

CONCEPT OF INTEGRATION OF EASTERN AND WESTERN CULTURE IN PHILOSOPHICAL COMPARATIVISTICS

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Annotation

Intercultural dialogue as a specific form of interaction between directions, schools and concepts regarding the formulation and resolution of philosophical problems of education plays an important role in the formation of universal spiritual values. This article reveals the role of comparative philosophy, which allows a holistic study of the philosophical foundations of education.

Keywords: dialogue, conception, integration, analysis, comparative studies, Paul Masson Ursel

Every nation, nation, while creating its own culture over the centuries, achieves certain achievements in various aspects of scientific and cultural life. The study of these achievements is of great importance for the development of the whole culture. the globalization of culture leads to the formation of a world culture, which is a set of achievements of the cultures of all peoples of the world, that is, world culture is based on global development trends

Currently, we can see the growing interest in comparative philosophy in the context of oriental studies, philology, cultural studies, law and other disciplines. It is known that the historical environment of general comparative analysis in the 19th century led to the emergence of various branches of scientific knowledge using the method of comparison as the basis of classifications. As the French philosopher Michel Yulen wrote: "World philosophy develops everywhere and develops universal spiritual structures due to the universality of human existence. These structures combine the historical and unique types of philosophy into a single global process of the development of philosophy. [1]

The goal of comparative philosophical research was initially related to the idea of establishing a synthesis of philosophical traditions and searching for

methodological foundations of integrative processes in modern philosophy. In this regard, an attempt is made to identify the real general paradigms of thinking, and the parallelism of the ideas of Western and Eastern philosophy is emphasized. Comparative philosophy tries to combine Western and Eastern philosophy, the philosophical thinking of all cultural foundations of the world into the world philosophy of humanity, and to show the practice of relations between universal and private (special) in thