the word 'spirit', and spirit is what God breathed into Adam at his creation. And now the terms 'spirit', "the spiritual" - divine inspiration - are used out of turn; for example, people speak about the spiritual, and more than that - about highly spiritual significance of a new insignificant method in pedagogy; the word is used relative to films, stilted images of poetry and prose, ugly, deprived of any imagery 'painting' - at that, the more such subject is out of spirit, the easier it is called the spiritual, spirituality. Such is our poor-spirit time and such are we - contemporary people.

Why we insist that the word 'the spiritual' must not be used arbitrarily relative to different situations, events, and subjects? Incorrect use of different words is bad and reprehensible, since it disorients a huge number of groundlings, who today, alas, constitute the majority. It is bad since with such use of words the instinct of truth is distorted in the human being (every person feels truth), the truth is substituted with lie and all know who the father of lie is. But if it is bad in respect of many other words, it is much worse and more

dangerous when such substitution is made in respect of the concept 'the spiritual'. We unconsciously distort not simply the word 'spirit', but the content of this word. We reduce, we devalue, we refuse not the word, but the spirit itself.

It is not so tragic if we do it because of our ignorance, but more often it is made as protest. Earthliness of our life consists in loss of spiritual tact, which would have not permitted before to be so negligent to the use of the term 'the spiritual'. Deprived of the spirituality person protests against the adequate use of the term 'the spiritual', since looking narrowly into the word 'spiritual' is able itself to spiritualize the person.

One can object that one should not be so supersensitive to the described situation: there is no any malice, but there is simplicity, easiness of use of words, it is well that we only mix words, but not to say obscenities. But just try to take from such 'easy-minded' person his money - he will immediately protest. What is this discriminating 'easy-mindedness'? This seeming easy-mindedness hides clear and deeply reasoned system of values, where money is something holy, and the holy is a trifle, foolishness, so the spirit can be humiliated by its out of place mentioning.

Spirit is so highly appreciated in religious systems, that, for example, the Gospel says: "Every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven men". And distorted use of the word 'spirit' is blasphemy. So, all this easiness in use of the word 'spiritual' is not easiness at all, but the strategy of destruction of the principles of faith. Only in the religious sphere, the use of the word 'spiritual' is appropriate, since religion is in essence the sphere of the spiritual. And when we today, being almost without exception illiterate religiously, try to defend the right to use this term relative to, for instance, art works, than at best we demonstrate this illiteracy, at worst, we protest against faith, fight with it.

The adequate sphere of the spiritual is religion - where all spiritual problematic comes from and where answers to all sincere spiritual questions are. The only form of creative work of the person the use of the word 'spiritual' is justified for its development of the person in spirit, his spiritual development. The parameters and requirements of such development are well known from religious commandments. Here is the genuine sphere of the spiritual.

Philosophers of the twentieth century worked a lot for creation of the incorrect image of the spiritual. Even such prominent thinker as N.Berdyayev, wrote that the person is co-

creator to God, which is the purpose of the person, which is the essence of his spiritual development. It follows from here that the person in his creative work bears spiritual potential, which is embodied in arts and similar spheres. And therefore, it is appropriate to use the term 'spiritual' towards subjects of human activity. The closer such activity to 'spiritual creative work', the more justified is the use of the term 'the spiritual'.

It is an absolute lie. It was already Gnostics who faced unsolvable problems that arise at attempts to substantiate the ontology of the world through 'condescension of spirit' and its 'dying in the substance'. The Scripture compares the spirit with the wind that 'blows where it wishes', and no 'material prison' can catch Him and capture, in all this Gnostic and neo-Gnostic equilibristic, attempts to substantiate the Spirit outside His connection with its source - God. To say strictly, it is open atheism, and it must be called so. Atheism has the right, moreover, to deny ontological origin of the spirit, and one needs to recognize that it is consistent when it dithers the concept of the spiritual and insists on wide use of the term 'the spiritual'.

But such is atheism. All other systems of outlook, first of all religious ones, cannot so arbitrarily interpret the concept of 'the spiritual'. The religious essence of the spiritual shows through the content of the spiritual and is evident in every manifestation of the spiritual. One needs to try very much not to see it.

However, denial of self-evident is the characteristic trait of our time, giving preference to the absurd being, when nobody cares about the inanity of life, but all care about 'quality of life' - as a set of qualities similar to the consumer basket. With oblivion of the spiritual the spiritual will not suffer, but the person will suffer and suffers now; but without the knowledge of the spiritual thinks that he suffers from lack of everything except spirit, through all his sufferings come from lack of the spiritual. Let us hope that the contemporary person will break through to the spiritual being, if for no other reason than he just does not have any other way out.

"The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit", (John, 3:8)

- Maija Kule (Latvia) "Three Life-forms as a Basis of Different Philosophical Thinking"

We can examine three life forms typical of contemporary Europe: upward, forward, on

the surface. They can be described making use of phenomenological and hermeneutical description of the life-world which encompasses the changes of value systems, cultural transformations, types of man's behavior etc. Life Forms display differing attitude towards space, time, rhythm, hierarchy of values, universalism, essence, mind, body, causal relationships and chance, language. Rather different contemporary philosophical trends emerge from these life forms and try to interpret them.

- Tatiana Leshkevich (Russia) "About the New Orientations of the Philosophy in Global Era"

The fact is that philosophy has undergone dramatic changes under the influence of both scientific and spiritual life development, as well as the dynamics of society and types of civilizations. We live in the global era. The present article is devoted to analyzing new orientations and strategies of philosophy in the global era. Scientists define the present state of the universe as non-equilibrium and unstable. The modern epoch has no equals in the speed and dynamism of transformations. The fundamental openness of the future, numerous options of the course of events require new philosophical approaches and give a new impulse to rethink philosophy itself. The global era has given birth to a new system of values and extraordinary principles of post-modern picturing the world. One of them is the following; the system "forgets" its previous states, loses its systemic memory and operates in a spontaneous and unpredictable way. Another one is connected with understanding how significant the energy of aim and intention is because they are very important mechanisms of human activity. Philosophy broadens the limits of traditional rationalism and penetrates into the depths of human mind. Often it may involve such concepts as soul, virtue, empathy, "knowledge of the heart" and some other non-rational notions.

Modern thinkers would like to understand the real tendency and strategy of the development of a new paradigm with all its complexity and dynamics. It should be noted that philosophy in global era distinguishes two fundamental tendencies: the so called anthropocentrism and desanthropocentrism. According to the first tendency

- anthropocentrism - a man *as* a rational being is placed in the centre of the universe, as a guide for future human activity and can predict the future of mankind. According to the second one ~ desanthropocentrism - a man is one of energy forces among others. The

second orientation is used to describe behavior of systems of all types.

The main theme of the present conference is "Philosophy Emerging from Culture". But according to the traditional point of view the most ancient form of the world outlook which preceded philosophy in history was religion with *revelation* as its central idea. The rise of philosophy coincides with the beginnings of scientific knowledge, with the need for theoretical inquiry. Classical scientific knowledge is based on strict invariable and unchanging principles. The distinct group of problems is: how do mental phenomena relate to physical phenomena.

Philosophers and thinkers on global era dispute about modern development as "the processes of spontaneous structure genesis". Now the main aim is to show that we have to use the creative potential of human reflection as an open non-equilibrium information system. Important is not only reason but also aims, values, virtues, human potential on the whole: of mind, wisdom, spirit, ethics and so on.

The problem of values includes the intense expression of modern culture. The word "value" indicates that it is an individual who must make choices and take decisions. A person becomes the measure of values.

We understand values as the quality of relations between a human being and the objective reality. They contain the most important semantic determinations, precepts, existential orientations and are accompanied by emotional and intellectual experiences. The intersubjective system of values is one of indispensable conditions for the dialogue between different cultures and civilizations.

- Li Jianqim (China) "Dialogue and Communication-the Reality and the Future of Cultural Conflict"

As a trend of cultural development, the most fundamental characteristic of globalization is the conflict among all kinds of cultural types across the world. These cultural conflicts faring new challenges to cultural development. This paper probes the new connotation of cultural conflict, namely, the conflicts focus on the debates on better or worse among different cultures. Different views on value and views on world, environment problems, differences in political cultural thoughts, the explanation of media on different cultural backgrounds, etc. Today's development of culture is facing a problem of how to construct the philosophy foundation of cultural dialogue and communication. Freeing from such a

crisis needs philosophical reflection of cultural dialogue and inquiry into the interchangeability and barriers among different cultural types.

- Lin Ya-ping (Taiwan) "Feelings and Virtues"

It is commonly held that Kant's duty-centered ethics contrasts duty with feelings such as love, sympathy and so on. An action has moral worth only if it is performed not out of natural inclinations or feelings but the agent's sense of duty. The main reasons are that, first, feelings are transient, capricious and contingent, they cannot yield the objective and universal principles on which morality is grounded and hence are unreliable moral motives. Second, since feelings are merely undergoing which are not under control of will, they cannot be commanded as our duty. The point of departure of this essay is the relation between feelings and morality. I will begin with discussing the passages on inclinations and moral worth and the division between pathological and practical love in *Grundlegung der Metaphysik der Sitten* and *Kritik der praktischen Vernunft*. In section 2, I will turn to his later works such as *Religionschrift* and *Metaphysik der Sitten* on moral feelings and the duties to others and argue that Kant admits the importance of inclinations and feelings as being the subjective conditions of receptiveness to the concept of duty and claims that we have duty to cultivate our feelings and inclinations. Finally, in section 3. I will go beyond Kant's position and contend that the feelings of sympathy and love have not only derivative value in the sense of facilitating our fulfillment of duty, but intrinsic value in that they can enhance our moral sensitivity to the salient features of moral situations. Feelings are spontaneous responses to our inner and outer conditions, and refined moral feelings enable us to more appropriately attend and respond to the suffering of others.

- Liu Lihua (China) "The Incomparable and Valuable Heritage"

Western philosophy and Chinese philosophy are of knowledge seeking Tao in a rational way while each has its characteristics of rational style. Tao is law or the essential, necessary and stable relation of existence or being. The fundamental questions of human existence can be induced the introversive relation of a person or humankind with self, the extroversive relation of a person or humankind with natural and social environments and the relation of between humans and among humankind. Philosophy deals with the three

b b b g b b b b b b b b b b

Glossary 2 introduces symbols standing for *unary* operations of culture algebra. The symbol $B'x$ stands for "being (existence) of x ". $N'x$ stands for "non-being (non-existence) of x ". F^Hx — " x 's causing non-being". F^Py — "causing non-being of y ", M^Hx - " x 's (causing) change (movement)", M^Py - "change (movement) of y ". C^Hx - " x 's (creating) contradiction", C^Py - "contradiction in (among) y ". S^Hx - " x 's making set". S^Py - "set of y ". W^Hx — " x 's struggle, war". W^Py - "struggle, war with (against) y ".

The following tables are mathematical simulations the two philosophies under discussion.

Parmenides' philosophy table

y	$B'y$	$N'y$	F^Py	M^Py	C^Py	S^Py
g	g	b	b	b	b	b
b	b	g	g	g	g	g

Heraclitus' philosophy table

x	$B'x$	$N'x$	F^Hx	M^Hx	C^Hx	S^Hx
g	g	b	b	b	b	b
b	b	g	g	g	g	g

If the symbol " $=+="$ stands for the formal-axiomatic equivalence relation among evaluation functions, then the above unary operations may be defined as particular cases of the corresponding binary ones. $B'x=+=Bxx$. $N'x=+=Nxx$. $F^Py=+=Fyg$. $F^Hx=+=Fbx$. $M^Py=+=Myg$. $M^Hx=+=Mbx$. $C^Py=+=Cyg$. $C^Hx=+=Cbx$. $S^Py=+=Syg$. $S^Hx=+=Sbx$.

The conjunction of these equations and of the above tabular simulations of the two philosophies is logically consistent (synthesis of the two).

-- Pablo Lopez Lopez (Spain) "Philosophy of Languages and Languages as Framework of Cultures and of Philosophies"

There is a gap between the most abstract approach of Philosophy of language and the empirical information of language sciences. An intermediate level of abstraction and a bridge between Philosophy of language and language sciences is precisely Philosophy of languages.

How can we come forward in philosophizing on language, if we are not able to philosophize on particular languages?. Language is nothing but the interrelated sum of languages.

Philosophy of languages set out from the fact that every language has a philosophical identity. Therefore, we should be much more conscious of the great relevance of every particular language for philosophical speech. A language is not a neutral tool for deep thinking.

The core of a language is its philosophy, a philosophical perspective. Thus, a language has to give an implicit general orientation to whatever speech that is performed or written with its syntactic rules and concepts. A language is the framework, the atmosphere, the environment of every culture and every deep thinking (Philosophy or Theology), It is the deepest root of every deep thought. All of that can be analyzed in basic concepts like "to be" or "essence".

- Chintamani Malviya (India) "Value, Culture and Social Development"

In this changing world everything is changeable. Value Change, as well as Society Change. Because men change. Man is the creator of values. His values are not given by anyone. They are created by man himself. The problem are to what is a value and what is not a value is a problem essentially in the human world.

Actually what man prefers is a value and what man does not prefer is not a value. It is not the case that man prefers something because it is a value the case rather is that because man prefers something, it becomes a value. Value change because men change, their outlooks change.

Those who believe that the perfect and unchanging God is the source of mans values can not explain as to why do from time to time some of the existing values go down and new values come up. Allegiance to the king was once a value; but being a democrat is a value now.

The real meaning of the phenomenon of change of values is that men have changed, their outlook has changed, their situation has changed and hence, their needs and ideals have changed. All changes foster in man first and then effect the society. Its may be scientific research like car, mobile phone, television etc, or its may be philosophical thinking as Communism, Capitalism , Secularism , etc.

When it is said that man is the Greater of values, the reference is to the individual man and not to the group. Although individual behaves differently when he is alone and when he is in a group, individual alone is the moral agent and not the group.

Human brain creates new ideals and new ideas. Groups do not have brain, hence they can not create ideas. But group or society also has an important role here. New preferences are mooted by some genius. Seer or prophet, But these preferences will be called values only when the society accepts them. The new outlook must appeal to the minds and heart of the majority of people. For its origin, value depends upon some individual. But for its continuous, value depends upon the people who accept that value.

Value is differ from likes/dislikes, fashions fads and erases, dress-styles, hair styles, food habits, these are also accepted by a larger number of people, but unlike the values they are short lived , lighter and do not touch the core of our life. Values are preferences which are not only accepted by the majority of people and which are not only long lasting but they also touch the very core of our life. Values depict the ideal conditions of society which it wants to be achieved by it members.

Values create social institutions so that through them it becomes possible to realize the values. As the values changes the social institution change, in fact when values change the whole society changes this is how culture differ from each other. Thus value, man, society and change are a compound phenomenon.

- Godabarisha Mishra (India) "Calling of the Trans-religious Philosophy of Liberation: Expanding the Horizons of Peace and Globalization"

In spite of the steady emergence of globalization world wide, and with the progressive modernization, there is a seeming multiplication of human predicaments since the common man subjected to all these have not become free in the sense of salvaging himself from external temptations and insulating from the inner misgivings. Rather at this particular point of time, he has been enslaved by the forces which were not present in a pre-modern socio-political ambience leading to the discovery of a peculiar emptiness in the core of his life and living. This peculiar and problematic assemblage of peculiarities in the modern context deserves scrutiny and we need to think if there is any alternative way of looking at the problem by invoking certain philosophical resources from the past. The following proceeds into the examination and analysis of the concept of liberation in

Buddhism and Vedanta and show if they have some nuances to offer to a peaceful world order and meaningful globalization.

- Yasien Mohamed (South Africa) "Greek Philosophy in the Islamic Cultural Context with Reference to Justice"

This paper will begin with an exposition of Greek philosophy with special reference to the Platonic and Aristotelian concepts of justice. It will then attempt to demonstrate how these Greek concepts have been received within the Arabic-Islamic cultural context, examining the view of al-Raghib al-Isfahani (d. 1060). It should be noted that when we speak of 'Greek' we are referring to Greek concepts in Arabic translation, especially Aristotle's *Nicomachean Ethics*. Also, although Isfahani was Persian, he wrote his ethical treatise in Arabic, the main medium of cultural expression in the 11th century.

For Aristotle, justice means 'equality' and it is the justice of the law, a human law. Isfahani adopted his concept of justice as equality, but replaced the concept of human law with the divine law (*al-shar'iah*). Another difference is that Isfahani did not separate the notion of social justice from the individual soul of the soul. Legal justice itself, was not a secular concept, but a religious idea, embedded in the Quran, where God commanded men to exercise justice. It is therefore an expression of one's inner being and has a wider and deeper meaning than the mere conformity to a humanly worked out law.

Another concept of Isfahani, not found in Aristotle, is that of benevolence, which is the free voluntary expression of the soul. This is a virtue of excess, and so, cannot be justice, which is a virtue of equality. Thus, embraced the Aristotelian notion of justice and integrated it within the framework of Platonic psychology, and then he Islamized it and placed it within in an Islamic cultural context. For him, justice and benevolence are two sides of the same coin, and so should work together. The one should moderate the other. Without benevolence, justice could lead to revenge and violence. Thus, Isfahani is a good model of how foreign knowledge could be integrated into a cultural context, and his theory of justice is still relevant for us today in a world that is torn apart by violence and revenge.

- E. Moutsopoulos (Greece) "The Crisis of Values in the Contemporary World"

1. The cultural crisis in Europe

It has been repeatedly asserted that Europe is nowadays experiencing a cultural crisis. Such a cultural crisis itself may be defined as the result of a shift from traditional world humanist values towards a new category of values related to the technological revolution (time, efficiency and so on). Actually, these values are nothing very new: the value of effectiveness in time. For instance, known as *kairos* in classical antiquity, has merely been given a new twist. For some players in particular, new values affecting cultural development are seen as emerging from the shift from an old to a new socialist economic order.

The crisis may also be defined as a shift in the search for *models*. Such models are principally rationalizations of values; are sources of *derived* values. There has been a tendency to identify models, paradigms and theoretical systematic and synthetic forms with concrete instances corresponding more or less to concrete aims in place of actual concrete needs. These models are manifestly suited to the dynamism and mental activity characteristic of modern business. Progress has even been described as equivalent to adventure. The traditional European model is however being challenged both by a European model, and by models from outside Europe, for example from Japan and America. Geopolitics enters into what had been cultural considerations of a purely Eurocentric kind. Traditional unicentric models have moreover to be replaced by polycentric models and this entails a restructuring of the concepts which we have been used to. The new functional relations can be thought of in terms of opposition and complementarity between general models from Europe or elsewhere, and specific European models based on various criteria such as geopolitical (e.g. East-West; North-South) or purely socio-cultural features. This also has to do with the problems of the younger generation. We had to look for greater justice, while still maintaining complete personal freedom and respect for the human being. This raises two further issues: the ritual exclusion of women from almost every active public cultural role; and the marginalization of certain groups, whose presence has proved to be an important cultural asset.

To return to the idea of polycentricity; Europe can undoubtedly draw further inspiration for its future by looking closely at those of its constituent elements that are due to influences from outside Europe, in the recent or remote past. Among these will be some that can help Europe decentralize and assimilate, so as to re-evaluate those of its cultural

products for exposure outside Europe that are destined to impinge on, enrich, and renew non-European traditions. This counterpoint of European and non-European culture also has something to teach us about the interchange of cultural values within Europe itself. As has been emphasized, the main task from now on is not just to look for values, but to look for them in their deepest and broadest sense. We need not just answers to our problems, but permanent solutions.

The crisis in world culture is mainly due to the shift from a prehistoric to an historical period, which means that it has acquired such awareness. That cultural integration is a necessity. This integration will be complete only when part of a dialectical process emerging from the opposition between diversity and unity of cultural values within the present model of the organization and formation of Europe, as an entity and as a value in the round.

2. Towards a dialogue between cultures

One cannot speak of civilization without distinguishing it from culture. The two notions are complementary, defining the various aspects of social and personal life. «Civilization» is the term found mostly in authors writing in the French tradition, and «culture» is the term found mostly in authors writing in the German tradition. This is not to say that the lines of demarcation between the two terms are crystal clear or easily conceptualized. Generally speaking, civilization is the sum of behaviors and acts relating to the material outcome of social activity, whereas culture is the need to create the moral and intellectual goods of which the life of the spirit consists.

Originally, culture meant a methodical tillage of the soil, to obtain better crops than there would be if things were left to Mother Nature, hence, an opposition between «nature» and «culture». In our own day, culture means the tillage of human intellectual and moral potential so as to obtain better intellectual and spiritual creation (in religion, art and philosophy) whereas civilization implies the production of better material goods. Technology, the means to continuously improve the quality of products («civilization»), may also exert a certain influence on cultural creation.

Cultural creation helps a society to tighten up its structure and strengthen the links between its members. It is relevant that in ancient Rome the word *religion* originally meant the cultural bond between the members of a given society. The essence of this bond was shared reference to supernatural forces and at the same time, a common

language and iconography in the art of a particular religious cult. These shared elements helped (and still help) to create and maintain the bonds between the members of society. There has never been any society that did not have its religion, and consequently its art. Even in the early years of atheist Soviet society with its Marxist inspiration, a cult of personality arose to take the place of the cult of a divine being. It is true that art finally cut loose from its origins in magic and religion. Even today, however, it still retains a magical and quasi religious atmosphere that it communicates to the beholder. All rhythm, for instance, imposes, its own order upon the apparent everyday disorder of social life and behavior. It is axiomatic for ethnologists such as Frazer, Eviy-Bruhi and Levi-Strauss that cultural creation is essential to social life.

The tendency of what we call «globalization» is to impose one sole model of civilization on the world, thus reducing human to a single dimension. Multiplicity of cultures, by contrast, ensures human multidimensionality, in other words the great spiritual wealth that human beings accumulate. This is why dialogue between cultures is more than ever necessary. It helps to ensure the growth of a society's cultural wealth by infusing it with new elements. These in turn strengthen it and make it more able to tolerate, understand, and engage with foreign cultures and this acts to unite humankind without the risk of impoverishing the human spirit.

-Patricia Nguyen (Taiwan) "« Philosophy Emerging from Culture » in a Blondelian Perspective — the "Option" Implied in the Emergence of Philosophy from Culture"

In a perspective inspired from French philosopher Maurice Blondel (1861-1949), what can be seen in the process of philosophy emerging from culture (that is all the human achievements in the fields of science, technology, arts and humanities...) is also the emergence of the spiritual dimension of human life from human thought, which itself has evolved from the "cosmic thought" and is secretly accompanied by a "spirit" which does not derive from human thought but transcends it.

This spiritual dimension appears in the form an "option" which requires to be taken: either man acknowledges and ratifies this "spirit" and cooperates with it in order to progress towards its full achievement; or it closes up itself in a "self-sufficiency" which will entail the failure, not only of philosophy, but of culture. Thus, the "option" brought to humankind through the development of philosophical thought is crucial, because it is a

matter of life and death and choosing life means choosing spiritual life.

The task of philosophy is to help man become more aware of the intelligibility and value of making human thought "cooperate" with that spirit which is at work in its inmost part and at the same time is more than human — divine. In this way, philosophy "emerges from" culture, but it has also to "transcend" culture, in order to fulfill its duty. But "transcending" culture does not mean cutting itself off from culture and proudly reflecting on it in a theoretical way; on the contrary, it requires humility and a strong will to "immerse" itself into culture in order to gradually get it transformed. Culture has to be reborn into spirit, in order to live.

- Sergey Nizhnikov (Russia) "The Unity of the Spiritual Cognition in Different Cultures of Humankind"

To define the concept of spiritual, it is necessary to use the holistic approach, which includes both all spheres of its realization and the analysis of its genesis of various cultures of East and West. Such complete approach is extremely combined and complicated but is utterly necessary, as only it allows us to isolate some invariant or intrinsic understanding of the spiritual as universal.

Spiritual is the supreme product of the life as it is which comes to the self-consciousness and conscious increase in the person. Searching of meaning of the life results in necessity of self-knowledge, essence of being. The spiritual cognition is vertical way whereas all other kinds of knowledge are distributed in a horizontal plane. This vertical, or the intrinsic cognition of meaning of the life is nothing else but self-cognition, as a result of which the essence of a person is developed and created, showing spiritual archetype of humankind (Truth - Virtue - Beauty) on the basis of different cultures symbols (Tao - Brahman-Atman – Logos).

Genesis of concept of spiritual is simultaneously formation of a person as spiritual essence and reflection of this process in philosophical concepts, religious symbols and works of art. They are important because play a creative, resourceful and original role in spiritual knowledge: basing on these spiritual instruments, a person with the greater depth is capable to comprehend his position in the world to think about the sense of his own life. Genesis of concept of spiritual accomplishes both in a history and in each separate person, but is already existential. In the first, same as in the second case it is developed a

spiritual archetype of humankind through disclosing of essence of a person. In a history of spiritual culture were organized two regular methods of knowledge, which are realized in logos or theos. The analysis of genesis of concept spiritual is expedient for carrying out by research of depth of speculation (mind-view) which goes from myth to logos, from apeiron to nous, from immanent to transcendent and vice versa in different cultures of humankind.

Spiritual traditions of the West and the East, though differs in methods of spiritual cognition of the truth, are united by the results. This unity is embodied in spiritual archetype of the mankind in the essence of a man that are united, but can be disclosed with a help of different methods. The person who has already deeply existentially peered into himself carries inside himself universal knowledge and reflection of his essence makes clear the codes of various cultures.

The essence of a man is disclosing itself through philosophizing - by method of thought that researches the truth; through faith in religion that expresses virtue; through activity in sphere of art that creates beauty. This representation is formal because all these spheres are closely interconnected and archetype exists as a whole unity. But each sphere represents its spiritual manifestation as a whole but using it specific way and method. Such comprehension of spiritual archetype of the mankind introduces certain clarity that eliminates the contradictions, for all the cultures of the mankind reflect the united archetype, concealed by cloth of different symbols. In archetype everything is prescribed in unity that from the very beginning, meaning not time but substance, to which aims the spiritual cognition, trying to acquire its whole appearance.

In awareness of the spiritual unity, universal foundation of faith is the salvation of humanity.

- Alois Agus Nugroho (Indonesia) "Poststructing the Wall of Deconstructionism; Philosophy Expanded to Global Horizons"

For approximately four decades, postmodernism has evoked a lot of controversies not only among philosophers but also among empirical scientists as well. The debate over Huntington's *Clash of Civilizations* provides a case in point. To be sure, there are many denominations of postmodernism. Charles Jencks, for instance, distinguishes "post-modern poststructuralists" from "post-modem cosmologist", the former being

"deconstructionist" in character, while the latter looking for a comprehensive map of reality. Stephen Toulmin, in his *Return to Cosmology*, points out that Process Philosophy is an example of such a postmodern- holistic paradigm in the case of which- Ken Wilber remarks that "postmodernism is so yesterday" will be contradictory with his own effort to construct "an integral vision for business, politics, science and spirituality".

Even "post-modern poststructionist" or "post-modern deconstructionist" deserves a fair consideration, too. Michael Drotet claims that the deconstructionist brand of postmodernism brings along the theme of liberation against the hegemony of "grand narratives" as well as emancipator program of "local narratives". With the inspiration of deconstructionist brand of postmodernism, we can draw some new cognitive map as well as practical programs. What a community previously perceive as "natural" or "normal" is in fact effected by some dominant "metanarrative" being "habituated" through many kinds of "power". Ethical perception concerning gender relationship Ss but one case in point of such power exertion,

Be inspiring as it may, the deconstructionist brand of postmodernism has to cope with two interrelated problems, namely, the problem of reflective subject and the problem of intercultural communication. First of all, if it is the case that the contestation is between local narratives (dominant narrative is but one of those local narratives), what role an individual should and can play. If it is the case that individual is nothing but an exemplification of particular narrative or - better - an arena of contestation between narratives, we can wonder whether and how the individual is able to emancipate from any of the narratives. Without any recognition of genuinely reflective power in the part of subject, this particular brand of postmodernism is in danger of subscribing to "local totalitarianism", where individuals are regarded merely as reproduction or articulation of local narratives,

The problem of intercultural communication particularly appears with the thesis of incommensurability. To a certain extent, it is simply understandable that evaluating cultures, which means determining whether a culture is "higher" than other cultures, assumes a scale of cultures which is universally applicable. Having learned from postmodern poststructuralist, we know that the distinction between "high-culture" and "popular culture" containing hegemony or domination. Yet, it is against our daily experience if the incommensurability among cultures prevents us from intercultural

dialogue and intercultural understanding. The fact that we can distinguish a good translation from a bad one as well as the fact that we can distinguish a "well-adapted" foreigner from "maladjusted" ones, falsify such an interpretation of incommensurability thesis.

The problem of intercultural understanding is interrelated with the problem of reflective subject. Even Rorty relies on the role of "strong poet" in intercultural dialogues, by virtue of whom the liberal norm of non cruelty" can be recognized globally, the capability to make a distance with one's own community is also stressed by Whitehead, when he talks about "solitary men", whose adventure of ideas leads an originally tribal religion into the status of "world consciousness". If there are genuinely reflective subjects, then intercultural dialogues can genuinely take place, the consequent of which is a fusion of horizons - as Gadamer claims. Ethically speaking, as Singer maintains, this will widen the concept of "moral recipient" from one's own immediate community to global humanity.

This paper will underscore the paramount importance of philosophers' being aware of local contents within philosophical thoughts. Yet, philosophers should play the role of Rorty's "strong poets" or Whitehead's "adventurers of ideas", by reflecting on their own local wisdom and getting into dialogues with different wisdoms of oilier localities. In such a way the horizon of philosophy might be able to expand to a global one. In such a way, philosophy is indeed "a love for wisdom".

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-Serik Nurmuratov (Kazakhstan) "Basic Values of the Kazakh Philosophy"

In the context of the modern problems of the humanitarian sphere many cultures started to show more active interest to their ethnic past, to those historic sources, which belong to the traditional forms of morality. In the large the addressing to the ethnic experience, to the traditional spiritual values of nation has always been one of the necessary conditions of the intellectual, constructive successes of the growing new generation. Like all the cultural - historical paradigms the Kazakh philosophic thought has passed the complicated way of establishment from the ancient primordial forms of thinking to the quite mature modern philosophic conceptions. Centuries -old history and actualization of the basic moral values in the historic process were the bases for establishment of such fundamental ethical notions in the ethnic worldview as good and evil, love and hatred, nobleness and meanness etc.

Moral - ethical orientation of the worldview universal phenomenon of the ancient Turks and The Kazakh society of the Middle Ages is unquestionable. The medieval Turkic thinker Al-Farabi in his philosophic system profoundly worked out such ethical categories as happiness, humanism, moral purification, spiritual perfection etc. These notions obtain their diverse philosophic interpretation on the next stages of the philosophic thought development on the Kazakh land in the Yussuf Balasaguni's, Mahmud Kashgari's, Ahmed Yugneki's, Hoja Ahmed Yassui's doctrines, Kazakh biis', rhetors', akyns', zhyraus' teachings as well, till Abay Kunanbayev's and Shakarim Kudayberdiyev's doctrines.

Philosophy has its own place in the spiritual culture of any people being the quintessence of its holistic worldview. It is necessary to mention that during centuries the Sufism and its religious system of values made a noticeable sway on the national philosophy. Because the Sufi thinkers tried to find the latent of a man's purport of life. Defining a man as the most universal being, the Sufis pay their main attention to the self- analysis, self-

observation, intuitive comprehension of the truth,

The great thinkers of the Kazakh steppe Abay and Shakarim tried to solve the problems of the moral perfection of a man by the humanization of the social - ethnical space, in the Kazakh thinkers' of the XX century opinion a man is not be born morally deprived naturally, but his negative qualities are formed in social space. That is why Abay puts forward as a chief concept of his doctrine the ethical principle "Adam boll!" (Be a human!), and for Shakarim the conscience is the main ethical category in his conception of a man's spiritual perfection. Conscience as an important notion in his worldview is the main regulator of the interpersonal relations.

- Abdumalik Nysanbaev (Kazakhstan) "Civilization, Traditions and Mentality of the Kazakhs"

Social scientists in majority recognize higher fruitfulness of civilization paradigms in comparison with formational which dominated in the Soviet social and humanitarian science. The analysis of civilization bases and preconditions of the traditional Kazakh society allows to understand profoundly the essence of events occurring today and processes connected to systemized social modernization in the Republic of Kazakhstan. The East -West dichotomy is conventional in science allowing to define two super civilizations. The civilization developed in Steppe has absorbed the attributes both of the East and the West. The freedom-loving nomads' way of life strongly influenced on institutional structure of the political system of the traditional Kazakh society.

The compromise mentality is one of the basic categories in the Kazakhs mentality and interesting political tradition from scientific point of view. Special influence rendered "Tengriyanism". as the religious concept which is not admitting realizations of mutual exterminate mechanism. "Tengriyanism" preached harmony and called for interaction, interaction of the resisting parties (the establishment of harmony of the person and nature interrelation was usually meant). Nomads transferred this installation on social relations system. The principle of compromise blocks sharp political maneuvers and forces participants of political process to obedience, reconciliation.

Human rights were regulated in laws of Tauke-khan — "Zhety zhargy" Presence of the given code of laws speaks about high level of the sense of justice in Kazakh society. According to modern terminology, there was a reflection to the right of life, marriage,

land, property, that is basically personal (civil) and economic rights. The important parameter of presence of the political rights in Kazakh society is the institute of khans electivity, legal procedure of legitimating "Tore-chingyz" authorities, already recognized by public opinion as leaders. The khans authority was not brought down and had an elective character. It is known, that only most worthy candidates were proclaimed khan. Mechanism of arising conflicts solving concerning violation of the individual and collective rights was the institute of biis, carrying out functions of judicial and administrative authority. Sultan Barak who killed Abulkhair-khan, was judged by biis and this is the bright evidence of power and maturity of the sense of justice in Kazakh steppe.

All above-stated testifies the high adaptable abilities of political systems of traditional nomadic societies in the Central Asia to provide stable and steady functioning of the system. Specificity of authority in Kazakh society concluded the idea that authority officials were not so much appointed and elected, i.e. the title of the governor, as such was the deserved honorary title. Ritual of elected khan raise on white carpet, or transfer to biis the unlimited license for judicial - administrative, military-political and diplomatic activity only if there is a national recognition just testifies the existence of such form authority legitimacy as an «act of a recognition » of political will of the applicant.

- J. Obi Oguejiofor (Nigeria) "The Cultural Origin of Contemporary African Philosophy"

In his critique of ethnophilosophy especially as manifested in the works of Placide Tempels, Alexis Kagame and J. S. Mbiti, Theophilas Okere insisted that philosophy as distinct from other genres like literature, folklore, proverbs, etc, must arise from the hermeneutics of the culture of a people; and thus African philosophy must be the hermeneutics of African culture. He buttressed this position by making appeal to "Western philosophy and by examining the works of such hermeneutic thinkers like H.G. Gadamer, Paul Ricoeur, Martin Heidegger, etc. His essay created the hermeneutical movement in contemporary African philosophy, later to be championed by Tshiamatange Ntumba, Okolo Nkonda and Tsenay Serequberhan. This paper argues that the supposition that there was up till then no hermeneutics in the works of ethno philosophers is wrong, it seeks to interpret the whole spectrum of contemporary African

philosophy as the outcome of different hermeneutic processes of African culture sediment in the operative situation of life in Africa.

Culture is here understood in a very broad sense as the way of life of a people. Culture is in fact more like a process and thus is never static. Culture may have its fossils or its deposits, but an active culture is a present reality, adjusting and changing in accordance with the many factors that impact on it. Thus the real culture of a people is their present way of life, embracing all of its diverse aspects, their religion, language, economic, social and political life and institutions, etc. Every culture has its kernel and its gab, the former representing the more permanent aspects, while the later the more superficial contingent aspects of a specific culture. The paper works with Kwasi Wiredu's idea of the paradox of culture change, where change in the contingent aspects of culture constitutes substantial change of the culture concerned. It uses this paradox as a tool for the understanding of the culture shock experienced by Africa through historical events like slavery and later colonial subjugation. It is within and in reaction to the historical culture chock that all the main currents of contemporary African philosophy arose. Among the major currents are Ethno philosophy; Professional Philosophy; Sage Philosophy; Nationalist Ideological School; and the Historical School. They all arose as an attempt to address the issue of African identity under the background of the questions raised by the historical denigration of the African, in a way, they are as F. Eboussi Boulaga says, an attempt to restore the contested humanity of the African.

This fact that lies at the origin of African philosophy is one that has largely been neglected in contemporary African philosophy. Thus the debate about the nature of African philosophy in the 1970s hardly alluded to the common origin of the different currents in the actual condition of African life and from the battering of cultural confidence created by some kind of paradigm shift that different African cultures experienced with colonialism. An interpretation of contemporary African philosophy as arising from the subsequent way of life and shared problems and conceptions arising from these will serve as a point of convergence for the different manifestations of contemporary African philosophy. That all the currents of African philosophy are engaged in the process of interpreting in different and sometimes competing ways the African historic-cultural legacy shows that they are really involved in the process of hermeneutics; of interpretation of the context of the life of their subjects and their

involvement in that context.

- Ouyang Kang (China) "The Fate and the Characteristics of Modernization in China -The Value Conflict and the Value Choice in Chinese Modernization in Global Age"

Since the beginning of 20's century, China started its own way to probe modernization in the country. However, disturbed by many internal and external events, Chinese people could not focus on modernization until 1978. Since the start of the open door policy and the social reform in 1978, China went into the rapid practical process of the modernization and got great achievements. The socialist modernization with Chinese characteristics and the social reform is actually a kind of value revolution and value reconstruction. The value conflict in China became obvious, strong, complex and sharp since then. The theoretical study to value and value judgment became a hot topic and research area in China.

This paper focus on the following problem:

1. The fate of modernization in China in 20's century: We can briefly divide the cognitive and practice process of Chinese people to modernization into 6 stages: being in dread of modernization from 1840-1911; expecting the modernization from 1911-1927; disengaged in modernization during 1927-1949; misunderstanding to modernization from 1949-1978; creating the modernization in China since 1978,
2. the value conflicts in China today came from following contradictions: the traditional values and the modern values; the Chinese values and the Western values; the individual values and social values; the economic values and the moral values; the values of social equality and the efficiency value of economic development; the universal values and the particular values; the value differences between the different districts, different social levels, different benefit groups and different aspects of social development, etc.
3. the characteristics of modernization in China: learning from the western modernization; taking the background of economic globalization; combining with Chinese socialism; performed by Chinese market economy; leading by the Chinese Communist Party; basing on the Chinese historical culture; applying new science and technology, and so on.
4. the strategy to deal with the problem of value conflict rationally: first we should have

right value concepts and the rational value standards; second we need to resolve the value conflict in the development of value creation but not to stop the constructive process; third, we should set up the rational social contribution and distribution system to deal with the social poverty; fourth, we should pay special attentions to keep the balance among the complex value elements and the needs requirement come from different need aspects.

- Janis (John) Ozolins (Australia) "Culture and Global Versus Local Philosophy"

There is some argument, most notably from the proponents for a global ethics, such as Hans Kung, who argue for the acceptance of a certain minimum of common values, standards and basic attitudes. Kung proposes that global ethics requires a minimal basic consensus relating to binding values, irrevocable standards and moral attitudes, which can be affirmed by all religions and cultures despite their undeniable differences. There is much merit in such a position, but the sticking point is that it is always possible to ask the question of whose basic minimum of common values, standards and attitudes we are being asked to adopt. Those in the West will undoubtedly assume that it is their conception of such commonalities that ought to be adopted as a matter of course. Inherent in this assumption is the view that Western culture is superior to other cultures, and in some instances, even more strongly, it is held that within Western culture it is American culture and its values which are the most superior of all. That this is so, is not all obvious of other cultures.

In what follows, I intend to explore the tension between a conceptualization of philosophy as a global enterprise, perhaps seen largely as Anglo-American philosophy or European philosophy and the conceptualization of philosophy within a particular culture which sees the tasks of philosophy and philosophy itself in a different way. Distinctions between what is to be considered philosophy and what is not will exist, it is argued, between the global conception and the local conception. The differences between analytic philosophy, generally understood as Anglo-American philosophy and continental philosophy, generally understood as European philosophy, have been marked and much has been written about their differences. To some extent, these differences can be understood in experiential and cultural terms. It is not the differences between these broadly construed philosophical traditions that are of interest here, but how philosophy as

practiced in a particular country. Distinctive features emerge in different places and these contribute, through providing a different philosophical perspective, to our understanding of the world. Philosophy, therefore, should not strive for a uniform approach to philosophical thinking, but to a broadening of perspectives, so that the individual contributions by diverse cultures to philosophical thought are preserved.

- Olga Pazukhina (Russia) "Culture as the Only Source of Philosophy"

The mode of man's interaction with nature, i.e. the mode of his survival and existence, is his interaction with other people that makes the society. The mode of society's implementation is culture. Culture can be understood as non-natural order in human interaction. It is a system of values, which manifests itself in spiritual and material phenomena and organizes people's relations in their collective activities. Thus, culture is the parameter which distinguishes society from nature. The cultures of different peoples are different but in any case the system of non-natural values draws a distinction between the animal and the human world.

Within the society the opposition of culture and "pure or simple life" is, strictly speaking, incorrect, since human life as a social phenomenon is cultural by definition. Even if we understand man's life as a satisfaction of his biological needs, this, too, is a cultural act - by the mode of its implementation and by its contents. Eating, drinking, temperature comfort and so on acquire significant cultural dimension, without which a man can reject the most biologically vital things.

In the process of society's development there grows the necessity to support and substantiate culture as a condition to preserve the society, i.e. as a condition of man's survival. This support is carried out in different forms of culture - moral, art, science, philosophy... - each of which in its own way supports and develops the system of values, society's integrity in its opposition to nature. Philosophy is a superior form of culture's understanding of its own self. In philosophy the values of culture are reflected, criticized, declared as they are in a rationally pure, not indirect, form. It is philosophy that theorizes on man in respect of his distinctive (present or due) values and thus philosophy represents a value conscience. Thus, the immediate basis of philosophy is culture but not "life as it is".

Traditional society - due to the conservatism of human activity in many generations - states rather than rationally evaluates the present system of values and doesn't work out the alternatives to the existing order of things. It is only with the appearance of industrial society- with people's intense activity, mobility, enterprise and distancing from family and social stratum traditions - that there appears a need of detecting what should keep the social organism together. The philosophy of Modern time, which declared the activity, mobility and creative quality as "naturally inborn features" and the society was treated as an equal for everyone condition of these qualities' development, became a realization of this need. In this respect culture was unified for everyone; its main value was the cultivation of man's creative nature, its treatments differed only by accents.

In the postindustrial global world the mobility and activity of the uprooted man, the forms of his interaction with other people, social groups, institutions and the society as a whole get more complicated in terms of quality and quantity. In such diverse environment there appears many cultural alternatives and the problem of social integrity acquires special acuteness. The preservation of one's cultural environment, even of physical existence, of the system as a whole becomes problematic. All of the confines are degraded. In these conditions numerous subcultures are worked out, the developed system of communications involves into the orbit of life many earlier unknown values, they often contradict each other. Governmental and non-governmental institutions enhance their manipulations. "Simple life" is disappearing more and more, it is being splashed out from the human space. Only the values of different cultural systems are left - numerous myths including.

Present day philosophy can and should reflect this diversity of cultural aims, build ideal models of their interaction - without the hope of finding "the only true" one, and it certainly can't grope for "life as it is".

- Saroani Chaitany Pragya (India) "Anekanta: Philosophy of Co-existence Emerging from Jain Culture Acharya Mahaprajna"

The philosophy of Anekanta propounded by Lord Mahavira 2500 year back is now recognized as the philosophy of Co-existence. It begins with the observation that the truth is multifaceted and having inbuilt opposite attributes. It also regards that the way of expressing the truth is not one. There are as many philosophies as the ways of

expressions of the truth. This is why all the philosophical traditions of mankind, which express different perceptions and conceptions of, are different responses to the ultimate truth. These experiences of the Ultimate and the responses made, take place within different substantial-modal, historico-geographical, socio-cultural, and politico-economic contexts of the peoples of earth. Each of these traditions provides answers to the - reality of life and the world- These answers, developed through a history of hundreds of years, seem to generally satisfy their adherents. And so, within each tradition a transformation of human existence and continuous search of the truth are taking place with its limited yet Superlative, holistic and comprehensive approach.

It is quite obvious that in terms of philosophical insight, intellectual power, cultural richness and social solidarity, none of the people of one culture considers his respective tradition to be in any way inferior to any other cultures. Thus, each philosophical or religious tradition is to be regarded as an alternative way of finding truth following which one can find salvation, liberation, enlightenment or fulfillment, whatever be the goal of the philosophy or religion. And yet, the people of different ideologies and faiths live together in society sharing with one another the struggles and sufferings of human existence as well as its joys and deeper quests for the truth. So they constantly interact with, and mutually influence one another.

Co-existence and co-operation are the basic necessities of life and the smooth functioning of society and world at large. The urgent demands of promoting eco-human justice, liberation, peace, growth and due respect for the spiritual integrity, enriching treasures and dynamic potential which people of different cultures possess, challenge people to enter into co-existential relationships with one another. In the context of co-existence they will encounter mutual understanding, learning, mutual respect, non-interference and empowering edification. They would also find greater strength in maintaining their distinctive resources as they work for individual and societal holistic transformation.

- Gail M Presbey (US) "Wise Elders in Africa and the Tradition-Innovation Tensions within Philosophy and Culture"

This paper begins with a survey of authors, both African and European, who over the last two centuries have said that they have as their goal the process of sorting, saving, and throwing out African beliefs and practices, whether as part of a missionizing,

modernizing, rationalizing, or valorizing project. The paper discusses the feasibility and desirability of such projects, along with possible pitfalls and errors. The paper gives special attention to Prof. H. Odera Oruka of Kenya's "Sage philosophy project" as an example of a project that hoped to carefully balance the need to discard old practices that were unhelpful while preserving valuable aspects of traditions.

Secondly, it will be shown how Oruka conceived the project as an attempt to find rural Kenyan sages who were the counterparts of professional philosophers, engaged in a project of demythologizing, secularization and criticizing dogmatism. In this way we see the emphasis is on sages as moral innovators and not the carriers of an unchanging tradition.

Thirdly, we'll look at several examples of African elders interviewed who voice strong opinions on the topic of saving or discarding traditions, with attempts to understand the values at stake in such decisions and practices.

- Mallika Rajaratnam (Sri Lanka) "Self - understanding and the Subjective Universality in the Eastern and Western Philosophical Traditions"

Self-understanding as subjective universality is a unique message from Eastern and Western Philosophical traditions, forms the cultural and ethical root for common humanity. Philosophy originates from this universal experience of self understanding of reason which has been forgotten in the modern development of philosophical history. This paper intends to analyze roots of subjective universality in the eastern and western Philosophical culture, with special reference to the Upanishads, Buddhism, Socrates, Plato and Kant. The most important task of Philosophy is to explore the self understanding of reason and to explore experience of common humanity which will solve our major problems of our contemporary world.

Self understanding as highest experiential and existential understanding gives the bases for interpersonal, inter-subjective and transpersonal nature of our being. Self understanding as an integral knowing by being gives the first hand experiential understanding of value oriented issues. The core message of the Upanishads and Buddhist Philosophy explores this unique cultural expression of the East. One who sees himself in everything and everything in himself sees the truth says the Ishavashya Upanishad. According to Buddhism the self-understanding is the highest form of reason.

Socratic Know thyself is explored by Plato and Immanuel Kant as self understanding of reason and integral critical and creative methodology of philosophy. The contemporary continental philosophy and its major expressions refocus of these issues in their philosophical traditions such as Phenomenology, Existentialism and Hermeneutics.

Search for new methodology for Philosophy and Social Sciences, is very important task to have the practical understanding of the current issues and the enrichment of the political and social values in the contemporary world. Subjective universal understanding is the true objectivity in Philosophy and Social Sciences and it explores the meaning of common humanity. The deeper understanding of our own being which transcends all the polemic expressions and it connects oneself with all beings. This self-understanding of reason gives the neutral and tranquil understanding and explores non conceptual epistemology of dialectical hermeneutic expression of reality in the cultural, social and political fields.

- Abdul Rashid (Pakistan) "The Emergence of Philosophy of Tolerance from Culture of Dialogue; Religious Perspective"

Religions are great forces for peace and tolerance and maintenance of law and order in the society. Fear of God is a great preventive of crime and sin and evil even if a country's legal system may not have a means to punish. The God-fearing person will try to avoid all categories of public and private wrong-doings even if he sees others doing so. There are several benefits in fostering a greater understanding of the members of the religions on the individual and social level.

The Philosophy of tolerance demands that every human being accepts other human beings as equal to himself and recognizes their rights and his own duties. In such a society where rights and duties of the individual are given importance, and guaranteed by the state machinery, an atmosphere of tolerance will prevail and the common people will work in unity and harmony to groom common good. Socio-economic crimes such as favoritism, nepotism, provincialism, sectarianism, tax evasion, will then disappear. It will be possible for the common man to take government officials to court and demand their rights. In the early days of Islam, many of the common people could institute cases against the Caliphs and the Caliphs would personally appear in court and answer the charges as accused. There will be no protection of the rulers from prosecution in the court

by the law.

In this philosophical approach the goal of culture will be the greatest welfare of the people, the educated masses will work towards this goal and not fall victim to internal disputes and divisions - all of which will slow down progress towards the common goal. Government and people will work in tandem for national benefit. There will be no room for and- people agitators, selfish politicians and dishonest government officials.

Religions are the greatest impetus for the growth of culture and civilization. Culture is that fabric which knits together the diverse threads constituting society. It also binds together different sections of society in a harmonious goal.

Religions (Jewish, Christianity, Islam & many others) believe that the entire human race has been created by Allah alone and that this world in which we live is also created by Allah as the dwelling place for mankind. The human race is regarded as an indivisible unity and all man-made distinctions and differences are unacceptable to it. The goal of mankind is one and the goal of the Religions is to work for providing mankind with potential development and self-realization.

With reference to above abstract the following points to be discussed:

1. Philosophy and Religions philosophy
2. Culture with reference to Religions
3. How philosophy emerges from culture
4. Philosophy of tolerance and mutual corporation
5. Philosophy of tolerance and development of culture
6. Role of culture in promoting human unity

- Ana Carolina Regner (Brazil) "Science Versus Rhetoric: Emerging And Departing From Modernity"

:Modernity is involved in a number of epistemological distinctions which are still the subject of debate, such as "subjective / objective" and "verisimilar / true". There is also an older distinction related to the definition of science, that between "science" and "rhetoric". In Plato's *Teetetos* and *Gorgias*, rhetoric is conceived as the art of eloquence and persuasion and is based on the speaker's subjective intention of manipulating the dispositions and decisions of the listener through language. Science, on the other hand, is based on the objectivity of knowledge of what *is*, on truth and virtue, in defining both,

science and rhetoric, Aristotle maintained some of the Platonic distinctions. He distinguished between science and opinion, and between science and rhetoric, but he also made important changes in his approach to the latter. In many of his texts there is an interweaving of science and rhetoric in such a way that rhetorical tropes and arguments exhibit cognitive value. For Aristotle rationality is not restricted to scientific syllogisms, but is expanded by means of dialectical and rhetorical arguments.

After Aristotle, the classical studies of Rhetoric of *Rhetorical ad Herennium* (86 b.C), Cicero, and Quintilian lost Aristotle's flexibility and reduced Rhetoric to the study of merely decorative "figures of speech", as distinct from "figures of thought". The gap between "science" and "rhetoric" became increasingly wide. Science was considered to be "logical", "objective", and "rational", whereas rhetoric was considered "emotional", "subjective", and "irrational" and was restricted to a decorative function to be avoided in the "precise" language of science. During the Renaissance and the scientific revolution of the 16th to 18th centuries, distinction was taken to extremes. Pedro Ramus (1515-1572) divided the traditional parts of Rhetoric into two groups: Invention, Disposition and Memory (under the heading of "Dialectics" [Logic]) and Elocution and Narration (under the heading of "Rhetoric"). According to the new scientific categories (though not in strict accordance with the approaches of its great proponents), language would carry the meaning of words simply, naturally and more efficiently, without resorting to metaphor. The search for clarity and distinctiveness would become as close as possible to mathematical simplicity, in addition, metaphor and poetry would become more "logical" and metaphors would be treated as arguments to be submitted to the laws of logic.

However, on comparing the approaches traditionally called "rhetorical" by Aristotle with those of an exemplary case of argumentative science - the "one long argument" of Charles Darwin's *Origin of the Species* - this distinction breaks down. Darwin's approaches are in line with Aristotle's recommendations for good rhetorical arguments, on the one side, and, on the other, with the contemporary concept of science as conjectural and fallible knowledge rather than knowledge based on necessary truths. In criticizing the Modern debate on the subject, we restore an important part of the Aristotelian meaning to Rhetoric, and are in accordance with recent analyses of Science.

- Debika Saha (India) "Cultural Diversities - Towards a New Conception of Identity

and Freedom in a Pluralistic Society"

In this present age of pluralism and dialogue, it is necessary to realize that no single culture or religious tradition can fully represent the universal area of human experience. This 21st century has witnessed an explosion of information and knowledge. Not only there is knowledge explosion, the concept of diversity has also undergone a sea change. Diversities are no longer considered as hindrances of social order and unity. Diversities are at present considered intrinsic to human existence and culture. In this context, it is necessary to develop a new conception of identity and freedom, in the multi-cultural context this would imply an abandonment of absolutism to the much-desired intercultural approach of identity. And this will help to bridge the incommensurability of various cultural diversities and discern some common ground by embracing a shared concern and commitment towards human race. The present paper tries to explore the above issues.

- Vincent Shen (Taiwan/Canada) "Globalization and Dialogue of Civilizations - Rethinking Confucian Philosophy"

Today, all countries in the world are involved in the process of globalization, basically understood as a process of deterritorialization or border-crossing. We see the extension of market economy into a global market, the global politics beyond the limit of nation-state and modern concept of sovereignty and the global culture in contrast with and in dialectic against the self-awakening local cultures. I would therefore define globalization as "An historical process of deterritorialization or border-crossing, by which human desire, human universality and ontological interconnectedness are to be realized on the planet as a whole, and to be concretized now as global free market, trans-national political order and cultural globalism."

This is a moment of human history that people in the world feel so close to each other on the one hand and so vulnerable and susceptible of conflicts of any kind on the other. Now it is the critical historical moment of opening toward other instead of keeping within self-enclosure. In responding to today's urgent situation full of conflicts created by self-enclosure of different parts such as different disciplines, cultures, political and religious groups, language communities, and different geographical areas and worlds of civilizations, etc., we humans should be more concerned with one another and the possibility of mutual enrichment.

Dialogue among civilizations should be conceived as based on a mutual act of strangification or mutual wait up. In the dialogue between Civilization A and Civilization B, on the level of linguistic strangification, CA should translate his propositions or ideas/values/belief system in to the language of CB or a language understandable to CR. In the meanwhile, CB should translate his propositions or ideas/values/belief system in the language of CA or understandable to CA.

On the level of pragmatic strangification, CA should draw his proposition(s), supposed truth(s)/cultural expression/value/religious belief out from his own social- organizational contexts and put it into the social, organizational context of CB. In the meanwhile, CB should draw his proposition(s), supposed truth(s)/cultural expression/value/religious belief out from his own social, organizational context and put it into the social, organizational context of CA.

On the level of ontological strangification, CA should makes effort to enter into CB's micro-world, cultural world or religious world through the detour of his experience with reality itself, such as a person, a social group, nature, or ultimate reality. In the meanwhile, CB should also make effort to enter into CA's micro-world, cultural world or religious world through the detour of his/her experience with Reality Itself/Ultimate Reality.

Most basic of all these three is linguistic strangification, by which one translates idea/value/expression from one cultural/religious world into language of understandable to other cultural/religious world. Even if in the process of translation, we loose by necessity some meaningful content, especially in the case of poetic, aesthetic and religious expressions, this should not be an excuse for not doing any effort of strangification. We should not argue from the fact of loosing meaning in translation for a radical in translatability of different language games. We could say that there must be a minimum of translatability among different language games, so as to allow the act of strangification. The act of strangification presupposes also the will to strangify and the effort of strangification. Strangification is the minimum requirement in inter-cultural, inter-civilizational and inter-regional interactions.

It is in this context of globalization and dialogical interactions among civilizations that I'll discuss the challenge and possibilities for philosophy. Instead of discussing philosophy in general, I'll illustrate my ideas by focusing on one of my own tradition that

is Confucian Philosophy.

The process of globalization, developed by communication technology and implemented on economic, political and cultural levels, brings humankind into more and more systematic networks. This situation of living in networks existentially exemplifies the ontology of dynamic relationship that we find since long affirmed by Confucianism. The Confucian concept of ren denotes somehow the internal relationships between human being and all things existing in the universe (Heaven and Earth). In reason of ren, human beings can be affected by and respond to one another and by the act of shu, they can enlarge their existence to larger realms of existence from oneself to the other, to family, to social community, to the state, to all under heaven, now interpreted by the term globalization.

Basically, Confucianism will be able to contribute to this process of globalization by its way of life as a process of ethical extension, especially by Confucian virtues and values such as humanness, righteousness, wisdom, sincerity, faithfulness...etc. In the networks developed by globalization, human beings, if they want to keep to the dignity of their life as human, should always deal with each other with sincerity and especially with the virtue of shu. Going outside of oneself and generosity to many others are supposed to be the most needed virtues in the process of globalization. In Confucianism, shu could be seen as such a basic virtue. I'll examine the dynamism and limit involved in the Confucian virtue of shu and its implication as to an ethics of generosity.

-Olga Shipunova and Alia Salonova (Russia) "The Problem of the Sacral Semantics"

The semantic analysis of the sacral develops in two not intersected directions ontological and phenomenological. According the ontological view the sacral semantics problem is determined by revealing of the cultural contents of absolute, which is hidden under the concepts of «limiting reality», «transcendence», «God». The founding indication of sacrality lies outside the culture. Semantics only relates to the explanation of "outside of time" signs. It is complicated by the varieties of cultures symbolical languages. Searching of the uniform sacral semantic universal set is represented as an insoluble problem.

In phenomenological tradition the sacral is represented by archetypes of personal experience. The completeness of experience and sense of own life transcendence appear

to be bound to detection of signs, which have sacral significance. The person finds an absolute basis point, which removes feeling of uncertainty and gives sense of harmony. It is possible due to availability of cultural senses and subjective ability of their recognition. Studying these factors, which form a special social-phenomenological base of subjectivity archaeologies, opens same new perspectives for cultural semantics of the sacral.

- Pulat Shozimov (Tajikistan) "New Reading of Classical Texts on Islamic Philosophy in the Context Building of Civil Society in Modern Central Asia: Methodological Aspect"

Many problems that are connected with building of civil society in modern Central Asia have conceptual character. Especially this tendency we can observe in Tajikistan and Uzbekistan where Islamic religious traditions have more strong influence on the society.

From my point of view one of the reason of that it's related with the role that rationality and reason play in the State among Muslim community. The matter is that space of civil society bases on such categories as:

rational choice, instrumentalism, autonomy and human rights. If you don't accept these conditions you automatically reduce the civil society to the community or the state. This tendency had happened in many countries of Central Asia where there are the state institutions but they don't work there are laws but often they are not bases for social behavior (as citizens) both to official and ordinal people in Central Asia.

It leads us to the question: to what extend the western understanding of civil society has universal character? Could we use this understanding of the civil society for the state with Muslim majority that is based more on the following duty and obligations then human rights?

In many cases it is connected with conceptual differences between the Muslim community and the West not just in religious aspect but philosophical. However this difference is not absolute but it depends from specific social, religious and philosophical contexts.

I argue that this difference could be overcome by means new reading of classical philosophical tradition of Muslim culture from 9 to 12 centuries. For that it's important to restore the role of reason among Muslim population that unfortunately was reduced to

religious dimension in the concept al-Gazzali.

The concept of civil society is based on the rational criteria and reason that are related with rights when faith is based more on the concept of community that is connected with duty and obligations.

In order to come over conceptual difference between duty and rights in the space of the social responsibility it's important to accept not just criteria of faith but reason too.

We can solve this problem if we use different methodological approaches for appropriate contexts: primordialism - for understanding of the nature of community that based of faith, duty and obligations; constructivism - for understanding of the nature of the state and its institutions including the State's laws and social responsibility, and at last, rational choice (or instrumentalism) that is basic for civil society.

New reading of rational school of thought in Muslim culture 9-11 centuries allow us to change view on the rationality among Muslim population that creates bases for adaptation of Muslims to the civil society. All methodological approaches are connected to universal structure of human consciousness that's why these approaches are universal both for the Western and Muslim societies. In that context rereading classical philosophical intellectuals, in particular, of al-Farabi shows us the same way of the overcoming of the gap between faith and reason, between community, state and civil society.

[Key words: primordialism, rational choice, instrumentalism, constructivism, duty, right, responsibility, faith, reason]

-L. P. Singh (India) "Philosophy, Culture and the Future Society"

In quest of identity and destiny, man discovers philosophy and religion. Philosophy provided soteriological foundation and religion gave sacramental basis for human existence. Culture is off-spring of philosophy and religion. It is refinement an enrichment of expressions of human longings and aspirations.

In India, in search of identity and destiny, man attained *nirvana*. Man realizes that he is neither body nor mind. He is a pure consciousness. He is in a state of hibernation. He has erroneously identified himself with non-self. This is a state of bondage. According to Indian philosophical tradition *to know is to be*. Saints and seers started philosophizing their transcendental experience. Hindu scriptures are the testimony of this truth. Seers

have stated that *safari* is inexpressible. It is beyond the reach of mind and sense. In the West, philosophy couldn't go beyond religion. It culminated in the Hegelian dictum "*Real is rational and rational is real*". However, philosopher like Ludwig Wittgenstein could realize the limit of language and limit of thought and said, "*Where of we sayeth there of we must consign to silence*". Different schools of philosophy at different period of history have always been the quest for truth and meaning of human existence.

The developments of science and technology in present world have changed the philosophical perspectives. We are living in the world which has been greatly transformed by the scientific knowledge. With genetic manipulation life span of man would be of 200 years within 50 years or so. Some of the deadly disease would become the part of history. However, if scientific knowledge is not used for welfare and blessedness of mankind, there would be inglorious end of this glorious civilization. At this critical juncture of history, philosophy and religion could important role in saving mankind from total annihilation. It would be possible with the happy blending of philosophy and religion, science and spirituality, East and West & the Buddha and the Christ. The Buddha is a philosophy and Christ is religion. The Buddha is compassion and the Christ is love. To me this will be the philosophy of spiritual humanism. According to spiritual humanisms, man is a unit of value. In the process of realizing its own value, man attains enlightenment. This state of enlightenment or *nirvanic truth* has been given different names. Vedanta calls it '*Brahman*', Kashmir Saivism '*Pap-am Shiva*' {*Purnahanta*} Buddhism '*Sunyala*'¹ and Taoism '*Supreme Nothingness*'.

However, with all the wisdom and scientific knowledge mankind is facing greatest problem of how to stop Dr. Jyackal from becoming Mr. Hyde?' and to save mankind from the danger of extinction. This is possible only by applying and living upto the norms and ideals of spiritual humanism.

For the very survival of this glorious civilization, we have to spiritualize human society and provide ethical foundation for politics. Gandhi's greatest contribution is his honest effort to spiritualize society and politics. His concept of *purify of means and end* provided an ethical anchor to sociopolitical system. The world is in threshold of new change and transformation. The Buddha and Christ hold the key for new spiritual renaissance. The Buddha's compassion and Christ's love would alone create a new hope and promise for the future society. Either we embrace the spiritual humanism coming out of the Buddha's

compassion and Christ's love and live in peace and harmony for get annihilated.

- Daniel Smith (Ethiopia) "Returning to Our Roots vs. Liberal Critiques of Civilizational Identities: the Emergence of Philosophies of Liberation from Culture"

In this paper I will explore questions concerning the origins- locus, and alternative trajectories of subjectivity and what we might call, given the orientation of this conference, post-modern identities. In response to the cultural or civilizational determinism of Samuel Huntington's *Clash of Civilizations* (1996), global scholars such as Amartya Sen in *Identity and Violence* (2006), have emphasized the multiple nature of contemporary identities and the role of individual choice in their cultivation and development. Kwame Appiah, in his book *The Ethics of Identity* (2005). heralds and argues in favor of the emergence of a cosmopolitan ethic rooted in the liberal tradition. While acknowledging various critiques of liberal ontology, he maintains that liberalism provides the best theoretical and practical orientation for valuing and nurturing an "ethics of identity" and "personal autonomy." The choices of individuals play a determinant role in both Sen's and Appiah's accounts of identity whereas in Huntington the individual largely disappears within civilizational forces destined to conflict.

In developing *The Clash* thesis, Huntington explicitly refers to Thomas Kuhn and how the 'paradigms' which inform his and other such analyses, "need not, in fact never [do] explain all the facts with which [such paradigms] can be confronted [Kuhn quoted in Huntington 1996:30]." And following a brief reflection on the effectiveness of the 'Cold War', but in reference to 'paradigms' in general he points out that, "in short we need a map that both portrays reality and simplifies reality in a way that best serves *our* purposes [italics are mine, *ibid*: 31]."

Most of us, I believe, do not identify the Huntington's 'our' insofar as it includes such historical developments as the imprisonment of Nelson Mandela as a 'communist terrorist' and countless tragic wars, coups, and assassinations all over the world.

We should remind ourselves that there are alternative paradigms for understanding the second half of the twentieth century as can be heard in the voice of Martin Luther King the night before he was assassinated 40 years ago.

The masses of people are rising up and wherever they are assembled today, whether they are in Johannesburg. South Africa; Nairobi, Kenya; Accra, Ghana; New York City;

Atlanta, Georgia; Jackson, Mississippi; or Memphis, Tennessee, the cry is always the same: 'We want to be free!'

In brief, I would like to explore the degree to which liberal paradigms such as those of Sen and Appiah are effective responses to such powerful paradigms as the 'Cold War' or 'The Clash' as articulated so well by President George W, Bush:

If the U.S. is not successful in Iraq . . . extremists could use it as a base from which to try to establish a radical empire from Spain to Indonesia (George W. Bush, White House Press Conference, 25/10/06).

In a critical appropriation of the works of such authors as Amiiicar Cabrai and his "return to the source," Kwame Gyekye and his defense of the "ontological primacy" of community, Ngugi wa Thiong'o's *Moving the Center* (1993), and others I will suggest that the kind of global social movements necessary to re-orient globalization today can only emerge if attention is given to the communal roots of our individual identities.

-Herminic Soemitro (Indonesia) "Is Javanese Philosophy Philosophy?"

Javanese is a word in refer to an ethnic group in Indonesia. Indonesian archipelago could be seen as if separated island to island by the sea, but actually the islands are connected each other. This geographical condition generates variety in Indonesian culture. There are various of ethnic groups with their own local languages. Although Javanese people are majority in the number of population and they are spreading through out Indonesian archipelago because of their professions, the national language of Indonesian is not Javanese - but bahasa Indonesia. This phenomenon has some beneficiaries. Firstly, bahasa Indonesia facilitates communication amongst ethnic groups. Secondly, bahasa Melayu as the origin of bahasa Indonesia had been very popular (*lingua-franka*) amongst merchants (members of various ethnic groups) before the Dutch colonialisation. When bahasa Meiayu was developed into bahasa Indonesia, other ethnic groups did not envy Javanese. Thirdly, it is by fortune that national communication do not need some adaptation because bahasa Melayu put some respect to equality and this value is needed in developing bahasa Indonesia. On the contrary, Javanese social strata and its hierarchical order is inherent in the Javanese language. However, Javanese culture has a very strong influence in developing Indonesian-national culture. When Indonesian culture is still in progress and developing, it is relevant to study Javanese culture in order

to understand developing Indonesian culture. Culture is a system of values, to study Javanese means to understand its system of values. According to Kuntjaraningrat, the central-core of the system of values is philosophy. In this paper, I pick up Wayang performing art to study Javanese culture.

Wayang performing art has been very popular among Javanese people since the era of Dynamism and Animism, Hindu's tradition and Buddhism up to now. In the influence of Hindu's tradition, Wayang performing art - or we just call it Wayang- was developed well and started its variety. Moreover, when Islam was introduced to Javanese people, the new religion had been successfully socialized in the performing art. Several stories were created and intended to lead to spiritual thinking.

Javanese philosophy could be hidden in many aspects of Wayang performing art; in the lay out of the stage, the stage itself, in Gamelan or Javanese orchestra, in ritual ceremony, in the story and in the characterization of the puppets. Since Wayang is performed before the public and it is very popular among Javanese people. Wayang is an effective media to educate people whilst it is entertaining. However, Wayang could be explicitly understood by some groups in Javanese community. This is made possible because of the cultural and historical context. In parallel with Javanese language, there are many folds of Javanese society. To some groups of the community, Wayang is an interest of them to explore Javanese philosophy. Yet, Javanese philosophy bumps into several problems, namely; the challenge to universality or to abide a unique identity, the tendency to analytical or to synthetical method, the tendency for inward or for outward looking. When professional philosophers demand some criteria to draw a sharp demarcation-line between academic philosophy and hidden philosophy in Javanese culture, there would be some interesting critique to Cartesian rationality. Inventing such problems in concern to *Javanese philosophy*. Philosophy department at the University of Indonesia encourages a study on Ethno- philosophy.

-S.M. Sokolov (Russia) "The Baikal Region: Dialogue of Cultures"

In the end of XX century globalization is much spoken about, and different interpretations and different estimations of this process were given. In this connection, in Russia the problem of own model of modernization of all parts of its life became significant, based on features of its history, the level of economical development, general

culture, religion, mentality of the people. Russia is a unique sociocultural space which has been developed throughout centuries. The special place among 89 regions of Russia occupies the Baikal region. The Baikal region became an appreciable place of crossing of cultures of the East and the West. In the beginning of XX century Spengler wrote, that the next world civilization is Siberian.

This region is multiethnic, multiconfessional. Representatives of different nations of Russia live here, traditional cultures have been remained and developed. Christianity and Buddhism co-exist peacefully throughout many centuries. In the end of the XX century shamanism (paganism) started to revive.

The Buryat culture as eastern culture, developed in the context of complete outlook to which the unification of Spirit and Nature, a Person and Space is essential. The Buryat culture being under the influence of the western culture in the XX century is an example of the dialogue of the East and the West.

In XXI century it is possible to speak about globalization as an idea of global use by all mankind of what is created locally, about a global civilization in which multi-culturalism dominates, in which all traditional cultures prosper.

- Bur-ban Ssebayingga (Uganda) "Afro-Islamic Polemic Against Modernity"

Modernity is associated with currency and relevance. Modernists urge people to focus on future in the Darwin evolutionary spirit. They look at the past as archaic, primitive, hopeless and out of mode.

In the West a prospective compliment of 'Happy New Year' is more impressive than the Islamic traditional retrospective compliment "Kullu am wantum Bikhair" (may you have many years of happiness) or "may you live longer". The African complement is similar to that of the Muslims. The Baganda tribe in Uganda uses a congratulatory phrase of "Kuiika Omwaka" which means congratulation on the successful completion of the year. The golden era of Islam stretches from 7th century since that time the Muslim community has been perceived to be on decline. Various reformists have called for a return to the life style of the ancestors (saiaf).

African thought is not different from this perception of life. What is valuable in African culture is not what is yet to come but what has already passed. Grandsons are not expected to live a better life than their grandfathers. This is the theme of the grand

African novelist Chinua Achebe in his well known work entitled "Things Fall Apart". The key modern concept of "development" and "progress" are unfortunately absent from Afro-Islamic culture, if development and progress mean motion to a changed situation, then Muslims and Africans may not have much ambition for such motion. Their great appetite lies in the glorious past.

Modernity disagrees with oilier cultures on whether human enterprise should focus on material or spiritual development. Modern education with its emphasis on material development does not appeal to Muslims and Africans. The Ouaran depicts life as a worthless enterprise compared to spiritual life. Because it ignores the importance of spirituality.

Science and technology do emphasize causality something that Asharite Muslim theology deny and replaces it with Atomism and occasionalism. What disguises itself as a cause is an occasion for divine intervention. On the other hand, Africans believe in casualty, but this casualty is not material but spiritual.

Modernity's central tenet is hedonistic i.e. maximization of pleasure and elimination of pain. It may seem impressive though some people from different cultures disagree with it. To Chinese it may be under certain circumstances better to endure pain than to enjoy pleasure. It would seem that pleasure and pain are not opposites but are on the same continuum.

Modernity seems to emphasize the end result of any given activity rather than the process. We tend to celebrate the achievement of modern technology in as far they contribute to making life easier. However, an African may disagree; he finds the process at times more fascinating than the end result. When he goes out to hunt, the motive may not necessarily be to get food but to reveal his manly attributes. In Benin people have a negative attitude towards modern technology because it is "a game of the lazy".

- William Sweet (Canada) "What Remains of Modernity? Some Remarks on Philosophy and Culture in the Transition to a Global Era"

A view of philosophy attributed to many of the major thinkers of the modern period, such as Descartes, Hobbes, and Kant, is that philosophy is independent of particular cultural or historical or contingent concerns; that it seeks to provide arguments that all rational beings, independent of their culture or tradition, can recognize as sound; and that its

objective is to arrive at certain universal and absolute truths. On this view, then, while philosophy may emerge from a culture, it seeks to leave cultural specificity behind, and to separate itself from the particularities of these cultures. This view of philosophy has been challenged extensively since the early 19th century and the development of hermeneutics - and it has come increasingly under fire during the late 20th century, largely as a result of the recognition of the diversity in ethical practice and ways of knowing found throughout the world. How conclusive are these challenges to modernity and to 'modern' approaches to philosophy? Is there anything characteristic of modernity in philosophy that can remain after this contemporary critique? What conclusions can we draw from this critique concerning the relation of philosophy to culture?

In this paper, I wish to focus principally on issues related to this latter question, namely. What does it mean to say that philosophy emerges from culture and what reasons might one have for saying this? To respond to this, I begin by outlining what is generally considered as the contrary view - the one that is putatively characteristic of 'modernity' — and show in what way philosophy's relation to culture could be said to be a merely historical issue and that says nothing about the philosophical enterprise itself. I give a brief illustration of this view drawn from ethical theory. Next, I outline a critique of this view, together with a constructive alternative, taken from the perspective of 'postmodern' thought, showing how one might conclude that philosophy emerges from culture. Again, I illustrate this by an example from ethical theory. Finally, I note some criticisms of this postmodern approach and offer another constructive alternative to both the modern and the postmodern views which allows us to say that philosophy emerges from culture and nevertheless reflects many of the characteristics of modernity -a view which has an affinity with 'idealism.'

- Corazon T. Toralba (Philippines) "The Person at the Center"

Modern philosophy represented a shift in doing philosophy. Whereas, ancient and medieval philosophy were concerned with the unifying principle, modern philosophy is interested with the thinker himself; instead of asking what it is that the knower knows the main question posed is how does man know. The shift from the external to the internal forum led to the advancement of the sciences that dealt with man; hence, from

cosmology to psychology. Physical science freed from the abstraction of philosophy and armed with the exactness of mathematics provided science a tool for accurate rendering of the physical world. The euphoric success of physical science led to the questioning of what method suits philosophical thinking.

Despite man's obsession with scientific success, man was hounded by that quest for Site's meaning as he reflects on world events. The atrocities committed in the Second World War led thinkers to ponder on what man is and who he is. The outrage against the abuses that took place then and continues to take place in contemporary times posit the question of what is it that makes all human beings equal. While thinkers do not accept a universal human nature yet they reflected on man's lived experience and posed questions such as what is it that makes man transcend the physical world, what makes him unique, what is his destiny, why should every man deserve respect. Through phenomenological method, man's search for meaning led to personalism as a school of thought. Despite thinkers, who were classified as forming part of this school's avowal that the Trend eludes definition or that they deny being part of the, those who study history of ideas claim that there are distinguishing features in the thinker's philosophy that will make him a part of this school.

Personalism's main thrust is to place the person at the center of their philosophical discourse. Having learned from world history's events that the person could easily be reduced to a mere entity robed of his personal dignity, persona lists championed the person's uniqueness and traced the source of such dignity. Among these thinkers are those who defended the source of personal dignity in man being free. However, they understood freedom not as license but as a capacity to direct oneself to an end proper of a person. Freedom for them is linked to the truth about the human condition. One of these thinkers is Karo F Wojtyla who sought to restore man's dignity through love. Expounding on the notion of love proper of and for a person, he attempted to "rescue" the person from the objectification -through utilitarian and totalitarian schools of thought- of seeing persons as means rather an end of one's striving. Through the experience of love the person not only affirms his personhood but also the personhood of the other-The person is not only an object of love but is also someone who could love in return and in the act of loving affirms his subjectivity. Thus persons who love persons, as persons, affirm the other as equal, not someone inferior that could be manipulated at with; another person

that is deserving of respect and appreciation.

- Sriwarakuel Warayuth (Thailand) "Holistic Postmodernism: A New Paradigm for the Integration of the One and the Many"

In current intellectual discourse certain "postmodern" models may have emerged because of a dissatisfaction of contemporary society with what might be called "Current Jerusalem." However, different people have understood the word "postmodern" differently. In this paper I would like to present three different models of postmodernism which have been adopted by various important thinkers. The first model suggests that we should be back to find happiness in a romantic return to the "Old Jerusalem" if the present situation is unsatisfactory while the second model proposes to step ahead to find happiness in a Utopian "New Jerusalem." I will argue that both models are not suitable for the integration because they are based on a rigid "either...or" logic. I would like to propose a third model which evaluates and synthesizes "the past", "the present", and "the future" as more appropriate because it is based on the "both...and" logic, in the third model I will try to solve the problem of the one and the many through the integration of process thought, hermeneutics and the Buddhist logic of detachment.

~ Andrew Woznicki (US) "Theanthropy and Culture According to Karol Wojtyla"

In explanation of the concept of theanthropy, the author proposes to conceive both nature and culture in terms of virtuality. However, they should not be understood as simple logical possibilities and/or simple potentialities—as it is often argued by those who are following modern scientific thinking and mathematical deliberation. On the other hand, according to the author, the concept of virtuality should be explained as being in the state of *active potentiality*, which is very close to its actualization, as having both efficacious and causative ontic character, that is a real force with an ability of something to unfold from its state of a real potentiality to the state of its actualization—just like the effect in this view which is found in a particular cause. In this paper, the author will concentrate on the virtual power which can be found in cultural phenomena. However, in the view of the fact that all virtual existences of truth are according to St. Thomas Aquinas, found in God's Mind absolutely, no created mind of man can attain to any absolute certainty, but having some specific analogical nature.

- Yang Chih-sheng (Taiwan) "Hegel's Critique on Chinese Philosophy"

It is said that people live in the Far-Eastern are most concerned about face-saving. They would like to acquire the reputation at all costs. In China there published a book *Deguo Zhexuejia Lun Zhonggou (German Philosophers on China)*. In the book we find that there are only two German philosophers - Leibniz and Wolff. One of the reasons they are selected, I think, is that they have so much admired, or even flattered Chinese culture. Another German philosopher, Hegel, has some comments on Chinese philosophy, too. In fact. He addressed himself to Oriental Philosophy in his *Lectures on the History of Philosophy*. But most Chinese philosophers, especially those who study the classical Chinese philosophies, don't talk about him because he underestimates so much Chinese philosophy. For them, Hegel's knowledge about Chinese philosophy is superficial, thought they never say so about Leibniz. I think that Hegel's critique might benefit us for he affords some new insights on Oriental philosophy and Chinese philosophy, if we study it as carefully as we study what Leibniz and Wolff say. We won't make any improvement when we listen only to what pleases us and ignore what jars on the ears, like the ancient Athenians who hated Socrates so much that they sentenced him to death. In my paper I would like to talk about Hegel's Critique and try to give my own critique on his critique, for I think that he has really some misunderstandings on Oriental philosophies, especially on Chinese philosophies. There are six sections in my paper:

1. Hegel's point of view on the emergence of philosophy from culture.
2. Hegel on the commencement of the history of philosophy
3. Hegel on Oriental philosophy and Chinese philosophy
4. Hegel on Confucian doctrine
5. Hegel on the Chinese thought of categories
6. Hegel on Taoism

- Yu Cheng-Ling (Taiwan) "Ethics for Today: the Confucian Concept of *Qing* and Today's Society"

One of the main challenges facing today's philosophers is to devise an ethical system that is applicable to today's society. Today's society, compared to that of the last century, is more pluralistic and more diverse. We live in an age of "globalization." The advancement

in technology (transportation, internet, etc.) and the cooperation of various sorts between different countries have made it increasingly easier for people to travel around the world, immigrate to various places, and be "connected" to the other parts of the world. The result is that different cultures have cross-influenced each other and the society we live in is no longer a "single cultural society" but a "pluralistic cultural society." A problem that comes along with this trend is that as people from different cultural backgrounds have different mentality and deal things differently, misunderstanding and conflicts—from regional and local conflicts to large scale warfare—inevitably arise between different cultural groups. Thus a challenge for philosophers of our age is to devise an ethical system capable of dealing with the present day condition.

In this article I shall propose that the Confucian concept of *Qing* may be an indispensable factor in constructing such an ethical system. In our age, the society we live in is characterized by diversity and plurality, thus any ethical system that disregard this fact is bound for failure. In this article, I shall propose that the Confucian concept of *Qing* might be an element that, when incorporated into an ethical system applied to a given society, enables the various cultures to co-exist and encourages cross-cultural dialogues.

- Yu Xuanmeng (China) "The Difference from the Very Beginning"

More and more scholars, though not all the scholars, now recognize Chinese philosophy as a philosophy different from that of the western philosophy. The merging of the two philosophies in the near future could be seen in the process of world people's working together for a better life. As the first step, we need to work out the distinctions of the two philosophies, their respective features, functions, the different ways of doing philosophy, etc and then, the possibility of the merging of the two. This paper is trying to illustrate briefly how the two philosophies start to the different directions from the very beginning. As philosophy concerns the most profound questions, two types of such questions put forward in front of us, one is, what it really is and the other, how that is. The western philosophy since Plato goes in the first question, while Chinese philosophy the second. Both seek the one from many which is necessary for human being's understanding, the westerners reach the realm of reality, while Chinese the source of every things. The difference from the very beginning determines the different themes and different ways doing philosophies. From the most profound question, western philosophy the depth of

the world, while Chinese philosophy the broad of the world including human being itself-
The necessity of the merging of two philosophies lies in that a perspective both of depth
and broad is needed today.

- Yuann, Jeu-Jenq (Taiwan) "A Realistic Interpretation of Culture"

This paper intends to argue that the idea of culture can be interpreted realistically so that it stands for the reality it entails. This argument proceeds by demonstrating that culture is better to be considered by taking into account its anthropological or historical contexts. With this argument, it is nonetheless fully aware that it differs from some of the traditional considerations which are characterized mainly by analyzing the idea of culture from epistemological or theoretical contexts. What we mean by 'epistemology' or 'theory' has a great deal to do with the claim of knowledge developed in philosophy of science in general and in the so-called 'post-positivistic philosophy of science' in particular. We intend to make use of ideas developed in the anti-positivistic philosophy and transform them to fit the inquiry of culture. With this transformation, we will portray an image of culture which maintains its characteristics on the one hand as a form of closed intelligibility and on the other hand as a matter of dynamic change. What we have in mind concerning 'the close intelligibility' refers to the idea that culture is considered a closed totality which contains in itself the principles from which different modes of its manifestation occur. And with regard to 'the dynamic change', it refers to the fact that all cultural manifestations are exposed to the outsiders who can either confirm or disconfirm them on the basis of their own principles which, while forming the closed intelligibility, are equipped with the possibilities of exchanging ideas through communication. The paper will be divided into five parts; 1- An exposition of the post-positivistic philosophy of science mainly represented by that of P. Feyerabend. 2. An exploration of theoretical realism arising as a consequence of the previous section. 3. An analogical explication between theory and culture. 4. An analysis of the idea of incommensurability among cultures. 5. An empirical demonstration of the realistic effect of culture (by taking the Confucian culture as an example). Finally, a conclusion will end this paper by stressing that the epistemic effort of human kind fully manifests its eagerness of expanding the extent of knowledge by the application of all means in which remote ideas such as imaginations, myths, divinities, super-natural phenomena are by no means excluded.

- **Sesegma Zhimbeeva (Russia) "Understanding of Nature: the Corporative Approach "Ethics of Surrounding Environment"**

The Comparative approach helps to highlight world outlook bases of the western culture. Modern researches have shown to the western mind, that the consciousness nature is not in a head of the person and in boundless space. Physicists have generalized last opening in natural sciences: synchronism of ancient knowledge with modern researches, thus, the Western world faces knowledge of "ancient" cultures, rediscovering indissoluble unity of the person and the nature, the world interfacing in space. In this context cardinal revision of the formula «the live and lifeless nature», till now broadcast in science and education is necessary.

Explanation of the reason of ecological crisis - a key to development of a valuable paradigm new to the western mentality. The western variant of development has led to accident of self-destruction of the person or its exit on autotrophic stay out of the Earth. The dream cosmists (Tsiolkovsky, Vernadsky, Teilhard de Chardin, etc.) is half carried out, say, in connection with an exit racketeers in space. In traditional culture this exit was always;

«Dao», the Buddhism, shamanism.

In traditional culture the relation to an inhabitancy was regulated always by the developed system of a taboo and die restrictions producing internal interfacing space unities. Time puts a problem of judgment of ibis unity for an exit from environmental problems.



Problems of Phenomenological Philosophy

Phenomenology and Metaphysics

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Phenomenology and metaphysics - both seem to be mutually exclusive concepts. The first refers to the phenomena - things, events, ideas, desires, emotions, imaginary contents, works of art, poetry, literature - in short, all the contents of our internal and external life, all the forms of being, which are open toward the other forms of being and first of all, which are given to our consciousness.

Metaphysics appeals to the so called the "Thing in Itself" - the transcendent object, which has never been given to the consciousness. It is closed in itself and presents unknown object.

This traditional distinction between phenomenology and metaphysics seems not to comply with the modern philosophical thinking. The diversity of modern philosophy abounds with innumerable attempts to break the borders between these two main branches of philosophy.

The unknown concept of the "Thing in Itself" has no resistance against the critical philosophical peruse. Who can characterize the metaphysical object as an unknown thing if it is absolutely unknown.? Since the very process of characterization has already brought to light the transcendent kingdom of an absolute darkness. Nevertheless, philosophers introduced this concept and moreover: they harbingered in handling this concept to resolve philosophical-cognitive problems.

One of the ways to explain this paradox is the following: while speaking about the metaphysical "Thing in Itself", the philosophers do not imply specifically the unknown and transcendent object. They have in mind the meaning of this object, which, as a significant content, is open to the consciousness. Thus, the meaning and the existence of the "Thing in Itself" differ from each other in principle; the first is open, whereas the second is closed to the consciousness. Hence, the meaning of the metaphysical object cannot reflect the existence of the same one. So, this way of explanation comes to the split between the meaning and existence of metaphysical object.

Our judgment seems to be scurrilous and maybe superficial point of view on the problem of metaphysics, mentioned above. More thorough and profound investigation leads us not only to the depth of more refine distinction, coming eventually to the integrity of meaning and being, but to the alteration of the style of thinking and to the break of the stereotypical forms of judgment, we have been accustomed to.

The first obstacle we encounter here concerns the problem of being of the "Thing in Itself". How one could speak about the being of object if it was absolutely unknown? One could never assert whereas this object existed or not. One must take into account the "Thing in Itself" out of claim of being or not-being. Thus, one must take this object in brackets and that is the very phenomenological description of the metaphysical object.

Such weird and, moreover, self-contradictory issue of our metaphysical inquiry, (since we

have encountered the incredible result for philosophical logics - the result of integrity of the metaphysics and phenomenology) is not certainly the synthesis of incongruous conceptions if we share the position of Edgar Allan Poe about the poetic principle.

The great romantic writer came to the exactly phenomenological point of view of the poetic principle; a writer would be worth naming a certain poet if he had not been involved in an immediate experience of beauty and romantic life. He must have kept the distance between his desires, feelings, emotions, poetic ideas, stream of an artistic thoughts, wills, etc.

The distance shows that instead of a physical existence of beautiful things and psycho-emotional, romantic state of soul, a certain poet strives for the sublime, metaphysical beauty.

When an author or a reader of a poem bursts into tears it happens not because of the excessive emotions, but because of the sorrow that he is unable to attain the metaphysical beauty and cannot reach the sublime state of merging with the spiritual source of romantic feelings.

To put it differently, in the concepts of Bible, that is the sorrow for the Paradise, which is lost forever. Therefore, a poet's emotion is not purely aesthetic; it deals with the ethical principle as well. Striving for the metaphysics does not lead him to a poem for the sake of poem and to the beauty for the sake of beauty but it deals with moral sense of sinfulness because of the Fall. Thus, the poetical strive for metaphysics does not attain the "Thing in Itself" (The beauty for the sake of beauty).

It turns into phenomenological way, which deals with the phenomenon of morality.

Unfolding this poetic principle in phenomenological manner, we can say that the poet undergoes not only the sorrow for unattainable beauty but he, at the same time strives for attaining this unattainable goal. He does not reject the beauty of physical things and internal reality of his psycho-emotional state. He uses these aesthetic points to construct the poem, but uses them conditionally, keeping the distance between his self and his emotions, since his intentionality has been directed to the metaphysical, unattainable beauty.

Here he comes across with the problem again: the distance between him and his work of art (since it has presented an issue of his romantic experience) inevitably reveals that he certainly deals with the metaphysical world and that his poem plays a role of a mediator between him and eternity.

On the other hand, if he had not been involved in the stream of creative emotions and thoughts, the poem would have become the dry skeleton of symbols, metaphors and ideas calling for revealing the unknown, metaphysical sphere.

If, than, the structure of symbols and ideas was able to draw the curtain of the kingdom of metaphysical things, the latter would lose their mystery and become the knowing things. Consequently, instead of the "Thing in Itself", which is unknown in principle, we find the

“Thing for the Consciousness” and the metaphysical world would be lost.

Therefore, the poet follows the vocation to keep the distance not only with the physical beauty, but also with the symbols leading him beyond physical reality to the kingdom of metaphysics.

Such double distance toward the opposite worlds is possible only in contradictory state of motion. The poet must be involved in physical and psychological experience of beauty (to make the distance and keep the inaccessibility of metaphysics) and at the same time, he must not be involved in the same experience of a physical beauty (to keep the strife for an inaccessible world).

Scrutinizing this position of this twofold distance, it becomes obvious that the poet comes to the phenomenological attitude. Keeping and not keeping the distance toward his poetical self (which bears the experience of the real, sensible beauty) the poet uses the phenomenological method; he takes this experience in brackets, keeps it conditionally as a phenomenon but not as a real state of his soul. He turns his romantic experience into a metaphor of the metaphysical beauty and plays a role of a person, who seems to be involved in this experience.

Generalizing this poetical principle into the principle of creativity of art, we come to the conclusion.

It is an artistic reality of work of art, which makes the bridge between phenomenology and metaphysics.

The problem of relation of phenomenology and metaphysics is far to be exhausted either by the poetical principle, considered above or by the sphere of creativity of work of art in general.

We encounter here with a very difficult crux of the human thinking, which always slips away from the logical judgment.

As it was noted, the radical change of style of thinking seems to be unavoidable here. The crux of the matter is in fact that instead of constructing the process of thinking, we must deconstruct it.

The certain creativity, the ontogenesis from nothing, excludes the project, an *a priori* idea, preoccupation and foreseeing of the result of creativity. The work of art essentially arises in the space of freedom in the internal womb of creative action, without been enforced from outside, despite all the projects and ideas as attempts to anticipate and determine it in advance.

However, this ideal work of art dwells on a half way between phenomenology and metaphysics. If we were astute to come over this bridge and continue our way toward an unattainable and unknown object, we would keep our loyalty toward the principle of deconstruction of thinking at all. That means to reject not only any kind of project which would be given in advance, but also to withstand to any kind of mental construction which arises on its

own in the freedom of creative action. That is certainly impossible state of thinking, since we are in permanent striving for deconstruction of any construction arising in our mind despite the fact, that the very process of deconstruction needs some constructive basis of resistance against any basis of construction. Yes, that is unobtainable state of mind but we are urged to aspire this impossible state, to continue our way toward metaphysics.

There are two ways of helping us out from this state:

The first leads to intentionality of deconstructing and disintegrating all the constructions and eventually all the logical structure of thinking.

Such total deconstruction turns our language either into rambling of a madman, or into an utmost private, intimate and subjective speech, which would be deprived of communicative function and become absolutely incomprehensible.

In his “myth of cave”, Plato pointed out this metaphysical language, which sounded as a rambling of a madman.

In respect of this way, it would be worth noting that we could not follow this path, leading to the ultimate form of subjectivity. Otherwise, we would be in danger to be unknown and this paper could lose its scientific value.

The second way is specifically phenomenological.

On the way of creative activity, we are not in charge of deconstruction of mental contents arising in freedom of thinking. We can take them in brackets, or keep them conditionally, changing their meanings and abolishing their claims of being or not-being. That is the phenomenological way of deconstruction of the “givenness” of being to change it in the content of thinking: the way of shifting the sense from an existence to an essence.

Revealing the essence through the “givenness” of being, we attached the metaphysical sense to the phenomenon. The essence is worth considering to be an inexhaustible source of revealing phenomena. Hence, the essence is not the phenomenon. It realizes itself through the phenomena but since this realization has been interminable, the essence does not completely disclose itself as a phenomenon. Inasmuch an essence reveals itself as a phenomenon; it conceals itself as a metaphysical object. Here the way of self-revealing coincides with the way of self-concealing. On the one hand, we are unable to grasp the metaphysical object, since our consciousness has always dealt with the phenomena but on the other hand, we are responsible to take into account that the “openness” of phenomena derives from the metaphysical object, which is unobtainable and inexhaustible source of our thinking.

The second, phenomenological way, leading to the metaphysical object, has something in common with the first way leading to the same goal through the ultimate subjectivity of language. The thing is that although the metaphysical object is unknown, it influences and leaves

a trail on our phenomenological world. This trail runs through the subjectivity of being.

Disintegration of logical structure of thinking and devaluation of communicative function of language both appear to be the tribute to keep the unknown status of metaphysical object.

Phenomenological shifting of sense of mental constructions, arising in creative freedom of thinking seems to be an attempt to grasp the trail of metaphysical object leaving it in our world of phenomena.

What kind of trail we are speaking about?

This trail could not be the element of our cognition; otherwise, it would not correspond to the metaphysical object, which has never become the object of knowledge.

It would be an obscure and unconscious trail of influence of unknown "thing in itself", which has always strove against objectification of the knowledge and through the contingency and freedom it breaks the order of objective world.

In word, that is the subjectivity of being, which manifests itself in two spheres; in the sphere of consciousness, through the elusive self of psycho-emotional phenomena and in the sphere of external world, through the freedom and irreducible probability of natural events.

Emergence of the quantum theory in atomic physics and disclosing the irreducible probability and indeterminism of quantum events clearly confirmed these objective forms of subjectivity in the physical reality.

Quantum theory obviously shows that the matter as a phenomenon has an ability of self-interpretation and the essence should be considered beyond phenomena, as a metaphysical object.

The influence of this metaphysical essence introduces the subjective agent versus to objectivity of knowledge, against necessity and determinism of reality.

Therefore, to take into account the essence of phenomenon, above all we need to fix this subjective agent, which deconstruct the regularity of objective being. ,

The special phenomenological method is used to accomplish this task - the method of bracketing the phenomenon that means to wrest it from the determinism of objective being.

Unfolding this position, finally we could come to the point that, it would be the influence of the metaphysical world that create obstacles to insight completely the self of subject and to cognize the world in the absolute light of logical accuracy.

Therefore, the elusiveness of the self and the error of human cognition, both have positive values, since they have indicated the influence of metaphysics on the phenomenological world.

* * *

Looking back through our opus, the feeling of dissatisfaction accompanies us, since instead of deconstruction of the mental forms leading certainly to the unknown object we use ready-made phenomenological conception to bridge the gap over phenomenology and metaphysics.

Therefore, the subtle way of creativity between certainty and uncertainty of thinking slipped away.

Therefore, this work could be considered as incomplete in principal. It would be open in perspective of further discussions to keep certain creativity leading to the mystery of the metaphysical world...

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SUMMARY IN GEORGIAN

მამუკა დოლიძე

საქართველოს სახელეწიერო ფილოსოფიის ინსტიტუტი

ფენომენოლოგია და მეტაფიზიკა

რეზიუმე

ფენომენოლოგია და მეტაფიზიკა ყოფიერების ორ განსხვავებულ, ერთმანეთის გამომრიცხავ სფეროს შეეხება. თუკი ფენომენოლოგია აღწერს ფენომენის სამყაროს, რომელიც ღიაა ცნობიერების წინაშე, მეტაფიზიკის ობიექტია “ნივთი თავისთავად” - ის, რაც არ შემოდის ცნობიერების ველში და ვერასოდეს იქცევა ცოდნის ობიექტად.

ავტორის მოსაზრებით, ეს ტრადიციული წყაღამყოფი ფენომენების სამყაროსა და მეტაფიზიკურ სფეროს შორის შეიძლება კიდევ დაირღვეს ფენომენოლოგიის თანამედროვე მიღწევათა შუქზე. თუკი “ნივთი თავისთავად” სრულიად შეუმეცნებადია, როგორღა შეიძლება ვთქვათ, რომ ის არ შემოდის ცნობიერების ველში და ვერასოდეს იქცევა ცოდნის ობიექტად? ამის თქმა უკვე მის გარკვეულ დახასიათებას და მაშასადამე, გარკვეულ გაცნობიერებას

ნიშნავს. იქნებ ასეთი საუბრისას მხედველობაში გვაქვს არა მეტაფიზიკური ობიექტი, არამედ მისი საზრისი, ანუ ის კვალი, რაც მისი ზეგავლენით აღიბეჭდება ცნობიერების ეკრანზე? მაგრამ აქედან გამომდინარეობს, რომ მეტაფიზიკური ობიექტი და მისი საზრისი ორი განსხვავებული შინაარსია. ერთი განეკუთვნება არაცნობიერის სფეროს, მეორე კი ცნობიერების ველს. ასეთი გახლეჩვა რომ არ მოხდეს, ავტორი გვთავაზობს ენის დეკონსტრუქციის პრინციპს. ენა როგორც აზროვნების ფორმა, მიისრაფვის გარკვეულობისკენ, სიცხადისკენ. გარკვეული შინაარსის წარმოჩენით ენა შორდება არაცნობიერის სფეროს და ფიქსირდება ცნობიერების ველში. ამდენად ენობრივი კონსტრუქცია კარგავს მეტაფიზიკური ობიექტის იდუმალებას.

იმისთვის, რომ გავიდეთ ცნობიერების გარეთ და გადავიდეთ საზრისიდან მეტაფიზიკურ ობიექტზე, საჭიროა მოვახდინოთ ენის დეკონსტრუქცია, ანუ დავარდვიოთ მისი შესაბამისობა ობიექტურ რეალობასთან და აღმოვაჩინოთ ის სტიქიური ელემენტი, რომელიც არ ობიექტივირდება და საგნობრივ კრისტალიზაციას არ განიცდის. ფაქტიურად ეს არის ენის, როგორც სუბიექტური ფენომენის ჩვენება, რაც მუდმივად ეწინააღმდეგება ცოდნის შინაარსთა ობიექტივაციის პრინციპს. ენის ამ სუბიექტურ სტიქიაში ისახება კავშირი ფენომენსა და ინტერფენომენს, ცნობიერსა და არაცნობიერს შორის რაც ფენომენოლოგიური სამყაროს დიალბას ნიშნავს მეტაფიზიკის მიმართ.

Interpretation of Transcendental Phenomenology in Existential Manner.

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Though the world of phenomenology looks rather versatile, in order to examine its central point - the problem of essence and existence, one may discern more similarities than differences. The phenomenological method generally focuses its various experience on the contrast of the natural standpoint and the phenomenological stance. The first accepts the reality without doubt, without examining its existential meaning. Even though we often come to suspect (and eventually to reject) this or that particular segment of experience of reality, we simply and unquestionably accept the world as a whole. But it would seem logical, that unless we accept the world as a whole, we cannot, in any meaningful way, doubt a part of it. Yet to doubt the world as a whole is precisely what the phenomenologist asks us to do. The attempt to doubt everything just is the position to make the move from the natural standpoint to the phenomenological stance.

So, as regards to the starting point of the phenomenological stance, the question is: what is the existence of real world, that has its being out there and naturally does not consist of an articulated judgment about its being? This brings us to distinguishing the criterion of general meaning of existence.

The first sign of presence of a thing is an immediate content unveiled through the sensitive data. I am aware of a thing, I discover it immediately, intuitively, and I experience it. Through sight, touch, hearing etc., in the different ways of sensory perception, the corporeal thing is somehow spatially distributed for me simply there, in verbal or figurative sense "present", whether or not I pay it special attention by busying myself with it, considering, thinking, feeling, willing.

Although I find continually present and standing over against me the one spatial-temporal

thing, the starting point of my perception embodies the element of thinking, since it implies the act of creation of corporeal meaning as an integral part of perception and the basis for synthesis of sensitive data.

We emphasize this most important point once again in the sentences that follow:

Even though the objective world of things always has its being out there, it displays itself as a perceptible object and thus reveals its connection with subjective ego; resulting in the substantial nature of perception. Therefore the latter, even on its initial stage, cannot be considered as a pure sensible act. As regards to its indigenous bond with the outer world, it embodies the act of thinking - the act of consideration of internal and external. Accordingly, we primordially extend the sensitive data in space and time, implying their disposition in terms of "near" and "far", "now" and "then".

Moreover, the sensory perception of a spatial-temporal object coexists with imagining its latent sides, to receive the full outlook upon the thing. Thus, instead of a simple act of primary apprehension, in fact we have a complex process of collaboration of various sides of consciousness, which a priori bases on the connection between the outer, objective world and a subjective ego; Otherwise the ground of collaboration of imagination and perception and the fact of extending the sensible data in space and time turns out to be unexplainable.

Therefore, the thesis, that the sensitive data, as an integral part, and starting point of objective apprehension, certainly discloses the face of existence, since the primordial form of perception already implies the unity of subject and object, seems accessible.

If speaking in a rigorous manner, our account of the above mentioned perception as an experience of reality shows that within the latter something occurs, which differs from pure sensibility and arranges the sensitive data in space and time. The property of external consideration, which is the inner, essential feature of consciousness, permanently brings out the sensory perception from itself into a new domain. Strictly speaking, it seems unreasonable to suppose any corporeal thing beyond the consciousness: Here it deals only with subjective

process of surmounting itself in the mode of openness, to form the psychological content of an object, regardless its external, existential ground.

The difficulty of the creation of the meaning of existence is that, on the one hand, it is the most general concept, that can never be embodied by its particular meaning and, on the other hand, it always claims to stay out of the psycho-subjective mental process aimed at the construction of an existing object.

Such a situation is quite unique. Perception, as an integrity of sensible and mental acts, as if gets outside itself to an existential dimension; permanently considering its self-evidence content as something external from itself. Just because of this, subjective process embodies the meaning of existence and therefore, its very starting point is considered as a first sign of outside being already. Perception can be referred to as the transformation of the internal into the external, but despite this, logically, there is no reason to indicate an existential object beyond perception. Consciousness only deals with indicators that point to a definite internal-external passage, regardless the object that exists out there. From this point of view, objective existence seems to be a horizon, as an unreachable goal of subjective aspiration, spread out endlessly.

Existential significance belongs to the field of the subject's creativity, but not to the sphere of objective world that has its being out there.

As regards to the natural standpoint, it ignores the differences between the (existential) meaning and its (outside) object, and bases the perception on the ground of actual objectivity.

The phenomenological stance requires keeping these differences and putting a merge between the meaning and its correlate - the being of object. Now, instead of maintaining the natural standpoint, we propose to alter it radically. The method of reduction (epoche) expels the existential claim from the judgment about the essence of being. The procedure of this sort is something quite unique: Whilst maintaining the substantial nature of perception, we do not abandon the thesis we have adopted - that consciousness has existential meaning: we make no change in our conviction and yet the thesis undergoes modification - we set in as it were "out of

action", we "disconnect" it, "bracket it". To put this differently, the thesis is considered out of its objective - existential claim, <in terms of being or not-being>. It still remains like being disconnected outside the connective system.

Thus, in order to disconnect the meaning of existence from the existence in itself, the phenomenological method requires exclusion from the judgment of the claim of being or not-being, i.e., taking its content in "brackets".

To speak more precisely, instead of exclusion, it is advisable to use the term «bracketing», because of the following contradiction: although the object always sets itself out of the subject, there is a deep connection between subjective ego and the world of objects, since the results of perception present themselves in existential face and thus the existence has its essential roots in the consciousness resulting in the substantial nature of perception. Therefore, instead of exclusion we have an act of "bracketing". The term - "bracketing" suggests that because of the contradiction, we are standing on a half-way: fixing the unity of subject and object and simultaneously the non-connection between consciousness and existence. As it will be shown below, goal of phenomenological reduction is the solution of the named contradiction.

Permanently continuing the act of "bracketing" in various logical layers of the judgment, the analysis grasps the deepest procedural level of the content, which is not a subject to the act of exclusion. This is the act of exclusion in itself, or the act of creation of existential meaning.

Here the exclusion, as an act of phenomenological reduction, means disconnection of the existence from its meaning. Since the first is something indefinite <due to its universal, all-embracing volume>, the process of reduction denotes the detachment of the definite meaning from its indefinite source, i.e. creation of the meaning of existence.

Thus, to repeat, according to phenomenology we should not confuse the essence and existence, concept and object, meaning and its correlate - an objective thing. Such a demarcation results in the following judgment about the essence of reality: the pure content of consciousness is regarded without its connection to the outside world.

But we have learnt to understand, that consciousness in itself has a being of its own, which can be revealed after phenomenological disconnection. We take all the data of psychological reflection as real world events, as the experiences of being "in brackets", but we fail to notice, that in order to completely abolish the concept of being the same operation of "bracketing" needs consciousness in itself, as a field of its own, subjective being. This brings us to exclude the existential claim of real world-objects and of the sphere of subject consciousness also, since the concept of being exists in both, external and internal areas.

For this purpose let us consider the possibility of double "bracketing" of the pure phenomenon, since it pretends to be (or not to be) an actual content of consciousness. We must bracket the subjective phenomenon, as well as objective events, and give the first a different meaning: it is not an actual content, which has a definite existential claim, but a dimly apprehended depth or fringe of indeterminate state of to be or not to be. At this point we take the phenomenon not in actual sense, but as something coincidental, which occurs according to the probability, in this or that cognitive condition. Thus, "bracketing" transfers the phenomenon into the status of possibility beyond its actual, subjective being. To put this in Husserl's language - the second step of bracketing opens the phenomenon to the horizon of possibilities.

But it is not the final point of phenomenological reduction. Our purpose to bracket all the layers of consciousness leads us to bracketing the sphere of possibilities as well. Therefore, neither can we establish the phenomenon in its accidental-probable status.

What is the phenomenon?

The phenomenon has no claim to be an external object.

The phenomenon abolishes itself as an actual content of consciousness.

The phenomenon is not objectified in the status of possibilities

Gradually continuing such methodological rejection, we lose every definite meaning of phenomenon and eventually approach the procedural ground of our analysis - the act of bracketing in itself.

Now, if we set in brackets the very act of bracketing, we encounter the contradiction: it seems paradoxical to abolish the act of abolishing the claim of being. Instead of abolishing, such double "bracketing" results in establishing the claim of existence.

But the act of bracketing is essentially connected with the act of meaning- creation. The first differentiates essence and existence, detaches the definite meaning from indefinite being and determines or creates meaning. .

To sum up, it became obvious that phenomenological reduction completely bases itself on the existential claim of the meaning- creation process, which is not limited to the sphere of consciousness, but as an existential process, pervades the consciousness in its integral entity.

But if phenomenological reduction, in the capacity of the meaning-creation process, possesses the existential status, consequently, its consisting parts also gain existential meaning. So the contents mentioned above - external object, internal phenomenon and its possibilities, because of establishing their procedural ground regain the claim of being, excluded by the method of "epoche" at the starting point of bracketing.

One should necessarily be aware, that they regain existential claim not independently, but as the elements of the phenomenological creative process. Rather than functioning independently, they endow content with the meaning of existence and reciprocally gain existence in this process of endowment. Thus, for phenomenological reduction to get in the status of existential process, definite-indefinite links should necessarily occur. As at the starting point of reduction, when the indefinite concept of being caused the process of reduction - to set in brackets the definite content of phenomenon.

Repeating once more, by basing bracketing on the existential ground, we attach to a phenomenon existential meaning in the status of element of the act of reduction. The phenomenon gains existential meaning, if it plays the part of indefinite source of being for another phenomenon conjugated to it.

From this phenomenological point of view, the ontological unity of some conjugate and

unconnected couples becomes obvious. Namely, we have in mind the spiritual-material schism and unity, expressed through the relation of consciousness and its object. Here we encounter the definite-indefinite link of conjugate spheres. Consciousness as a pure spiritual formation plays a part of something indefinite in relation to the objective world, and according to phenomenological analysis, attaches the meaning of existence to the object and vice versa. Pure consciousness receives its existential significance through the objective world, since the first has a substantial nature even on its initial stage. Therefore, pure consciousness is always the consciousness-of (some object) and presents itself as acts of intentionality towards the object.

As another example we would like to present Kant's problem of objectivity of knowledge. Despite the fact, that Kant demolished metaphysical tradition, identifying being with things-in-themselves, which is inaccessible for human mind, he considered the problem of objectivity of human cognition.

The difficulty of this problem is the following: If a priori concepts and forms of perception (space and time) create the world-for-consciousness, the objectivity of human knowledge receives conditional nature and the attachment of existential meaning to the object of knowledge seems rather doubtful.

On the basis of phenomenology, the solution of Kant's problem becomes obvious:

A priori concepts and spatial-temporal forms constitute the field of pure consciousness, which is conjugated with the fact-world and, according to our interpretation attaches existential meaning to its empirical content, providing the objective nature of knowledge. On the other hand, external world plays a part of indefinite existential source of pure consciousness, for its a priori forms and concepts have non-formal, substantial nature.

Thus, the pure consciousness and empirical reality form couples of mutually-exclusive, definite-indefinite conjugate elements and, as parts of existential process of meaning creation, provide each other with existential sense.

We can extend the illustration of our results on the schism also in atomic physics, by showing

that conjugated (wave-particle) pictures of atomic reality are mutually founded in the physical (existential) sense.

Finally, we come to the thesis, that on the level of intentional process of meaning - creation, the merge between meaning and being cannot be maintained and phenomenology, thus, presents the science of beings. But we understand the latter not in Kant's way - as a thing-in-itself, but as a self-flowing intentional process of creation of the meanings of manifold existence. Therefore, the phenomenon, as a thing-for-consciousness, presents at the same time the thing-in-itself, since its mode of openness is rooted in the existential process mentioned above.

We should necessarily be aware that the merge is destroyed not in the sense of natural standpoint, which identifies the meaning and its object, but according to the phenomenological stance - detaching the existential meaning from objective being. Just the very act of detaching as an act of creation has the existential status. Thus, the act of demarcating consciousness and objective being presents an existential process, which, due to its integrity, eliminates this merge and establishes being within and out of consciousness.

On the transcendental level of meaning- formation process, the thing-for-consciousness coincides with the thing-in-itself, for, due to subject-object integrity, they both present consciousness in itself as a flow of intentional acts.

Instead of Conclusion:

Our work is dedicated to the problem of interpretation of transcendental phenomenology in existential manner. For this reason it serves as a foundation for all the special sciences. But as it is known, phenomenology is the science of being in a radically different sense from that in which for centuries metaphysics had been regarded as the science of being.

Beginning with Aristotle, philosophers had held that metaphysics is concerned with an ultimate reality that exists in and for itself. Kant had finally demolished the claims of this traditional metaphysics by showing that things-in-themselves (being-in-itself) are forever

inaccessible for human minds.

For Husserl, the beauty of the phenomenological method was that it made possible a new science of being. It disclosed a realm of being that was ultimate not in the sense that it existed beyond experience, but in the sense that it presented itself with absolute certainty within experience. To study being is not to turn to another reality (things in themselves.) It is to penetrate deeper and deeper into the same - the one and only - reality things-for-consciousness.

By extending the above mentioned position, it gradually becomes evident, that phenomenological inquiry of consciousness discovers the consciousness (even on its initial stage of perception) embodying the meaning of existence. Keeping the principle merge between existential meaning and the external being, considering the latter in Kant's way - as directly inaccessible to human minds, we grasp the being in a round-about way: permanently using the phenomenological reduction we unveil the true existential claim of meaning -creation process as a stream of self-formation, which penetrates into the both sides of being - subjective being (consciousness) and the objective world.

SUMMARY IN GEORGIAN

მამუკა დოლიძე

საქართველოს საველე წერეთლის ფილოსოფიის ინსტიტუტი

არსებობის საზრისი და ფენომენოლოგიური რედუქციის მეთოდი

რეზიუმე

ავტორი გვისაბუთებს, რომ ფენომენოლოგიაში შემეცნებითი მოძრაობის საბოლოო მიზანია არა ჭეშმარიტების (ამ შემთხვევაში არსებობის საზრისის) გარკვევა, არამედ ჭეშმარიტების გარკვევის გზით, ცნობიერების მიერ საკუთარი თავის, როგორც ცოცხალი და თავისუფალი ფენომენის სრული რეალიზაცია. ცნობიერების. როგორც ცოცხალი და მთლიანი არსის ზეამოცანა არა რაიმეს გაგება, არამედ გაგების გზით და საშუალებით მუდმივი ყოფნა სასიცოცხლო თვითმოძრაობაში, საკუთარი თავის, როგორც თავისუფალი ფენომენის განსაზღვრისა და განუზღვრელობის ერთიან პროცესში.

PHILOSOPHY AND CULTURE

Culture and Tolerance of a Person

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Eternal and purposive striving of man to change the external world and his/her own self is one of the basic and essential features of man. Such transforming and creative activities of men form a new reality, “the second nature” – culture.

Culture as a process of realization of spiritual values is a phenomenon which on the one hand demonstrates the degree of “domination” of man over nature, i.e. reflects achievements of the humanity as to development of science and techniques and on the other hand at the same time highlights the degree of humanization of relations in society. In this sense culture is a process of satisfying man’s spiritual demands and active realization of spiritual values. In result of this process the creator of culture – man is formed and “humanized”.

In other words culture as a value phenomenon reflecting man’s eternal striving to continuous mastering and transformation of the reality, as an arena for revealing essential powers of man, his active agency and abilities expresses the process of formation and self-establishment of the subject of culture – person.

Culture as a condition and means of socialization of a person and humanization of social

relations implies by necessity active free and creative activity of a person. Freedom of a person in its turn implies activities which are based on cognition of the regularities of nature and society and are directed to satisfying demands and objectives which correspond to the real essence of man since the directing power of the person's social agency is social demands.

Any kind of human agency and its internal nature are linked to man's value centre which in its turn is the basis of demands. It is true that characteristics of the internal nature of a person, of his agency cannot be reduced to characterization of his/her demands but demands are essential to understanding of a person's essence since, as an outstanding psychologist Sh. Chkhartishvili notes, for society a person is the work done and the things created by an individual. Everything that can be created and done by an individual in the given circumstances employing his/her knowledge and abilities completely depends on his/her demands and will. Demands are of the utmost importance. Demands present the enormous force which makes separate individuals as well as social unions of individuals act.

One of the main characteristic features of demands is the fact that they contain a tendency of agency directed to a certain sphere. Satisfying of every demand implies by necessity certain activity. But just as demands can conventionally be divided into "high" and "low" demands, activities too can be divided into "high" and "low" activities. As Sh. Chkhartishvili writes high spiritual demands are satisfied through agency. But according to him there is one essential specificity: theoretical or aesthetic demands are satisfied not only by experience received by man in search of truth or contemplation of beauty but for the activity which is given in scientific research and in aesthetic contemplation of works of art is necessary as well. Received theoretical or aesthetic contents are not spent like food by an organism but are stored in a person as his/her experience. But this rich experience cannot ensure satisfying of the same demands for the second time. In this case a new search of truth and fresh contemplation of beauty are necessary. In other case the fact of cultural progress of man would be psychologically impossible.

Just in order to satisfy demands men transform nature (and their own selves) and in contrast to animals create a thoroughly new reality – culture.

This fact is not accidental for man. Animal is biologically better adapted to the external reality than man. The means of existence of animal are given "ready-made", man cannot exist if he/she does not arrange his relations with the external reality by means of creating a new reality. This means that man in contrast to animal cannot be only a consumer. He must produce in order to consume.

Therefore in order to exist man is to cognize the regularities of nature, master and transform nature. To do it he/she must create such a phenomenon which being different from nature will enable him/her to reach his/her desirable objective. Such a phenomenon is culture.

Though destination of culture is not limited by the fact that at the beginning it was one of the means of satisfying man's vital demands. The contents of these demands are not unchangeable; in ancient Rome the plebs demanded not only bread but entertainment as well. Since creating culture became a profession, it no more was just a means necessary to preserve man's existence but became an arena where man's essence could be revealed; for example, not only Greek art and science served the slave-owning state but Greek society in its turn was a means and arena for development of Greek culture.

It means that culture not only expresses the degree of "domination" of man over nature but at the same time it responds to such an essential demand of man as creativity; culture is given as a means and arena for revealing man's essential powers and his potentials. Such a component of culture as science the development of which determines the degree of man's domination over nature does not serve to solve technical problems only. It is presented as an arena for revealing creative abilities of man. Creativity is as well essential for other components of spiritual culture. Creativity and correspondingly freedom are the main and essential features which differentiate human agency from strictly determined activity of animals.

The process of creating culture by humans reflects the level of development of creators of culture, the degree of their humanization and self-establishment. Therefore the statement that every step forward on the road of culture is a step towards freedom is really just.

The basis of transformation of the reality by men is cognition of the regularities of the reality, understanding the essence of things and events of the reality.

Cognition is a complex and multi-aspect process. In order to grasp the truth man is to carry out multilateral activity of consciousness. Cognition implies by necessity active attitude of the subject to the object of cognition. Human creativity in the process of cognition means "producing" new cultural values, new knowledge. Cognition is not only the source of forming new knowledge but it is a necessary component of forming man's essential powers as well.

The history of scientific cognition clearly shows that enormous creative striving and imagination is necessary to grasp even partially mysteries of the world. This process reflects development of man himself/herself and in particular the development of one of the most important essential power of man – cognitive power. In this sense cognition as creative reflection of the reality is not only a condition and premise of successful practical activity of man and therefore a necessary condition and means to sustain man's existence but it at the same time is a genuine end in itself – it is an arena for revealing man's creative abilities, his/her potentials.

It is well known that among other components of culture, art is the sphere where man's creative nature is most clearly and vividly revealed. It is true that creativity is essential for every component of spiritual culture (creativity and inspiration are equally necessary in geometry and

in arts – A. Pushkin), but there is one essential point: it is not only creating of something new (of course not any kind of novelty is a result of creative activity) but the degree of freedom as well is important and essential for creativity. Creative agency of an artist is not always a result of inspiration and imagination; art at the same time is both creating of new and imitation but if compared to other layers of culture “the quality of freedom” in art is higher. As N. Hartmann shows creative freedom does not follow the ought, it is not the freedom of necessity. Just the contrary, it is freedom of possibilities, though aesthetic freedom is not willfulness; it endows the artist with freedom to enter any spheres at his/her own will but the artist can will only that what has unity and necessity.

The statement that men create history means that the human agency is nothing more but setting new ideals and critical rejection and overcoming of the old ones. It is implied when we say that life of man as an activity is forming a new qualitatively different existence i.e. it is a creative activity.

All the above stated as Z. Kakabadze justly stresses implies that art, works of art are the original acts of setting new ideals of life and rejecting the old ones or acts of creating history and not simple repetition of the already created; art is creating of a new reality in as much as it does not find a new ideal in a completed form and repeats it, but itself sets such an ideal.

That is why art is considered as such a component of spiritual culture in which man’s creative nature is most vividly manifested.

If in case of such components of structure of spiritual culture as science and art the organic connection of these components with creativity is clear and evident, the problem of connection of creativity with moral values and morality (which is the most important component of spiritual culture) is more difficult. The question is the following: were new moral values created in parallel with development of man and did they express a higher level of humanization of social relations? The issue whether the process of adoption of values is of creative character as well as the process of forming them is linked to this question.

We do not aim at detailed analysis of these issues. It will suffice to say that moral norms and values which regulate human relations at the present stage of development of the humanity did not exist in a “perfect and ready” form from the very beginning. Forming of new moral values is a long many-aspect process. It is “moral struggle” of humans against the old useless moral values in order to establish new and higher moral values. History remembers not only the authors of the greatest scientific discoveries and masterpieces of art, but those geniuses who established new moral values and created not only works of art, historical treatises and philosophical doctrines but they as persons, as moral “heroes” were creators in the moral sphere as well.

It is true that the humanity in its “moral struggle” formed many such values and norms which it

itself rejected at a certain stage of development. It is in this respect that we can speak about general change and replacement of values. But in spite of this such values which have not lost their significance and will not lose it till there exists man as a moral being were formed in the history of the humanity. Among such values are those which express man's place in the world and correspond to the life and agency of man who acts according to his/her own generic essence. The problem of interrelation of culture and creativity is a subject matter of an independent study. It is not our aim to give a detailed and comprehensive account of this problem. We will simply point to the fact that creativity is a necessary organic and essential moment of culture; culture and the process of creating culture by necessity imply and require man's and, accordingly, a person's free active creative agency. It has been stressed more than once that culture as a process of forming and establishing of value phenomena reflects the process of human becoming, his/her self-establishment and turning into a person.

Man is a bio-social-spiritual being. The meaning and peculiarities of his/her life, his/her interests, demands are conditioned and determined by socio-cultural, political, ethical, aesthetic and religious –i.e. by cognitive-theoretical and practical – acts.

It is known as well that we can distinguish four different levels in the real world. The lowest level of the reality is inorganic nature; live plant organisms are on the second level; the third level presents a more complex form of life – animal world.

In contrast to plants animals have psychics, organs of perception, emotions of pleasure or displeasure, etc., though the main and essential characteristic of animals is instinctive behavior.

Man occupies the fourth stage of the real world. Man has many common features with animals. He/she has organs of perception, psychics, etc. But man essentially differs from any other beings and from animals in particular due to his/her specific ability – spirit. It is just due to spirit that man becomes a person. Spirit is a power of self-consciousness. It is an organ of retrospection, it rules the psychic reality. Person is a spiritual man, the centre of spiritual acts [1, p.98].

In the process of socialization – in interrelation with other individuals – social features of man, his/her qualities, orientations and assessments, abilities and peculiarities of particular-individual agency are formed. It enhances specification of values, norms and rules worked out and established in the process of social interaction. So we can say that man becomes a person due to his/her social essence, in particular, due to the forms of social consciousness and objective values which characterize social consciousness. These forms are essentially linked to social relations.

The concept of person is organically connected with the concepts of man and individual. In particular, man is a bio-social-spiritual being which is formed in certain conditions and becomes a person. Individuality reveals itself in natural data and psychic features of man – in memory,

character, imagination, temperament and in the variety of vital activity. The whole content of consciousness carries the mark of individuality: viewpoints, judgments, ideas which are common for different people always contain in themselves something “own”. Demands and interests of different people are individual and everything done by every separate man carries his/her “individual mark, seal”. Therefore man is a being who speaks and thinks but is not a person yet (e.g. a child is human, an individual but is not a person as in order to become a person it is necessary to be characterized by a different essential moment) i.e. every person is human but not every human is a person, though he/she can become a person. As A. Bregadze writes, if man as a physical and psychic phenomenon is a creation, a person is to be arrived at ... Person has retained every human characteristic: individual character, strivings, desires, taste etc. But responsibility, duty and life according to the highest values are important for an essentially social being.

The essential characteristic of a person is that he/she due to spirit can free himself/herself from natural instincts and strivings and live in accordance with the highest values, be a creator, a being who creates culture.

As it is known there are five set attitudes and accordingly five acts (practical, cognitive, aesthetic, ethical, religious) singled out in the structure of man as a person. Each of them has a specific character; e.g. the specificity of an ethical act is that it is concerned with interaction of human wills. “Man is essentially connected with other men not only in the sense that his/her existence would be impossible without social production but more essentially – due to his/her internal dialogue. Man determines his/her own self by means of others. This is what differentiates a dialogical attitude from partnership. Existence of man implies in itself dialogical attitude to another man. Respect of others’ will makes man human ... Until we experience others’ will as a value it is too early to speak about our humanity. That is why the ethical is placed at the top of the value scale” [2, p.21].

To experience another’s will as a value is possible on the level of spirit. Such attitude to another’s will and in general to another person, to his/her different ideal, ideals, beliefs etc. is the basis of tolerance. Tolerance as an ethical category, as one of the highest human virtues is meaningful only in case when person due to his/her specific power – spirit – is “torn” out of the influence of vital demands, inclinations and situations and “placed into the world of objective values where the primacy is given to “high” values in comparison to vital demands and a person is ready to listen to others, to conduct dialogues with them, to understand them that is to “carry out” spiritual acts. A really cultural person as a spiritual being is internally free and “open” in relation to other persons, other cultures, other religions and correspondingly to other nations.

Thus there is an organic and necessary connection between culture, person and tolerance. The

basis of this connection is spirit – a specific human power – by means of which man becomes a person and a being who creates culture. It is just due to spirit that values of culture are formed and established. Culture reflects the process of becoming of man, his/her formation as a person, establishment of ideals of freedom-humanization in society; progress of culture is a foundation of moral perfection of man and correspondingly of person, it means establishment and development of humanistic ideals in society. The level of freedom-humanization as to relation of different persons with each other as well as interrelation of society and persons must be accepted as the highest criterion of the progress of culture. In this respect we are to admit that society where all conditions are given to enhance the real unfolding and development of the principles of freedom and humanization is progressive *since tolerance as a cultural-ethical spiritual phenomenon implies and requires by necessity freedom of person as its basis.*

It is widely acknowledged that man as a live being has passions, strivings, demands, interests, instincts. In this respect man does not differ from animals but as it was stated above man has a specific power which essentially differentiates him/her from animals in a narrow sense of this word. This specific power of man is spirit; spirit cannot be reduced to reason. Spirit is to be understood as a unity of intellectual, volitional and emotional acts. Spirit is man's power which gives him/her the possibility to get free from passions, strivings, demands and instincts. In other words spirit is a specific power which characterizes man and by means of which man creates a completely new reality – culture which separates man from the animal world and differentiates him/her from every other live being.

Animal is determined by the external factors, it acts on the level of instincts and by their means. Man due to his/her specific power – spirit and on the level of spirit acquires the ability of tolerance. As a spiritual and cultural being man can make choice between selfishness and unselfishness in favor of unselfishness, can freely obey and follow one of the most important spheres of culture – the law of ethics and live according to moral norms. Only man as a social-spiritual being desires the truth for the sake of truth, love for the sake of love, knowledge for the sake of knowledge, goodness – for goodness, beauty – for beauty's sake. Spiritual acts “pull” man out of the influence of vital demands, passions and situations and lead him/her into the world of objective values. Life in accordance with objective values demands a certain attitude to social norms, attention to others, responsibility, dialogical attitude to others, etc. And it is nothing but tolerance i.e. readiness of man – a person to admit and respect others, aliens, different ideas, religions, ideals, traditions, rituals, to be generous and tolerant of the different and at the same time to be faithful to one's own principles i.e. to retain his/her own principle position; to be faithful to his/her views and ideals and to avoid violence and morally unacceptable means while defending them. The other, alien must be ensured the possibility to

freely and according to his/her own will choose and defend his/her own principles and ideals. The principal essential feature of tolerance consists in the fact that every idea, ideal and principle which do not contradict the accepted rules of co-existence and moral norms must have the same conditions for self-establishment. The basis of it is culture as a dialogical phenomenon. Therefore culture as a dialogical phenomenon and expression of the level of humanization of a person forms persons as tolerant beings who can act in accordance with the values common to the whole humanity. Culture as a spiritual phenomenon forms persons who are able to listen to and understand other persons. Such persons respect others' different ideas, ideals, opinions, traditions, religions etc, i.e. culture is a dialogue with other epochs, other cultures, other people; culture in a wide sense of the word is comprehension of things, nature, animals; comprehension in its turn means listening to, attention, sympathy to others that is tolerance.

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SUMMARY IN GEORGIAN

ირაკლი კალანდია

საქართველოს საველე წერეთლის ფილოსოფიის ინსტიტუტი

კულტურა და პიროვნების ტოლერანტობა რეზიუმე

ადამიანი ბიო-სოციალურ-გონითი არსებაა. სწორედ გონის მეშვეობით და წყალობით ქმნის იგი ბუნებისგან სრულიად განსხვავებულ, ახალ სინამდვილეს – კულტურას. კულტურა როგორც ღირებულებათა რეალიზაციის პროცესი, ღირებულებითი ფენომენი და ადამიანთა სოციალიზაციის, პიროვნებად ჩამოყალიბების უმთავრესი ფაქტორი, ამორთავს ადამიანს ვიტალურ მოთხოვნილებათა, ლტოლვათა და ინსტინქტების ზეგავლენისაგან და აზიარებს მას ღირებულებათა სამყაროს. ღირებულებების მიხედვით ცხოვრება და საქმიანობა კი აუცილებლობით მოითხოვს და გულისხმობს საზოგადოებრივ ნორმებთან პიროვნების გარკვეულ მიმართებას, სხვების წინაშე პასუხისმგებლობას, სხვებისადმი

ყურადღებას, სხვების მოსმენას, სხვებთან დიალოგში ყოფნას და ა. შ. კულტურა თავისი ბუნებით დიალოგური ფენომენია და მას ახასიათებს მზადყოფნა და ღიაობა, რათა პატივი სცეს სხვას, უცხოს – განსხვავებულ აზრს, სარწმუნოებას, ტრადიციებს, იდეებს; სულგრძელი და მიმტკევებელი იყოს მისგან სრულიად განსხვავებულ ღირებულებათა მიმართ და თანაც ისე, რომ იცავდეს საკუთარ პოზიციას, იყოს თავისი პრინციპების ერთგული და ამავე დროს, არ მიმართოს ძალადობას, მორალური თვალსაზრისით მიუღებელ საშუალებებს, ანუ თავისი მოღვაწეობა წარმართოს ზოგადსაკაცობრიო ღირებულებათა შესაბამისად.

Georgian Philosophy as a Cultural Phenomenon

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Georgia is a country of ancient culture. In the world history we can find nations that are not creators of culture and are just content to consume cultural and civilization products produced by others. From this point of view Georgia is a unique phenomenon in the world history. The intellectual history of our nation is unique as well. Georgians have always been oriented to high spiritual ideals. We think it possible to accept philosophical thinking as one of the criteria of intellectual development. In contrast to some nations that have not achieved the level of philosophical thinking Georgia and Georgians have done it. Nowadays existence of philosophy in Georgia is a fact. It is true that such understanding of philosophy as is exploited in the presented work is a European phenomenon and therefore this fact gives rise to the opinion that Georgian philosophy was and is nourished by European philosophy. This viewpoint has supporters as well as opponents. Those who support it think that no philosophical system has ever been constructed in Georgia and there were no thinkers equal to Plato, Aristotle, Kant and Hegel. The opponents to the idea claim it impossible for the nation which has created a unique culture to have no philosophy of its own. It is true that we cannot state existence of any philosophical systems analogical to those of Plato or Aristotle, but nowadays many scientists explicitly discuss existence of proto-Georgian civilization which quite often is considered as a

predecessor of European civilization. It is natural that such a civilization would never come into existence if it had not a corresponding philosophical system. It is possible that this system was lost though the creative energy of the Georgian nation reached the summits of spirit in the following epochs.

In general we can say that philosophy is one and the same everywhere though thinking of every nation, alongside with general characteristics, has its own specific features. Therefore in spite of European origin of philosophy it is justified to speak about Georgian philosophy. Lack of philosophers comparable to Kant or Hegel has its own objective reasons. Georgians had to struggle against numerous enemies and very often there was no time to spare on philosophical activities. In spite of this Georgian philosophy was formed as an original phenomenon. Therefore it is necessary to study and analyze it. In this respect we first of all are indebted to Shalva Nutsubidze and his “A History of Georgian Philosophy” (in two volumes). At the same time it must be said that this small country which is situated at the juncture of Europe and Asia has very often suggested new philosophical conceptions. In order to prove the all above stated it is necessary at least to give a general review of the past, the present and the future of philosophy in Georgia.

It would suffice to mention Petritsi and Rustaveli in order to prove existence of philosophy in Georgia but our country had passed a long historical way before the epochs of Petritsi and Rustaveli. The first initial philosophical elements are to be sought for in the Georgian mythology. It is natural that the ancestors of Georgians who lived in the pagan world had certain philosophical views corresponding to their times, though unfortunately the philosophical ideas of the pagan times were not preserved. From the history of Georgia we know that a well-known educational centre which attracted students even from the East Rome Empire existed in Phasis (Kolkheti). This centre is known as Phasis rhetoric-philosophical school (“Phasis Academy”). A famous Aristotelian philosopher Themistious and his father Eugenious got education there (IV c.). Therefore chronologically the history of Georgian philosophy starts as far as the 4th century. Since then it has always kept pace with the processes unfolding in the world philosophy.

A descendent of the royal family of Kakheti, scholar and philosopher Bakur worked in the second part of the 4th century. Due to unknown reasons he left his homeland and went to the East Rome Empire. According to the Greek sources he was a thoughtful philosopher and wise man. His works are not preserved though a certain idea as to his philosophical views is given in a letter of a Neo-Platonic philosopher Libanious who characterized him as an adherent of Stoicism.

The 5th century is marked by scholar activities of a famous Georgian philosopher and ecclesiastic figure Peter the Iberian (Murvanos in this world). At an early age he was taken as a hostage to

Byzantine. Later he managed to escape and went to Jerusalem where he took of monastic vows. He lived in Palestine, was appointed to the Episcopal see of Mayum. Building of Georgian monasteries in Palestine is associated with his name. Interest to Peter the Iberian increased since Shalva Nutsbidze and a Belgian scientist Ernest Honigmann put forward the idea of identity of Peter the Iberian and pseudo-Dionysius the Areopagite. The Areopagite treatises were translated into many languages. It is impossible to speak about the philosophical thought of the Middle Ages and not to mention the Areopagite treatises. The Corpus Areopagiticum consists of four books and ten epistles. Traditionally the authorship of it was ascribed to a bishop of the 1st century, a member of the Areopagite of Athens Dionysius. Though since it was proved that he was not the author of these works he has been referred to as pseudo-Dionysius. Peter the Iberian's teacher and spiritual preceptor was Joanne the Laz, who was a Georgian philosopher and ecclesiastic. The main themes of works by Peter the Iberian is the idea of theosis, monism of goodness and non-substantiality of evil. Later his ideas were accepted by Christianity in the West as well as in the East. He is one of the greatest authorities of the Christian Church and one of the most influential representatives of Georgian culture.

Activities of Assyrian Fathers in the 6th century Georgia contributed to enforcement of the Christian Church. They fought against fire-worship, unveiled vices of the materialistic world outlook. The Assyrian Fathers were thoroughly read in Greek philosophy. Thus, Abibos of Nekresi attempted to reconcile the theory of four elements formulated in Greek philosophy with monotheism asserting that these elements were created by God. Among the Georgian scholars whose scientific activities were of importance in the 6-7th centuries Joanne Moskhi (Meskhi) who lived and worked in Palestine and was well-known at the period is to be mentioned.

The all above stated proves the fact that Georgian philosophical thought in the Middle Ages was of religious character just like the world philosophical thought. It is natural as religion occupied the summits of the world culture since the end of the Antique World. This fact in its turn influenced philosophy. According to the imperative of the epoch philosophy was to defend theology. The truth was to be found in religion and not in the sphere of science. In spite of this, genuine philosophical treatises of great importance were created in Georgia. The Georgian gene steadily led its way to the summits of philosophical thinking. A perfect illustration of this are works created by representatives of the 9-11th centuries Georgian religious-philosophical thinking. The Georgian ecclesiastics of the period were philosophers. They managed to combine mundane problems (their activities were directed on defense and protection of the homeland) and deep metaphysical meditations, monachism and philosophy. Works and activities of Grigol Khantdzeli, Joanne Zosime, Joanne Minchkhi, and Illarion Kartveli are illustrations of it.

Ecclesiastic and cultural-philosophical activities of the Mtatsmidelis' – Joanne, Gabriel and

Eqvtime are of special importance. By the end of the 10th century construction of a Georgian monastery on the mount of Athone was initiated by Joanne Mtatsmideli and he was the first Father Superior of this monastery. Contribution of Tornike Eristavi (Joanne in monkhood) to this initiative was immense. Eqvtime, son of Joanne Mtatsmideli, succeeded him as the superior of the monastery. Eqvtime was a serious ecclesiastic figure and translator. He translated more than 160 treatises on theology, sacred literature and philosophy. Among his translations are "Ethics" by Basil of Caesarea and his letters, homilies by Gregory of Nazianzus, etc. The volume of his translations contains "Exposition of Faith" by Joanne of Damascus, "Prior" by Anastasius of Sinai, works by Cyril of Alexandria. He translated works by John Chrysostom, Ephraim of Assyria and Maximus the Confessor as well "Gospel", "The Revelation to St John" and Psalms. Eqvtime Mtatsmideli translated from Georgian into Greek as well. Thus, he translated "The Wisdom of Balavari" (a Georgian version of a work by an anonymous author about Buda's life). He as well translated and made comments on a collection of ecclesiastic cannons. His activities prepared conditions for formation of theological-philosophical world outlook and faith of Ephraim Mtsire, Arsen Ikaltoeli and Joanne Petritsi. Giorgi Mtatsmideli was the follower and continuer of Eqvtime's activities. Giorgi Mtatsmideli fervently defended autocephaly of the Georgian Church. He came to Georgia for a few years in the reign of Bagrat IV. Here he selected 80 orphan children and took them to Mount Athos in order to give them a chance to receive good education there. He is the author of "Life of Beatific our Fathers Joanne and Ephtvime" He translated "Psalms", "New Testament", "Prayer-book", a book about lives of saints and sacred holidays, many hagiographical and hymnographical works, more than 60 works in all. His life is described by his pupil Giorgi Mtsire (a celibate priest).

In 1083 Grigol Bakurianisdze founded a Georgian monastery in Bulgaria (the then Byzantine), Petritsoni, not far from the village of Bachkovo. He himself wrote the Typikon for the monastery which very soon became a powerful centre of Georgian culture. An outstanding Georgian philosopher Joanne Petritsi worked at this monastery. He was a theologian, translator-commentator, and poet. He developed Neo-Platonic philosophy in Georgia. David IV Agmashenebeli invited him to Gelati Academy. His legacy consists of many iambuses, a history of David Agmashenebeli, translations of Aristotle's four works, translation of "On Human Nature" by a Neo-Platonic philosopher Nemesius of Emesa, as well as translation of Proclus's "Elementation Theologica", which he equipped with comments. He is not simply equal to such outstanding commentators as Thomas of Aquinas and Averroes but presented himself as a philosopher of original world outlook. Petritsi formed Georgian philosophical language which is different from everyday language. Philosophical terminology established by him equals a theory of scientific concepts. Translation of Proclus's work made by Petritsi is one of the earliest among

the translations of this work into other languages and therefore is unique and invaluable. It is a real treasure not only in Georgian but in the world culture as well.

Interpreters assess Petritsi's philosophy as a pre-Renaissance phenomenon which together with the Areopagitics determined to a great extent the content of Georgian Neo-Platonism and of the Medieval Georgian philosophy in general. Nowadays Petritsi's philosophy is acknowledged as a phenomenon of the world importance and is studied not only by Georgian but by foreign philosophers as well.

A famous scholar and translator Ephraim Mtsire who lived and worked on the Black Mountain near Antioch is a serious representative of Georgian philosophy of the given epoch. He translated more than 70 treatises among which are works of Basil the Great, "The Source of Knowledge" by John of Damascus and others. His contribution to establishing philosophical terminology, rules of translation and punctuation is very important. Petritsi and Arsen Ikaltoeli cooperated with him. According to him philosophy is more than science as it embraces visible as well as invisible. His logical views are of great importance as well. His treatise "Reasons of Conversion of Georgians and the Books it is Stated in" is very interesting. The work is written on the basis of materials obtained in the libraries of Antioch. He proves that Apostles Andrew and Bartholomew disseminated Christianity in Georgia and that the right to appoint catholicizes was received at the synod of Antioch.

Alongside with Ephraim Mtsire we must mention works and activities of Arsen Ikaltoeli. He was Petritsi's contemporary figure, philosopher, writer, hymnographer. Arsen Ikaltoeli shared Ephraim's ideas and position. After Ephraim's death he came to Georgia and worked first at Gelati and later at Ikalto Academies. He was the founder of Ikalto Academy. Arsen was one of the councilors of David Agmashenebeli. He shared the views of Aristotelian school of philosophy. He united the literature translated by him in a compendium "Dogmata". It consists of "The Prior" by Anastasius of Sinai, "Source of Knowledge" by John of Damascus, a polemical treatise by Theodore Abakura. Arsen is the author of a text-book on physics which was used by him at Gelati and Ikalto Academies.

King-philosopher David Agmashenebeli is really an outstanding figure among the scholars of the period. His philosophical credo is based on synthesis of knowledge (Athens) and faith (Jerusalem). His confession "Galobani Sinanulisani" ("Songs of Repentance") is a masterpiece of religious-philosophical literature.

Thus, in the history of the early Medieval Georgian philosophy we can detect at least three philosophical directions: 1. Christian Aristotelianism; 2. Areopagitical Neo-Platonism and 3. Christian Neo-Platonism. This is one more proof of the fact that Georgian philosophy has much in common with the advanced European philosophy and in certain cases the West is as well

indebted to Georgian philosophy. It is especially true in relation to the problems of the Renaissance. According to the “Theory of the Oriental Renaissance” formulated by Shalva Nutsubidze, the Renaissance was transported to Europe from the East. The Oriental Renaissance is a predecessor of the Western Renaissance and it originated in Georgia. This fact is associated with the great Georgian poet and philosopher Shota Rustaveli who is as a rule named among the greatest figures of all times. It has been proved that Rustaveli’s philosophy is the crown of Georgian Neo-Platonism. As to Georgian Neo-Platonism its existence is acknowledged by science all over the world (N. Losev). Humanism, Christian anthropology, freedom and equality are the main philosophical principles given in “Vepkistkaosani” (“The Knight in the Panther’s Skin”). These principles enable us to say that the Georgian Renaissance is far ahead of the ideas of the Western Renaissance.

The hardships and disasters that fell upon Georgia in the 13th century are well-known. We can say that the nation was deprived of time necessary for philosophical meditations. The country was fighting against domestic and foreign enemies. That is the reason of absence during this period of history of any philosophers comparable to Petrarch or Rustaveli. In spite of the gravest situation of the country interest to philosophical problems did not extinguish altogether. We must take into account the fact that interest to problems of philosophy of history originated from historical thinking, in particular, such a philosophical concept as truth entered the scope of historical chronicles. In them history is discussed from a philosophical viewpoint as a “word of truth”. This fact was highly appreciated by Ivane Javakhishvili and later by Shalva Nutsubidze. Such problems as founding history on moral principles of philosophy, the problem of historical development and others are raised in these chronicles.

Since the reign of Vakhtang VI revival of philosophical and scientific thinking became more intense. Vakhtang VI himself was a scholar. He wrote a short book on astronomy-cosmology in which he laid a foundation of Georgian astronomical terminology. Vakhtang VI established a “Commission of Scholars” in which his teacher, a philosopher of the deepest insight, great enlightener, scientist, poet, translator, commentator Sulkhani-Saba Orbeliani (1658-1725) worked. His philosophical ideas are rendered in his work “Georgian Dictionary” which was named “Sitkvis kona” (“A Bunch of Words”) by Vakhtang VI. It took Sulkhani-Saba 33 years to complete the dictionary. He gave original interpretations of words. In particular, he defined words on the basis of a certain philosophical conception. It is reflected in his works that Sulkhani-Saba solved the traditional problem of dualism in favour of the ideal. His works embrace ontological and cosmological problems, as well as problems of gnosiology, ethics and logic. His ethical-pedagogical work “Tsigni Sibrdzne Sitsruisa” (“Book of Wisdom of Lie”) is very important. The similar ideas are rendered in his other works: “Stsaviani” (“Teachings”),

“Samotkhis kari” (“A Gate of Paradise”). Sul Khan-Saba is the author of a book of memoirs “Travel in Europe”.

Vakhushti Batonishvili, son of Vakhtang VI, was a prominent scholar and scientist of the period. He was one of the founders of Moscow University. Vakhushti as well as Montesquieu shared the conception of geographical determinism.

We must specially mention establishing of a theological seminary in Tbilisi, at Anchikhati cathedral, initiated by Erekle II and Anton I. The rector of the seminary was Philippe Kaitmazishvili. Such subjects as grammar, literature, singing, logic, physics, and mathematics were taught at the seminary. In 1753 a school was founded in Telavi. Later, in 1782 the school was transformed into a theological seminary. The first rector of the seminary was Gaioz who was succeeded by David Alexi-Meskhishvili. In 1749 Erekle II restored the print house established by Vakhtang VI. By that time Georgia became the most important cultural and scientific centre in the whole Caucasus, though invasion of the hordes under the rule of Agha Mohammed Khan put the end to it.

Among the Georgian thinkers of this period, Anton I (1720-1780) stands out as to his contribution to the development of Georgian philosophical and scientific thought. He is the author of original works “Grammar”, a philosophical treatise “Spekali”, “Category of Symmetry”. He translated Wolf’s and Baumeister’s works into Georgian and equipped them with spacious comments. In his works Anton I discussed the most difficult problems of ontology, gnosiology, metaphysics, logic, nature philosophy and ethics. In order to receive a full picture as to the social thinking of the period it is important to consider Alexandre Amilakhvari’s “A Wiseman of the East” in which many interesting social-political ideas and views are rendered. Scientific activities of David Bagrationi (1767-1819), son of the last king of Kartli-Kakheti Giorgi XII are very interesting as well. He translated into Georgian “The Spirit of Law” by Montesquieu, “Aesthetic Meditations” by Ansilion, wrote an original work “Concise Physics” in which alongside with problems of physics many problems of nature philosophy are rendered as well. As he shared Voltaire’s views he was considered a Voltairian. Joanne Bagrationi (1768-1830), brother of David Bagrationi was an influential figure of the 18th century Georgian thought. His encyclopedic work “Kalmasoba” is an evidence of his knowledge in philosophy. He is the author of encyclopedia of natural sciences, Russian-Georgian dictionary, translated “Logic” of Condillac. He belonged to idealist philosophers.

Joanne Khelashvili (1772-1837) was one of the educated thinkers of the period. The most complex problems of philosophy are discussed in his work “A Book of 34 Questions”. I. Khelashvili’s philosophical ideas are scattered in his epistolary heritage, especially in his letters to Solomon Dodashvili. I. Khelashvili was an idealist philosopher and theologian. In accordance

with his world outlook I. Khelashvili opposed everybody who did not share Christian dogmas. I. Khelashvili is the main character in “Kalmasoba” by Ioanne Bagrationi.

It is natural that annexation of Georgia by Russia made a certain impact on development of Georgian philosophical thought. But in spite of pressure on part of the Russian Empire development of scientific thought in Georgia did not come to a deadlock. Solomon Dodashvili’s scientific achievements are a brilliant demonstration of it. Revival and progression of Georgian philosophical thought are associated with him. Quite a young man of 22 he wrote “Logic” (in Russian). This book was used as a text book at universities of the Russian Empire. He is the author of “The Grammar of the Georgian Language”. Dodashvili participated in the 1832 conspiracy. Gerasime Kikodze (Episcopo Gabriel) is an outstanding representative of the 19th century Georgian philosophical thought. He is the author of a very significant scientific work “Foundations of Experimental Psychology” as well as of a two volume collection of sermons which were translated into English and Russian in his life-time. Among the thinkers of the period such figures as Archil Jorjadze who studied problems of philosophy, history of religion and worked on national issues and Mikhako Tsereteli whose book “Nation and Humanity” is an excellent piece of Georgian sociological thinking are to be mentioned.

Philosophical heritage of the Tergdaleulebi is to be singled out and stressed. Iliia Chavchavadze’s, Vazha-Pshavela’s, Alexandre Kazbegi’s and others literary heritage is an object of scientific research and analysis even in our times.

Foundation of Tbilisi State University by Ivane Javakhishvili and his colleagues Akaki Shanidze, Shalva Nutsubidze, Korneli Kekelidze, Dimitri Uznadze, Petre Melikishvili and others created a new stage in the history of development of Georgian philosophical thinking. The first faculty formed at the University was that of philosophy. Shalva Nutsubidze and Dimitri Uznadze were at the origins of the 20th century Georgian philosophical thinking. Their philosophical works have retained their importance up to the present.

The spheres of Shalva Nutsubidze’s interest were aleotheological realism (he formulated the “theory of aleotheological realism”), history of Georgian philosophy (he published a two volume “History of Georgian Philosophy”), Rustvelology and translation. His theory of the Oriental Renaissance which is based on the conception of the Georgian Renaissance, and the theory of identity of Petre the Iberian and Pseudo-Dionysius the Areopagite are of special interest. Shalva Nutsubidze founded a new branch of science – history of Georgian philosophy. He translated “Vepkhistkaosani” (“The Knight in the Panther’s Skin”), Chakhrukhadze’s and Shavteli’s works into Russian.

Dimitri Uznadze is one of the most remarkable representatives of the Georgian philosophical and psychological schools. At the early stages of his scientific career Uznadze studied and analyzed

philosophical problems though later he created an original psychological theory which is known as Uznadze's theory of set. He is the author of fundamental works "Foundations of Experimental Psychology", "Psychology", "Psychological Principles of Set" and many others. The theory of set formed by Uznadze is shared by many scientists in the world.

Among the philosophers of the beginning of the 20th century Sergi Danelia (history of philosophy), Konstantine Kapaneli (theory of organotropism), Mose Gogiberidze (history of philosophy), Kote Bakradze (logic and problems of history of Euro-American philosophy. His "Logic" is the most popular text-book even at present), Kita Megrelidze (social philosophy), Konstantine Gamsakhurdia (philosophy of life, irrationalism and Christian mysticism) are to be singled out.

Foundation of Institute of Philosophy in 1946 was an event of great importance in the history of Georgian philosophy. Since then the Institute has determined the process of development of philosophical thought in Georgia. The Golden Age of the Institute is connected with its director Savle Tsereteli, a famous Georgian philosopher. Later the Institute was named after him. Among Savle Tsereteli's numerous achievements special importance is attached to formation of a dialectical-logical system which is known as a "theory of infinite conclusion". His monograph "Antic Philosophy" is equally important. A group of outstanding Georgian philosophers – Angia Bochorishvili (founder of philosophical anthropology as a branch of science in Georgia), Shalva Khidasheli (history of Georgian philosophy and problems of the Renaissance), Levan Gokieli (logic) cooperated with Savle Tsereteli. In spite of the Soviet dictatorship which set limits to free scientific thinking Georgian philosophers managed to avoid false ideological problems and carry out genuine philosophical analysis. This tradition has been accepted by the philosophers of the next generation such as Zurab Kakabadze, Niko Chavchavadze, Tamaz Buachidze, Otari Jioev, Tamar Kukava, Guram Tevzadze, Sergi Avaliani, Mary Chelidze, Mikheil Bezanishvili and others.

Phenomenological issues occupy an important place in the contemporary Georgian philosophy. Professor Mamuka Dolidze's publications are a good proof of it. These works not only reflect the world experience as to interpretation of phenomenological issues but offer fresh attitudes to solving them. In this respect foundation of the scientific journal "Culture & Philosophy" which is authoritative not only in our country but abroad as well must be specially mentioned.

Alongside with the Institute of Philosophy faculty of philosophy at Tbilisi State University is an important centre of serious and in-depth philosophical research.

Since the overthrow of the national government up to the present philosophical thinking in Georgia has found itself in serious danger. In such a situation on the initiative of Professor Sergi Avaliani Academy of Philosophical Sciences of Georgia was founded. The main goal of the

Academy is rehabilitation and development of philosophical thinking. The Academy publishes annual volumes of articles “Philosophical Research” (13 volumes have been published). Works by Georgian and foreign philosophers on actual issues of philosophy are published in it.

Savle Tsreteli Institute of Philosophy greatly contributes to development of philosophical thinking in Georgia. The Institute has remained true to the best traditions of Georgian philosophical and scientific research.

Summing up the above stated we are to admit that the article does not fully reflect past, present or future of philosophy in Georgia but it can really create a certain (though not comprehensive) picture of rich and interesting history of philosophy in Georgia. We can suggest that it will be more successful in future and the Golden Age of Georgian philosophy will arrive before long.

SUMMARY IN GEORGIAN

კახა ქეცბაია
საქართველოს საველე წერეთლის ფილოსოფიის ინსტიტუტი

ქართული ფილოსოფია როგორც კულტურის ფენომენი

რეზიუმე

საქართველო უძველესი კულტურის ქვეყანაა. მსოფლიო ისტორია იცნობს ერებს, რომლებიც კულტურის შემოქმედნი არ არიან, მაგრამ ეზიარებიან სხვათა მიერ შექმნილი კულტურასა და ცივილიზაციას. საქართველო კი ამ მხრივ თვითმყოფადი და უნიკალური მოვლენაა მსოფლიოს ისტორიაში. ასევე უნიკალურია ქართველი ერის ინტელექტუალური ისტორია. ტრადიციულად იგი ყოველთვის მაღალ სულიერ იდეალებზე იყო ორიენტირებული. ერის მაღალი ინტელექტუალური განვითარების ერთ-ერთ კრიტერიუმად შესაძლებელია ფილოსოფიური აზროვნება მივიჩნიოთ. არიან ერები, რომელთაც ფილოსოფიური აზროვნების სიმაღლემდე ვერ მიუღწევიათ. საქართველოს შემთხვევაში კი საქმე სულ სხვაგვარადაა. დღეს ფაქტია ქართული ფილოსოფიის არსებობა. თუმცა ფილოსოფია, როგორც მეცნიერება ევროპული მოვლენაა, რაც წარმოშობს აზრს, რომ ქართული ფილოსოფიური აზროვნება ევროპული ფილოსოფიით საზრდოობს. ამ აზრს მომხრეებიც ჰყავს და მოწინააღმდეგეებიც. მომხრეები მიიჩნევენ, რომ საქართველოში ფილოსოფიური სისტემა არ შექმნილა და შესაბამისად, პლატონის, არისტოტელეს, კანტისა და ჰეგელის დონის მოაზროვნებები ჩვენ არ გვყოლია. ამ მოსაზრების ოპონენტები კი ამტკიცებენ, რომ შეუძლებელია უნიკალური კულტურის შემოქმედ ერს საკუთარი ფილოსოფია არ ჰქონოდა. ჩვენში მართალია არ დასტურდება არსებობა ფილოსოფიური სისტემისა, მეტოქეობას რომ გაუწევდა პლატონსა და არისტოტელეს, მაგრამ დღეს არაერთი მეცნიერი საუბრობს პრექართულ ცივილიზაციაზე, რომელიც ხშირ შემთხვევაში ევროპულის წინამორბედადაც კი

განიხილება. ბუნებრივია, მსგავსი ცივილიზაცია არ შეიქმნებოდა, რომ არა შესაბამისი ფილოსოფიური სისტემა, რომელსაც შესაძლებელია ჟამთა სვლაში ჩვენამდე ვერ მოედწია, მაგრამ შემდგომ პერიოდში ქართველი ერის შემოქმედებითა ენერგიამ მაინც მიაღწია სულიერი განვითარების მწვერვალებს.

ზოგადად შეიძლება ითქვას, რომ ფილოსოფია ზეეროვნული ფენომენია, მაგრამ ყოველი ერის აზროვნებას, ზოგად ნიშნებთან ერთად, საკუთრივ მისი, სპეციფიკური ნიშნებიც გააჩნია. ამდენად, მიუხედავად ფილოსოფიის ევროპული წარმომავლობისა, გამართლებულია ლაპარაკი ქართულ ფილოსოფიაზე. ხოლო თუ იგი ჰეგელისა და კანტის შესაფერისს ფილოსოფოსებს მოისაკლისებს, ამას თავისი ობიექტური მიზეზები აქვს. ურიცხვ მტერთან მებრძოლი ერი ძნელად თუ ჰპოვებდა ფილოსოფიური შემოქმედებისათვის საჭირო სიმშვიდეს. მიუხედავად ამისა, ქართული ფილოსოფია მაინც ჩამოყალიბდა, როგორც ორიგინალური მოვლენა. ამიტომ, რაც გვაქვს, მისი შესწავლა აუცილებელია. ამას კი, უპირველეს ყოვლისა, „ქართული ფილოსოფიის ისტორიის“ (ორტომეულის) ფუძემდებელს შალვა ნუცუბიძეს უნდა ვუმადლოდეთ. (აღსანიშნავია აგრეთვე პროფესორ მიხეელ მახარაძის თაოსნობით გამოცემული „ქართული ფილოსოფიური აზრის ისტორიის ოთხტომეული“)

მნიშვნელოვანია, რომ ევროპისა და აზიის გასაყარზე მდებარე ეს პატარა ქვეყანა ხშირად ყოფილა არაერთი ახალი ფილოსოფიური კონცეფციის შემოქმედი. უძველესი დროიდან მოყოლებული, იგი მსოფლიო ფილოსოფიაში მიმდინარე პროცესების თანაზიარი გახლდათ და გადამწყვეტ როლსაც კი ასრულებდა ფილოსოფიის წინსვლისა და განვითარების საქმეში. ქართული ფილოსოფია, როგორც კულტურის ფენომენი მსოფლიო სულიერი კულტურის მნიშვნელოვანი შემადგენელი ნაწილია, რომელიც კაცობრიობის ინტელექტუალურ-კულტურულ მოზაიკაში ორიგინალობითა და თავისთავადობით გამოირჩევა. აი ის ძირითადი აზრი, რაც ჩამოყალიბებულია წარმოდგენილ ნაშრომში.

Critical Thinking as an Essential Characteristic of Man

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What does it mean to be a person? It is not easy to answer this question. Interpretation of the idea of person is one of the controversial issues in philosophy. D. Hume doubted the existence of the idea of person. He relied on the empirical theory of knowledge according to which our knowledge is a result of sensuous experience and any idea ensues from this experience. According to Hume the idea of person is not given in sensations and therefore such thing as a person does not exist.

Though this conclusion is apparently strange Hume had adherents. They opposed those philosophers who thought that men constantly comprehended something that was called a person. Though Hume offered many arguments against the idea of person in his works he involuntarily admitted an idea which contradicted his own position. In particular, according to this idea our consciousness enables us to vividly perceive our own person and knowledge of man in its turn is based on observations of the uniformity of the actions ensued from it. This position enables us to discuss the existence of a person.

Karl Popper the famous philosopher of the 20th century noticed and criticized Hume's contradictory position as to the concept of person. In the article "Person" published in 1977 Popper agreed with Hume in one aspect, in particular he shared the idea that there does not exist substantiality of a person. If it were so then qualities and sensations of a person would be only hereditary. Popper thinks and many other philosophers share the same position that people are not born as persons, they step-by-step learn to be persons. It means that any human can turn his/her life into the process of becoming a person provided there is some readiness to be a person in him/her. Popper writes that it is the process of learning in which people learn about world 1 (physical bodies), world 2 (physical acts) and world 3 (ideas and theories) [p.273]. It is the process when man realizes both his/her own self and the external world. The fact of being a person is not a completed state of man; it is an unending process of cognition and self-cognition

which is directed by an active mind i.e. conscious reasonable endeavour.

Scheler gave his own interpretation as to specificity of a person and the ways to comprehend his/her essence. According to him it is impossible to cognize a person in the same way as an object. A person is not merely man but much more than man. It is possible to be man but to fail to be a person. A person is not a psycho-physical object. As Scheler shows a person is a particular unity of spiritual acts, a person exists in his/her acts and is presented as an individual. It means that spirit plays the decisive role in forming a person. But cognition of his/her acts proceeds in reflection on the basis of a person's intuition. Scheler does not assimilate a person with spiritual acts and thinks that a person is a logical source of these acts; he/she does not subject to objectification and cannot be studied via empirical research. A person is given not in observation but in reflection.

Thus according to Popper and Scheler it is possible to learn to be a person. Both spirit and reason play equal parts in this process. Therefore it is important to find out how this process unfolds. Maybe it is spirit that constitutes a person and reason cognizes not the constituted but the process of becoming?

Popper thinks that question which interests philosophers – can man observe his/her own person? – is not formulated correctly. Of course, such observation is possible but knowledge is not always based on observations. Observations help us test problems and conjectures that face us. There is knowledge which is based on thinking. We acquire knowledge of our own selves not via observation of ourselves but via becoming persons and forming theories of our own selves. Popper does not share the idea that a “pure person” i.e. a person free from any kind of experience exists. For him to be a person is a result of active study of the external world and experience on the one hand and of innate inclinations on the other hand. Popper thinks that man is to learn not only to feel and speak but he/she must comprehend the goal of being a person. A person always feels his/her association with the past and the future, “lives according to his/her own orientation in time and space”. According to Popper every neonate is a bearer of many innate tendencies among which there is a tendency of self-cognition which in order to be carried out requires existence of active experience of the social world. Thus according to Popper to become a person is a result of conscious activity of mind.

As Popper shows activity of mind is mainly revealed in the human ability to make decisions and the ability to critically select. These abilities are best of all demonstrated by man in the process of cognition or more precisely in the process of scientific cognition. It is a fact that the “program of selection” most successfully works in science. Popper thinks that activity of a scientific mind means critical cognition of the world. It is a critical selection of new hypothesis, conjectures and theories, critical search of mistakes and fallacies. Such scientists oppose dogmatism and

orthodoxy which if exist in science are according to Popper “equal to death of cognition”. Criticism is a means enabling scientists to avoid being in captivity of a conceptual carcass, dogmas and stereotypes. Those scientists who never offer us the last truths in their theories and teach us to analyze and discuss problems are considered as undogmatic thinkers. Popper thinks that a genuine scientist’s position implies trust of mind and activity of mind in science is a position of critical search of mistakes. Popper shows that genuine scientific thinking begins with bald and hopeful critical cognition of the world. In his article “Myth of conceptual carcass” Popper writes that critical mind which directs the process of turning man into a person, helps scientists (and others as well) avoid “intellectual prison” or imprisonment by the unity of their own intellectual premises. Any scientist is to avoid close association to any theory though he/she cannot be absolutely free. He/she can only step by step widen his/her “intellectual prison”. Scientists objectify their own views and thus create the possibility to make them objects of critique. In doing so their views change under the influence of conjectures of competing theories and a critical discussion directed by means of such theories ensure the possibility of progress. Scientists know very well that a conceptual carcass is not an absolute barrier. Overcoming it results in widening of intellectual horizon of the scientist and perfecting him/her as a person. According to Popper the process of becoming a person is general. As to the importance of activity of critical mind in this process is best of all revealed in case of scientists and that is why we have demonstrated it. It must be noted as well that conscious activity of mind which relies on man’s ability to make decisions and select can turn man into a person only in case if it is *a priori* determined by the unity of spiritual acts.

SUMMARY IN GEORGIAN

საქართველოს საგლე წერეთლის ფილოსოფიის ინსტიტუტი

ნინო თომაშვილი

**კრიტიკული აზროვნება როგორც პიროვნების არსებითი
მახასიათებელი**

რეზიუმე

ნაშრომში განხილულია ადამიანის პიროვნებად ქცევის პროცესში კრიტიკული გონების მნიშვნელობა. ამ საკითხთან დაკავშირებული ფილოსოფიური შეხედულებების (იუმი, შელერი, პოპერი) მოკლე ანალიზით, ნახვენებია ადამიანის მიერ გადაწყვეტილების მიღებისა და შერჩევის უნარის მნიშვნელობა მისი გონითი აქტივობის განვითარებასა და შესაბამისად, ინტელექტუალურ ზრდაში. გაანალიზებულია შემეცნებისა და თვითშემეცნების პროცესში პიროვნების ქმნადობისა და ფორმირების მნიშვნელოვანი პირობები. მიჩნეულია, რომ ადამიანის პიროვნულობას განსაზღვრავს როგორც გონითი აქტები, ისე

ცნობიერ-გონებრივი აქტივობა, კრიტიკული გონება.

Aesthetics of Susan Langer's Presentational Symbolism

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S. Langer's aesthetic theory which is a symbiosis of semantics and symbolism is based on differentiation and comparison of two types of thinking – discursive and presentational symbolism. Discursive symbolism is characteristic of science, presentational symbolism – of art. The central idea of Langer's symbolism is “symbolic transformation”. Langer considers study of the nature of man's consciousness as the main goal of philosophical research. Like E. Cassirer Langer too thinks that the whole human agency is of symbolic character and man may be defined as “a symbol-using animal” [1, p.26]. Man has a different dimension of the reality since he/she has placed a new link – a symbolic system – between himself/herself and the reality. The whole agency of man's spirit is symbolic as his/her reaction to the surrounding reality is mediated by a symbolic net of language, science, art. Symbolic agency is a “new key” to understand man's nature and it is the issue which according to Langer should become the central problem of philosophy. Langer finds arguments to enforce this main thesis of her theory in different philosophical trends of the 20th century. She discusses the problem of art in a wide context of philosophical problems and resorts to the issues of neo-positivistic, phenomenological and neo-Kantian schools of philosophy. Langer discusses not only general gnosiological problems but tries to formulate a theory which will solve every problem of art with help of symbolism.

S. Langer immediately associates study of the symbolic process with active cognitive agency of human consciousness. Therefore she pays serious attention to the “genial revolution” invoked by Kant's transcendental philosophy in explaining the world and mind, subject of cognition and object of cognition as well as to the liberating influence of Kant's thought over the aesthetic schools which interpreted works of art as forms expressing different ideas by means of feeling. Kant's philosophy created a possibility for a completely new kind of thinking based on study of symbolism which is applicable to such sphere of intellectual life as art which is difficult for analysis and where interrelation of symbols is various and complex.

Kant's idea that the only reality by means of which contemplation of an artistic idea is carried

out is a pure form is very important for Langer's conception. The difference between forms expressing scientific and artistic ideas is associated with contents of these ideas and is established in these forms. Kant's viewpoint is a fundamental basis for Langer's semantic philosophy though in her conception in part due to the influence of E. Cassirer's "philosophy of symbolic forms" this viewpoint is transformed. The main idea of her research namely the idea that symbolic agency of consciousness is exceptionally human ability which gives form to the real world is borrowed from Cassirer. Symbol in its turn is not only a "spontaneous-constructible norm" but a structure which is necessary for consciousness in the process of thought formation.

It could be almost sufficient for Langer to be content with Cassirer's philosophy where symbolic system is introduced as a mediating link in the process of immediate insight of mind into an object but she resorts to logical positivism in order to follow the analysis of scientific symbols and of natural language carried out by the theorists of logical positivism and to conduct the similar analysis in relation of artistic symbols. Langer shares the idea of philosophers-semanticists as to critique of science (of discursive symbolism) and accordingly suggests a critique of art (presentational symbolism). It is to be noted that Langer's semantic theory of art not only exceeds the limits of studies done by theorists of logical positivism in the sphere of aesthetics but radically opposes the interpretation of the aesthetic problem by her "old teachers".

Langer is not satisfied by the works of semanticists as the specific nature of art is not revealed in them. Therefore she thinks that in this respect symbolism is closer to the truth than semantic aesthetics as it considers only the sensuous world of man as an object of art and not man's whole experience. But she does not agree with those symbolists who relying on Freud's theory think that ideas, words or objects in art are only substitutes for instinctive desires seeking ways of expression. Langer opposes such interpretation of artistic creativity and argues that art is instinctive but in spite of this it is a logical expression of subjective life.

Langer opposes to such limited interpretations of emotional life, and those philosophers of "science and mathematics" who failed to understand that on the other pole of mathematical expression the greatest phenomena – artistic expression, symbolization of life and emotional experience are given. Langer advances against those philosophers-semanticists who failed to value "reasonableness" of sensuous life and the possibility of expressing it in structures built according to logical laws. Her theory is an attempt to prove that besides "propositional structures" there exists thought and that the word "thought" does not mean only a discursive thought.

According to Langer thought and its internal nature can be expressed not only in discursivity of language but in non-discursive artistic symbols as well. Language is not an only means of articulating thought and everything inexpressible in language is feeling. It means that not all

types of symbolism are linguistic. There are other forming processes, other symbolic systems which can order formless psychic streams. This thesis is the basis of Langer's theory. She separates an intellectual role from the sensuous sphere of consciousness in cognition of the external reality "since there where nothing is ever experienced nothing has any meaning", therefore the meaning of the symbol of sensuous life i.e. meaning of art is now discussed as a criterion of study of mind, as a leading premises ... Symbolism is a key to understand life of mind [1, p. 247]. But how is such a study possible? Langer gives no answer to this question but suggests the following procedure: though feeling is a fusion of "emotionality and intellectuality" in constructing a symbol and since the structure of a symbol is isomorphic to the structure of feeling its constitution is a certain key to the sensuous life. According to Langer this fact was understood by a few scholars – Husserl, Keller, Bertalanff and others but no one has followed this discovery to its locality and to acknowledgement of live structure in pure art. "Ideas are undoubtedly made out of impressions- out of sense messages from the special organs of perception, and vague visceral reports of feeling. The law, by which they are made however, is not a law of direct combination. Any attempt to use such principles as association by contiguity or similarity soon runs into sheer unintelligible complication and artifice. Ideation proceeds by a more potent principle, which seems to be best described as a principle of symbolization. The material furnished by the senses is constantly wrought into symbols, which are our elementary ideas" [1, p. 42]. It was the aim set by Langer while forming her conception of presentational symbolism.

Langer begins her research into symbolism by characterizing discursive symbolism which is well-known in semantics. Since science strives to "abstraction on the basis of exact denotation", discursive symbolism which serves the objectives of scientific thinking is discrete. Symbol in science should precisely express a certain idea without any additional and alternative meaning. The best example of the discursive symbolism is natural language "In language we have the free, accomplished use of symbolism, the record of articulate conceptual thinking... language is a very high form of symbolism; presentational forms are much lower than discursive, and the appreciation of meaning probably earlier than its expression. The earliest manifestation of any symbol making tendency, therefore, is likely to be a mere sense of significance attached to certain objects, certain forms or sound." [1, p. 103-110]. A stronger symbol – word has a conventional meaning which is its core and turns a phonetic sign into a word.

Langer admits specificity of a linguistic symbol and shares E. Cassirer's idea that "science means abstraction, and abstraction is always an impoverishment reality. The forms of things as they are described in scientific concepts tend more of a surprising simplicity...It would seem as though reality were not only accessible to our scientific abstractions but exhaustible by them..."

Our aesthetic perception exhibits a much greater variety and belongs to a much more complex order than our ordinary sense perception. In sense perception we are content with apprehending the common and constant features of the objects of our surroundings. Aesthetic experience is incomparably richer. It is pregnant with infinite possibilities which remain unrealized in ordinary sense experience. In the work of the artist these possibilities become actualities. They are brought into the open and take on a definite shape. The revelation of this inexhaustibility of the aspects of things is one of the great privileges and one of the deepest charms of art” [144-145]. Relying on this idea Langer admits the necessity of formulation signs of symbolism of different type which can overcome the shortcoming of the discursive symbolism. Certain experience eludes the discursive forms ”but intelligence is a slippery customer, if one door is closed to it, it finds, or even breaks another entrance to the world. If one symbolism is inadequate, it seizes another, there is no eternal decree over its means and methods... For there is an unexplored possibility of genuine semantic beyond the limits of discursive language.” [1. p.86].

If discursive symbolism is associated with words, presentational symbolism eliminates language and does not need the technique of discursive analysis. Such symbols are given in dreams, rituals, myths, religion, art. What is the difference between discursive and presentational symbolism? Discursiveness means presenting knowledge and ideas in separate rows, chains. Any knowledge which fails to be arranged in such order is non-discursive and cannot be rendered in words. Langer thinks that in our physical spatiotemporal world, where we live there are things which do not fit a grammatical scheme of expression but they are neither blind nor unattainable and mystical, their comprehension is possible only via a certain symbolic scheme which differs from discursive language, language is not an only means of expression [1, p.88].

This kind of symbolism is called presentational by Langer. It is not discrete and its elements cannot be coordinated with their connotations until they are given in a definite context. New symbolism has no vocabulary and once and forever stated rules of relation of its elements.

Verbal discursive symbolism has its vocabulary and syntax. Every separate word can be equal to other words and can be expressed by different means. Therefore dictionaries of different languages are compiled in which main words are given. At the same time it is possible to translate from one language into another. Presentational symbolism which embraces different visual forms – pictures, lines, colours, proportions, sounds – are non-discursive. They do not possess their own vocabulary, their own syntax. Picture just like language consists of many elements but in a presentational symbol these elements are not arranged in consecutive order but on the basis of simultaneous ”whole-part” principle. Part can be understood only in result of global comprehension of the whole. The whole is not a passive construction but a structure which has a rather strained existence due to combination of parts. Presentational symbols do not

have their own language and therefore cannot be translated. They cannot be defined through terms of other symbols as presentational symbolism lacks discrete elements which make it possible to use synonyms which are given in a dictionary and have combinative power. Presentational symbolism has no once and forever stated rules of structural organization of symbols. Therefore a conception of syntax in a narrow sense of the word should be changed by a new conception – that of articulation.

In Langer's conception symbol is interpreted as a projection of an idea. Such symbol by means of a priori rational forms can conceive of anything that does not need existence of an object as its precondition. Presentational symbol does not have a conventional referent and this fact is considered as its main characteristic feature. Therefore it always acquires a new meaning. The interpretation given by Langer resembles many other decisions suggested by the 20th century aesthetics: in art symbol has its connotatum in itself and is internally merged with its material form. It means that it is uncosummated and cannot be used as a tool only. Meaning can be comprehended only in its material form and not through it, not via overcoming its material structure. Therefore Langer argues that symbols in art have not a "meaning" but an "import". Langer's aim is to eliminate the division between sensuous and intellectual planes of consciousness and thus she attaches semantic character to presentational symbols.

While stressing connection of visual forms with the process of cognition and symbolization Susan Langer uses concepts and images of Gestalt psychology. Using these concepts and images Langer argues that the sphere of feelings and emotional life is not formless. Feeling has its form, structure and morphology. It can be defined as a sphere of symbol denoted by Langer as "presentational". Langer as well as representatives of Gestalt psychology turns sensuous life of consciousness into a specific kind of essence which functions according to specific immanent laws.

On the basis of these premises Langer states that work of art is an expressive form which is analogical and "congruent" to dynamic forms of our feelings and as a "live form" is characterized by certain features: wholeness, functional unity, inseparability, rhythm, dynamics etc. All these features differentiate expressive form in art from other non-discursive symbols such as maps and plans which have no "organic structure".

It is important for Langer to prove that an "expressive form" is a symbolic form. In this way she tries to justify her premise that feeling finds its own symbolism, its logical expression in art. There seems to be no difficulty in it. If we admit that existence of "formal analogy or coincidence of logical structures" between structures of works of art and feeling is proved, then we have sufficient reason to consider structure (form) of works of art to be symbolic and works of art themselves – "artistic symbols".

The idea which is given in almost every work of Susan Langer is the following: "expressive form" or "artistic form" (they have the same meaning in Langer's conception) in art is not created in order to excite feelings or to moderate and soften them (catharsis) but to express author's "knowledge of feelings", artist's ideas as to feelings, his conception of feeling. This is necessary for Langer to prove that the expressive form as well as any other symbol has its logical "meaning", its own semantics.

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SUMMARY IN GEORGIAN

საქართველოს საგლეწვერეთლის ფილოსოფიის ინსტიტუტი

თეონა ორკოდაშვილი

სუზანა ლანგერის პრეზენტაციული სიმბოლიზმის ესთეტიკა
რეზიუმე

ნაშრომი ეძღვნება სუზანა ლანგერის პრეზენტაციული სიმბოლიზმის ესთეტიკური თეორიის ანალიზს. მისი ესთეტიკური კონცეფცია ემყარება აზროვნების ორი ტიპის—დისკურსიული და პრეზენტაციული სიმბოლიზმის, გამოყოფასა და შედარებას: დისკურსიული სიმბოლიზმი დამახასიათებელია მეცნიერებისთვის, პრეზენტაციული სიმბოლიზმი — ხელოვნებისათვის. ფილოსოფიური კვლევის მთავარ ამოცანად ლანგერს მიაჩნია ადამიანური ცნობიერების ბუნების შესწავლა. ე. კასირერის მსგავსად ისიც თვლის, რომ მთელი ადამიანური მოღვაწეობა არსებითად სიმბოლურ ხასიათს ატარებს და რომ ადამიანი შეიძლება განისაზღვროს, როგორც „სიმბოლოთა გამომყენებელი

ცხოველი”. სიმბოლური მოღვაწეობაა სწორედ ადამიანური ბუნების გაგების ის „ახალი გასაღები” და ის საკითხი, რომელიც ლანგერის აზრით უნდა იქცეს ფილოსოფიის ცენტრალურ პრობლემად.

თავისი თეორიის ამ ძირითადი თეზისის განმამტკიცებელ არგუმენტებს ს. ლანგერი XX საუკუნის სხვადასხვა ფილოსოფიურ მიმართულებებში პოულობს. მასთან ხელოვნების პრობლემა ფილოსოფიის პრობლემათა ფართო კონტექსტში განიხილება და შემოისაზღვრება ნეოპოზიტივისტური, ფენომენოლოგიური და ნეოკენტიანური ფილოსოფიური სკოლების პრობლემატიკით. ნაშრომში განხილულია ის ძირითადი თეზისები, რომლის საფუძველზეც ფილოსოფოსი აყალიბებს პრეზენტაციული სიმბოლიზმის კონცეფციას. იგი იხილავს არა მხოლოდ ზოგადგნოსეოლოგიურ საკითხებს, არამედ მიისწრაფის შექმნას თეორია, რომელშიც ხელოვნების ყველა პრობლემა გადაწყვეტილი იქნება სიმბოლიზმის დახმარებით.

შემეცნებისა და სიმბოლიზაციის პროცესთან ვიზუალური ფორმების კავშირზე აქცენტის გაკეთებით, სუზანა ლანგერი დახმარებისათვის მიმართავს გეშტალტფსიქოლოგიას. იყენებს რა გეშტალტფსიქოლოგიის ცნებებსა და წარმოდგენებს, ლანგერი ამტკიცებს, რომ ემოციური, აფექტური ცხოვრების სფერო უფორმო არაა. გრძნობას გააჩნია თავისი ფორმა, სტრუქტურა და მორფოლოგია. ის შეიძლება განისაზღვროს, როგორც სიმბოლოს სპეციფიკური სფერო, რომელსაც ლანგერი აღნიშნავს ტერმინით „პრეზენტაციული”. გეშტალტისტების კვალდაკვალ, მკვლევარი ცნობიერების გრძნობად ცხოვრებას გადააქცევს თავისებური სახის არსად, რომელიც განსაკუთრებული იმანენტური კანონებით მოქმედებს. ამ წანამძღვრებზე დაყრდნობით ლანგერი თვლის, რომ ხელოვნების ნაწარმოები ესაა გამომსახველობითი ფორმა, რომელიც ჩვენი გრძობების დინამიური ფორმების ანალოგიურია.

იდეა, რომელსაც ავტორი გამოთქვამს ყველა თავის ნაშრომში, მდგომარეობს შემდეგში: ხელოვნებაში „გამომსახველობითი ფორმა” ან „მხატვრული ფორმა” (ლანგერთან ეს ერთი და იგივეა) იქმნება არა იმისთვის, რომ გამოიწვიოს გრძნობა, ან მისი განკურნება (კათარზისი!) არამედ იმისთვის, რომ გამოხატოს „ავტორის ცოდნა გრძნობებზე”, ხელოვანის იდეები გრძნობებზე, გრძნობის კონცეფცია. ეს თეზისი ლანგერს სჭირდება იმის დასამტკიცებლად, რომ გამომსახველობით ფორმას, ისე როგორც ყველა სიმბოლოს, გააჩნია თავისი ლოგიკური „მნიშვნელობა”, თავისი სემანტიკა.

Albert Camus – Man as a Hero of Absurd

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In general it is possible to divide men into atheists, theists and skeptics according to their world outlook positions. Since any world outlook in the last analysis is of atheistic, theistic or skeptical character as to the issue of existence (or non-existence) of God. Camus consciously chose an atheistic position and attempted to clarify the problem of the meaning of human existence within the limits of an atheistic world outlook.

Albert Camus' heritage is marked by an atheistic-existential philosophy. Due to this fact he is justly placed among the existentialist thinkers. Every thinker who more or less influenced Camus' world outlook studied problems of existential philosophy. Among them we are first of all to name Dostoevsky (1821-1881) whose works played an important role in Camus' creative activity as well as distant forerunners of existentialism Schopenhauer (1788-1860) and Kierkegaard (1813-1855), father of philosophy of life Nietzsche (1844-1900), Russian existentialist philosophers Shestov (1866-1938) and Berdiaev (1874-1948), German existential philosophers Jaspers (1883-1969) and Heidegger (1889-1976), Sartre (1905-1980) in France and the author of masterpieces of literature of absurd Austrian writer Frantz Kafka (1889-1924) to whose heritage Camus dedicated a special work (it is an incomplete list of the thinkers who influenced Camus's works).

The works of the above listed authors were Camus's favourites but it must be said that Camus was not a faithful adherent of any of them. Neither of Dostoevsky whose influence he himself often admitted. Camus tries to have his own independent way. He thought it impossible to adhere to any of the sides to the end. It was just the mode that he presented himself to the audience in his speech at the session of the Nobel Committee when he was awarded the Nobel Prize in literature in 1957: a "free shot" who is always in the middle of life but always acts freely; does not submit to any of the fighting parties. Man is a rebel. It is the title of his second main philosophical work published in 1957. This work is a logical conclusion of his principal philosophical work "The Myth of Sisyphus" published in 1942.

Camus lived his life as a rebel and this according to him means final non-acceptance of anything. In 1934 he became a member of the Communist Party though left it three years later (in 1937). When France was occupied by Germans (in 1940) Camus did not hesitate to join the movement

for liberation of France called the Resistance (since 1938 he in main lived in France). He actively cooperated with the underground newspaper “Combat” (“Struggle”) which was founded with his assistance. In 1944 he became the editor of the newspaper (Camus did not join the army in the Field as he suffered from tuberculosis which was the result of the hardships of his youth).

Very soon after “The Rebel” was publisher (in 1951) Camus officially dissociated himself from Jean Paul Sartre and step by step joined ranks of the anti-Communists. Perhaps he would have left them until soon and in accordance to his own philosophy would have changed his political credo more than once if he had not quite unexpectedly died at the age of 47 in a car accident on the 4th of January, 1960 near a small village of Villeblevin on the Paris road.

The sphere of Albert Camus’s creative activities was vast and multi-aspected. He was a writer, dramatist, and philosopher. At the same time he actively participated in political and public life. In the history of thinking Camus is first of all merited as a writer, as a master of literature. But alongside with his purely philosophical essays almost all his works – literary, dramatic or others reveal deep philosophical trends. That is why Camus occupies his own independent place in the history of philosophical thinking as well. In order to specify this place it is necessary to recall one of the main lines in the development of post-Hegelian philosophical thinking which is associated with the most important forerunner of existential philosophy – Kierkegaard.

According to Hegel (1770-1831) a particular person is completely ruled by the general. This idea was severely criticized by the succeeding philosophical thought [1, p.5-6]. In this respect Kierkegaard was the strictest and irreconcilable critic of Hegel’s philosophy. His aim was to find answers to the most acute problems of man’s private life in Hegel’s philosophy. In order to attain this aim he attempted to apply Hegel’s philosophical system to the real life but failed to do it [6, p.105].

Hegel’s philosophy does not give any particular answers to problems which arise in any single person’s private life and which belong to this person only and are placed in his/her intimate sphere. A particular man in Hegel’s philosophy turned into a means, a tool of the absolute spirit by means of which it (the absolute spirit) can realize its aims [4. p.158). A particular person is devoid of freedom in Hegel’s philosophy. The particular is completely embraced by the general. According to Kierkegaard the object of philosophy is just this separate and particular person with all his/her passions and feelings, strivings and needs [7, p. 349]. Kierkegaard thinks that for man philosophy is the sphere where he/she solves the problem of “existence or non-existence” and solves it only for himself/herself as it is impossible to solve this problem for other people [5, p. 13]. Thus according to Kierkegaard philosophy is comprehension of personal life by every separate man [9, p.71]. Therefore all the previous traditional philosophy was unacceptable for Kierkegaard and he spent all his life in struggle against the predecessor philosophers [9, p.10].

The result of this struggle against the traditional philosophy was Kierkegaard's "philosophy of life" which is based on the problem of choice (the main philosophical work by Kierkegaard is called "Either/Or"). Choice is inseparable from man's being and at the same time it is principal and decisive in any person's life. "Either this or that" – this general question always chases man. Kierkegaard thinks that a genuine person has to give an answer to it, has to make a decision i.e. has to choose one of the sides. At the same time man always independently makes his/her choice.

Man has to make choice even as to the minor problems but Kierkegaard singles out the main which is given in the foundation of man as such and which in a certain respect determined all the others. It is the choice as to the mode of life or the search of the way to God – how man should live, how he should spend his/her life so that he/she has some chance to near God. Kierkegaard was a fervid believer and the search of the way to God was the meaning of the mundane life for him. Every individual is to independently find his/her way to God. But in this world he/she will never find out whether his/her choice is correct as the final result is manifested only after death. Therefore any choice and decision invoke the feeling of regret.

If in Hegel's philosophy one extreme was admitted – the particular disappeared in the general, man as a person and individual lost any kind of independence, Kierkegaard and many other philosophers admitted another extreme – they declared man to be a being left only to his/her own self. Man was understood as a being who relying only on his/her own powers finds the way everywhere and in everything. Albert Camus belongs to such philosophers. His life and work can be characterized as an unceasing search of the answer to the question – can man alone without help of eternity and God and relying on his/her own powers create his/her own values? [2, p.197].

Like Kierkegaard Camus too tries to clarify man's possibilities. But if search of the way leading to God and moving along this way was the aim for the former, for the latter the sphere of human agency is completely limited to the mundane world. Therefore the sphere where the values are to be searched for is limited too as, in this case, the hope of God, the other world, etc. is rejected. Camus thinks that the foothold is to be found in this finite existence which is called earthly life. "Outside" his/her mundane existence man is placed only in the sphere of imagination and belief and not in the sphere of knowledge. This fact puts us in an absurd situation as what does not subject to reason and lacks strict logical coherence turns into nonsense and absurd for Camus. Camus is a strict rationalist.

It is unbearable to remain in the situation of absurd. In contrast to Kierkegaard and Shestov who thought that it was not only possible but even desirable and necessary to be and remain in the state of absurd via rejecting everything which is logical and rational, and just relying on "bare"

faith, Camus thinks that the absurd is to be overcome by the light of reason [3, p. 150]. Kierkegaard and Shestov fully and consistently shared Tertullian's (160-200) well-known principle "Credo quia impossibile". In contrast to them Camus can say: "I do not believe as it is absurd". He strives to comprehend and explain everything with help of reason and strictly logically. And the absurd arises just from it.

What is the absurd? Where does it come from, where is it or what or whom does it concern? According to Camus the absurd is not an independent substantive situation. It is not given in the world (the objective reality) considered separately or in man (person). The person arises there and then where and when man and the world come into contact with each other, have some points of contact, are in interrelation. The absurd arises due to the opposition and confrontation of these two sides [8, p.48]. Interrelation of man and the world is called absurd. According to Camus the absurd is given in the foundation of this interrelation.

One of the sides of this relation is infinite and eternal; the other is finite and temporal. The world is enigmatic. It is impossible to comprehend, grasp and realize it to the end by means of reason. It is in principle impenetrable for man. Man in his/her turn strives to fully comprehend the world. He/she needs to understand the world in order to state his/her own place in it and learn the meaning of the mundane existence, his/her life. But as man as a finite being (and the whole humanity) cannot achieve it in principle since the spiritual (logical-theoretical) power of his/her consciousness is placed within strict limits (Kant) the absurd arises. A desperate absurd situation is formed – man eternally strives to attain something which is unattainable for him/her in principle.

Thus, Camus fully agrees with Kant (1724-1804) as to setting limits to the cognitive power of human reason. Though in order to overcome the difficulties (which point to the absurdity of human existence) which originate due to such limitation Camus refuses to resort to religion and the sphere of faith as Kant (and many other thinkers before and after Kant) did. The way out of the absurd according to Camus is to be found in the sphere of knowledge, logic, and reason as he thinks that the sphere of faith implies entering into the absurd and remaining there. Camus's aim is to overcome the absurd. He thinks that religion is not appropriate in reaching this aim. Camus essentially opposed the representatives of religious existentialism i.e. those philosophers who adhered to the absurd and first of all to Kierkegaard and Shestov, as well as Berdiaev and Jaspers [8, p. 51]. If Kierkegaard and Shestov considered philosophical attainment of religious faith and adherence to it to be the best means and the highest objective as to escaping the absurdity of human existence, Camus strived to find other ways of escaping the absurd. Even if this way were suicide it is justified for Camus provided that suicide is logically argued (it seems unrealizable in principle and for Camus the best demonstration of it are Dostoevsky's works) i.e. it must be

evident and clear for reason and not a “blind jump into the darkness” as the situation stands in case of the faith in God (and not in knowledge of God) as its basis and is suggested by representatives of religious philosophy.

Camus thinks that if we throw a glance at the history of humanity up to the present day it is easy to notice that in fact it is rather a history of life based on politics of ruthless wars and massacre, violence and brutal force than a history of life according to the religious rules and moral laws. This fact demonstrates that religion as well failed to solve the problem of the meaning of human existence in such a way which would liberate man from experience of the absurdity of one’s own existence and would convince him/her of the necessity and priority of living according the moral laws. Man first of all is a mundane being and strives to liberate himself/herself from experience of the absurd in this world. Camus thinks that promises of the other world, of the existence of metaphysical values in general, etc. lack convincing force as they exceed the limits of reason and rely only on faith and thus intensify the sense of absurdity instead of smoothing it. Camus thinks that when reason and logic are rejected and priority is given to “bare” faith (“Credo, quia impossibile”, – Tertullian) the sense of absurd can only increase and not decrease. The whole history of human existence proves it. Dostoevsky presented a typical hero (and a generalized type of modern European) of this history in his well-known novel “Demons”. Like Stavrogin man continuously tries to believe in the existence of God and immortality of soul but fails to do it. At the same time man fails to find enough strength to remain an atheist to the end as it is much more unbearable to observe the vanity of the mundane existence and to participate in it. The problems of the existence of God and of immortality of soul are unsolvable for man. This dilemma faces man in general and especially man of the modern age to whom Nietzsche ruthlessly declared that “God is dead”.

Camus is one of the 20th century mid-European writers and philosophers (together with Nietzsche and his followers) for whom “God is dead” and his whole creative heritage can be considered as thoughts of man who is exhausted by the burden of the atheistic world outlook. These thoughts witness that it is difficult for man to believe that he/she will vanish forever in the end. Man is not able to reconcile with such a heavy fate and continuously tries to escape this finitude. In result he/she is to deceive himself/herself and believe in existence of God and immortality of soul. Split consciousness (hiding from one’s own self and escaping, hypocrisy and double-facedness) has its roots here. The first act of deceiving itself by consciousness (it has an innate ability to self-deception which constitutes its essence) consists in believing what one does not believe and having faith in things one does not acknowledge. It explains the fact that the vast majority of people fail to adhere to atheism or theism to the end and hesitate between them almost all the time (Stavrogin’s malady).

It is true of existence of God as well as of one's own behavior and activity, any choice and decision. Man is constantly in a state of self-deception. He/she deceives himself/herself as to almost everything and therefore he/she wages an eternal relentless and uncompromising struggle with his/her own self, with his/her own double and one and the same consciousness given in a form of self-consciousness is the accuser and the defendant, the criminal and the judge. Man knows better than others his/her own faults and merits – namely, his/her ability to play the hypocrite to himself/herself. But the fear of vanishing forever makes man deceive himself/herself and look for safety in illusions. Man's real surroundings are absurd. It is horrible and depressing to face it. Therefore it is impossible for consciousness to maintain normal existence without self-deception and man finds plenty to deceive himself/herself – from temptation to believe in existence of God and immortality of soul to mundane “bliss” (biological-material, social-political or artistic-creative). Man chooses one or another as the essence of his/her existence and comfort. Though none of these values stand testing to the end. Man is constantly tortured by the feeling of vanity, doubts as to any values and essence and such a state sooner or later turns into nihilism.

Camus thinks that man from the very beginning is placed in the state of absurd and leads an absurd life up to the present day but if for a long period man had not realized his/her absurd state and by various material or ideal “amusements” managed to deceive himself/herself for ages, the 20th century pulled the mask off man's consciousness. His/her real nature was unveiled and first of all consciousness itself saw it. The absurdity of human existence which was wrapped in different veils up to then moved to the foreground. This time the question as to the meaning of man's absurd life, namely – “Is it worth to continue the absurd life?” was raised with acuteness and scale unprecedented until then.

It is remarkable that any subject which Camus deals with comes in the end to revealing and demonstration of the absurdity of human existence. Camus proceeds to looking for the ways necessary to overcome the absurd. It first of all requires search of the meaning of existence and non-existence. The first question which arises is the following: maybe suicide is the way out of this acute feeling of the overwhelming absurdity?

If there is no way to the eternity, if there is no God, no other world and immortality of soul, if everything ends in this mundane world and Camus is quite positive of it, then committing suicide will turn into one more great absurd. Camus thinks that physical termination of the absurd existence cannot be considered as escaping the absurd since the main source of the absurd is uncertainty and passing into non-existence is the greatest uncertainty. It is true that there are plenty of examples of “exhausting” man by the absurd life when he/she fails to find any self-deception, his/her will fails and he/she commits suicide. Camus thinks that in general the fate of

the present day man does not differ from the fates of mythical heroes Sisyphus and Prometheus. Camus deliberately chooses these heroes to present his own world outlook. According to Camus life of the present day man is as absurd as Sisyphus's labour but he/she still continues to live just like Sisyphus who rolled the stone up the mountain though it always rolled down. The present day man's lot is Prometheus's hardship. He/she strives to reach the goal he/she has set but like Prometheus he/she is doomed to endless striving. His/her striving is absurd but he/she does not cease to create this absurdity. Man cannot avoid the absurd. Both the beginning and the end of his/her existence are absurd but Camus thinks that man has power to face his/her fate: to bear this vain world and patiently live the absurd life. He/she is able not to break down and retain spiritual strength, not to run away from the absurd lot and commit suicide. He/she is endowed by Sisyphean endurance and Prometian patience which help him/her to cope with his/her lot. Due to his/her patience and endurance he/she even mocks his/her fate which determined the absurd as his/her lot. It is impossible to consider creating the absurd as a victory over it but suicide as escaping it means admitting one's defeat.

According to Camus enduring the absurd existence (and not escaping it) is, in a certain degree, revenge over one's own lot (when a person tries not to adapt with it) and is a certain self-consolation for man. Though it is an absurd self-consolation ("to overcome death by death") just like man's whole life.

Self-consolation suggested by Camus which is heroic at the first glance though absurd in the last analysis and by means of which the present day man like Sisyphus and Prometheus can console himself/herself is no way out of the situation. Man according to his/her nature is neither Sisyphus nor Prometheus (it is clearly seen in his/her unceasing attempts to deceive himself/herself just in order to escape experiencing the absurdity of one's own existence even if it is a temporal relieving of the unbearable burden of the absurd). In fact he/she fails (with rare exceptions) to be Sisyphus or Prometheus. This fact is well-realized by many thinkers among whom Kant and Dostoevsky are to be singled out. According to them man cannot maintain normal state and especially behave as a moral being without admitting existence of God and immortality of soul. And really, if we fail to solve the problem of existence or non-existence of God in the sphere of theoretical argumentation and if it is a prerogative of the sphere of faith exclusively as Kant argued, then what is the sense (or the priority) of the world interpreted and perceived from Nietzschean nihilistic view point if compared to the world interpreted from Kant's and Dostoevsky's viewpoints?

Man is a purposeful as well as an expedient being and has to think not only about what he/she can know and what he/she must do but what he/she can hope for. Therefore he/she has to continually consider what is better for him/her and make choice between atheistic and theistic

world outlooks or to remain an eternal skeptic.

At the first glance it may seem that choice of an atheistic position requires more strength from man as in case one does not obey Gods he/she will share lots of Sisyphus and Prometheus. But, as Camus thinks, at a closer survey of the history of humanity it is easy to notice that it requires much more strength and boldness to be a true believer than to be an atheist. Camus theory aims at revealing this paradox. This paradox says that it is much more expedient, justified and even “useful” for men to be believers and “blissful” though the majority of them prefer to live as atheists and more and more resemble Sisyphus and Prometheus exhausted by the absurd.

If human mind fails to prove either existence or non-existence of God within the limits of cognition then what is more reasonable and expedient for our mind – atheism or theism? It is the question which has its origins in Kant’s philosophy and Camus’s philosophy is one of the attempts to answer it. Though this answer is not so convenient and acceptable for man as the answers given by Kant and Dostoevsky.

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SUMMARY IN GEORGIAN

ვაჟა ნიბლაძე

საქართველოს საგლე წერეთლის ფილოსოფიის ინსტიტუტი
ალბერ კამიუ – ადამიანი, როგორც აბსურდის გმირი.

რეზიუმე

ადამიანური ყოფიერების საზრისის პრობლემის განხილვა და გადაჭრა ძირითადად ორგვარი მსოფლმხედველობრივი პოზიციიდან არის შესაძლებელი: თეისტური და ათეისტური.

ალბერ კამიუ მიეკუთვნება იმ მოაზროვნეთა რიცხვს, რომლებიც მიზნად ისახავდნენ ღმერთის არსებობისა და სულის უკვდავების აღიარების გარეშე მოექცნათ აზრი და გამართლება ადამიანური არსებობისთვის.

კამიუს აზრით, ეს შესაძლებელია, ოღონდ ერთი პირობით: ამ დროს ადამიანი აუცილებლად იქნება აბსურდის განცდით დამძიმებული გმირი, რომელიც არ ეპუება და არ ნებდება თავის აბსურდულ ყოფას, ჯიუტად აგრძელებს მას მთელი სიცოცხლე, როგორც ამას აკეთებდნენ მითიური გმირები – სიზიფე და პრომეთე.

კანტისა და დოსტოევსკისაგან განსხვავებით, რომელთა მიხედვითაც ღმერთის არსებობის დაშვების გარეშე ადამიანს არ შეუძლია ნორმალური მდგომარეობის შენარჩუნება და ზნეობრივი ქცევის განხორციელება, კამიუს მიაჩნია, რომ ადამიანის ბუნებაში ზის სიზიფეს ამტანობა და პრომეთეს მოთმინება.

თუკი შემეცნების ფარგლებში ადამიანური გონება ვერ ამტკიცებს ღმერთის ვერც არსებობას და ვერც არარსებობას, მაშინ რა იქნება მისთვის უფრო გონივრული და მიზანშეწონილი – ათეიზმი თუ თეიზმი? ეს არის კითხვა, რომელიც მოდის კანტიდან და რომლის ერთ-ერთ მორიგ გადაწყვეტადაც უნდა ჩაითვალოს კამიუს შემოქმედება. თუმცადა, არცთუ ისე სახარბიელო და მისაღებ გადაწყვეტად ადამიანისთვის, ვიდრე ეს იყო კანტთან და დოსტოევსკისთან.

კამიუ XX-ე საუკუნის დასავლეთ ევროპელი, “ღმერთის სიკვდილის მქადაგებელი” მწერალი და ფილოსოფოსია (ნიცშესა და ნიცშეს მიმდევარ მოაზროვნეთა გვერდით), რომლის მთელი შემოქმედებაც შეიძლება განხილულ

იქნას, როგორც ათეისტური მსოფლმხედველობის სიმძიმისაგან გატანჯული კაცის ფიქრები. ეს ფიქრები კი დაახლოებით შემდეგს გვეუბნება: ადამიანს უჭირს იმის დაჯერება, რომ მას საბოლოო ჯამში სამარადისო გაქრობა ელოდება. ვერ ურიგდება ასეთ მძიმე ხვედრს და მუდამ მცდელობაშია, როგორმე დაუძვრეს თავის ბოლოვადობას, რის გამოც იძულებულია თავი მოიტყუოს და ირწმუნოს ღმერთისა და სულის უკვდავების არსებობა. ცნობიერების გაორებაც (საკუთარი თავისგან მალვა და გაქცევა, თვალთმაქცობა და ორპირობა), სწორედ აქ და ამის გამო იწყება, აქედან იღებს სათავეს. ცნობიერების მიერ თავის მოტყუების (ეს თანდაყოლილი უნარი მის არსებას შეადგენს) პირველი აქტი, ეს არის დაჯერება იმისი, რაც არ სწამს და რწმენა იმისი, რაც არ სჯერა. ამით აიხსნება ფაქტი, რომ ადამიანთა დიდი უმრავლესობა ბოლომდე ვერც ათეისტობას ინარჩუნებს და ვერც თეისტობას. სტავროგინის სენით შეპყრობილი ადამიანი, მეტწილად მერყეობს მათ შორის.

A Variation on Interrelation of Merab Mamardashvili's Philosophy and Existentialism

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We do not aim at detailed and substantial analysis either of existentialism or Merab Mamardashvili's philosophy. Therefore we will not use any conceptual languages. That is why we can consider this article as a free variation based on themes common for these two significant philosophical trends. And such an attitude will also enable us to present our own position, which is coherent and in conformity with the basic principles of Merab Mamardashvili's Philosophy.

Since existential philosophy is considered as one of the most important though "invisible opponent" of M.Mamardashvili's philosophy we think it necessary to briefly characterize some of the most important aspects determining the character of this school of thought. Among them a symbol called "existential dread" occupies a special place.

"Existential dead" is a state in which being realizes the possibility of not-being; at the same time not-being according to its functional significance is not something that exists somewhere out-of-being but is embedded in its essence and determines specific features of its character.

This existence always materializes in a system of being, which is "knitted" with some natural lingual material. Language in itself always contains consciousness of being together with consciousness of not-being. This consciousness is essentially different from theoretical knowledge. It completely includes human's whole immanent universe (including its sensuality) and in difference with the theoretical knowledge has the greatest functional significance in his life. In general theoretical knowledge in itself without any connection with a different form of human's consciousness can never be the only sufficient factor determining the character of his life (e.g. his morality).

Therefore such metaphysical judgements as Parmenides' statement: "There is an Essence, There is not non-essence" or Epicurus' statement that we are not to be afraid of death, because while we are alive there is no death, and as soon as it comes, we won't be alive, can never overcome the existential dread to the end. It doesn't matter how convincing the philosopher's argumentation is. The whole spiritual experience of the human being is totally different. It talks of reality where being is altered by not-being and the main function of death is negation of life. That is why to stand face to face with death and to strengthen one's own "I" in conditions of possibility of not-being require certain courage. Courage is not only an ethical, but first of all it is an ontological category i.e. it is a category which is necessary to realize any system of being more or less satisfactorily; even more ethical contents of courage can be studied only in case if it is based on understanding of its ontological function.

Existential dread is a philosophical symbol form of danger, by means of which not-being threatens our self-establishment.

This dread itself (or what it points to as a symbol) in its main forms of fate and death (associated with the sense of emptiness and loss of the meaning, with crime and punishment), is a completely natural element of human's life. This element doesn't have an immediate and direct, casual connection with existential philosophy or art. Of course, man can be a theorist, or let's say an artist; accordingly he can create some theory or work of art with certain content, - including existential. But in both of these cases, it will be man (even though existentialist) who carries some reflection of man's existence in the natural condition, what is called his presence in existential situation and which has existential dread as its constituent part.

One of the essential signs of this condition is that courage in which the influence of existential dread is neutralised. It is exactly this dread in association with knowledge which Socrates expressed via the metaphor of "nescience of knowledge" creates wisdom and secures reasonable character man's life. Existentialism is a means of man to express the dread of emptiness and loss of meaning and an attempt to accept this dread in courage of man's individual existence, which differs from man's courage to be a part of some whole. Existentialist is a human who has received, undergone and suffered from the burden and devastating power of

nihilism caused by loss of the purport of the world's reality. Simultaneously, it is man who still can receive the negative with courage, describe it philosophically and artistically and oppose it in this way. He doesn't know where the way out is, but he keeps on trying to save a human in himself by taking the whole burden of nihilism and opposes the radical danger of not-being in the individual courage of his being.

Existentialism is a marginal form of individualism. First of all it is revealed in almost complete negation of stable support and "allies" within the borderlines of existence of human being's struggle with not-being, (only religious existentialism can be considered as an exception). Unlike the rationalistic romantic and naturalistic types of individualism, it went through the total collapse of the meaning, what was connected with the world outlook crisis of European culture. In the aspect of religious life this crisis was revealed in the growing tendency of losing the faith by men. European thought expressed it in a well-known metaphor of "God's death". In philosophy it first of all was connected with the breakdown of Hegel's philosophy. In Hegel's philosophy it was clearly shown that self-sufficient metaphysical systems contain the danger which was defined as nihilism embedded in any metaphysical system by M. Heidegger.

Existentialism in its logical coherent expression is a world outlook of man, who as Heidegger would say, has forgotten existence. Those who, due to some circumstances have extremely loosened or even lost a vision of universal bases; have almost entirely broken connections with the metaphysical depth of existence, which historically was expressed in different symbols (God, Dao, idea of kindness, a pure form, an absolute consciousness, etc.) by humanity. It was followed by cancelation of self-moderation with the outside world. This is such an interruption of spiritual links with the outside world which threatens man with nonsense of his own existence. Therefore the courage of existentialist can be compared to a human's selfless aspiration: he maintains the unity of his inner spiritual world, when the order is in absence in the external reality.

Whether this task is realizable within the limits of existential philosophy is a very difficult problematic question. It is proved also by the fact that such a consecutive critic of the traditional metaphysical conceptions as M. Heidegger finally was compelled to establish his hopes on the same metaphysics. The basis of it was Heidegger's understanding of man where he was considered as a metaphysical creature. Therefore, the only way to escape the nihilism which exists in the "depth" of metaphysics, is to constantly contemplate this nihilism. But productivity of this way is very doubtful, at least in the borders of M. Heidegger's philosophy (where the thorough knowledge of "Sein" is impossible): M. Heidegger actually recognizes relativity of any metaphysics. But relativity cannot be used as a basis of human's spiritual courage and as a source of creative energy. Therefore, it is necessary to find some other, more effective and productive ways. We think that it is exactly at this point that Merab Mamardashvili's philosophy deserves our attention. Neither M. Heidegger nor existentialism has resolved this problem successfully enough and completely different attempts of transcendental phenomenology failed to justify the hopes. I think M. Mamardashvili is one of those thinkers who have completely considered positive experience of existentialism and phenomenology, and at the same time offered an interesting way to solve the problem of nihilism.

It should be noted that M Mamardashvili's philosophy in spite of the principal and essential difference with existentialism, according to its nature (we are emphasizing: to the nature not to the content), is still existential knowledge. Since it was developed in a position of existentialism i.e. in a position where the philosopher (M.Mamardashvili) throughout his existence is a participant of the situation. This situation implies a combination of temporal, spatial, historical, biological, psychological, social, political, and other conditions. Merab Mamardashvili as a thinker is entirely faithful to the position of existentialism. His life - is a life of a man existing in a position of existentialism, who via abstract way of thinking is trying to find from inside the ways of elevation (and accordingly he finds it) in this situation, of becoming and staying an individual. In this search his first guide is his own extremely complex, but exceptionally large-scale and in-depth thinking. For this mind one-sidedness of existential system is absolutely

unacceptable, since courage is only the courage of being a part of the whole: in such systems if brought to a logical end, no place is left for a realistic, original and independent-minded individual. Any metaphysical system brought to its extreme, finally is completely closed in itself. It “freezes” man’s thinking in some petrified schemes, kills him as an individual and transforms him in a simple copy alongside with other copies. A vivid example of it is Hegel’s philosophy. Although it is really characterized by features of existentialism as well: ontology of not-being, functional meaning of human’s passions and interests and realistic evaluation of an individual’s tragic fate in the historical process.

M. Mamardashvili lived in a totalitarian social system, which was purposefully built according to “laws” of metaphysical system. But he lived, when in fact this system was destroyed. The main destructive force, in this case was human’s existential position. He lived in the epoch of universal domination of this position. It was the epoch of total alienation of thinking and of universal absurdity, wherein his “I”, in order not to become an ugly part of this chaos, to maintain his own integrity, internal order is to find a solution. Neither metaphysical nor nominal systems can offer such a solution. Therefore, it is quite natural that M. Mamardashvili’s philosophy does not belong to any of these systems. In contrast of existential aspiration, he is aspiring to remain a part of the whole, but at the same time to maintain his individuality and originality. For this he creates a philosophy which is not a system since it doesn’t have any signs of a system. He is philosophizing, and this philosophizing is the way, wherein he creates himself, his own individuality, personal originality, and his own “I”. At the same time this “I” doesn't go beyond existential position, it doesn’t follow either the metaphysical or the nominalist way. This ensures the fact that merging of this courage of being a part of something or being in itself does not happen in any kind of system but in alive philosophical thinking which should be considered as one of the highest forms of revealing human spiritual courage. It is exactly in the courage of his individual and abstract thinking that M. Mamardashvili overcomes traditional metaphysics. He, as a self-acting active source, creates his own self. And considering the first philosophical acts as a basis and substructure of the mentioned way of thinking he overcomes nominalism. These philosophical acts are moments of free connection and shared aspects with the objective “features” of the reality which the traditional philosophy considers as a metaphysical basis of the reality.

The essence of these forms is one of the central issues of philosophical discussion. Though it does not mean that their complete theoretical cognition is possible, and the problem of their essence can be solved once and for ever. Moreover, if we want to be accurate, it is not a scientific problem at all, because, defining anything as a problem, is based on admitting that this problem can be solved. So-called “eternal problems” of philosophy in fact are not such since they are unsolvable in principle.

All of this doesn’t mean that a completely insurmountable absolutely “deaf wall” is built between the mentioned objective forms and the human consciousness. The thing is that according to M. Mamardashvili's point of view such an element that is unknown for us and we do not know it in principle is always involved in our real life and generally in the formation of the whole system of existence. But this participation shows that we always maintain certain contacts and interrelations with it. These contacts, which he called the first philosophical acts, are in our daily life and they are non-causally determined facts of our spiritual world and have a great functional importance in our real-life.

The point is that the first rank problems of philosophy which are considered in metaphysical philosophy, in reality are the secrets of human’s existence, which can only more or less be understood in the position where the human being with his whole existence (and not only with the theoretical consciousness) are participants in the mentioned secrets. This essentially is the existential position and the aforementioned philosophical acts are nothing but a breakthrough in spiritual space of man, who is in existential position, -absolutely free spiritual act, wherein it becomes a partaker and a participant of the whole reality. It is at the same time the way to perfection of man himself; This is such a level of perfection of a human’s will and

existence, wherein his consciousness completely possesses himself and in doing it holds the whole reality as well.

This kind of self-possession of human at the same time can be acknowledged as a process of self-creation, which is always realized in a language. But language in this case is not a solid and invariable objective thing established once and for ever that man could take and use as a weapon. But it is a “house” of existence and willingness with whom and in which they are always re-born. In case of a whole nation as well as in case of a single human what we call spirit and language are always born together and always again. Its first deep ontological basis is an objective form which man apprehends in the above-mentioned “philosophical acts”.

Exactly this partaking gives birth to the “flow of consciousness” in man’s immanent world, which subsequently is objectified in culture and in the whole system of existence. The first “instrument” of this objectification is language. Human’s spirit and language present various sides of a constantly moving and self-renewing united and live process. The spirit is everlasting, self-moving and self-creating subject of existence, and language is a main form, in which this life is embodied. An essence is an active part of existence. Man is a creator of existence and also he creates himself by this way. Language is the most important and the most fundamental form, wherein is weaves the textile of existence.

Our philosophical thinking is directly linked to this “textile” as a subject of knowledge. What is behind it and what is that mysterious one, always principally non-deciphered element which necessarily participates in it, - it is the most important subject of philosophy – but never an object of absolute knowledge. The positive importance of interest of philosophy "towards" this element consists not in the possibility of rational cognition, but only in the permanent thinking and discussion of it, i.e. in constant, renewable, incessant thinking that enables us to understand something about ourselves and helps us work out a true knowledge of the reality we are living in.

This thinking and the necessity to constantly maintain the spiritual energy of it, is so difficult that M. Mamardashvili compared it to hell, but thinking in this case must not be understood as a narrow theoretical thinking, but, in a broader sense: as a perfect will of unity of “Not I” with “I”.

This way is a very difficult way, it is endless and there is no final point which would finally answer all sorts of gnosiological and ontological questions. It is the path that must be walked along only individually and only relying on one’s own power. There is no inevitability of success; there is no guarantee that if you step once on it, you will necessarily achieve the desired result. But, compared to other ways (if we do not take into account a purely religious way) it has an advantage, since human has a chance to get the instant non-causally determined (therefore free) illumination in his inner world. In this illumination man can spiritually associate with the super basis of the subject-object relation called “pure”. This is an extremely marginal form of human’s existence, in which human real-specific existence is in absolute conformity with the law: with the supreme and main “form” of existence of his consciousness or more precisely of his spirit which is called the “first word” and is at the same time a “genuine” deed.

SUMMARY IN GEORGIAN

თეიმურაზ მთიბელაშვილი

საქართველოს საველე წერეთლის ფილოსოფიის ინსტიტუტი

მერაბ მამრდაშვილის ფილოსოფიისა და ექსისტენციალიზმის მიმართების ზოგიერთი მომენტები

რეზიუმე

ნაშრომის შინაარსი კონცეპტუალურად გააზრებულია ძრწოლის ექსისტენციური სიმბოლოს ანალიზის “სივრცეში”. ექსისტენციალურ ძრწოლაში, ყოფნა თავისი არყოფნის შესაძლებლობას აცნობიერებს. ესაა ერთგვარი ფილოსოფიური სიმბოლო ცნობიერების ველში, იმ საფრთხეთა მოცემულობის შესახებ, რითაც არყოფნა ჩვენს ონტიურ თვითდამკვიდრებას ემუქრება. თავისთავად ეს ძრწოლა, (ან რაზეც ის როგორც სიმბოლო მიგვანიშნებს) ადამიანის ცხოვრების ჩვეულებრივი ელემენტია და ექსისტენციალურ პოზიციაში ყოფნაც მისი სრულიად ბუნებრივი მდგომარეობაა.

ამ მდგომარეობის არსებითი ნიშანი ისაა, რომ აქ თვით ყოფნის, არსებობის აუცილებელი პირობაა სიმამაცე, რაშიც აღნიშნული ძრწოლის (და მასთან დაკავშირებული ნიჰილიზმის) დამანგრეველი ძალა ნეიტრალიზდება.

რაც შეეხება ექსისტენციალიზმს, ესაა ექსისტენციური პოზიციაში მყოფი ადამიანის მიერ სიცარიელისა და საზრისის დაკარგვის ძრწოლის მხატვრული ან ფილოსოფიური გამოხატვის საშუალება და იმის ცდა, რომ ეს ძრწოლა მიღებულ იქნეს თავის თავთან და თავისთავად ყოფნის სიმამაცეში, რაც არსებითად განსხვავდება მთელის ნაწილად ყოფნის სიმამაცისაგან (ანუ მეტაფიზიკური სისტემების მიერ დიდი ხნის წინ გაკვალებული და თვით ექსისტენციალიზმისთვის უკვე უნაყოფოდ ქცეული გზისგან.)

ექსისტენციალიზმი ინდივიდუალიზმის ზღვრული ფორმაა. ექსისტენციალისტი კი არის ადამიანი, რომელმაც თავის თავზე მიიღო და განიცადა “გუშინ და გუშინწინ” საზრისიანი სამყაროს მიერ ამ საზრისის დაკარგვის ცნობიერებით შობილი ნიჰილიზმის მთელი სიმძიმე და დამანგრეველი ძალა. თუმცა, იმავდროულად ესაა ადამიანი, რომელსაც ჯერ კიდევ შესწევს უნარი, მამაცურად მიიღოს ნეგატიური. მან არ იცის სადაა გამოსავალი, მაგრამ მაინც ცდილობს საკუთარ თავში ადამიანის გადარჩენას იმით, რომ თავის თავზე დებულობს ნიჰილიზმის მთელ სიმძიმეს და თავისივე ინდივიდუალურ სიმამაცეში ეწინააღმდეგება არყოფნის რადიკალურ საფრთხეს.

მერაბ მამრდაშვილის ფილოსოფიაც ექსისტენციალურ პოზიციაშია შემუშავებული, სადაც ფილოსოფოსი მთელი თავისი არსებობით თანადამსწრეა მისი გარემომცველი: ისტორიული, ბიოლოგიური, ეპისტემოლოგიური, ფსიქოლოგიური, სოციალური, პოლიტიკური და ა.შ. პირობების ერთიანი სისტემისა. მაგრამ ის ცხოვრობს მაშინ, როდესაც ეს სისტემა ფაქტობრივად უკვე ტოტალური ნგრევის პერიოდშია. ის ცხოვრობს საყოველთაო აბსურდის ეპოქაში, სადაც, მისმა “მე“-მ, იმისათვის, რომ არ იქცეს ამ აბსურდის უსახურ პერსონაჟად, რათა შეინარჩუნოს თავისი მთლიანობა და შინაგანი წესრიგი, უნდა მონახოს გამოსავალი. იმავდროულად მისთვის მიუღებელია

ექსისტენციალიზმისთვის დამახასიათებელი ინდივიდუალიზმი. იგი ისწრაფვის დარჩეს მთელის ნაწილად, მაგრამ ისე, რომ მთლიანად შეინარჩუნოს და სრულყოფილების ახალ საფეხურზე აიყვანოს თავისი პიროვნული “მე”, თავისი ინდივიდუალობა და თავისთავადობა. ამისთვის იგი ქმნის ფილოსოფიის სრულიად ღია სისტემას, თუმცა მკაცრი აზრით მას სისტემასაც ვერ უწოდებ, რადგანაც მას არა აქვს სისტემის არავითარი ნიშნები; მერაბ მამარდაშვილი ფილოსოფოსობს და ეს ფილოსოფოსობაა სწორედ ის გზა, რომელშიც იგი, თავისივე განყენებული აზროვნების სიმამაცეში ქმნის საკუთარ თავს, საკუთარ ინდივიდუალობას და პიროვნულ თავისთავადობას.

თავისი გზის ნაყოფირების საფუძველს მერაბ მამარდაშვილი იმაში ხედავს, რომ მისი აზრით, ჩვენს ცხოვრებაში ყოველთვის მონაწილეობს ისეთი ელემენტები, რომლებიც ჩვენ არ ვიცით და არ ვიცით პრინციპულად. ეს ელემენტები ფაქტობრივად წარმოადგენს თვით სინამდვილის რაღაც ობიექტურ ფორმებს, რომლებსაც ჩვენ ჩვენივე ცნობიერების სრულიად თავისუფალ და კაუზალურად განუსაზღვრელ წამიერ განათებებში ვეზიარებით და რომლებსაც მ. მამარდაშვილი “პირველად ფილოსოფიურ აქტებს” უწოდებს.

ეს ფორმები, რომლებთან ზიარებაც ქმნის ადამიანის არსებობის საიდუმლოებებს, რაციონალურად შეუმეცნებადია. მაგრამ მათი გაგება სრულიად შესაძლებელია და ეს ხდება სწორედ პირველად ფილოსოფიურ აქტებში, რომლებშიც ადამიანი ხდება ამ საიდუმლოს თანამონაწილე; როდესაც მთლიანად ექსისტენციალურ პოზიციაში მყოფი ადამიანის სულიერ სივრცეში ხდება ერთგვარი გარღვევა – სრულიად თავისუფალი გონითი აქტი, როცა ის ხდება თანადამსწრე მთელი სინამდვილისა, დროულ-ვრცეული პარამეტრებით მის ყველა ფენაში და მიმართულებაში. ესაა, იმავდროულად თვით ადამიანისა და მისი სრულყოფილებისაკენ მიმავალი გზაც, რადგანაც, სწორედ ამ თანადამსწრების ზღვრულობა მოიაზრება არსებობის იმ ფორმად, რომელშიც მიიღწევა მისი “მე“-ს სრულყოფილება; ესაა მისი ნებისა და ყოფიერების ისეთი დონე, რომელშიც ის მთლიანად თავის თავშია და თავის თავთანაა, და რომელშიც მისი გონი მთლიანად ეუფლება საკუთარ თავს და ამ გზით მთელ სინამდვილესაც.

PHILOSOPHY, LITERATURE AND ART

Theatrical Performance on the Stage of Political Actions

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There is no form of art that has been more popular among political leaders, than the art of theatrical performance.

I have not been able to discover a better reason for the high favor in which such performance is held, than the tameness and insipidity of common life and common events.

Tired of this, individual, being involved in political relations, betakes himself on the pages of play – writing.

He strives to find adventures of heroes, kings and statesmen as an ideal project for his political action.

He flies for relief from the routine of real life to the composition called theatrical performance. In them, he finds common things related in an uncommon way, which is precisely the remedy he has been seeking to vary his amusements.

However, here he discovers that the theatrical art is not only entertainment and his striving for the performance on the stage of politics is not only amusement.

He encounters with necessity to search for more deep and essential linkage between theatrical performance and art of political action.

The art of politics has a calling for conciliation of contradictory views.

It is this art of making the political life whole that reconciles alternative versions of political truth.

Such a dialectical and internal contradiction of political phenomena leads us to the point, that the genuine action cannot be explained in terms of what precedes it.

As the beginning of the action always exceeds its previous ending.

It introduces novelty, but for that reason, it is unpredictable.

To understand an action one must not reduce it to its motives, but rather let it be illuminated by the principles that it embodies, while recognizing that these principles appear to us primarily in terms of such actions.

Such understanding coincides with phenomenological interpretation of political action.

Phenomenology of political thought reveals the bridge between the art of politics and theatrical art.

That is why that the modern political thought echoes with new achievements of theatrical art.

And, to put it generally, the process of globalization of cultures is worth considering in alliance with wholeness of political art.

Let's examine more closely the existential linkage between theatrical transformation and art of politics on the background of modern opposition between democracy and totalitarian regime.

Philosophical argumentation.

To speak generally, from the viewpoint of philosophical problem of being, the process of individualization of events and things permeates all the layers and dimensions of the world.

Eventually the world exhibits itself as a diversity of individual beings. The individual being is unique.

There is no necessity of arising the form of being, which would exactly repeat the previous

one.

Therefore, we cannot find an individual form without its own unique nature. So the being exists as an individual form and this form is unique.

On the other hand, if the world presented only the sequence of inimitable events and the diversity of unique, individual things, we could not find the order in this world and instead of cosmos; we would find ourselves in chaos.

The cosmological order of being implies the existence of general law, which is based on the recurrence of similar phenomena of being.

How to put together and reconcile the uniqueness of individual beings, with recurrence and regularity of similar events, to explain the cosmological order of individual diversity?

The traditional way of distinguishing the general essence from an individual existence seems not to be valid today.

Two main trends of modern philosophy – Existentialism and Phenomenology, both appeal to the wholeness and indivisibility of individual being and such integrity makes impossible to extract the general essence from an individual existence.

To cope with this problem, we offer the principle of substitution, according to the theory of roles.

To be candid, the topic of our mental voyage in ontological depth of essence-existence integrity needs the pertinent style of metaphorical thinking on the threshold of certainty and uncertainty, since we have ventured to solved the dilemma of integrity of the world.

The integrity of the being, involves also our individual existence, which at the same time must be extracted from the wholeness of the world as it presents the subject of its investigation.

Therefore, the logical chain of philosophical grounding can be interjected, to give way to the stream of consciousness, which, like a Heraclites' river, seems to be impossible to enter twice.

It is the reason that we borrow the artistic principle of substitution of individuals according to theory of roles, in natural sphere of objective being.

Thus we come to the point that because of coexistence of uniqueness of being and regularity of events, which eventually comes to an order, it would be reasonable to imply that the individual beings are mutually replaceable (interchangeable) at a definite point of time and space.

That is the reason, that the development of natural things and events is not authentic, but it is nearly predictable according to the law of probabilities.

To speak in theatrical manner, one phenomenon of being is biased toward playing a role of other phenomenon and vice versa.

Therefore, artistic transformation would not be the privileges of theatrical art and even the art

at all.

Artistic transformation has global character and reflects the essential state of being – the state of coexistence of individual uniqueness and regularity of natural events to furnish the general order in individual and unique diversity of the world.

Theatrical Transformation and the Phenomenon of Life

In previous part, we come to the point that the global character of artistic transformation roots in natural state of the world, in state of cooperation of individual uniqueness and general regularity of being.

Life phenomenon presents the most significant event of being where the uniqueness of individual essentially embodies the general regularity of the law.

Phenomenon of life deals with mystery of merging the individual and general aspects of being so that the probabilistic nature of being can expose the balance between freedom and necessity of the world.

Maybe it would be the reason, that life is not only the natural phenomenon. It deals with artistic creativity and just therefore the relation of art and namely the theatrical art to the mystery of life has not only figurative and conditional sense, this relation exhibits the essential and existential states of human being and the being at all.

Just therefore, the life abounds in artistic transformations and the crown of alive system – the human being has a partiality for changing face to play a role of other individual.

Moreover; the connection of art and life is so deep and essential, that they are mutually interchangeable phenomena.

Life becomes the measure and evaluative criterion of any art and especially the art on the theatrical stage.

Therefore, theatrical histrionics influences the natural life.

Theatrical spectacle is not only an entertainment. The artistic reality on the stage presents a process of transformation, according to the roles, which is an issue of fundamental necessity of being – to keep the balance between individual and general, between unique and regular.

Therefore, life could be considered as an evaluative basis of theatrical art.

Theatrical Transformation and the Art of Politics

Political activity is the arena of live forces. If life had partiality for artistic transformation (and

the latter was not artificial for human being), theatrical effects of art of politics would not be something false and unnatural.

Just the opposite; theatrical performance on the stage of political art deals with the truth and exactly, with many faces of truth.

Theatrical performance provides the cooperation of alternative ideas in conflicting, dialectical and live state of political reality.

Let's scrutinize the effect that causes the influence of theatrical performance about political phenomena.

I have definite political position, which derives from my political ideas (how to rule the country), values of justice, freedom and equality, aims and ways of development of society etc.

All these principles form the content of political truth, which defines my position toward diversity of political realm.

The art of politics means that while keeping the position of my subjective truth and my loyalty to the system of human values, which I consider to be the true values of mankind, I must at the same time take into account the other version of political truth and feasibility of different values, which would be alien to my political ideals.

But I am unable to take into account the alien position of truth which I considered to be false, as I am faithful to my subjective truth which excludes the other version of truth, unless I turn myself into the other person who appeals to other version of truth, which would be non-truth according to my truth.

Thus involved in political relation, I should change my face to exercise my tolerance to the other, maybe alternative truth and simultaneously, I must keep double face and my understanding of political truth.

To put it differently, I have to turn into the other person not naturally (otherwise, I cannot stay myself) but artificially.

This turning point coincides with artistic transformation on the stage of theatrical performance. Thus political leader turns externally into the other person (or persons) and internally keeps his whole with himself.

That is exactly what we call the theatrical transformation.

Why we have a necessity of such artificial changing on the stage of political events?

Because we need the general order in unique diversity of political events.

Without theatrical transformation, political leader cannot take into consideration the other version of truth.

His tolerance would be lost.

Loyalty to his own understanding of political truth, could lead him to the rejection of the

other understanding of truth.

Instead of affluent diversity of political world, he would come to the totalitarian regime of governing the commonwealth.

Otherwise, if he had not enough power for governing, he would find himself in permanent fight with other political forces.

So, in case of unsteady political leader, the mankind would come to “the war of each, against everyone”

That would be the state of political chaos.

To overcome this dreadful state of society, political leader eventually comes to the “The Leviathan” of Tomas Hobbes – to the gigantic monster of commonwealth, which absorbs the personal freedom.

To eschew this totalitarian monster and save the personal freedom, we offer to use the principle of theatrical transformation.

This principle explains the availability and occurrence of order in alliance with uniqueness and creativity of political action.

To subordinate the multiplicity of political world to the general order of society and commonwealth, political leader sometimes must change his face and play a role of other political person.

He must take into account the other versions of truth in loyalty to his political conception.

That is the way to deal with many faces of the truth in space of multicolor relationships of political forces.

That is also the way leading to the personal freedom, human rights and other democratic values of modern, open society and this way of art of politics appears to coexist with art of theatrical performance

Conclusion

Political conception, we developed above seems to correspond to the philosophical argumentation of theory of roles.

The principle of substitution of individual events leads to the general law, which makes an order in objective reality of individual beings.

In space of political reality, this accordance of the freedom and necessity, individual being and general law, can be reduced to the relationship between art of politics and theatrical art of transformation according to the role.

Life phenomenon engenders the common phenomenon, which participates in both areas of

human activities. – on theatrical stage and on the arena of political art.

Theatrical metamorphose goes beyond art, it spreads in sphere of politics and roots in a great mystery of being, - the mystery of coexistence of individual and general, freedom and necessity, regularity and uniqueness.

SUMMARY IN GEORGIAN

მამუკა დოლიძე

საქართველოს საველე წერეთლის ფილოსოფიის ინსტიტუტი თეატრალური გარდასახვა პოლიტიკურ ქმედებათა სცენაზე. რეზიუმე

ავტორის ინტენციას ცხადჰყოფს, რომ როლის თამაში და მსახიობური გარდასახვა არ წარმოადგენს თეატრალური ხელოვნების და საერთოდ ხელოვნების პრიორიტეტს. გარდასახვის მოვლენა ყოფიერების უღრმესი, ფუნდამენტური ფენომენია, რომელიც სიცოცხლის ინდივიდუალობისა და განუმეორებლობის, მეორე მხრივ კი მისი ზოგადარსობრივი მოცემულობის აუცილებელ სინთეზს გულისხმობს.

ყოფიერებაში ერთდროულად მიმდინარეობს ინდივიდუალიზაციისა და გლობალიზაციის პროცესი. ყოველი ინდივიდუალური არსებობა განუმეორებელია, მაგრამ მეორე მხრივ, სამყაროში არსებობს წესრიგი და კანონზომიერება, რაც გარკვეულ რეგულარობას, ანუ ინდივიდუალურ მოვლენათა განმეორებადობას გულისხმობს. არსებობის განუმეორებლობის და განმეორებადობის დიალექტიკური ერთიანობის ასახსნელად ავტორი გვთავაზობს ე.წ. “ როლების თეორიას”. მისი ღრმა რწმენით, სამყაროს მოვლენებს ასახსიათებს ურთიერთჩანაცვლებისა და ერთმანეთში გარდასახვის უნარი. გარკვეულ სიტუაციაში ერთმა მოვლენამ შეიძლება ითამაშოს მეორე მოვლენის როლი და ამავე დროს შეინარჩუნოს საკუთარი, ინდივიდუალური სახე. ასეთი ურთიერთჩანაცვლება მოვლენათა მსგავსების, რეგულარობისა და აქედან, სამყაროს წესრიგისა და კანონზომიერების გარანტიაა, რომელიც სწორედ მსახიობური გარდასახვის გზით უკავშირდება სიცოცხლისა და ზოგადად, ყოფიერების ინდივიდუალობის პრინციპს. რაც მეტად განუმეორებელი და უნიკალურია მოვლენა, მით მეტად მიისწრაფვის გარდასახვის სხვა მოვლენაში და ამ გზით ეზიაროს ზოგადარსობრივ წესრიგს. ეს ხდება

რეალობაში და ეს ხდება ხელოვნებაშიც.

ეს ხდება პოლიტიკურ ქმედებათა სცენაზეც. ლიდერი უნდა ინარჩუნებდეს თავის ინდივიდუალურ სახეს, იგი ერთგული და თავდადებული უნდა იყოს საკუთარი პოლიტიკური პროგრამის მიმართ, მაგრამ ქვეყანაში დემოკრატიული წესრიგის დასამყარებლად მან უნდა გამოიჩინოს ტოლერანტობა სხვა, ოპოზიციურ ძალთა ჭეშმარიტების მიმართ, რაც მის ნაწილობრივ გარდასახვას გულისხმობს სხვა პიროვნებაში. აუცილებელია, რომ მან სხვისი თვალით, გარედან შეხედოს საკუთარ თავსაც და არსებულ ვითარებასაც. სხვა შემთხვევაში გვექნება ან დიქტატურა (ინდივიდუალური ნების კულტად ქცევა), ან ქაოსი, (ინდივიდუალურ, პოლიტიკურ აზრთა განუწყვეტელი ბრძოლა)

ავტორი გვიჩვენებს, რომ პიროვნული გარდასახვის ეს მოვლენა სცილდება როგორც თეატრის სცენას, ასევე პოლიტიკური ბრძოლის არენას და სამყაროს ინდივიდუალობისა და ზოგადარსობრივი მთლიანობის ჰარმონიულობის პრინციპიდან იღებს სათავეს.

Metaphor Variations in TV Theatre

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Ideologists of communism called the 1970-80s a period of developed socialism. In reality, this period went down in the history under the name of the “epoch of stagnation”. According to mass media of that time, “the life was wonderful” and thinking artists could express the sorrows of the nation only through works of art. But at that time the truth could not be spoken about directly and therefore metaphor thinking allowing one to express one’s opinions using artistic tools became of great importance.

The stage director Teimuraz Chkheidze’s creative activity was always distinguished by conceptual thinking where the suffering of the conquered nation was reflected. To express this suffering, the director referred to Mikheil Javakhishvili’s prose and in those years two highly artistic theatricals – “Jaqo’s Dispossessed” and “The White Bunny”

were created. The aggressive reaction of the society to the TV theatrical version “Jaqo’s Dispossessed” was nearly the same as previously that to the novel by Mikheil Javakhishvili. In the private interview Temur Chkheidze noted that if it were 1937, he would not have escaped the fatal sentence. It should be mentioned that a TV theatre version, as an every kind of audio-visual creation is a synthetic product where different methods of expression united into one structure and serving for expression of the idea are combined.

The creative activity of these two artists is distinguished by the philosophic perception of being, deep penetration into a human soul, metaphoric thinking. It should be noted that Temur Chkheidze is Mikheil Javakhishvili’s ally, his like-minder

Transformation of the prose into the audiovisual work, embodiment of the text on the screen, is realized by all possible means of expressiveness of synthetic art. A scenographer creates a visual environment where characters act and transfer the author’s idea into a visual image.

The stage designer of both theatricals is Mirian Shvelidze. His works create a symbolic environment that allows the director to make a metaphor line and express it by means of TV frames. The scenery of “Jaqo’s Dispossessed” where there act three main characters is placed entirely on the natural green grass. In the artistic décor, natural and conventional details are combined. The *arba* (bullock-chart), bed or shop things in the TV theatrical version are arranged on the background of extremely symbolic frescoes and “family portraits”. The black-white frescoes, here and there torn and faded, bear witness to the past grandeur of Khevistavi. And the whole scenery, the color range of the characters’ costumes create a visual image of the inner state of the characters.

The ideas expressed by Teimuraz do not hide the process of his spiritual degradation. The bitter fate of Georgia and the historical role of Kartli is shown on the background of pumpkins, baskets and chests. Teimuraz with enthusiastic voice and expression and with eyes turned to the West is waiting for somebody else to return him everything he has lost. Temur Chkheidze and Mirian Shvelidze create a screen version to express the author’s idea. Following the Teimuraz’ look, Nodar Mgaloblishvili’s camera reaches the frescoes and the image of St. George appears as a symbol of victory of good over evil.

The portraits placed in frames are loaded with a special function. In the TV

theatrical version the portrait of Nana Pachuashvili – Margo, appears in an oval frame. Here, Margo resembles the medallion that she wore on her bosom and that was so mercilessly torn off its owner.

The three characters in the Mikheil Javakhishvili's novel are concrete figures: in the novel Margo is a symbol of Georgia the helpless Georgians could not take care of. Teimuraz Khevistavi is a collective bearer precisely of this helplessness, which led to captivation of his motherland by others. Others – Jaqo Jivashvili is also a collective figure of forced capture. The Ossetian by nationality, in the novel Jaqo is a symbol of the Russian predatory force. It is obvious that Jaqo's nationality is not occasional. The Ossetian uprising was a very important factor in the sovietization of Georgia. Even today, Russian imperialistic forces unleash the Ossetian separatism and in this way capture the Georgian territories. In the novel, the symbol of the conquered, distressed and injured motherland is personified in Margo Kaplanishvili. Her transformation into a mistress bears a special load and requires a relevant visual variation of the literary symbolism. The episode of seduction of Margo begins with the frame decorated with pigeons. Margo, in her dress in grey, lifeless, neutral colors, seems to find here a missing family idyll. Seduction of Margo by Jaqo seized with violent passion occurs on a tented *arba*. Jaqo turns the *arba*, an eternal symbol of labor of the Georgian people and their link with the land, into a shelter for satisfaction of his bestial lust. Seduction of Margo by Jaqo on the grass, on the native land, is already an act of mutual desire. Now, Margo, as a mistress, is placed to a square frame. In the company of Jaqo and his relations Margo Khevistavi becomes equal to them. The invariance of ideas transferred into synthesis of the creative work of three authors – Javakhishvili, Chkheidze and Shvelidze – and the audio-visual text created in the TV theatrical version by metaphor variations was transferred into an innovative metaphor system relevant to invariant metaphors of the original literary text.

The idea of the TV theatricals is realized in psychological portraits created by the actors. Precisely in the synthesis with them a colorful metaphor flow that determines the uniformity of the conception and perception is born. The actors' costumes and make-up acquire a symbolic load. In the first episodes of the TV theatricals Teimuraz Khevistavi still preserved the old ribbon from the good old days. Dressed in a sheepskin coat with a *papakha* (Caucasian fur hat) pulled over his head, Jaqo wears a garnet shirt on his dirty

body. As the plot develops, Jaqo, already in the status of Margo Khevistavi's master, begins "ennobling" and his exterior features are reflected in Teimuraz Khevistavi. Teimuraz' face is covered with disheveled beard, from the Jaqo's sheepskin coat there peeps out a well-groomed body of Teimuraz. The logic of this behavior is similar to that of Jaqo. Teimuraz, working now as a shop-assistant, has settled in the Jaqo's dwelling and Jaqo's entourage has become his entourage too. Teimuraz' political preaching are said in the Jaqo's den and therefore become an act of immorality. In Teimuraz Khevistavi performed by the actor Nodar Mgaloblishvili the soul of Jaqo has settled, as if Khevistavi is grabbing to the place of his ruined dwelling like Jaqo. In the scene of Margo's seduction by Jaqo, crawling on all fours, occupies the whole screen space. Jaqo's coming was thought as a symbol of approaching evil powers. Contrary to him, the return of Teimuraz to his dwelling is shown from a distance. In the same yard Temuraz, dressed in Jaqo's reddish jacket, is creeping worm-like as if leaving a bloody trace. The visual narration of the director and the stage-designer was embodied in the actor's performance and turned into an expressive metaphor.

The scene of funeral of the Teimuraz's soul was reproduced through a figurative metaphor. Teimuraz, the witness of his own funeral, is lying on the grass. The back space of the TV frame is occupied by an enormous grave stone-like post. Burial of Teimuraz takes place in front of his own eye, he himself is the witness of his own burial. In the TV play the metamorphosis of the literary text was transferred into a visual symbol and the author's idea was embodied into the innovative metaphoric audio-visual text of the authors of the TV theatrical version.

In the TV theatricals the conventionally shown environment allowed the authors to ruin the Jaqo's den by direct destruction of the scenery. All over the ground profaned by Jaqo there are the traces of his violence. The metaphor is so strong that fully expresses the author's idea.

The work of Mirian Shvelidze enables the director to create an audio-visual line relevant to the Mikheil Javakhishvili's idea and to render the most significant suffering of the oppressed people through the metaphor system.

"The White Bunny" based on the principles of psychological TV theatre deals with a painful problem of our society - relaxing of vigilance; submersion in our fantasies does not allow us to do our duty to the country and to the future generation.

The story “The White Bunny” by Mikheil Javakhishvili is based on a real event. The prototype of the doctor Fridon Dorashvili is a famous Georgian psychiatrist and psychotherapist Mikheil Asatiani. He was the first to introduce the Freud method of psychoanalysis in Georgia. In the story precisely this method is used to treat Sidonia. In the literary text a big role is naturally given to dialogues – the plot successively develops at the séances of hypnotherapy, characters are formed. Temur Chkheidze is a great expert of psychological theatre. The stage designer faced even a much more difficult problem – to create an environment adequate to the text written by a literary classic and to the dialogues staged by the unsurpassed master of psychological theatre.

In “The White Bunny” the stage designer focuses his attention on the search for ways of colorful representation using the means of expressiveness. The scenery created by Mirian Shvelidze, things, stage-properties are as expressive as the actors’ gesticulation, eyes, variations in the actors’ intonation.

In the Stavrishvili family environment created by Mirian Shvelidze lifeless things “settled” there once and for all, frame-bordered photo-portraits on the wall, tarnished, faded, saffron-color variations of paints represent the Sidonia’s unsightly shelter. In the scenery the cause-and effect relation of the character’s transfer into the world of dreams is reflected. The literary text is transformed into the audiovisual system and is embodied in the colorful metaphor variations.

Sidonia’s inner shift is projected to her dialogues with the doctor. A repast in Teimuraz Chkheidze’s creative activity always bears a symbolic load. In the Temur Chkheidze’s theatricals the repeatedly modulated repast is transferred into the struggle between unreality and sensible perception, between false consolation and duty.

Sidonia’s husband is clearly inscribed in the entourage of the frames different in shape and size. The photos of ancestors placed in these frames show the milestones of the Elizbar’s life. After murdering Bidzina, Sidonia’s lover, Elizbar, is impudently looking into the eyes of the portraits of the ancestor. In the TV theatre version, the real facts transformed into a literary metaphor bear a visual metaphor function in the line variation.

In the Mirian Shvelidze’s scenery the “nature” is represented only by one decorative palm-tree. And in these palm leaves the aspiration of two human beings to each other seems to be interlaced.

Each episode showing Bidzina and Sidonia’s relations is extremely esthetic. The

stage designer and the director show us the Bakuriani landscape in conventional details. The couple is all alone on the background of dry leaves covering the studio floor, no dialogue between them takes place. They are plunged into the wave of happiness. For Sidonia only this environment is appropriate. The remarkable environment seems to exist only for them and because of them.

The visual beauty of the scenes associated with Bidzina is opposed to the everyday monotony of the Stavrishvili house interior. On the background of the lifeless objects of the Elizbar's life and the abundance of countervailing frames, the fascination of Bidzina's episodes expresses clearly the author's idea. Bidzina brings beauty into Sidonia's life, it is part of the Sidonia's inner world, of her illusions.

In the scene of the doctor and Bidzina meeting the tree exterior of the Stavrishvili house, smoothness of the walls and the prevailing grey colors create a dramatic impression. At the staircase, diagonally, there are two silhouettes. In the scene of the conversation with the doctor, the authors of the TV theatre version placed Bidzina one step lower. The idea was reflected in the plastic conception of the episode. According to the idea of the director and the stage designer, Bidzina becomes smaller in size because of his moral crime. On the background of the doctor's text – the words of admiration for the landscape, the director surrounded the characters by rough walls and staircase.

Temur Chkheidze and Mirian Shvelidze showed the scene of murder of Bidzina in the garden as an expressive metaphor. On the background of the TV frame composition there is an icon of Sistine Madonna that is a symbol of eternal motherhood. In front of the icon candles burning in front of the icon form a bound space on which the tear-strained eyes of Bidzina are fixed. On the floor the lying body is prostrated. Bidzina's death takes away the beauty from Sidonia's life and the monotony of the everyday existence absorbs her fantasy.

In the scenery made by Mirian Shvelidze, Temur Chkheidze shows us the conflict turned into the moral aspect in soft, warm half-tones and represents it by very concise means of expressiveness.

In the literary and audio-visual texts a coincidence of the conceptions of the three creators' - author, director and stage designer occurs resulting in the common idea of the three authors. And the common creative work is eventually formed into the common civic stand of the three authors which is transformed into the identical methodology of

struggle against the Soviet ideological-colonial aggression in various epochs.

“Jaqo’s Dispossessed” and “The White Bunny” created on the basis of Mikheil Javakhishvili’s prose is a TV model of Mikheil Javakhishvili’s ideas and the most perfect example of interpretation of the author’s works. The invariance of ideas and their metamorphosis in the systems of various means of expressiveness turned the TV theatre version into audio-visual art relevant to the classical literary text.

To summarize briefly, producer Temur Chkheidze expressed his moral stand for spiritual devaluation . He gave his opinion that echoes one of the main motives of the new testament when material prosperity and life comfort make no sense if it is at the cost of lost soul.

‘For what will a man be profited, if he gains the whole world and forfeits his soul? Or what will a man give in exchange for his soul?’ (1)

Finally, we can’t help mentioning the same stand of German sociologist Max Weber (2) expressing through the citing from the Dante’s “ Divine Comedy”:

“And shortly before, Michael had said to Adam:

...Only add

Deeds to the knowledge answerable; add faith

Add virtue, patience, temperance; add love,

By name to come called charity, the soul

Of all the rest: then wilt thou not be loath

To leave this Paradise, but shalt possess

A Paradise within thee, happier far.

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SUMMARY IN GEORGIAN

ლელა წიფურია

თბილისის სახელმწიფო უნივერსიტეტი

მეტაფორული ვარიაციები სატელევიზიო თეატრში

რეზიუმე

მეოცე საუკუნეში აუდიოვიზუალური ხელოვნება ახალი და უმნიშვნელოვანესი დარგებით გამდიდრდა: კინო და ტელევიზია აუდიოვიზუალური ხელოვნების უმნიშვნელოვანეს მიმართულებებად იქცა, როგორც მხატვრული ღირებულებების, ასევე ამ დარგების განსაკუთრებული პოპულარობისა და მასობრიობის გამოც. ეკრანიზაციებმა უმნიშვნელოვანესი ადგილი დაიკავა მსოფლიო კინოხელოვნებაში. კინოს ხელოვნებად ქცევის ერთ-ერთი უმნიშვნელოვანესი ფაქტორი გახდა ისიც, რომ ეკრანულ ნაწარმოებს შეეძლო მაღალმხატვრული ლიტერატურული თხზულება მაყურებლამდე მიეტანა. მოგეხსენებათ, მაყურებლის რაოდენობა ყოველთვის აღემატება მკითხველთა რიცხვს. რაც შეეხება ქართულ კინოს, პირველი მხატვრული ფილმი სწორედ ეკრანიზაცია გახლდათ. ტელეხელოვნების განვითარებაში მნიშვნელოვანი როლი შეასრულა ლიტერატურული ნაწარმოებების მიხედვით შექმნილმა სატელევიზიო სპექტაკლებმა და სატელევიზიო ფილმებმა. გასული საუკუნის მეორე ნახევარში ქართული სატელევიზიო თეატრიც და ტელეფილმებიც უაღრესად საინტერესო მოვლენად იქცა, სადაც ქართველმა რეჟისორებმა არაერთი ლიტერატურული შედევრი შექმნეს. ოცდამეერთე საუკუნის ქართული კინო და ტელეხელოვნება სუბიექტური თუ ობიექტური მიზეზების გამო მაყურებელს ეკრანიზაციათა სიუხვით არ ანებივრებს. ამდენად, ყოველი ახლი აუდიოვიზუალური ნაწარმოები, რომელიც კლასიკური ქართული ლიტერატურული ნაწარმოების მიხედვით იქმნება, განსაკუთრებულ ინტერესს იწვევს.

გასული საუკუნის საქართველოს ტელეპროდუქციის ყველაზე მნიშვნელოვან მოვლენად, სამოცდაათიანი წლების დასასრულს თემურ ჩხეიძის მიერ დადგმული „ჯაყოს ხიზნების“ მოიარება, რომელსაც ხან ვიდუოფილმად მოიხსენიებენ, ხანაც

ტელესპექტაკლად. ორივე ეს განსაზღვრება მისაღებია, რადგანაც თემურ ჩხეიძის ნაწარმოების სტრუქტურა სპექტაკლის და ვიდეოფილმის ელემენტებს აერთიანებს.. დადგმა მრავალგზის გაანალიზდა კრიტიკოსების მიერ. თემურ ჩხეიძის მაღალმხატვრული ნაწარმოების წარმატება იმანაც განაპირობა, რომ რეჟისორმა ლიტერატურული ტექსტის სახე-იდევით აზროვნების შესატყვისი აუდიოვიზუალური ნაწარმოები შექმნა. მიხეილ ჯავახიშვილის დახვრეტის მიზეზი მთელი მისი შემოქმედება გახდა, გამორჩეულად კი „ჯაყოს ხიზნებმა“ ითამაშა აქ საბედისწერო როლი. თემურ ჩხეიძის ტელესპექტაკლმაც უდიდესი ვნებათაღელვა გამოიწვია: საზოგადოების ერთმა ნაწილმა რეჟისორს ტელეგასამართლებაც კი მოუწყო. ფიზიკური და ფსიქოლოგიური მონობის პირობებში მყოფი საზოგადოება წინ აღუდგა თანამედროვე ადამიანის სულიერი კრიზისის რეალურ მიზეზთა ჩვენებას და მის სოციალურ ფენომენად გააზრებას.

თემურ ჩხეიძემ გამოხატა თავისი იდეური პოზიცია სულიერ ღირებულებათა მსხვერვის შესახებ, რომ აზრი არა აქვს საზოგადოების კეთილმოწყობასა და ცხოვრების კომფორტს, თუკი მას მსხვერპლად შეეწირება ადამიანის სული.

ეს თვალსაზრისი სცილდება კონკრეტულ განაზრებათა სფეროს და თავისი ზოგადი მნიშვნელობით თანამედროვე ევროპულ კულტურაში არსებულ კრიზისს უკავშირდება, რასაც შესანიშნავად ეხმიანება გერმანელი სოციოლოგის, მაქს ვებერის კონცეფცია, ჩამოყალიბებული მის ფუნდამენტურ ნაშრომში – პროტესტანტული ეთიკა და კაპიტალიზმის “სული”.

არსებითად ეს პოზიცია ახალი აღქმის ერთერთი უმთავრესი მოტივია, რომელიც ასე მნიშვნელოვნად ჟღერს მათეს სახარებაში:

“ რა სარგებლობა აქვს ადამიანს, თუნდაც მთელი ქვეყანა შეიძინოს, ხოლო თავისი სული დაკარგოს? ან რას გაიღებს

ადამიანი თავისი სულის სანაცვლოდ?” (მათე, 16: 26)

Social Entropy for Thomas Pynchon’s Literary Criticism

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I don’t teach my students science
I talk about science, and if there’s any
background I get them involved in talk.

Thomas Pynchon a mysterious, publicity-shunning author was born in 1937. American living classic ranks as the most intelligent, audacious and most accomplished novelist writing today. He started publications of his stories at his final year of the Cornell University, NY. When still a student – he writes his first short story “Mortality and Mercy in Viena”. In succession he published “Low Lands” and “Entropy”-1960, “Under the Rose”-1961, “V”-1963, “The Secret Integration”-1964; “The World, The Flesh (Mrs. Oedipa Maas) The Testament of Pierce Inverarity”-1965; “The Crying of Lot 49” and “A Journey Into the Mind of Watt’s”-1966 and

“The Gravity’s Rainbow”-1973.

Concept of entropy lies at the core of Pynchon’s earliest stories (the first is of the same title), but it is the most important for the “Crying of Lot 49” and “V”. It derives from communication and information theory, particularly as it was discussed in Cybernetics by the mathematician Norbert Wiener (“In the Human Use of Human Beings”), where he argues against the pessimism which the second law of thermodynamics had engendered.

Now when looking at the title of my essay I have a feeling that I have been engaged in the same problem all my life like Thomas Pynchon, who was so much enchanted with the theme that he based all his above mentioned novels around it, sometimes directly sometimes indirectly employing different metaphors for translating clues, games and codes.

Still in my early years when working on my first dissertation about polysemic words in literary texts, I had hard talks late at night with my husband- Zaur Kruashvili, a scholar on technical cybernetics. He insisted that every polysemic word was based on the concept of entropy. Since meaning in information theory exists in the author and the reader apart from the novel, what is communicated is complexity and unpredictability. The more intelligible the form the more banal and predictable it is. Afterwards I used to discuss the same problem with my supervisor, an outstanding linguist- I.R. Galperin, who encouraged me and used to talk about it with many other linguists in Moscow. When finally I accomplished my candidate dissertation and the day for defense was fixed in Moscow, it took place in a special conference hall meant for defenses of doctoral dissertations. The hall was packed full with I.R. Galperin’s post-graduates, former post-graduates and now his colleagues. The academic board was chaired by a well-known linguist A.S. Barkhudarov. The defence excited the audience and I was overwhelmed with a lot of questions.

The word *entropy* as a scientific technical term was introduced by Claude Shannon in the 50-ies of the last century for information theory as a measure of infinite information. This term was used in thermodynamics, physics and later frequently was applied for communication linguistics, social studies and literature. So the term has become interdisciplinary to research various situations in theory of communication. No wonder the American author got at the heart of the new technological find. He was aware of the fact that all his novels were locally enclosed in a concrete place, organized for some orderly situations but thrust into infinite chaos or entropy. Interestingly, Thomas Pynchon shapes precisely literary forms against dangers created by entropic chaos: decadence, banality, decay, waste and social filth. This is contemporary life in urban world - all chaotic and indifinite. Presumably, Thomas Pynchon’s heroes are specially thought out to reveal the implication for all the above enumerated titles (“Mortality and Mercy in Vienna”; “Entropy”; “Under the Rose”; “V”; “The Secret Integration”; “The Crying of Lot

49”; “A Journey Into the Mind of Watt’s”; “Gravity’s Rainbow”). All these novels offer a fictional world seen by the author from the perspective of his closed room as environment and entropy as the metaphor for life in it. While describing places in his imaginative world people travel in the closed system and face entropic forces. These forces are named as chaos, mess, death which finally are located in time, history and artificial order limited by information. Besides, information in Pynchon’s fiction is defined as commodity for exchange. On the one hand, information is of two kinds: semantic and aesthetic. Aesthetic information is personal and untranslatable since it refers to the knowledge shared only between the author and the reader. While semantic information relates to the external world and has a goal of eliciting a response or action; aesthetic information does not have an intent or a goal but refers only to internal states. Any message has both types of information, one of which is general and tends more toward the intelligible while the other – aesthetic information – is particularized and tends more toward the unpredictable. Though connected, the two types of information are not proportional. Hence in the same message semantic information may tend toward recognisable forms without affecting aesthetic information. The distinction explains in part how Pynchon can write such original works using rather conventional and banal forms. Within his novels, this distinction similarly suggests how characters who exist in the world characterized by increasing social disorder and semantic banality can, on occasions, appear to transcend their environment. On the other hand, it emphasizes order, self-regulated system and energy convergence.

No doubt, it used to inspire Pynchon’s creativity. The theme is reverberated in all his novels where various things come together like counter point. That is a simultaneous realization of different meanings of the polysemic word, which was actually the theme of my first dissertation. All the meanings of the polysemic word happen to be freely dispersed or diffused before reading, but as soon as the cognition gets started, the goal-oriented movement is subconsciously perceived. The diffusion or indefiniteness of the word-meanings is measured through entropy.

The individual word is considered as the keystone to connect the entire structure to make a harmonious text, in which the author and the reader actively become an integral part of the reading process. We trace concept-forming principles and contextual situations to generate new additional information in literary texts. The first step is the use of the close analysis to identify stylistic features. The second stage is to analyze these features and find a pattern or model. As a result of the case study we detect contextual polysemy i.e. simultaneous realizations of several meanings of the word.

After having completed stylistic analysis of literary texts based on semantic Field Theory, different types of simultaneous realizations of several meanings of the word have been

identified. Several groups of lexical-semantic variants expressing positive emotions have been revealed together with the core meanings of such words *love* and *like* (see drawing 1). Three different stylistic sub-groups have been exposed with: 1) upper-level, represented by high-flown literary connotations, 2) the middle, stylistically neutral level, 3) the lower level, represented by concrete physical perceptions, everyday or common colloquial, non literary meanings. These hierarchical levels (shown on drawing 1) which is used as the basis to reveal the associated meanings of words in a literary text. Foregrounding of denotative, connotative and contextual meanings of the word and a partial neutralization of marginal meanings indicate a dynamic character of the process of simultaneous polysemy in texts. Truly, the reader does not immediately perceive this moment, but its cognition plays a palpable role to elicit the author's message.

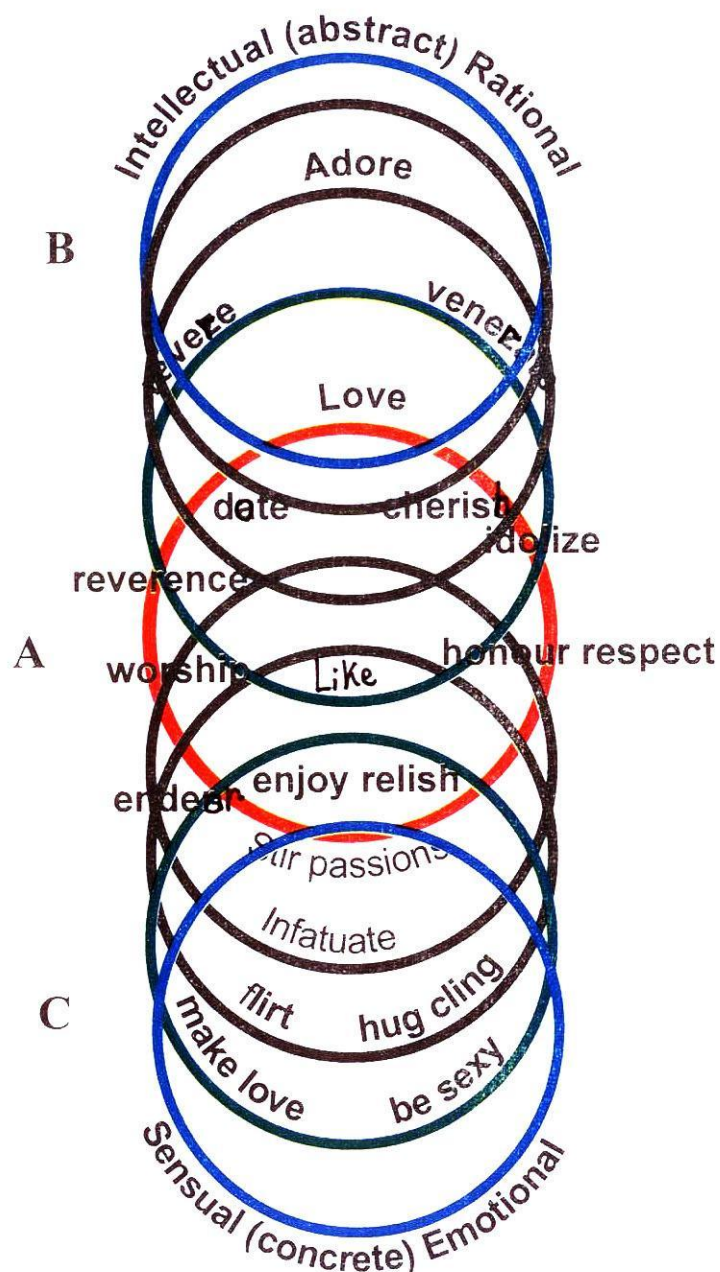
In order to decipher different literary texts a cognitive model has been worked out. The model is represented as stratified phased model (SPM), where lexical-semantic variables of the word are placed through a hierarchical many-leveled system. The size of the cognitive pyramid is in close relation with the degree of indefiniteness. The higher is the entropy or informative output (potential) of the word, the bigger is the semantic cognitive pyramid in size.^{1**} Moreover, there is a stochastic process of relationship among these variables. It implies dynamic movement or wrestling (close combat) to make non-final decisions. While the word itself acquires a double function, as the code-breaker of the potential ambiguity and the main concept of the text. It plays and exists only on its polysemy. This kind of counterpoint is realized due to both intra lingual and extra lingual factors, semantic and aesthetic kinds of information. The term SPM has come into being due to the fact that, the final stage of forming the stylistic effect of polysemic word is produced as a result of harmonious oscillation of the lexical-semantic variants on different levels; their wavering fluctuation produces a separate synchronous section, where every preceding phase is induced to memory (due to operative power of mnemonic aspect). In addition, foreseeable phases are being predicted.

Thus the system consists of three interwoven and inter-involving phases: 1. cognitive predictability; 2. cohesion (immediate and distant) and 3. phase of adaptation to the text i.e. adequate interpretation or vice versa inadequate deciphering.

Presumably, multilevel system represented as SPM is visualized as a semantic pyramid, reflecting the order of separate meanings or separate semas on various levels that are in certain semantic-stylistic relationship within the system. We observe constant processing of marginal semas, i.e. their filtration and displacement on the lower levels.

^{1*} No matter how paradoxical it may sound but infinitude (ambiguity or fuzziness) generate more precise meanings in the text interpretation. In this respect measure of infinitude – entropy is considered a characteristic feature and inseparable part of literary text interpretation. See Jacobson R, Галперин И.Р.; Арнольд И.В.

Texts in this view have no separate identity and they exist only when read. Our knowledge of the world allows us to understand texts from this perspective and not only when they are read in isolation. Now and again it is said that the real meaning is not to be found in the language of the text but rather it is the reader who constructs the text's meaning, always reading in meanings, which cannot be determined in isolation. Words in this view have some universal informative potential to give different readers a chance to elicit information according to their thesaurus, epoch's demands, cultural awareness, attitude or mood in which he/she reads the text. This is the very reason why some masterpieces are read and reread on and on by the same reader with the aim to draw new emotional information every time. The joy of small discoveries in such cases makes the reader feel a co-creator of the text. This co-perception and co-creation with the author urges the reader to come back repeatedly to the same text.



Drawing 1

In this respect the semantic infinitude of the word opens new perspectives and pleasant vista for the reader. The words act as some kind of signals to give a sparkling performance of unexpected, unpredictable pleasure. We offer the kinetics of selecting several meanings of the word patterned by means of stratified phased model that illustrates probabilistic aspect of the procedure. Presumably, simultaneous co-existence of several meanings of the word in the text and its deep cognition is not a sudden process, but it is a complex psychological procedure of sorting out information in seemingly quick acts. In reality it is a thorough weighing of every choice to reach step by step a random, probable decision in the long run. Consequently, we trace two types of such a realization of different meanings of the word: **consecutive** (step by step) and **synchronous** (instantaneous or momentary).

We claim that the choice of multiple meanings and their combining power is engendered in the text as a complex interaction of different semas in the semantic structure of the word, on the one hand, and different contextual relations, on the other. However which of them is stylistically more relevant might be indicated by concrete case study based on intercultural awareness, historical and socio-semiotic factors. We have to stress that the choice of lexical-semantic variants of the text has the non-deterministic nature. It is a random joint distribution of stochastic elements, which implies the unexpected nebulous associations of semantic meanings in the text: combining and shifting, substituting or disappearing through sensorial filtration and ultimately generating new variants. We based our study on well-worked out psychological principles of synthesis and analysis and present this process in a pyramidal chart where lexical-semantic variants are concentrated on multi-hierarchical levels. These variants interact and strive to make incomplete decisions in every phase to gain access to the top of the pyramid, which is the stratum of stylistic effect to form the basic word-concept – new meaning or new information. Since meaning is largely concerned with information, such word-concepts become multi-functional and play on the ambiguity or complexity of contextual polysemy. Thus instead of discarding polysemy in speech, the

author is cutting edge of the word to reveal its potential for ambiguity. Rejecting conventions and dogmas he is making an entirely new context of vision.

Semantic mobility of the word urged us to calculate informative potential of the outstanding word-indicator *love* for G.G. Byron's writings and define its efficiency by means of stylistic analysis based on a lot of examples. The results are presented on the horizontal and vertical axes (see drawing 2). The estimation was conducted according to C. Shannon's formula $H = -\sum P_i \lg P_i$, where H is an average entropy coefficient for i-semas, while P_i is the frequency of the sema in the concrete texts, Σ - is the total sum in logarithms. The obtained evaluated data expressed in bits^{2*} show that the average level of entropy for *love* in "Don Juan" is much higher than in all other poems taken together.^{3*} This should be accounted for the poem's compositional aspect: the leitmotif, the romantic author's purport and historical time to express polyphony of literary figures, (cognitive metaphors, allusions, similes, ironies etc.) in one word-concept which ultimately turns into the catch-all word-concept of the text. In this case the language unit not only expresses the author's creative ability but it turns into the universal heuristic code to present the objective reality to the observer. It describes not only social and historical epoch but enables us to cognize the author's outlook and his individual judgment of the world.

Average frequency of P_i for "Don Juan" is presented in Table #1.:

Table #1

P	0,2	0,03	0,06	0,0	0,19	0,05	0,1	0,05	0,03	0,0	0,0	0,03
	2			5			0			1	1	
i	1	2	3	4	5	6	7	8	9	10	11	12
P	0,0	0,05	0,02	0,0	0,0	0,01	0,0	0,2	0,01			
	6			2	1		1					
i	13	14	15	16	17	18	19	20	21			

Table #2

^{2*} bit (n) Computer science: 1. a single character of a language having just two characters as either of the binary digits 0 or 1; 2. a unit of information equivalent to the choice of either of two equally likely alternatives; 3. a unit of information storage capacity as of a computer memory [B(binary)(Dig)It]

^{3*} Jokhadze L, A systemic Approach to the Study of Informative Potential of Word-concepts in Literary Texts, Bulletin of the Georgian Academy of Sciences, v.168, number 3, Tbilisi, 2003.

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
y(P ₁)	0,4	0,1	0,2	0,2	0,4	0,2	0,3	0,2	0,1	0,0	0,0	0,1	0,2	0,2	0,1	0,1	0,0	0,0	0,6	0,1	0,6
	80	51	42	161	55	161	32	161	51	66	66	51	43	161	12	12	66	66	64	12	64
	6	8	5		2		2		9	4	4	8	5		8	8	4	4		8	

Summing up 21 meanings of entropic estimation, we have the following expression for “Don Juan”

$$H^D_{(love)} = 3,57 \text{ Bits.}$$

Similarly, we have also calculated entropy for all **other** Byron’s works including “Don Juan” as well.

Tables #3 and #4 represent summed up entropy and is expressed like $H_{(Rest\ of\ other\ works)}$

Table #3

P	0,22	0,14	0,13	0,07	0,7	0,05	0,09	0,06	0,05	0,01	0,01	0,05	0,07
i	1	2	3	4	5	6	7	8	9	10	11	12	13
P	0,02	0,01	0,02	0,01	0,01	0,01	0,02	0,01					
i	14	15	16	17	18	19	20	21					

Table #4

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
	0	0	0,	0	0	0,	0,	0,	0,	0,	0,	0,	0,	0,	0,	0,1	0,	0,	0	0,	0
y(P _i)	,	,	1	,	,	2	3	2	2	0	0	2	2	1	0	1	0	0	,	1	,
	4	0	5	2	2	1	1	4	1	6	6	1	6	1	6	2	6	6	0	1	0
	8	3	1	6	1	6	2	3	6	6	6	6	8	2	6	8	6	6	6	2	6
	0	7	8	8	8	1	6	5	1	4	4	1	6	8	4		4	4	6	8	6
	5	1		6	6														4		4

The first two tables show the frequency of word “love” in “Don Juan” with its simultaneous realization of its variables, where $H^D_{love} = 3,57 \text{ Bits}$.

The last two tables express the entropic estimation for all other works of Byron including “Don Juan” as well.

$$H^R_{love} = 3,53 \text{ Bits.}$$

This is expressed graphically on the chart.

In the semantic pyramid the core or dominant lexical-semantic variants concentrate in the center and easily move from the bottom-up to the top while all the marginal ones after checking and filtering remain on the lower levels or strata of the model to form background knowledge to the stylistic effect of the cognitive word-concept. These are the beat-up semas that couldn't get into the optimal choice. The filtration is made possible by sensor correctors from the top-down to the direction of the first stratum and up-top again making the system locked-up. Presumably, the represented procedure should have sub-conscious character and the obtained data due to constant synthesis and analysis of the polysemic word could generate new conceptual information.

The hierarchical pyramid SPM exists only in abstraction and springs up only during the reader's spontaneous reasoning. Consequently, the results of word analysis based on the suggested complex methods might be non-identical for different readers. The chart of the pyramid, as it has already been mentioned, involves mutually inclusive phases: linguistic predictability, coherence of immediate and distant text-units and their combinability, at the same time. The phase of adaptation and prediction engender adequate functional equivalents of the word.

This process is essential not only to the study of aesthetic-cognitive functions of the word, but also for investigation of some issues of psycholinguistics. We maintain that SPM of realizing word-meanings is an adequate analogy of brain-activities of man. The study of these activities is concurrently plausible not only for in-depth analysis of language units but

for the study of artificial intellect.

Thus SPM is closely related to the entropy of the word. In the case of Byron's word (with 21 different meanings of *love*) we conclude that its conceptual structure plays an important role in establishing informative potential of the whole text. The word with a high degree of entropy is used with maximum informative efficiency and the author pushes the edge of the word offering free options to the readers for interpretation (within the limits of objective reasoning).⁴□

Thus peculiar fragments of reality are described by the given polysemic word and definite conceptual sets expressed by different language means are used to present several meanings in one inseparable code-breaker – cognitive word-concept. Curiously, we could never capture the whole of the meaning, but whatever the information, it forms basis or a sense relation and that sense involves the whole human knowledge. It is inevitable to view the meanings of a word in terms of mental entities – the so-called word-concepts.

For illustration we present G.G. Byron's "Childe Harold's Pilgrimage", Canto 2, Stanza XXXVII

Dear *Nature* is the kindest *mother* still!
Though always changing, in her aspect mild;
From her *bare bosom* let me take my fill,
Her *never-weaned*, though not her favorite child,
Oh! she is fairest in her features wild,
Where nothing polished dares pollute her path:
To me by day or night she ever smiled,
Though I have marked her when none other hath,
And sought her more and more, and **loved** her best in wrath.

In this case SPM formalizes semantic transformation of the word *love* from its infinitude or entropy to a full-fledged cognitive entity deciphering the author's message. All the meanings of the polysemic word happen to be freely dispersed or diffused before reading, but as soon as the cognition gets started, the goal-oriented movement is subconsciously

⁴□ The obtained data are convincing as it is confirmed in the critical literary summary on G.G. Byron's philosophical views about his poem "Don Juan", which is considered the acme of his writings. The applicability and significance of statistical data were successfully used by the American geophysicist T.C. Mendenhall (1841-1924) to solve the problem referring the Bacon /Shakespeare controversy in favor of the latter. He likened the frequency distribution of words of different lengths to the spectrum of light. The Cambridge Encyclopedia of "Language" (Second edition, 1997, 68-69)

perceived.

The first line foregrounds one of the dominant sema (meanings) *love nature*, but it is metaphorically *mother-child relationship – motherly love and devoted love to one’s motherland*. Which is supported by further lines: *never-weaned, from her bare bosom*. But the word in the first line *still* and *not a favorite child* in distant context pushes forward the sema of not fully respected or liked by mother – “reticent, secret disapproval” on the mother’s side. Anyway the final line of the stanza is almost proverbial: *to love her even in wrath*. This is an utmost love from Christian perspectives “love thy enemy”. This line is unexpected information expressing very subtle feeling of the author and a new sema to *yearn* flashes like lightning on the level of the stylistic effect in SPM. This babyish desire, never-weaned child’s love is infinite, unconventional love. So love is also entropy. Literary context turns the defused meanings into goal oriented movement to render order out of chaos. (see drawing 3) This is Byron’s love to his motherland - England

Love - Yearn

L	E	A	A	LOV	BE	C	W	R	R
I	N	D	D	E	DE	H	O	E	E
K	D	O	M	NAT	VO	E	RS	V	S
E	E	R	R	URE	TE	R	H	E	P
	A	E	E		D	S	P	R	E
	R				TO	H		E	C
					MO				T
					TH				
					ER				
					LA				
					ND				

Drawing 3

Thus the cognitive concept means an interaction of meanings in the concrete material, creating imagery, grouping items into categories, inferring meanings, elaborating new information and resources to transfer new connotations

Now back to Thomas Pynchon's employing the term "entropy". At the heart of Pynchon's imagination lies not science and technology nor the parody and ambiguity (multiplicity) which are so much a part of his style but a sense of mystery, a vision of fantasy, that expresses itself in dualism (world and anti-world, you and not-you, ego and alter-ego, room (closed system) and outer world). This is infinite chaos of motion, the object of increasing entropy, where he is sorting out facts and concentrates them in favorite pockets of creation that become his stories and novels.

One of the first novels "Entropy", in common parlance is taken to mean that everything in the universe is running down. The vision of a world in decline is heading irreversibly for the terminal precipice – void, wasteland and final death. The theme itself is not new, it is what Pynchon makes of it that reveals for me, the most original imagination to have appeared in American fiction since the war.

The thermodynamic and informational uses of the closed system, embellished with metaphorical construct, are at the center of Pynchon's story "Entropy." The significance of the story grows in retrospect, as an aesthetic source and a preface for all his novels. In contrast to their uncertainties, this work is almost proverbial in its clarity and simplicity. "Entropy" actually comprises two separate stories, united by the theme of the title: Callisto, who is obsessed with the fact that the temperature has remained a constant (thirty-seven degrees Celsius) for three days, turns his apartment into a hothouse in an effort to escape the thermal death he knows must be occurring outside his personal closed system. At the same time, another character Meatball Mulligan is applying thermodynamics metaphorically to the social system. He also predicts "a heat-death for his culture in which ideas, like heat-energy, would no longer be transferred, since each point in it would ultimately have the same quantity of energy; and intellectual motion would, accordingly, cease."

The plot of the novel as follow: the lease-breaking party at Meatball Mulligan's apartment, a floor beneath Callisto's hothouse, represents a noisy get-together. It is an early version of the "street" that later appears in Sidney Stencil's analogy. Most of the people

attending the party are government workers, all of whom have something to do with processing information, directly or indirectly. Thus we encounter a high degree not only of social entropy, but also of informational entropy. One of the representative party-goers tells his host that he and his wife have broken up over an argument about communication. He concludes that the problem is one of relational disorganization: “Tell a girl: ‘I love you’ you are in trouble. No trouble with two-thirds of that phrase, it’s a closed circuit. Just “you” and “she”. But that nasty four-letter word in the middle, *that’s* the one you have to look out for”. Love is an act of unification and communication; it is a relational process, or circuit, between “I” and “you”. Death, on the other hand, is a process of individuation and separation; an awareness of personal death isolates the individual from all others. In the instance of an individual sacrificing his life for the redemption of the community is nothing but love. Yet love and death are entwined and inseparable. If the possibility of individuality paradoxically decreases as entropy increases, then love can be viewed as a process of transferring energy, both sexual and social, from areas of high to areas of low. All this is Noise. Noise screws up your signal, makes for disorganization in the circuit”. Although members of the group can end their song together, they have other problems, such as singing different songs or thinking different keys. The noise and silent music of Mulligan’s party has its parallel in Callisto’s apartment, where Aubade – Calisto’s girl-friend breaks the window with bare hands as she does not hear the warning signal (due to noise and disorder). This is all because of the noise coming from Molligan’s apartment. So temperature becomes equal inside and outside which is fatal for the dying bird. Calisto is unable to transfer to it his energy or information about life. So entropy becomes positive which is death. So the bird dies due to the fact that positive entropy is death but negative entropy is constantly picking up impetus striving to final stage (death), as “negentropy feeds life” (a favourite phrase of a world-known American linguist- R. Jakobson).

Pynchon in his other novels also discusses the relationship between the signal and noise. One of his characters, Herbert Stencil takes a lot of effort to render order and activate his life to transfer information.

The novel “Entropy”, of course, makes the closed system explicit. It is also the most successful of the seven stories. In both plots of “Entropy” the possibility of love is treated as an important sign of life. This is only a slight modification of the notion of redemption in the earlier stories, where the idea of rebirth through sacrifice is an act of love.

The discussion of love amid the increasing chaos of Mulligan’s party points out one way that life unconsciously affirms death. The party is a community act when people come together—one of the least complex manifestations of eros. However, the party is simultaneously a demonstration of the social equivalent of entropy and a transformation toward death, as the

party disintegrates, disorder increases. The relational interaction between “I” and “You”—love and all such union-seeking relations—must always intervene between a complete union. Consequently, Mulligan’s efforts to restore order among his individual guests ends in failure, unable to transfer energy (information about life). This is an act of irrelevance, leakage, and of course noise.

His first four stories reveal the problem of life and death as transfiguration of one and the same phenomenon. This theme is artfully dealt in his first novel “Mortality and Mercy in Vienna” where mystery of Eucharist is employed as an act of redemption of a community at the price of death. Entropy in this case is most efficient metaphor to solve the problem in closed system. In all other stories, entropy equals love, which is the most significant manifestation of life, when the idea of rebirth is justified with a self-sacrificing act, which, certainly is nothing but love.

In the following novel “V” the key word is “apocalypse”, which is repeated many times visualizing dual worlds: world and anti-world with its secret organizations. To decipher the letter V, which is the title of the story, is the major problem with various alternatives or choice: a mysterious woman in many masks: a woman in Paris—Veronica Manganese, Virginia, Victoria or even Void. The latter suggests gaps below us. This is typical American novel or American narrative, where heroes do not live in their living places but these living places enter into the life of the characters. There are many questions in novel “V” but the author does not offer any response here. The response we can search for is in his later story.

Pynchon like his predecessors – V. Nabokov and James Joyce – amuses himself by working into his fiction parodies of cultural and historical theories. He refers in “V” chapter III to the White Goddess who seems to unravel much of the pattern of the V episodes. The White Goddess in her many guises became myth of most ancient European cultures – as a sign of fertility and the mysterious femininity. The myth was elaborated in later Western religion and philosophy and became part of Western society’s culture. She is love goddess of the sea – Venues with five-figured comb, and such a comb is worn by Pynchon’s V figure. The virgin was a White Goddess and Virgin is associated with Stencil’s mysterious woman. Novel V has been called as apocalyptic as we read images of world-consuming fire in it.

Finally, the main body of the novel closes later on Malta as British troops and planes go off to Egypt in the 1956 Sues crises, which is perceived to be the last spasm of the Old Order. So young Stencil’s fantasies of V project the decline of the cultural dominance of the European West. All the answers to the puzzles of V and all possible interpretations of its meaning and significance will be given not in the scholarly studies of V but in Pynchon’s next novel “The Crying of Lot 49”. In this novel Pynchon is again occupied with signal and noise relations.

Though historical facts are still in the focus, yet not as realistic as it is in “V”, where mysticism is exaggerated with the unknown aura. The heroin Oedipa Maas discovers a world within her world i.e. she visualizes anti-world. In reality she is a co-executive of a Californian financier – who used to be her boyfriend before marriage. When travelling in Mexico she comes across a triptych, in which the central painting is a group of frail girls with heart-shaped faces imprisoned in a circular tower, embroidering a tapestry. Suddenly Oedipa recognizes herself in one of them. She feels some anonymous evil power controlling her from outer space. Yet from the beginning she perceived good magic that saves her from the malignant one. While being in south California in one of the remote regions she sees a row of unified houses and recalls her old transistor-radio with wires inside that is inscribed with hieroglyphic. It seems to her a new language. Through Pynchon’s religious confirmations it is the immanent world that becomes so close to the heroine. She, in her turn, visualizes a system of secret postal structure W.A.S.T.E. This sign symbolizes underground postal system, controlled and ruled in parallel with the real one. However this underground system destroys and ruins the genuine postal system of the USA.

In all Pynchon’s novels the backbone is science and high-tech. He develops scientific metaphors with great precision using his knowledge of physics. The thermodynamic term entropy is treated in Pynchon’s novel in the same way as it is in communication theory. Norbert Wiener in his turn is against the pessimistic idea of the ruining world. He assumes that energy is truly reduced in some period of time but not totally in the whole system of the world. So Pynchon employs not only Wiener’s scientific approach in his novels but also his political and social views. The underground system W.A.S.T.E. is based on moral and human resources that undermines and destroys American lifestyle and government. Therefore “The Crying of Lot 49” is radically a political novel, while novels “V” and “Under the Rose” are about apocalypse – the expectation of imminent cosmic cataclysm in which God destroys the ruling power of evil and raises the righteous to life in a messianic kingdom. The word “apocalypse” is not literally mentioned in the novel but its symbolic imagery is introduced and described very realistically.

So in the novel “The Crying of Lot 49” Pynchon offers not only postulates and hypotheses about alien world but also gives a bold and audacious description of its social system. This is the very reason the novel creates new traditions in American novel. This is his literary style and imagery of social system which is assumingly more realistic than existing national system.

So Pynchon in this novel unites the entropy which started at Mulligan’s party, with Calisto’s broken window in his hothouse, up to the experimental novel “V” for making the compact cognitive metaphor of Naphastas machine. The secret of its demonic power is to obtain something from nothing. Oedipa is basically against this evil concept saying that demon always

reacts at individual information of molecules and converts the information into the neg-entropy and finds that there are two types of entropy: one is connected with thermodynamic engines and the other with communication. This theory used to be popular in thirties. Demon's concept seems as the right standard but Naphasta goes a step further and says that communication is the clue to transfer all data to all sensitive objects. The latter responds with actions in kind. In Naphasta's machine sensitivity feeds information, while demon transfers incredible amount of energy. Presumably, Naphasta can use the machine against entropic forces to strike historical equilibrium.

The backbone of Pynchon's intellectual structure is science and scientific-technical metaphors, developed in later novel, especially in his most highly praised book "Gravity's Rainbow". This novel happened to be the problem of discussion of one of my Ph.D. students's dissertation^{5*}, where we discuss semantic and stylistic functional peculiarities of scientific terms in literary texts.

The novel starts with the sentence: "A screaming comes across the sky", which is the voice of rocket V2, which is to be launched on London at the end of the World War II. The content-based factual information of the novel is the following: the main character – antihero – Tyrone Slothrop, an American lieutenant, is stationed in London during World War II Blitz. The lieutenant possesses a bizarre gift: his erections anticipate German rocket launchings. Discovered, he runs for it, to escape being taken over as a pure instrument. Gradually he becomes his own myth, known only as Rocketman...

Tyron Slothrop tries to obtain all evidence, especially information about the movement of molecules. But while searching for this discovery, he unaware gets himself involved in a paranoid vicious circle because he is also a member of the same paranoid community.

Pynchon presses at the edge of knowable world with his language. The world he creates is precisely the same as his language, but its cultural referentiality is determined by the limits of the individual reader. If the second law of thermodynamics were applied to language, then entropy might be a measure of its banality, its tendency toward equilibrium of thought, and order of language – its ability to impose structure and meaning on experience – that makes it valuable for representing the real world.

Pynchon's world is not confined to only one story but this world is revealed in his fiction with multiple dualities. Banality and originality, redundancy and information, intelligible forms and informative potential, order and disorder, predictability and unpredictability. These correspond approximately to the respective situation of Calisto and

^{5*} Cf. Meskhi Ana, *Semantic and Functional Peculiarities of Scientific Terms in Literary Texts*. Tbilisi, 1990 (Kandidat dissertation performed under my guidance, L.Jokhadze).

Mulligan and episodes in V and others.

The process of identifying the basic word-concepts in literary texts is a challenging task. It is to some extent a tension between anticipation and unexpected frustration. However this is an incessant seeking of random variants: nonstop comparison and analysis – dropping less probabilistic alternatives and then constant synthesis of the obtained results until achieving the non-final decision to form a new cognitive concept – a new meaning on the final stratum of stylistic effect. This assumption is significant for linguistics as well as for psychology in the study of the mind. This kind of approach to the study of stylistic effect is considered as the basic feature while molding word-concepts in modernistic literary texts.

We presume that the cognized reality by the author is encoded in the medical term *Paranoia*, which apparently turns to be the basic concept of the whole novel.

If we look up English concise dictionaries we read that *Paranoia* as a medical term (from Psychiatry) is defined as “mental disorder characterized by systematized delusions as of grandeur or persecution”. This specific meaning turns into the key concept *number one* for the whole novel. It is through simultaneous interaction of several meanings of the word that additional information is being inferred. This is all described and best exemplified by a set of passages in which both figurative and literal sides of the word *paranoia* are revealed

(I) *Pointsman has been talking about paranoia and the idea of the “opposite”. “An Attempt at a Physiological Interpretation of Obsessions and of Paranoia” – he can’t help this bit of rudeness, although the agreement among the seven owners was not to mark up The Book – it was too valuable for that sort of thing, they’d had to put in a guinea apiece.*(101)

(II). *Proverbs for Paranooids, 1: You may never get to touch the Master, but you can tickle his creatures* (276).

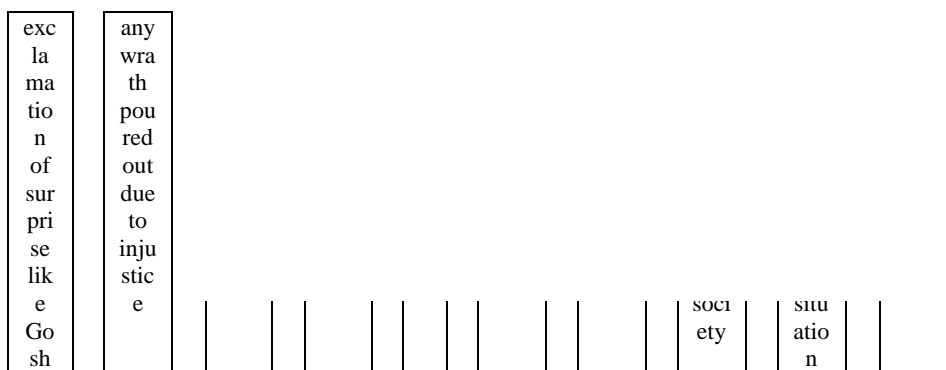
(III) *It might almost– if one were paranoid enough – seem to be collaboration here, between both sides of the Wall, matter and spirit.* (192).

(IV) *It came to him: what if it’s some mauve turn-of-the-century tale of ghostly revenge and this hair here’s some First Step... Oh, paranoia?*

If we similarly use the above discussed pyramid (SPM) we can decipher the polysemy of the word. So the word characterizes modern society with all attached vices: 1. any abnormal state, 2. mental case, 3. satanic evil power of destruction and degradation, 4. any wrath poured out due to injustice, 5. aimless propaganda to “improve” the situation, 6. the atmosphere of fraud and deception created by officials in the state establishments, 7. corruption and immorality disguised under the mask of kindness and nobleness, 8. devaluated virtues of degraded society, 9. an exclamation of surprise or wonder etc. a

euphemism for God, like Gosh; nonsense that has a kernel of truth (see drawing 4).

PARANOIA



So the message the author is going to get through is deciphered as the social filth, refuse, moral corruption or defilement, with which every level of community is saturated. This engenders loose moral, irresponsibilities, damaged personal relationships, devaluation of true values and inability to go against common evil.

Representing all the mankind schematically Slothrop is disturbed with the injustice,

corruption and wickedness reigning all around him. He loudly voices his indignation and wrath, yet eventually he gets himself involved in this paranoic stream of events.

One more illustration amassed with technical terms from different sciences: physics, chemistry and geometry.

No: *what the Serpent means is –how’s this-that the six carbon atoms of benzene are in fact curled into a closed ring, just like that snake with its tail in his mouth, GET IT The aromatic ring we know today, “Pökler’s old prof. Laszlo Jamf, at this point in the spiel removing from his fob a gold hexagon with the German formee cross in the center, a medal of honor from IG Farben, joking, in his lovable-old-fart manner, that he likes to think of the cross not as German so much as standing for the tetravalency of carbon – “but who”, “lifting his open hands on each beat, like a bandleader, “who, sent, the Dream?” It is never clear how rhetorical any of Jamf’s questions are. “Who sent this new serpent to our ruinous garden, already too fouled, too crowded to qualify as any locus of innocence unless innocence be our age’s neutral, silent passing into the machineries of indifference – something that Kekule’s Serpent had come to-not to destory, but to define to us the loss of ... we had been given certain molecules, certain combinations and not others... we used what we found in Nature, unquestioning, shamefully perhaps – but the Serpent whispers, “They can be changed, and new molecules assembled from the debris of the given. ... “Can anyone tell me what else he whispered to us? Come – who knows? You. Tell me Pökler” (481-82)*

In this passage we come across seven scientific-technical terms out of which four are chemical - *carbon, benzene, tetravalency, the aromatic ring* and two - from physics – *atom, molecule*, one - from geometry - *hexagon*. Yet for literary interpretation the term molecule is stylistically marked and carries significant message especially in phrases: *six carbon atoms of benzene, the aromatic ring*, which are used in addition to their scientific meanings with metonymic transformations in the context. The word has the reference to life with its many-faceted forms that is justified by another term molecule’s contextual meaning.

Pynchon’s novels offer us a world we think we recognize yet they assimilate it to worlds that seem unreal; imply coherences and significances we can’t quite hold on to. Invariably, as the surreal takes on the immediacy of experience, they make us analyze and interpret casual phrases logically. But Pynchon’s language is so richly, sometimes so cruelly anchored in the banalities of the colloquial, the obscene, the trivial, the familiar, and it so miraculously spins from these things into high scientific and historical speculation that it goes beyond time and beyond continents.

Worth noting that the concept is not any of these readings nor is it their arithmetic sum, but it is the result of having all these in mind at one time. Such ambiguity or multiplicity is indispensable for rendering Pynchon’s texts in logical terms. It is a post-modernist cultural paradigm or more precisely a new aesthetic cognitive function of the

word. This phenomenon may be suitably labeled as a great transgression of technical terms in literature.

Hence Thomas Pynchon, XX c. American living classic equipped with cutting edge technology of his day is concerned with the same ever-vulnerable problems that started long-long ago with Adam's time. The only difference is in amassed experience, knowledge and scientific data from all spheres of life. The same anguish and wrath only increased enormously are described with appropriate technical terms from various branches of sciences.

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SUMMARY IN GEORGIAN

ფილოლოგიის მეცნიერებათა დოქტორი პროფ. ლალი ჯოხაძე

სოციალური ენტროპია თომას პინჩონის ლიტერატურული კრიტიკისათვის რეზიუმე

ენტროპიის ცნება შემოვიდა და დამკვიდრდა როგორც ლიტერატურაში, ასევე ლინგვისტიკაში, სადაც ინფორმაციის თეორიაში რთული ჩაღრმავების გარეშე შესაძლებელია თერმოდინამიკის მეორე კანონი წარმატებით მიუყენოთ კომუნიკაციის სხვადასხვა სიტუაციებს. სწორედ ასეთი ინტერდისციპლინარული ცნების დამკვიდრება გახდა დამანტირიგებელი თემა

ამერიკელი მწერლის, თომას პინჩონის ნაწარმოებებისათვის. ის აცნობიერებს, რომ ყველა მისი ნაწარმოები ლოკალურად შემოღობილი კონკრეტული ადგილია ორგანიზებული, მოწესრიგებული სიტუაციისათვის, რომელიც შეჭრილია ამ უსაზღვრო ქაოსში ანუ ენტროპიაში.

სამეცნიერო-ტექნიკური ტერმინები (ერთმნიშვნელობის უცვლელი მატარებელი სიტყვები) მხატვრულ ტექსტებში წარმოგვიდგება შეცვლილი სემანტიკით, ანუ სიტყვის სხვადასხვა მნიშვნელობების ერთდროული რეალიზაციით და წარმოადგენს მთელი ნაწარმოების მხატვრულ სახეთა ხატოვან სისტემას, რომელშიც მწერლის მიერ სამყაროს აღქმაა გარდატეხილი.

თანამედროვე ამერიკელი კლასიკოსი მწერლის თომას პინჩონის მთელი შემოქმედება ამ აზრის დამამტკიცებელია. ამაში ადვილად დავრწმუნდებით თუ თვალს გადავავლებთ მისივე ნაწარმოებების სათაურებს, გამოხატულს მეცნიერული ტერმინებით: “Entropy”, “Mortality and Mercy in Viena”, “Low Lands”, “V”, “The Crying of Lot 49”, “A Journey Into the Mind of Watt’s”, “The Secret Integration” and “The Gravity’s Rainbow”. თ. პინჩონი სადღეისოდ ამერიკული მოდერნიზმის ყველაზე ცნობილი ფიგურაა და ძლიერ გამოუცნობიც. მწერლის ამოუხსნელობის ერთ-ერთი მიზეზი, ჩვენი ღრმა რწმენით, მის მიერ აღქმული სამყაროს ორიგინალური მოდელირებაა, რაც კონკრეტულ ენობრივ მასალაში ხორცშესხმისას სამეცნიერო-ტექნიკური ტერმინოლოგიისა და მხატვრული აზროვნების არაჩვეულებრივ შერწყმა-შეხამებაში მჟღავნდება.

მის მიერ წარმოსახული სამყარო ადამიანებისა და სხვადასხვა ადგილების აღწერაა; ადამიანები მოგზაურობენ სისტემაში და უპირისპირდებიან ენტროპიის ძალებს. ეს ძალები სახელდებულია, როგორც ქაოსი, არეულობა, სიკვდილი, რომელიც კონკრეტდება შემდგომში და ფიქსირდება ღრმში, ისტორიაში და ინფორმაციით შემოსაზღვრულ ხელოვნურ წესრიგში.

პინჩონთან ჩვენ ვხვდებით არა მხოლოდ გაზრდილ სოციალურ ენტროპიას, არამედ ინფორმაციულ ენტროპიასაც პირდაპირი და გადატანითი მნიშვნელობით. ეს არის სახე ჩაკეტილი სისტემისა, რომელიც მეტაფორებით შელამაზებული სისტემაა. პინჩონის ნოველა „ენტროპია“, რომლის მნიშვნელობა იზრდება რეტროსპექტულად, როგორც წყარო ესთეტიკური ინფორმაციისა და როგორც წინათქმა მთელი შემდგომი ნოველებისათვის, ითვლება ლეგენდარულად თავისი სისადავით და მკაფიოდ გამოხატული სტილისტური სახეებით.

პინჩონის ყველა ადრეული ნაწერები ძირითადად ენტროპიაზეა ფოკუსირებული, ხოლო შემდგომში თანდათანობით, როდესაც უკვე იხვეწება მისი ლიტერატურული სტილი, იგი ამ ძალებს აღიქვამს, ასახავს, მაგრამ აღარ ლაპარაკობს მათზე. ასეთია მისი ყველაზე სქელტანიანი რომანი “Gravity’s Rainbow”, სადაც ავტორი აღარ საუბრობს ენტროპიაზე, მაგრამ სამედიცინო ტერმინი *paranoia* ალუზიურად მიაანიშნებს რა ენტროპიაზე, არამეცნიერული კონტექსტუალური მნიშვნელობებითაა დატვირთული, როგორცაა “სატანური, ჯოჯოხეთური ძალა, უმიზნო, უზნეო პროპაგანდა საზოგადოების დემორალიზაცია, გაუფასურება, სიკვდილი და ა.შ.” ის გამოიყენება მთლიანი კონცეპტუალური სისტემის წარმოქმნისა და ორგანიზებისათვის მხატვრულ ტექსტში. მისი შეცვლილი სემანტიკის გამოძღვლება საფუძვლად ედება მთელი ნაწარმოების სახისმეტყველებას, რომელშიც მწერლისმიერი სამყაროს ხედვაა გადმოცემული. ამ შემთხვევაში, ავტორის მიერ გამიზნული სათქმელი იმიფრება, როგორც სოციალური სიბინძურე, რომლითაც საზოგადოების ყველა ფენაა გაჟღენთილი, რაც ბაღებს უპასუხისმგებლობას, მოდუნებას, დამახინჯებულ ურთიერთობებს ადამიანთა შორის; ახდენს მათ მორალურ დაკნინებას, ჭეშმარიტ ფასეულობათა დევალვაციას და იწვევს მათ უმიზნო ხეტიალს ცხოვრების აღწერილ ქაოსში, რომელიც განწირულია გარდაუვალი დაღუპვისათვის.

ამგვარ სასოწარკვეთილების გამომხატველ მსოფლმხედველობას შეიძლება სიტყვის ენტროპიული განზომილების ჩვენეული ინტერპრეტაცია დავუპირისპიროთ, ვინაიდან ამის

საშუალებას გვაძლევს სიტყვის უსასრულობის ენტროპიული მაჩვენებელი.

სიტყვის ინფორმატიულობის სემანტიკურმა მობილურობამ გვიკარნახა გამოგვეთვალა ინგლისელი რომანტიკოსის ჯ.გ.ბაირონის ძირითად ნაწარმოებებში სიტყვა იდენტიფიკატორის *love*-ის ინფორმატიულობის კოეფიციენტი, ანუ სტილისტური ანალიზის საფუძველზე განვსაზღვრეთ აღნიშნული სიტყვის სხვადასხვა მნიშვნელობათა ერთდროული რეალიზაციის სინშირე. მიღებული შედეგები წარმოვადგინეთ მრუდის სახით გრაფიკზე ჰორიზონტალურ და ვერტიკალურ ღერძებზე. აღნიშნული სიტყვისთვის დადგინდა ენტროპიული შეფასებები კლოდ შენონის ფორმულის მიხედვით. ბაირონი აღნიშნულ სიტყვას (ოცზე მეტი მნიშვნელობა თავისი კონცეპტუალური ბირთვით *love-like*) მაქსიმალური ინფორმატიული დატვირთვით ხმარობს. აფართოებს რა მისი უსაზღვროების პოტენციალს, მკითხველს სთავაზობს თავისუფალ არჩევანს მხატვრული ინტერპრეტაციისთვის (რასაკვირველია, ობიექტურობის ფარგლებში). მაღალენტროპიული სიტყვა *love* “ღონ ჟუანში” სხვადასხვა ინფორმატიული პოტენციალით გვხვდება და წარმოადგენს მის კოგნიტიურ კონცეპტს. როგორც გვიჩვენებს მრუდი მოცემულ გრაფიკზე, სიტყვა *love*-ს არ გააჩნია მაღალი ენტროპიული მაჩვენებელი ($H_{DJ}=3.57$ ბიტს; ხოლო დანარჩენ ნაწარმოებებში $H_R=3.53$ ბიტს), ანუ ნაკლებ ინფორმატიულია და სემანტიკურად შედარებით ნაკლებ დატვირთულია. მიღებული ობიექტური მონაცემები სავსებით შეესაბამება სინამდვილეს და ადასტურებს ლიტერატურათმცოდნეებისგან და კრიტიკოსებისგან ინტუიციურად მიღებულ ჭეშმარიტებას. პოემა “ღონ ჟუანი” ფილოსოფიურ-იდეური ჩანაფიქრით ბაირონის შემოქმედების მწვერვალად ითვლება.

Literary Supplement

Recent Cultural Events in the Georgian Literary art

David the Builder of Georgia

The Canon of Repentance

Cited from L. Jokhadze's

“Literary Text as a Stylistic conceptual System”

Tbilisi 2008

Concept Words in Intercultural Translating of Hagiography

The theory of concept formation as it has emerged in modern investigations has been sharply questioned in theoretical as well as experimental works.

A conceptual word is the significant part or “brand” for the whole text which can best uncover and reveal the essence of the parts constituting the whole. The concept-word representing the whole is chosen on the ground of semantic, logical and pragmatic considerations. Concept Learning and teaching translation introduce us into a realm of cognitive ideas and exciting discoveries. Learning foreign concepts makes relaxing atmosphere in class from global perspectives because dominant paradigm in learning language and teaching translation is based on cognitive intercultural awareness. So cognitive concepts expressed in verbal signs feature a particular clear-cut universalistic propensity: deep, complex semantic

relations between words in literary texts. Cognitive activities involve not only the student but teacher as well in self-asserting and self-cognizing process that proves so rewarding.

Professional translators, students of linguistics and scholars in philology face a problem of translating concept-words from one language to another. It is a challenging job even for those who are expected to know not only the source language but also possess a thorough knowledge of all cross-cultural connotations with a historical-societal context. Literary texts tend to exploit the polysemic potential of language to create a unified whole in which multiplicity, uncertainty and simultaneous understanding of different meanings of concept-words enrich the final unity of both texts in either language.

Hymnography from functional point of view plays a social role and makes lively retrospective model of historical events, creating moral values for the society. It creates not only social order but it is firmly connected with tradition and culture. This includes relationship between the young and the old and the relationship of the people to their past.

In addition hymnography determines present context in relation to religion that motivates the knowledge of liturgical activities, organizing social life strictly regulating the mores of the population. It means firstly, sacred knowledge of history and secondly, relationship between sacred words and cultural activities of the people.

For illustration we present our translation of King David the Builder's seminal work "The Canon of Repentance", a beautiful example of XII century Georgian literature, which still excites modern readers and is a very vulnerable work for our spiritual world. Yet we offer a survey of the epoch the author lived in.

"King David the Builder is most outstanding among our kings for his wisdom, great chastity, shrewdness and spiritual strength. There are hardly ever any scholars, writers or historians who have not come in touch with this towering personality. However there is still much to do and investigate in this field. We should study David the Builder as a great theologian".

His Beatitude and Holiness,
Catholicos-Patriarch of all Georgia – Ilia II.

David the Builder (1073-1125) won his place in the history of Georgia not only as a powerful king and adroit politician, but also as an outstanding humanitarian and poet.

Crowned at the age of 16, he reigned wisely and with balance for 36 years. Having inherited a totally devastated country, he brought it to the highest standard of political and economic development; broadened the frontiers of the country thanks to his shrewd policy and clever strategy he liberated Georgia from foreign invaders, delivered the capital (Tbilisi) from Moslem occupation and introduced regulations for the church and the state. Having united Georgia, David the Builder created a multinational state where people of different creeds lived side by side in perfect peace.

One of the King's basic objectives was to establish powerful centres of culture at home and abroad. With a view of setting up such a centre of reviving Georgian spiritual culture, he started building the Gelati Cathedral dedicated to the Holy Virgin. This is where an academy was established, which became not only an educational but also a philosophical and theological scholarly centre, which attracted the spiritual and intellectual wealth of the nation. So favorable conditions were created in Gelati where scientific and religious thought could thrive, which actually provided for intensive development of Georgian culture as a whole. Ioannè Petritsi, a renowned Georgian philosopher lived and worked here at that time.

David the Builder was the initiator of establishing another academy – in Iqalto, but the actual founder of the academy was Arsen Iqaltoeli – David's close associate, theologian and translator.

David the Builder came to be widely acclaimed in his lifetime. In the East and in the

West, he was recognized as the most powerful ruler sent by the Almighty to save Christendom from perdition. The Georgian Church canonized him, and the people connected with his name their lofty ideals.

Ancient Georgian manuscripts have preserved for us a poetic confession of this great sovereign, "The Canon of Repentance", which he wrote at the end of his life.

The refined literary form and profound content of this masterpiece reveal the religious and aesthetic convictions prevalent in mediaeval Georgia. The theme of the work is well-known in ecclesiastic poetry: – remorse, penitence.

According to the Bible, man is sinful, and so is David and he repents his sins, but his individual feelings brought to consciousness and thus purified in the process of his personal catharsis acquire a significance common for all mankind. Therefore David the Builder's "Canon" stands in line with Ephraem of Syria, Joseph and Theodore Studites, Andrew of Crete, John of Damascus and Grogori Narikatsi's works on the same subject and are a remarkable sample of great poetry.

When interpreting the essence of "The Canon of Repentance" one should focus on Andrew of Crete's "The Great Canon". As it has been rightly noted in literature, it is impossible to fully comprehend "The Canon of Repentance" without referring to the lyrical subject of Andrew's "Canon". Affinities between the two works have long since been justly recognized by Georgian scholars. Apropos of this fact, it's noteworthy that "The Great Canon" was translated into Georgian three times by the renowned activists of our culture: Ekvimè (Euphemius) Atoneli, Giorgi Atoneli and Arsen Iqaltoeli. Importantly, the latter accomplished this work by personal command of King David the Builder.

The affinities between both canons can indeed be accounted for by the fact that their authors treat the same theme and the same ethical ideas, basing their works on Psalm 51. In both of them their main character makes a confession to the Almighty repenting all his previously committed transgressions and hoping for God's mercy and loving kindness. Both canons stem from the renewed concept in the New Testament about man as an individual in its broader sense. Both authors resort to analogous literary techniques: they do not repent particular sins but generalize them with reference to biblical characters, drawing parallels between themselves and other people wallowing in sin and iniquity. Yet it ought to be mentioned in this context that there are few actual coincidences with biblical allusions. "The Canon of Repentance" concentrates on many significant events from the Old and the New Testaments, while David the Builder turns his attention to various other stories and characters from the Bible. Comparative studies of these masterpieces reveal qualities that determine the exclusiveness and originality of either of them.

"The Great Canon" describes the mood, the state of mind of an ordinary commoner, though virtuous and pious, whereas "The Canon of Repentance" presents the life story of a monarch. Besides considerable differences can be perceived in the intonation and the development of the plot.

The plot of "The Great Canon" develops like a spiral: the lyrical character now addresses God, now his own soul; he bemoans his iniquities and calls himself to repent. Sometimes he recalls stories from the Old and New Testaments to decry himself, sometimes brings forth different images. His mood is unstable changing from deep sorrow and anguish to bright hope and promising expectations; then, light tones are again replaced by gloomy colors, and so on again and again.

In David's canon, the lyrical character's lament is addressed to the Savior and the Holy Virgin. Biblical stories are alluded to only help render the sinful soul better. The plot develops from negative to positive: anguish and woe are overcome by radiant faith. Thus "The Canon of Repentance" is largely different from the literary texture of "The Great Canon". Inspired by the renowned canons, David chooses an original way for creating this unique literary document, which like Marcus Aurelius' "Meditations", St. Augustine's "Confessions" or works by Lev Tolstoy, never fails to move a reader in quest for the essence of spiritual values.

David the Builder died on January 24, 1125 and was buried in Gelati in a place he had chosen himself. Later when the church canonized him and fixed the date to commemorate his name – January 26, the remains of the King were reentered in the Gelati cathedral, but the tombstone – a big slab – was left in the previous place. As the legend has it, the tombstone was specially placed there according to David's will, in such a way that anyone who crossed the cathedral's threshold had to tread on it. This, undoubtedly, expresses humility of such a great monarch.

His son, the successor – Demetrè, inherited high moral standards and a poetic soul from David the Builder. He reigned in Georgia from 1125 until 1151 and left us some remarkable pieces of poetry. One of them, dedicated to the Holy Virgin – "Thou art the vineyard", is still a very popular choral work today.

Here are some excerpts from the will of the Blessed Servant – King, David the Builder^{6*}:
". . . On the day of his departure from this world the King of kings, David the Builder orders and declares through his prayer monk, spiritual father^{7**} – **the least and useless slave of the church of Georgia. Hear all the nobles and all the noteworthy people of this kingdom: Catholicos Patriarch, bishops, all the authorities and all the oblivions.**

The immortal glory seeker and a great flame of kingship – for such was the inner nature of mine. I hardly ever used to remember about my burial day or my time to join the eternity and I used never to care about the present short life until I was cornered and burdened with manifold sins of mine, standing downcast dejected before the Judge. I have had mercy in excess in this world. I was given my firstborn son Dimitri, who is more honorable beyond compare than me in wisdom, strength, stature and purity; as firstly there was the king blessed by God for the orthodox believers in this world. So I was before the Judge and I was so much like Him, full of all powers in my kingdom. Yet when a joyful youngster, since the time I was two years old, all my hidden thoughts up the time of my kingship were known only to God, me and my spiritual father.

So the right judgment of God was made to name me King and to award me a kingdom and newly gained lands, labored by me and you: from Nikopsia up to the Darubandi Sea (Caspian Sea – L.J.) and from Osetia up to Sovrad, Aregatsi (in Armenia – L.J.)

I have entrusted my children and my Queen to the intercession of the Lord. May the Queen raise her brother – Tsvata. If it is God's will to make him king in this country then may he respect his sister and my beloved children as well; to this I have added my holy life beaming – my auspicious flag, my royal armor and all my clothes, upper and lower undergarment.

All my Drahkani (money in gold weighing 4mg – L.J.) I leave to Constanti Tsvata and all my precious stones – rubies, pearls I dedicate to the Icon of the Most Holy Theotokos of Khakhuli. All the Dukati (money unit – L.J.) and all patens – vessels to Ateni monastery. This is all I earned through my own blood and labor. If King Dimitri is willing to relinquish, may he give everything to my spiritual father, if not I'll sue him for half of my possessions before God. In exchange, may my spiritual father pray for the supplication of my soul in all the monasteries, the rights of which I have infringed. There is only one monastery which used to be incessantly the burial vault for my descendents and which constantly remains a cute pain with me..."

"The Canon of Repentance" as a lyrical poetry reflects man's manifold sinful existence, which is rooted latently in polysemic word "repent" and which is based on Old and New Testaments. A node of multiple meanings is strewn all over the whole text. Firstly, the compositional structure coincides with the Matine Prayers or morning Canon, which usually consists of nine cantos (prayers), but the second prayer is missing to be read only in fasting

⁶ □ The text is quoted from Iveriel Sabinini's well known historical work "Georgian Paradise" published in Petersburg 1870.

⁷ □ □ King David's spiritual father confessor was a great prayer monk Arsen of Iqalto (- Lali Jokhadze)

times, especially during Lent (L.J.). The same order is observed in the *Canon of Repentance*. So it proves to be more of a canon than a mere song. Hereinafter only the first and the ninth parts of the Canon of Repentance are represented with proper titles to every canon like *Praise be to the Lord Most High* and so on. So, it relies on the Byzantine model of structuring hymnography, where every canon is thematically defined.

The lexical variants and semantic components of *repentance* are spread all over the whole text expressing its different figurative tinges. In the first Prayer of the Canon the following words *penitent-repent* are used that belong to the same semantic domain. In Prayer III-iniquity of dwellers: *Cain's murderous mind, perverseness of Seth's sons, the transgression of giants, Egyptians' inhumanity, ill-habits of Canaanites*, in Prayer IV-V-VI – redemption of sins and atoning for them; in Prayer VII – new rebirth of the word, in Prayer VIII–asking for mercy and conversion of the penitents, in Prayer IX – restoration through repentance. So words within the same semantic domain are simply piled up one on the other. These nouns do not refer to different potentialities or degrees of evil. They simply emphasize the enormous wrong doing of the sinner. Furthermore the first Prayer is associated with the last Prayer of the canon and describes the earnest address to the Almighty, the Holy Trinity and the Mother of God. This is a stylistic frame to the poem, stressing the unity of the whole. It expresses the fundamental sema of the *repentance* with its recurrent semantic elements ensuring the thematic information of the text as a united whole.

From this point of view the stylistic (pragmatic) quality seems to be the most determining factor in the acceptability of religious texts in translation, it is essential to pay due attention to those features which carry so much informative potential. The major stylistic device is parallel constructions that activates multiple latent statements prolonging the process of cognition a great deal, e.g. the binary opposition of *my crown and kingship* and *a slave to his conqueror* carries the latent message which is revealed in the final troparion: *Therefore came the Virgin*.

გალობა 1
უგალობდითსა

Canto 1
Praise be to the Lord Most High

რომლისაცა წინაშე
ქედ-დადრეკილ არს ყოველი,
მუკლი ყოველი მოღრკების და ენად ყოველი
შენსა
ჴმობს აღსარებასა,
მეცა, სიტყუაო,
აღმსარებელსა მომხედენ!

Thou before whom every neck is bowed
and bent is every knee
and every tongue confesses
Thou, O, Word,
hearken to me, a penitent.

ხატსა თუსსა მამსგავსე
და საკრველად გრძნობადისა
და გონიერისა მყოფობისად დამაწესე
შენებრ
არსთა სიტყუებისა
ჩემ შორისცა შეკრებითა,
ხოლო მე უმადლო გექმენ.

Thou madest me in thine own image,
a natural entity
of the material and spiritual,
enlightening me with wisdom
as a being like unto Thee;
but ungrateful I proved to be.

ბუნებითი რად ძალნი
არა სჯულთაებრ ვიჴუმიენ,
მსგავსებისაგან დავაკლდი და დაგჴბადე
ბოროტი,
ხოლო

I betrayed my own nature,
moving away from Thy image
and I gave birth to evil,
turning all my thoughts

ხილულთა-მიერსა
გემოვნებასა
ვრცელად განუხუენ გრძნობანი.

ქალწულო, ბრალეულთა
თავსმდებო, რომელმან სიტყუად
განაზრქე კორცითა და კარვითა მიწისადთა,
სიზრქე
უსასოებისად
განმძარცუე, რადთა
მონანული შეგივრდე შენ!

გალობა 3 განძლიერდითსა

ბუნებითსა რად პორფირსა
თვთმფლობელობასა თანა
მეფობისაცა შარავანდნი
მარწმუნენ, ხოლო
მე ვნებათა ბილწთა
მონად მივჰყიდე თავი,
რამეთუ „რომლისაგანცა ვინ
ძლეულ არნ, მისდაცა დამონებულ არნ.“

კაენის მკვლელებრი ცნობად,
სეითის ძეთა ღირწებად,
გმირთა სიღოდით მავალობად,
ხუთ-ქალაქელთა შეგინებისა მწვრე –
უფროდს ვამრავალწილე,
ვითარცა რად აღმართ-მსრბოლმან
მდინერემან უკეთურებისამან.

მეგჰპტური გულმძიმობად,
ქანანელთა ჩუეულებანი,
მსხუერპლვად ნაგებთად, ზმნად და სახრვად,
კოწოლი თმათად
და სხუანი, რომელთად
შენ ჰბრძანე არა-მსგავსებად,
უწარმდებესად მოვიგენ
თვთ მათ პირმშოთა სახეთასაცა.

ამისთვის იყო ქალწული

refractorily
to all that is visible and lustful.

O, Virgin, shield of all sinners,
Thou who didst invest the word with flesh
in a tabernacle material,
remove my burden of despair
So that I, repentant,
should fall prostrate before Thee!

Canto 3^{8*} Thine Is The Power . . .

By Thee I have been granted
my crown and my kingship
but I have succumbed, like a slave
to filthy lusts;
for he that has been defeated
is a slave to his conqueror.

Cain's murderous mind,
the perverseness of Seth's sons,
the immorality of giants,
the iniquity of dwellers in pentapolis,
I have multiplied all these
to the utmost,
like an up-flowing torrent of evil.

Egyptians' inhumanity,
the ill habits of Canaanites,
braiding of tresses,
sacrifices to idols,
– all that defies Thy will,
have I adopted sacrilegiously
exceeding them in licentiousness.

Therefore came the Virgin

^{8*} The omission of the second canto (as it is mentioned above) is based on religious principles. The Canon of Repentance used to be read during the Matine Prayers (morning liturgy) and the second canto should only be read during the Lent. This was strictly observed as all the religious symbols are preserved and canonized by the ecumenical council.

გონებისად, ცოდვისა
და კორცთა შჯულსა დაგამონე.

that corroborate Thy law,
and submitted them to the sinful and
carnal.

თითოეულთა
მკვეცთაგან შეზავებულსა მკვეცსა
ვემსგავსე,
მრავალ-გუარსა და მრავალ-ხატსა და
სსუა ჟამ სსუებრ
ხილულსა და მკსენარსა
ბუნებისაებრ თითოეულისა.

I became like a monster –
a fusion of various beasts
multifarious and many – faced
in their image and ferocity,
reflecting the nature of each
beast enclosed within me.

არა შევრძწუნდი
მანგლისაგან მფრინვალისა, რომელი
შურსა სიკუდილისასა მიჰკვდის, რომელი
ჩემებრ

I did not quail before the smiting sickle
threatening death to those like one
who constantly swear false oaths
by Thy miraculous name.

მიმდემად ცრულ ფუცვიდენ
განსაკრთომელსა სახელსა შენსა.

Therefore from the virginal blood
the Divine flesh was brought forth
and His new unity – God and Man,
So that the Mother should defend sinners
hopeless like me!

ამისთვის სისხლთა
ქალწულებრივთაგან კორცნი ღრმთისანი
და ახალი შეზავებად, ღმერთი და კაცი,
რათა იოხდეს დედად
ჩემებრ განწირვით უსასო-ქმნილთა!

გალობა 6 დაღადყავსა

Canto 6 Shout to God with Cries of Joy

სოლომონისადასა
წურბლისა მსგავსად ვერ-მაძღარი
სსუათა სოფლის კიდეთა ვეძიებ დაპყრობად
და ღმრთისა საზღვართა ვაბრალობ,
ვითარცა მცირეთა და უნდოთა
ჩემისამდე უძღებებისა და გულისთქუმისა.

Insatiable like Solomon's horse-leech
I strove to subjugate
alien lands,
in my greed and lust
I considered small and insignificant
the original bounds ordained by God.

ბოროტად გარაკჰვედ
საზღვართა და შევჰრთე სახლი სახლსა,
და აგარაკი აგარაკსა, და უუძღურესთა
მივჰხუეჰე ნაწილი მათი,
და ვიღუწიდ უმეზობლობასა,
ვითარცა მარტომ ვმკვდრობდი ქუეყანასა
ზედა.

I violated borders arrogantly
and joined house to house
and laid field to field
I took from the infirm their share
thinking of one thing only,
that I alone
should dwell upon this earth.

მბრძოლ ვექმენ ყოველთა
წესთა სჯულისა შენისათა
და ქორწილთა მიერ ხენეშთა ვჰმძღავრე
საწოლსა ჩემსა,
და სახეთა მიერ ბოროტთა
მიცემითა ვაცოდვე ვრი ჩემი,

I arose against all laws
by sinful evil-doing,
I defiled my bed
giving a bad example to my people,
I disgraced them as the kings of Israel

ვითარცა მეფეთა მისთა – ისრაელი.

disgraced their people.

ამისთვის ქალწული
დედამ და შობამ ახალი
სიტყვად, რათა ახალი ხატყოფად
მეორედ მისცეს
ცოდვით განმრყუნელთა მისთა,
დედობრივთა რამ თხათა ბრძმელთა
დაადნოს ყოველი ნივთი შეცოდებისად!

Therefore the Virgin Mother came
and the Word was born
to create anew
the image of those who defiled
it with their sins,
so that the Mother's intercession
should melt in the furnace of repentance
every one that has sinned!

გალობა 7
კურთხეულ არსა

Canto 7
Blessed Are Those...

ვერცხლი, ვითარცა
მიწად და ოქროდ, ვითარ თიჭად უბნისად,
ვიუნჯენ,
თაყუანის – ვეც ანგაპრებისა მამონას,
ვითარ-იგი ძეულთა მათ –
ბაალს და ასტარტეს და ქამოსს
საძაგელსა.

I swept up silver like dust,
I gathered gold like hay of the meadows
and worshiped the Mammon of cupidity
as Baal, Astrate and the abominable
Chamos
were worshiped erstwhile.

სიტყუად წმინდად და
ბჭეთა ზედა მამხილებელი მოვიძულენ,
სოლო
მლიქვნელთა ძმაცული სივერაგე ვითნე,
და შემასმენელთანი
დავიტკბენ ზრახვანი
და ცრუნი განვსცენ მსჯავრნი.

I came to abhor the word of righteousness
and those who denounced judges,
and I regarded with approbation
the insidious perfidy of serviles.
With enjoyment and pleasure
I lent ear to the advice of informers
and pronounced false judgments.

ცრემლნი ქურივთანი
და ობოლთა ბრგუნვილი ტირილი არ
შევიწყალე,
არა განუხუენ ნაწლევნი მოქენეთა,
უფროდსდა, შენ, ქრისტეს,
რომელი იზრდები
მცირედითა ზრდითა მათითა.

I took no pity on the tears of widows
nor on the weeping and moans of orphans
I opened not my heart to the needy
and through that – to Christ himself,
who gets his sustenance from their poor
fare.

ამისთვის შობამ
ღმრთისად ადამიანისაგან დედაკაცისა,
რათა მიწით შობილთა კაცთა ცთომასა,
ვითარცა ღმრთისა დედამ
დაჰკვნინდეს ქალწული
და იოხდეს ცოდვილთა!

Therefore the Lord God was born
of a woman on the Earth,
so that she, the Virgin Mother
should absolve the delusions
of men dwelling upon the Earth,
and should protect the sinners!

გალობა 8
აკურთხევდითსა

Canto 8
Seek Blessing and Forgiveness...

ესენი ვცოდენ, სახარებისა სჯულთა
და მცნებათა შენთა შინა
მცემელთა რად ყურმილისა მიპყრობასა
და გლახაკათვს განშიშულებასა,
და რადოურთით არა ფიცსა
შენ, სჯულის – მღებელი ჩემი,
პბრძანებდი
და გულისთქუმით მიმხედველობასა
განსრულებულად მრუშებად დასდები.

These are all my sins: I broke the laws
of the Gospels and Thy laws
that demand a man to turn
his other cheek to him who has struck him,
and to give his clothing to beggars,
Thou, my Lord, hast forbidden swearing
oaths
and condemned as adultery
succumbing in one's thoughts to carnal lust.

დაღათუ ესრეთ განვხრწენ ყოველნი
გრძნობანი
და ყოვლად ხრწნილება ვიქმენ,
გარნა არავე აღვიხუენ ჳელნი,
არცა დავდე სასოებად ჩემი
ღმრთისა მიმართ უცხოფსა, არცა
უცხო-თესლი რადმე სარწმუნოებად
საწურთელ ვყავ სულისა, გარეშე მისსა,
რომელი მასწავეს ღმრთისმეტყუელთა
შენთა!

Although I have distorted my feelings,
although I have become so perverted,
I have not abjured from the true faith,
I have not set my hope upon another god,
and have not delighted my soul with another
creed,
I have only followed that I learned from
divines.

და აწ, მომდრეკელი მუჭლთა
გულისათად
გვმობ, ვითარცა სხუად მანასე,
მილხინე, ჳ, მეუფეი, მილხინე
და ნუ წარმწემედ ცოდვათა შინა,
და ნუ ივსენებ ძურთა ჩემთა,
და ნუ დამსჯი მე ქუესკნელთა თანა,
რამეთუ შენ ხარ ღმერთი მონანულთად,
ამაღლებული ხესკნელს ცათა
ძალთაგან!

And now, bending my knee, in my heart I
entreat,
Like another Manasseh – have mercy upon
me,
Lord,
Have mercy upon me and condemn me not
for
my sins,
O hold not against me my misdeeds,
Do not condemn me to the nether world,
For Thou art the God of the penitents
born high above the universe by angels
of Heaven!

საკუთრად ღმრთისმშობელად
გქადაგებთ,

უხრწნელო
ქალწულო, და გურწამს, ვითარმედ
პატივი ხატისა შენისად შენდამო
წიადმოვალს, ღმრთისმეტყველთაებრ,
და ცოდვილთა მოქცევასა
ანიშებ მის მიერ, ვითარცა ცხად-
ჰყოფს
თეატროდ იგი მრჩობლთა სოფელთად,
სიკეთე ეგვიპტისად, ღირსი მარია!

O virgin eternal and undefiled,
verily we worship Thee, as Mother of God,
and we believe that the honours paid to
Thy image
according to the Holy Writ are translated to
Thee
that Thou convert sinners with the help of
Thy image.
This is attested to by the sight of two worlds
–
O treasure of Egypt, Revered Mary!

ადიდებდითსა

უამი რაჲ წუღილთა და კმელთა
ადმოფშვნათაჲ წარმოდგეს,
ზარი მეფობისაჲ წარკდეს და დიდებაჲ

დაშრტეს,
შუებანი უქმ იქმნენ,
ყუავილოვნებაჲ დაჰნეს,
სხუამან მიიღოს სკიპრტა-,
სხუასა შეუდგენ სპანი,
მაშინ შემიწყალე, მსაჯულო ჩემო!

გან-რაჲ-ელოს წიგნი დღესა შინა
სასჯელისასა
და მე ქედ-დადრეკილი წარმოვიდგე
განკითხვად,

მსაჯული მართლ სჯიდე,
მსახურთა რისხვაჲ ქროდის,
მართალნი ნეტარებდენ,
ცოდვილთა ჰგუემდეს ცეცხლი,
მაშინ შემიწყალე, იესუ ჩემო!

ვინადოგან აღსაარებით გრძნობად და
შეკრებად იწყო
ძუალი ძუალსა თანა და ნაწევარი
ნაწევარსა,

და განკმელთა მოჰბერა
სული კუალად-შობისაჲ,
მრწამს, ვითარმედ აღვსებაჲ
სრულ-ყოს ღმერთმან ჩემ შორის
ყოვლისავე სინანულით აღდგომისაჲ!

მარტო, სრულო, სამ-მზეო,
ერთ-ცისკროვნებაო,
განმინათლე მხედველობითი სულისაჲ,
რაითა

გიხილო ნათელი
ნათლითა უფლისაითა,
სულითა ღმრთისაითა ძე
გამოგებრწყინვო მაშინ
დაუსრულებელთა საუკუნეთა!

არაჲ უხილავს მზესა ქალწული დედაჲ
თუნეერ შენსა,
არცა ჩემოდენ ბრალეულსა-ნათელი
მისი,
გარნა მე შენითა
ოხითა, დედოფალო,

Glory to Him

When comes the time of the elements
raging wild,
When the end has come of the reign of a
king,

Then the glory of kings has faded,
Then joys are pasted and flowers are faded,
Another will take up the scepter,
And the army will follow another,
Then have mercy upon me, O my Judge!

When on Doomsday the Book is opened
and I, on my knees stand before Thee
to be condemned, and Thou, O Lord
will give thy supreme judgement,
when the ire of the angels shall be roused
and the blessed shall rejoice
and the sinners are cast into the flames
Then have mercy upon me, O Jesus mine!

Knowing that according to his promise
He will bring to life and join
bone to bone, and joint to joint,
I believe
that with his dexter hand
God will restore
all my sinful body;
after my repentance!

O Thou Simple and Perfect,
Three in one undivided,
in three suns united,
clear the sight of my spirit
that I might see light
in the light of the Lord
and then the Son of endless ages
shall shine forth ever and ever!

The sun had never yet seen a Virgin
Mother,
only Thou, Mother of God,
and sinner that I am,
I have not yet approached Thy light
but through your intercession
I hope to see the light of Thy Son

ვესაკ ხილვად ნათელსა
ძისა შენისასა
და ნათელსა ზეშთა საუკუნეთასა!

And the light of everlasting ages!

Concept words play a palpable role in translating any religious text. Actually, they are the measure for establishing the faithful background of the original text and its functional equivalent in translation.

Does the text include sacred events, traditions, or scenes with highly symbolic meanings? The importance of considering “the word on the page” or the rightly spotted concept words, which purifies and organizes the translated text in the recipient language. These words are self-sufficient and self-regulating unities to generate linguistic basis for functionally adequate true and faithful text, eg. “repentance” is such a concept word for the text that provides conceptual space for the whole poem.

Readability and acceptability of any translation is another crucial procedure for a translator-interpreter. This is how the end-product is validated by the readers. Reader-response criticism is usually understood as an easy or difficult way with which people can read, judging how true and faithful it is to the original.

Acceptability is another measure of the readiness with which people are happy to receive such a text and read it. Specific vocabulary of the old texts (hagiography or hymnography) defines the translator’s goal to make the translated text comprehensive. What differentiates the old texts from modern literary texts is temporal and space distance. Accordingly the translation should be easily accepted by the modern English speaking world, so that its intelligence and thesaurus should be taken into consideration.

Another method for checking the validity of translation is to have a native speaker of the language read the text. In case there are points in the text that a reader may stumble or hesitate, then it definitely needs some change or interpretation. Interpreting means dealing in detail with grammatical or lexical and stylistic meanings on the level of in-depth analysis of the semantic features of the words. Nevertheless we have to recognize that the meaning of a text relies in a way on the dynamic activity of the translator – interpreter.

In our case we have presented reviews of English speaking authorities whose scholarship and enthusiasm never evoke any challenge. These are: *Eugene Nida*^{9*}, an outstanding translator of bible texts, Rev. *David Gilbert*^{10**}, BEE International Biblical Theology Faculty.

A Review

“Timeless” by Nicholas Tchkotoua

The Passionate Story of Love

^{9*} To evaluate the adequacy of the translation with the source text and the proper understanding of the author’s purport we offer review-message on our translation first obtained from the outstanding translator of bible texts Eugene A. Nida: “I was pleased to receive the excellent booklet of David the Builder of Georgia, “The Canon of Repentance”. The English translation is excellent. And I, definitely pleased to have this fine piece of liturgical material”.

^{10**} “It was with great pleasure and interest that I read Lali Jokhadze’s translation of “The Canon of Repentance” by King David the Builder. Without being able to comment from the original, I felt that she had captured not only a poetic style, but the heart of a man in search of peace with God. The king’s sorrow is clearly born out of a conscience stricken by the revealed truth of God’s holiness, sovereignty, mercy, and righteous judgment. In this beautiful verse, one feels to the depths of the king’s soul as he confesses his guilt before the God who sees all. His comfort comes to him through drawing near to Mary, the Mother of God, because it was her Son who took away the sin of the World and who invites us today, “Come unto Me, all who are weary and heavy laden, and I will give you rest”. Were Mrs. Jokhadze’s translation of this beautiful example of Georgian literature to be published, I believe that many of the English-speaking world would appreciate the opportunity to get acquainted with an important part of Georgian history and faith.”

Blurb.

This novel presents an important discovery for the Georgian literary arts. The Reader is charmed by a captivating narrative style of writing which shows how a certain creativity exists beyond the frame of language. The stream of the writer's thoughts refers to a sublime beauty and expresses a spiritual state in the creative mind which points beyond physical reality.

We encounter a Georgian émigré who left his homeland after the Bolsheviks snatched power in his home country. He used to live in France, Switzerland, America but none of these countries substituted the Georgia and he found himself overwhelmed by nostalgia.

The pain of this settled in the heart of the writer but thanks to his literary talent he managed to turn this pain into a sublime description of beauty at Samourzakano (now the region of Gali, which is occupied by Russia). The chapters of the book devoted to this part of Georgia is distinguishable by their elegant impressions permeated with love and admiration for his beloved Taya. Here we observe a transformation of the author's terrible nostalgia in the color and brightness of the countryside. The development of the story is inundated by the full characters of Georgia's national traditions. The characterization derives from an immemorial past and is saturated by the same landscape. All this creates a warm artistic world as the background for a love story between a Georgian Prince and Russian Princess.

It is indeed the timeless, everlasting love, since it derives from the love of God according to the first commandment of Christ. The mystical image of Father Varlaam expresses this idea. The two loves are one and the same, because the love for a woman evolves into the love for God and lasts for ever, eventually leading us beyond the physical life to the very source of eternity.

“Timeless” presents the first internationally published novel written by a Georgian. It is published by **Mta Publications, London**, with an introduction by

English journalist and writer, Peter Nasmyth. After the first publication (in 1949) the text of the novel has undergone the very small revision under the watchful eye of the author's son, Charles Tchkotoua and Peter Nasmyth.

“ I know of nothing quite like this book in contemporary literature...any reader who can come to it in a few quiet hours will find that of casts a spell which is difficult to break” (Alfred Noyes)

The book is available for sale at the “Prospero Book” shop (34, Rustaveli ave Tbilisi, Georgia)

A Review

“Georgia in the Mountains of Poetry” By Peter Nasmyth

Blurb

This magnificent book now enters its third edition and fourteen years of life. The reader will encounter the travel experiences of an English journalist and writer Peter Nasmyth. The text describes all area of Georgia (including its capital city – Tbilisi) and is permeated by the love of a man, who was stunned by magnificence and beauty of the landscape. He devotes his talent to observing many years of the life in the Georgian nation beginning at the end of Communist regime and leading up to the cultural and political events of today

.

Peter Nasmyth sees the beauty of Georgia in its wholeness; through the eyes of its ethnological complexity, political and cultural life. The coexistence of nature and nation is shown in harmony through a poetic approach. The beauty of nature is an excellent background against which to reveal the historical development of

a people according to ethical and aesthetical values. As a result the description of the country is not only informative because Georgia exposes itself through live experiences of the man himself guided by his affection for the country, it's joy and pain. The writer's eye dives deeper and deeper in the charm of both lovely and terrible places in Georgia as he digs for the roots of its mountains of poetry.

The best eyewitness of this is his translation of the story of great poet Vazha Pshavela – *The High Mountains*: with assistance from Nana Andronicashvili.

The High Mountains

By Vazha Pshavela (1861 -1915)

They were standing and waiting, waiting outside time like the limitlessness of a sea. Their thoughts hid behind stone faces that said nothing, save that enmity itself awaits with them. That a fire boils in their summits, craving escape. But they have no voice. They stand and wait.

Mountains for whom do you wait? A lover perhaps – not seen for an age? Or a child, brother or mother, so distant you have to bend a rocky ear to the sky – than hear no answer? How can you stand so motionless in this water that is the past, present and future? Is your waiting really as old as the sea, as great as limitless God?

Do you wait for a time when every flower, insect and breeze will sleep, allow your huge exhalation, release your hidden cry of stone? Are you like those men never admitting the rocks of sadness clamped to their breasts?

Mountains, why don't you sing? Why should I die without hearing this sweet sounds? Why not laugh? Or just a tiny smile for your friends? Why a slave to this granit of time, with all life locked in your cliffs? Sometimes I think you only

pretend, that a happiness hides in your precipices. Does not just one small candle light in your flanks when the eagle circles your summits, rests a wing on your shoulder? How exquisite you are together! He who you formed leans a head on your own. How handsome, how obstinate he is! He is your messenger from God, for it is he who informs God on you. Surely with him on your skin dreams flow through your rocky mind. Of course they do! See all those bright flowers nodding gently on your slopes – these are your hopes.

But why then cover yourselves with mist? Perhaps you must hide as you think. When you decide to deliver grass to us on your skin, to drop down a cold stream, the avalanches fall, if they bring down skulls and stones? Flee all you who fear under these heights of sky. Go hide quietly down the valley.

Now it snows. The mountains are covered with ice and cold. The stones are drunken faces stuck to the slopes, covered in their shroud. They play dead, they cry ‘Bury us!’ as we wait to be buried by them.

They are standing and waiting. I can feel a heartouche under those faces; a longing that never dies, that cannot die. For whom, for what do they wait? Perhaps it is something invisible to us...A possession that when they have it will simply demand more and more. Could their wait be insatiability itself? Yes surely that is it: insatiability is all they really are.

Translated by P. Nasmyth and N. Andronikashvili

“ Georgia in the Mountains of Poetry” waits for its reader in “Prospero book” shop (34 Rustaveli ave. Tbilisi, Georgia)

Recent Cultural Events in Tbilisi State University

11th Annual International Conference on American Studies

(May 13-15, 2010)

The conference was held in the institute of American Studies at Iv. Javakhishvili Tbilisi State University, Department of Humanitarian Sciences. It was organized by Georgian Association for American Studies. The topic of conference was “America and American Values”.

Although the attention of Georgian and Foreign scholars was focused on this major theme, the great part of reports was devoted to the system of American values on the background of modern Human values including traditions and values of Georgian national culture.

Discussion led to the philosophical and practical problems of democracy in tremulous state of the contemporary world, with its ethnical conflicts played the subversive role in the process of globalization of the world.

The idea arose along with the scientific debates, that we had better take into account some difference between American and Georgian democracy, since in America democracy has had a long-age tradition, whereas in Georgia this concept appeared to have the difficult way of establishing within the chaos and ruins of post-Soviet system.

At the daybreak of the new millennium, we are on the threshold of arising new integrity of the world appealing to the modern forms of international relations in spheres of philosophy, political science and culture.

The conference conducted in Tbilisi State University echoed this relevant problems of our days.

The conference embraced the spheres of religion, philosophy, phenomenology, political science, journalism, sociology, social and gender issues, economics, medicine, culture, education, theory of language, linguistics, art and architecture, cinematography and the art of literature.

It was the book of American writer Aaron Rockland , “Stones”, which caused the special interest of participants of the conference. The author presented the book and spoke about some essential points of his writing. Conversation turned into the heated debates concerning ethical problems of our days.

Aaron Rockland is the consultant of the MA and PhD programs in American Studies. He is a professor of the AS department at Rutgers (New Jersey state University) and at Tbilisi state University.

The 11th Annual International Conference on American Studies

Tbilisi, May 13-15, 2010

CONFERENCE PROGRAM

Thursday, May 13

10:00-11:00

Registration

(Tbilisi State University, 2nd Building, 2nd floor, the Big Hall of Physics)

11:00 - 12:00

Conference Opening

(Tbilisi State University, 2nd Building, 2nd floor, the Big Hall of Physics)

- *Giorgi Khubua, Iv. Javakhishvili* Tbilisi State University
- *Cynthia Whittlesey*, Public Affairs Officer, the U.S. Embassy
- *Raul Hernandez*, Cultural Attaché, the U.S. Embassy
- *Rusudan Kervalishvili*, Vice-speaker, the Parliament
- *Dimitri Shashkin*, Minister, Ministry of Education and Sciences
- Ministry of Foreign Affairs
- *Vasil Kacharava*, Professor, Director, Institute of American Studies; President, Georgian Association for American Studies
- *Elene Medzmariashvili*, Professor, Director, MA and PhD Programs in American Studies; Vice-president, Georgian Association for American Studies

12:00-13:00

Plenary Session 1

Michael Aaron Rockland, Professor, Rutgers, The State University of New Jersey-New Brunswick, USA

"Popular Culture: Or Why Study 'Trash'?"

(Tbilisi State University, 2nd Building, 2nd floor, the Big Hall of Physics)

13:00-13:30

Break

13:30-15:00

Workshops 1,2,3,4

(for locations see Workshop Schedule, p.)

15:00-15:30

Break

15:30-17:00

Workshops 1,2,3,4

(for locations see Workshop Schedule, p.)

17:00-17:15

Break

17:15-18:30

Presentation of Michael Rockland's two last books "The George Washington Bridge: Poetry in Steel" and the novel, "Stones"

(Tbilisi State University, 2nd Building, 1st floor, Institute of American Studies)

Friday, May 14

10:00-11:00

Parallel Lectures

1. Nicolas Wondra, Fulbright Researcher 2009-11, Tbilisi, Republic of Georgia

A Summary of American Values—Do they exist and are they founded?

(Tbilisi State University, 2nd Building, 4th floor, Institute of European Studies)

2. Vakhtang Rcheulishvili, Political Scientist

Action of the General Law of Competition on Example of the U.S. and Russia via for Civilization Choice of Georgia

(Tbilisi State University, 2nd Building, 1st floor, Institute of American Studies)

11:00-11:30

Break

11:30-13:00

Workshops 1,2,3,4

(for locations see Workshop Schedule, .)

13:00-14:00

Break

14:00-15:30

Round Table: *Prospects of American Studies in Georgia*

Chair: Elene Medzmariashvili

(Tbilisi State University, 2nd Building, 1st floor, Institute of American Studies)

15:30-16:00

Break

16:00-17:30

Workshops 1,2,3,4

(for locations see Workshop Schedule, p.)

Saturday, May 15

10:00-11:30

Workshops 1,2,3,4
(for locations see Workshop Schedule, .)

11:30-12:00
Break

12:00-13:30
Workshops 1,3,4,5
(for locations see Workshop Schedule, .)

13:30-14:00
Break

14:00-15:30
Workshops 1,4,5
(for locations see Workshop Schedule,)

15:30-16:00
Break

16:00-17:30
Workshop 4
(for locations see Workshop Schedule, p.)

17:30-18:30
Conference Closing
(Tbilisi State University, 2nd Building, 1st floor, Institute of American Studies)

Workshops

Session 1: Thursday, May 13, 14:30–16:00

Workshop 1: Politics

Chair: Vakhtang Rcheulishvili

Institute of European Studies, 4th floor

- 1. Medea Kochoradze, Assistant in Political Issues, the U.S. Embassy in Georgia**
“Bill Clinton’s Foreign Policy”.
- 2. Giorgi Astamadze, Givi Baramidze. Students, Iv.Javakhishvili Tbilisi State University**
“The U.S.A. Role in the Process of Expansion of the NATO-Baltic Countries and Georgia”
- 3. Irakli Zhorzholiani, Shalva Uriadmkopeli, Students, Iv.Javakhishvili Tbilisi State University**
“Caucasus-From the View of the NATO”
- 4. Irakli Gorgiladze, Dr., Batumi Shota Rustaveli State University**
“Some Aspects of the U.S. Caucasian Politics at the end of the XX and the beginning of the XXI Centuries”
- 5. Beka Bakradze, lecturer, Institute of Law and Social Sciences**

- “For the Realization of the U.S. Role in Caucasus and Near-East**
6.Margalita Shakarashvili, Student, Iv. Javakhishvili Tbilisi State University
“Georgia to the NATO via the U.S.A.”
7.Aleksandre Tsurtsunia, Professor, Sokhumi Branch of Tbilisi State University
“Georgian-American Collaboration in the Field of Security”

Workshop 2: History

Chair: Vasil Kacharava

Room 96/ II

- 1.Merab Kalandadze, Professor, Iv. Javakhishvili Tbilisi State University**
“The U.S. Discovery and Georgian Historiography”
- 2.Vasil Kacharava, Professor, President of the Georgian Association for American studies”**
“Foreign Policy Priorities of Eisenhower’s Administration”
- 3. Vazha Tvalavadze, Professor, Iv. Javakhishvili Tbilisi State University**
“Issues of American History in the End of the 19th and Beginning of the 20th Centuries in Georgian Press”
- 4. Giorgi Gotsiridze, Professor, Telavi State University**
“The First American Researcher in Caucasus: Jorge Kennan and His Caucasian Diary”.
- 5.Nino Modebadze, Professor, Telavi State University**
“From the History of the Creators of the US Constitution: Benjamin Franklin, Great Politician and Physicist”

Workshop 3: Religion and Philosophy

Chair: Anastasia Zakariadze

Room 107/ III

- 1.Lia Gigauri, Senior Scholar, Iv. Javakhishvili Tbilisi State University**
“American Mission in India”
- 2.Tamar Paichadze, Professor, Faculty of Humanities, Iv. Javakhishvili Tbilisi State University**
“Euro-American Surrealistic Unrealities”
- 3. Nana Tsikhistavi, Professor, Ilia Chavchavadze University**
“The Saga of Catholicism”
- 4. Khatia Kiria, MA Student, Iv. Javakhishvili Tbilisi State University**
“For the Issue of Mormons in the U.S.A.”
- 5.Valerian Ramishvili, Professor, Tbilisi Shota Rustaveli University of Theatre and Cinema**
“Pragmatism and American Identity”

Workshop 4: Education, Social and Women Issues

Chair: Elene Medzmariashvili,

Room 231/I (American Studies Centre)

- 1.Lela Abdushelishvili, Teacher trainer, British Council\Peacekeeping English Project
“Teachers’ Professional Development in the U.S.A. and Georgia”**
- 2. Elene Medzmariashvili, Professor, Iv. Javakhishvili Tbilisi State University
“The Problem of Americanization of Georgian Immigrant Women”**
- 3.Manuchar Loria, Dr., Batumi Shota Rustaveli State University
“Pre-requisites of Establishing of the Visual Anthropology as the Scientific Branch”**
- 4. Irine Abesadze, Professor, Tbilisi Shota Rustaveli University of Theatre and Cinema,
Natia Baramidze, Member of the International Association “Sagandzuri”
“The Religious Aspects of Contemporary Georgian Immigration’s Social Adaptation in the
U.S.A.**
- 5. Nino Pepanashvili, Iv. Javakhishvili Tbilisi State University. Faculty of Law
“Georgia – the U.S.A.: Unity of World Outline”**

Workshop 5: Art and Architecture

Chair: Maia Kacharava

Room 86/II (Chair of Archeology)

- 1.Irma Bagrationi, Professor, Batumi Independent University; Senior Teacher, Batumi
State University
“Jackson Pollock-Modern American Art Idol”**
- 2.Irina Demetradze, Professor, Shota Rustaveli University, of Theatre and Cinema
“American Movie: Cultural-Mythological Aspects”**
- 3.Maia Goshadze, Dr., Teacher, *Shota Rustaveli University, of Theatre and Cinema*
“American One-Act Drama (Arthur Millers’s “The Remembrance of Two Mondays”**
- 4. Vakhtang Shamiladze, Nugzar Mgeladze, Professors, Batumi Shota Rustaveli State
University,
“Cultural Pluralism in Modern American National Politics”**
- 5.Tea Urushadze, Professor, Iv.Javakhishvili Tbilisi State University
“Peculiarity of American ‘Primitivisms’ Painting”**

Workshop 6: Literature and Linguistics

Chair: Rusudan Nishnianidze

Room 87/II (Chair of Anthropology)

- 1. Ekaterine Mzhavanadze, Teacher, Batumi Shota Rustaveli State University
“Georgia in John Updike’s Work”**
- 2.Lasha Chakhvadze, MA Student, Iv. Javakhishvili Tbilisi State University
“On the Road” by J. Kerouak”**
- 3. Nazi Khelaia, Professor, Kutaisi Akaki Tsereteli State University
“Scanty Nations Tragic-Symbolic Spectrum in the Works of Grigol Robakhidze and
Kenkivi”**
- 4. Giorgi Javakhishvili, Professor, Telavi State University**

“One Story by American Woman Writer Elsa Francis Biorneti and “The First Rose” by Galaktion Tabidze

5. Nino Kvirikadze, Teacher, Kutaisi Akaki Tsereteli State University

“The Function of Lightmotive in V. Nabokov’s “Prim”

Workshop 7: Economics

Chair: Giorgi Shikhasvili ,

Room 93/II (Chair Ethnology)

1. Gia Gvaramia, chair, NGO “Union-Computer Technologies”

Giorgi Antelava, Business & Technology Expert

“IBM Educational Project in Georgia (1991-1993)”

2. Jamlet Janjgava, Dr., Dean, Department of Economics and Business, Iv. Javakhishvili Tbilisi State University

“Georgian-American Trade Relations”

3. Larisa Korganashvili, Professor, Iv. Javakhishvili Tbilisi State University

“Priorities of the U.S. Foreign Economic Strategies”

4. Babulia Mgebrishvili, Professor, Iv. Javakhishvili Tbilisi State University

“Kellogg Marketing School of Price-making Strategy and Tactics”

5. Revaz Lortkipanidze, Doctor, Member of New York Academy of Political Sciences

“Factor of the U.S. Free Trade Reinforcement”

Workshop 8: Journalism

Chair: Marine Vekua

Room 97/II

1. Marine Vekua, Professor, Iv. Javakhishvili Tbilisi State University, Department of Social-Political Sciences

“Capitalization of Press in the Modern American Media Space

2. Elza Lomidze, Iv. Javakhishvili Tbilisi State University, Department of Social-Political Sciences

“America in our Family (mass media without politics)”

3. Maia Machavariani, Reader

“1914 American-Mexican War and Georgian Press”

4. Natalia Ponomariova, Department of Journalism, the graduate of master’s program

“Basis, Rhetoric and Argumentation of the “Speechwriting”

5. Natia Jikia, Assistant-Professor, Kutaisi Akaki Tsereteli State University, Department of Journalism

“The Truth Aspects in Journalism (Philosophical Aspect)”

Workshop 9: Medicine

Chair: Alexandre Papitashvili

Room 98/II (Chair of History and Theology of Culture)

1. Maia Mindorashvili, Nino Chikhladze, Professors, Iv. Javakhishvili Tbilisi State University

“Tendencies of Birth-Rates in the Boundary of XX-XXI Centuries”

2. Malkhaz Kereselidze, Professor, Tbilisi State Medical University,
Mariam Tsiklauri, PHD, Tbilisi State Medical University
Davit Meskhishvili, Researcher, Tbilisi State Medical University
“American Model of Medical Insurance”
3. Malkhaz Kereselidze, Professor, Tbilisi State Medical University,
Irma Berulava, Nana Tsarugelashvili, Researchers
“The Rehabilitation of Disabled and Invalids in the U.S.A.”
4. Guram Pataraiia, Professor, Iv. Javakhishvili Tbilisi State University
Irakli Davitaia, Iv. Javakhishvili Tbilisi State University, Surgeon of Pediatrics Clinic
“Modern Aspects of Treatment of Newly Borne Necrotic Interocolit on the Example of the U.S.A. and Georgia

Session 2: Thursday, May 13, 16.30–18.00

Workshop 1: Politics

Chair: Vakhtang Rcheulishvili

Room 99/II

1. Dali Kandelaki, Profesor, Iv. Javakhishvili Tbilisi State University
Natia Tsitashvili, MA Student, Iv. Javakhishvili Tbilisi State University
“European Newspapers about Georgian-Russian-American Relations“
2. Ekaterine Gejadze, Research Assistant, Black Sea International University
“Negative Effects of Prohibition in the United States”
3. Meri Gabedava, Sokhumi branch of Tbilisi State University
“Georgian-Russian Crisis of 2006 and the US Diplomacy”
4. Irma Ketskhoveli, Senior Scholar
“America-Georgia: Far Country”
5. Natia Paliants, MA Student, Iv. Javakhishvili Tbilisi State University
“The American Model of Political Ethics (John Rolls)”
6. Madona Okhanashvili, Student, Iv. Javakhishvili Tbilisi State University
“Peculiarities of the U.S.A. Law and Basic Principles of the Constitution”

Workshop 2: History

Chair: Vasil Kacharava

Room 96/II

1. Irine Chikhladze, Student, Iv. Javakhishvili Tbilisi State University
“Stages of the Creation and Development of the U.S.A. as a State”
2. Eliso Machitadze, Professor, Iv. Javakhishvili Tbilisi State University
“America-Turkey: Trade Relations in the 19th Century”
3. Niko Javakhishvili, Doctor, Senior Scholar, Iv. Javakhishvili Institute of History and Ethnology
“The U.S.A. – Georgian Immigrant Officers’ Shelter (20th Century)”
4. Jaba Meskhishvili, Student, Iv. Javakhishvili Tbilisi State University
“Influence of the U.S. on Japan after the World War 2
5. Irakli Makharadze, Movie-Director, Researcher
“Gurulian Skillful Horsemen in America”

Workshop 3: Religion and Philosophy

Chair: Anastasia Zakariadze

Room 107/III

- 1. Anastasia Zakariadze, Professor, Iv. Javakhishvili Tbilisi State University**
"Pragmatic Ethics and Its Alternatives"
- 2. Irakli Brachuli, Dr., Head of Department, Institute of Politics**
"Discourse of Religion Pragmatics (According to William James)"
- 3. Nugzar Bardavelidze, Professor, Sulkhani-Saba Orbeliani Institute of Theology and Philosophy**
- 4. Deniza Sumbadze, Dr., Iv. Javakhishvili Tbilisi State University**
"Spiritual Mission of Americans and Future of Mankind"

Workshop 4: Education, Social and Women Issues

Chair: Elene Medzmarishvili

Room 231/ 1 (Centre of American Studies)

- 1. Lyra Brayshaw, Visiting Student, Texas A & M University (U.S.A.)**
"What is a Typical American"
- 2. Tamar Gogolashvili, Research-Assistant, The Black Sea international University**
"Labor Migration from Georgia to the United States"
- 3. Irma Meseridze, Research-Assistant, The Black Sea International University**
"Multicultural Studies in the U.S.A."
- 4. Davit Makhashvili, Professor, Telavi State University**
"Newspaper "Droeba" on American Educational System"
- 5. Ana Bakhutashvili, MA Student, Iv. Javakhishvili Tbilisi State University**
"Feminine Mystique' by Betty Friedan"

Workshop 5: Art and Architecture

Chair: Maia Kacharava

Room 86/II (Chair of Archeology)

- 1. Nino Davitashvili, Teacher, Guram Ramishvili public School N 20**
"Ragtime and Its Origin"
- 2. Nino Zaalishvili, Professor, Instructor of Educational Resources, Academy of Arts**
"America in the Soviet Georgian Caricature (G. Lomidze)"
- 3. Irina Merijanashvili, Professor, Iv. Javakhishvili Tbilisi State University**
"The Influence of European Architects on the Twentieth Century American Architecture"
- 5. Nika Shavishvili, Professor, Head of History and Theory of Architecture Chair, Georgian Technical University**
"Architecture on the First Stage of American Cultural Phenomena"
- 4. Gvantsa Gvinjilia, Professor, Tbilisi V. Sarajishvili State Conservatory**

“The Peculiarity of American Period in Piotr Chaikovsky Work”
5. Rusudan Daushvili, Professor, Ilia Chavchavadze University
“Georgian Immigrants In American Art”

Workshop 6: Literature

Chair: Rusudan Nishnianidze

Room 87/II (Chair of Athnology)

- 1. Nestan Kutivadze, Professor, Kutaisi Akaki Tsereteli State University,**
“American Theme in Essays of Mikheil Javakhishvili”
- 2. Avtandil Nikoleishvili, Professor, Kutaisi Akaki Tsereteli State University**
„Nodar Dumbadze’s „Me, Grandmother, Iliko and ilarioni“ and Erskine Goldwell’s
“Georgian boy“ (Literary Parallels)”
- 3. Rusudan Nishnianidze, Professor, Iv. Javakhishvili Tbilisi State University**
“The First Georgian “Collection” Published in New York and Its Authors”
- 4. Manana Nikoladze, Administrative Assistant, Kutaisi Akaki Tsereteli State University**
“Zviad Gamsakhurdia on 20th Century American Poetry”
- 5. Nino Bakuradze, Professor, Kutaisi Akaki Tsereteli State University**
„American Translations of Zviad Gamsakhurdia“

Workshop 7: Economics

Chair: Giorgi Shikhashvili

Room 93/II

- 1. Nino Papachashvili, Doctor, Iv. Javakhishvili Tbilisi State University**
“Issues of Cross-cultural Management in the U.S. Firms”
- 2. Eka Lekashvili, Doctor, Iv. Javakhishvili Tbilisi State University**
“Tendencies of Post-industrial Development in the U.S. Economy”
- 3. Temur khomeriki, Professor, Iv. Javakhishvili Tbilisi State University**
“Business Organization’s American Experience and Georgian Reality”
- 4. Ia Natsvlishvili, Professor, Iv. Javakhishvili Tbilisi State University**
“Micro Effects of Taxation Reforms in the U.S.A. and Georgia”
- 5. Giorgi Shikhashvili, Professor, Iv. Javakhishvili Tbilisi State University, Head of**
American economics and Business Laboratory at American Studies Centre (TSU)
Mamuka Shikhashvili, Head Specialist, Department of Informational Technologies, The
Georgian Government Chancellery
“Perspectives of American Management and Georgia”

Workshop 8: Journalism

Chair Marina Vekua

Room 97/II

1. **Natia Kuprashvili, Professor, Kutaisi Akaki Tsereteli State University**
“The Impact of September 11th on the World Mass Media”
2. **Eka Tkhlava, Professor, Kutaisi Akaki Tsereteli State University**
“Genre Specifics of the American and Georgian Printed Media”
3. **Grigol Qobaliani, Professor, Kutaisi Akaki Tsereteli State University**
“The Parallels of the American and Georgian Advertising”
4. **Nino Bekhtashvili, Research Assistant, Black Sea International University**
“Independent Media in Democratic Nation (Investigate Journalism)”
5. **Dali Osepashvili, Professor, Iv. Javakhishvili Tbilisi State University**
“Peculiarities of “Peacher’s Style for Magazines”

Workshop 9: Medicine

Chair: Aleksandre Papitashvili

Room 98/II (Chair of History and Theology of Culture)

1. **Aleksandre Papitashvili, Doctor**
“Demographical and Population’s Health Indices in the U.S.A. and Some European Countries”
2. **Maka Tsekvava, Doctor-Gynecologist, Medical Centre “Tsinto”**
“The Clinical Practice of Surgical Operations in Women’s Reproduction System in the U.S.A.”
3. **Aleksandre Telia, Doctor, Professor**
“Guidelines” and their Importance in Modern Medicine on the Example of the U.S.A.”
4. **Natalia Kiladze, Zurab Bendeliani, Professors of the State Medical University**
“American and Georgian Dermatologists about Pathogoniz Phsoriasis”
5. **Tsitsna Bendeliani, Doctor; Natalia Kiladze, Professor, Tbilisi State Medical University**
“Methodology of Treatment of Chlamydia Infection” (Comparison of American and Georgian Experience)

Workshop 10: Variety of American values

Chair: Anastasia Zakariadze

(Room 102, Build.2, ITAG)

1. **Demur Jalaghonia**
Associate professor of Tbilisi State University
“Transformation of Democracy and Overestimation of Values”
2. **Valerian Ramishvili**
Associate professor of Tbilisi State University
“American values and Globalization”
3. **Irakli Brachuli**
Associate professor of Tbilisi State University
“Americal Values in the Light of Tocqueville tradition”
4. **Tamar Apciauri**
PhD Student of Tbilisi State University
“Two Poles of American Liberal Political Philosophy”

5.Mamuka Dolidze

Associate professor of Tbilisi State University

Editor in-Chief of Americah –Georgian Journal “ Culture and Philosophy”

“Modern Phenomenological Tendencies in the Development of XX Century American Philosophy.”

6.Anastasia Zakariadze

Associate professor of Tbilisi State University

Coordinator and Head of BA Program in American Studies at Tbilisi State University.

“Variety of Human Values”

Session 3: Friday, May 4, 11.30-13.00

Workshop 2: History

Chair: Vasil Kacharava

Room 96/II

1. Sopo Giorgadze, MA Student, Iv. Javakhishvili Tbilisi State University

“Pragmatic End of the History (Theory of Francis Fuluiama)“

2.Naira Mamukelashvili, Professor, Iv. Javakhishvili Tbilisi State University

“Theory of Natural Law in American “Bill of Rights”

3. Giorgi Kvitashvili, Senior Scholar, Kutaisi Akaki Tsereteli State University

“The U.S.A. Social Policy in 1933-1936: “New Deal” and Its Results”

4.Otar Nikoleishvili, Professor, Kutaisi Akaki Tsereteli State University

„Jollier Chevalier’s „Noah’s Grandchildren“as the Work Depicting the History and Customs of Georgia“

5.Leila Khubashvili, Professor, Iv. Javakhishvili Tbilisi State University

“American Colonial Inquisition and Missionary Activities of Jesus Society”

6.Natela Popkhadze, Manager of the Department of Information, Association

“Pesvebi”(Roots)

“Georgia and Georgians in the Books of Historian V. Hansen”

Workshop 3: Religion and Philosophy

Chair: Anastasia Zakariadze

Room 107/ III (Chair of History and Theory of Culture)

1.Goderdzi Tevdoradze, Doctor, Akaki Tsereteli State University

“The Essence of Orthodox Religion in the Georgian and American Realities”

2. Nani Gelovani, Professor, Iv. Javakhishvili Tbilisi State Univesity

“Islamic Factor in America-Saudi Arabia Relations”

3. Tengiz Simashvili, Professor, Telavi Iakob Gogebashvili

„Islam Radicalization Peculiarities in the U.S.A. and Georgia“

4.Guguli Magradze, Professor, Iv. Javakhishvili Tbilisi State Univesity

“Perception of the Self in the American Culture”

Workshop 4: Education, Social and Women Issues

Chair: Elene Medzmariashvili

Room 231, (American Studies Centre)

- 1. Ia Iashvili, Professor, Kutaisi Akaki Tsereteli State University**
“The Results of the Exchange Program Between Akaki Tsereteli State University and the University of Montana”
- 2. Mariam Marjanishvili, MA Student, Kutaisi Akaki Tsereteli State University**
”Problem of Feminism in the 19th Century America: Struggle with Word and Pen”
- 3. Manana Anasashvili, Professor, Shota Rustaveli University of Theatre and Cinema**
“American-Georgian Initiative for Liberal Education”
- 4. Ilia Zukakishvili, President of American Friends’ Club**
“New York-Absolute Freedom”
- 5. Sophio Mujiri, Professor, Iv. Javakhishvili Tbilisi State University**
“Influence of American Feminism on German and Austrian Women Movement”

Workshop 5: Art and Architecture

Chair: Maia Kacharava

Room 86/II (Chair of Archeology)

- 1. Ann Henry, Visiting Professor in American Studies, The Black Sea International University**
“Theatre of Immigrants in the U.S.A.”
- 2. Inga Karaia, Manager of the Department of Museums and Collections, Ministry of Culture; Chairman of the National Committee of IKOM**
“Georgian –American Relations in the Field of Museum Activities”
- 3. Irina Sarukhanova, Professor, Kutaisi Akaki Tsereteli State University**
”Ballet Aesthetics of I. Stravinsky and G. Balanchine”
- 4. Nanuli Tevzadze, Professor, Georgian Technical University**
“Holiday Homes in the U.S.A. Ocean-side Space”
- 5. Mikheil Iashvili, Artist**
“Everyday Life in Norman Rockwell’s Work”

Workshop 6: Literature

Chair: Rusudan Nishnianidze

Room 87/II (Chair of Anthropology)

- 1. Mzia Tsertvadze, Professor, Kutaisi Akaki Tsereteli State University**
“Americanisms in Russian”
- 2. Manana Mikadze, Professor, Kutaisi Akaki Tsereteli State University**
Marina Kukhalashvili, Dr.,
“The Translations of “Catcher in the Rye” by Salinger: Grammatical-Stylistic Analyze”
- 3. Valentina Chkheidze, Professor, Kutaisi Akaki Tsereteli State University**
“Lincoln of American Literature and Severe Russian Dreamer (Turning Point in the Works of Mark Twain and Alexander Green)”
- 4. Vakhtang Amaglobeli, Professor, Kutaisi Akaki Tsereteli State University**
“American Women Writers of the First Half of the Twentieth Century: Eljenom Charles Swinburne”

5. Irakli Tskhvediani, Professor, Kutaisi Akaki Tsereteli State University
“Experimental Literature: Gertrude Stein”

Workshop 7: Economics

Chair: Giorgi Shikhashvili,

Room II Building/I (Association “Kvali”)

- 1. Mamuka Shikhashvili, Head Specialist, Department of Informational Technologies, the Georgian Government Chancellery**
“Informational Technologies in Georgian and the US Economic System Management”
- 2. Nana Skhvediani, MA Student, Independent Researcher**
“The Role of the Insurance Business in the Development of the US Economics”
- 3. Zurab Kirvalidze, Professor, Iv. Javakhishvili Tbilisi State University**
Ketevan Chitaladze, Administrative Assistant, Iv. Javakhishvili Tbilisi State University
“Statistical Research Practice of the Population’s Standard of Living in the U.S.A.”
- 4. Merab Abdaladze, Professor, Iv. Javakhishvili Tbilisi State University**
“American Direct Investments in Foreign Countries (Basic Tendencies)”
- 5. Ketevan Sokhadze, BA Student, Professor, Iv. Javakhishvili Tbilisi State University, School of International Economics**
“Tendencies of Small and Medium Enterprise Development on the Example of the U.S.A.”

Workshop 4: Education, Social and Women Issues

Chair: Elene Medzmariashvili

Room 231/ 1 (American Studies Centre)

- 1. Tamar Shioshvili, Dean of the Department of American Studies, Professor, Doctor, The Black Sea International University**
“The Role of Intercultural Communications in the Studies of American Culture”
- 2. Tamuna Chinchaladze, Kutaisi Akaki Tsereteli State University, Department of Georgian Literature, PHD**
“From the History of the Organization IREX”
- 3. Rusudan Miqautadze, Kutaisi Akaki Tsereteli State University, Associate Professor,**
“The Role of Women in the U.S.A. Indian Tribal System”
- 4. Tamar Bochorishvili, American Studies Research Assistant**
”21st Century American Family”
- 5. Marina Kenchashvili, Director of Parliament’s National Library’s centre of ISSN**
“Contemporary American Professors in Georgian studies”
- 6. Tinatin Gvenetadze, BA Student, Iv. Javakhishvili Tbilisi State University**
“Racial Discrimination-Imagination and Reality”

Workshop 5: Art and Architecture

Chair: Maia Kacharava

Room 86/II (Chair of Archeology)

1. Giorgi Khoshtaria, Professor, Iv. Javakhishvili Tbilisi State University
“Postmodernism in the US’s Visual Arts”
2. Maia Kacharava, Professor, Georgian Technical University
“The US Architecture of the 1920’s”
3. Guram Abuladze, Junior, Georgian Technical University
“Urban Design on the Example of American and Canadian Cities”
4. Tinatin Eristavi, Professor, Georgian Technical University
Tamar Salukvadze, Tbilisi Vano Sarajishvili State Conservatory, Doctorate
“Master of American Opera”
5. Eka Zambakhidze, Professor, Shota Rustaveli University of Cinema and Theatre
“Georgian Theatre in Washington”

Workshop 6: Literature

Chair: Rusudan Nishnianidze

Room 87/II (Chair of Ethnology)

1. Iriada Krotenko, Professor, Kutaisi Akaki Tsereteli State University
“Theory of American Postmodernism in the Light of western European Modernist Conceptions”
2. Vera Otskheli, Professor, Kutaisi Akaki Tsereteli State University
“Reception of J.F. Cooper’s Writings in Russia”
3. Nana Gubeladze, Dr., Teacher, Kutaisi Akaki Tsereteli State University
„Biblical Allusions in „The Sound and the Fury“ by Faulkner“
4. Tamar Cheishvili, Teacher, Kutaisi Akaki Tsereteli State University
„African Voices in Contemporary American Poetry“
5. Mirian Ebanoidze, Professor, Kutaisi Akaki Tsereteli State University
“Paul De Man and Deconstruction”
6. Baia Koguashvili, Professor, Kutaisi Akaki Tsereteli State University
„Regionalism In Contemporary American Literature”

Workshop 7: Economics

Chair: George Shikhashvili

Room II Building (Association “Kvali”)

1. Vakhtang Lomjaria, MA Student, Iv. Javakhishvili Tbilisi State University, School of International Economics
“Oil and the US Economics”
2. Tinatin Pazhava, BA Student, Iv. Javakhishvili Tbilisi State University
“The Role of IPA in the Protection of US Environment”
3. Venera Gogava, Professor, Dean, Institute of Law and Marketing Economics
“Regulation of the Usage of the City Lands: The US Priorities”
4. Natia Lezhava, Professor, Institute of Law and Marketing Economics, Researcher, Iv. Javakhishvili Tbilisi State University
“Financial Management of the US Corporative and Bank Sectors”
5. Parnaoz Svanidze, PHD Student, Theodor August University (Göttingen, Germany)
“American Experience of Free Economic Zones: Problems and Perspectives”

Session 5: Friday, May 14, 16:00-17:30

Workshop 5: Art and Architecture

Chair Maia Kacharava

Room 86/II (Chair of Archeology)

1. Nino Mindiashvili, Teacher, Iv. Javakhishvili Tbilisi State University
“The Drama of Tennessee Williams in Georgian Scene”
2. Ketevan Shavgulidze, Professor, Apolon Kutateladze Tbilisi State Academy of Arts
“Scenic Characters in Indians Cult-rituals Performances”
3. Dea Gunia, MA Student, Apolon Kutateladze Tbilisi State Academy of Arts
“Guggenheims in the Sources of American-European Arts’ Integration”
4. Tinatin Chigogidze, Professor, Georgian Technical University
“Questions of a Parity of Criteria of an Estimation of Dwelling of the Cities of the U.S.A. and Tbilisi (at a stage of becoming of the market of the real estate in Georgia)”
5. Mzia Milashvili, Professor, Georgian Technical University
Tamar Chanturia, Professor, Georgian Technical University
Magda Lekishvili, Student, Georgian Technical University
“American Modern Architecture on the Example of Social buildings”

Workshop 6: Literature

Chair: Rusudan Nishnianidze

Room 87/II (Chair of Athnology)

1. Tsiuri Meskhishvili, Professor, Ilia Chavchavadze Tbilisi University and TSU
Jilda Meskhishvili, Translator
“New England’s Puritan Traditions and Emily Dickinson’s Poetry”
2. Oliko Zhgenti, Shota Rustaveli University of Theatre and Cinema
“John Steinbeck and Georgia (Russian Diary after 60 Years)”
3. Elene Gabunia, Professor, Iv. Javakhishvili Tbilisi State University
“The Theory of ‘Plastic Theatre’ by Tennessee Williams”
4. Tinatin Bicholashvili, Assistant, the Centre of American Studies at Iakob Gogebashvili Telavi State University
“The Caucasus Journals of George Kennan” by Vagabond Life and Kakheti Description”
5. Kakhaber Loria, Professor, Iv. Javakhishvili Tbilisi State University
“Spiritual Life of Contemporary America” by Knut Hamsun”
6. Nino Pkhakadze, Professor, Kutaisi Akaki Tsereteli State University
“The Idea of University of the Major Structures of the Languages to the American Linguist Noam Chomsky”

Workshop 7: Economics

Chair: Giorgi Shikhashvili

Room :II building/I (Association “Kvali”)

1. David Gelutashvili, Student, Iv. Javakhishvili Tbilisi State University
“How the US Economy Works”
2. Juansher Japaridze, Student, Iv. Javakhishvili Tbilisi State University

“The Role of Government in the US Economy”

3. Ramaz Putkaradze, Professor, Iv. Javakhishvili Tbilisi State University

“Competition of the US Dollar and Euro on the World Market”

4. Maia Chkeidze, Professor, Georgian University of Social Sciences

“About the Peculiarities of Business Communications: American Model”

5. Gizo Akhvlediani, Doctor, Iv. Javakhishvili Tbilisi State University

“Economical and Management Aspects of the US Orthodox Church Development”

Session 6: Saturday, May 15, 10:00-11:30

Workshop 6: Literature

Chair: Rusudan Nishnianidze

Room 87/II (Chair of Athnology)

1. Tamar Lomtadze, Professor, Kutaisi Akaki Tsereteli State University

„For the Transformation of Anglo-Americanisms in Georgian”

2. Irine Chachanidze, Professor, Kutaisi Akaki Tsereteli State University

“The Emergence and Development of Geo-Linguistics in the U.S.A.”

3. Zaal Kikvidze, Professor, Kutaisi Akaki Tsereteli State University

„The Revival of the Sapir-Whorf Axiom at the Turn Over of the Millennia“

4. Badri Porchkidze, Kutaisi Akaki Tsereteli State University

“The Relative Analyses of American Pragmatics and Georgian Romantic Ideological Prerequisites”

5. Greta Chantladze-Bakradze, Professor, Iv. Javakhishvili Tbilisi State University

“Some Peculiarities about American and European Basques’ Speech According to Georgian Materials”

6. Elene Gogiashvili, Iv. Javakhishvili Tbilisi State University

„Structuralism in American and Soviet Folklore Schools”

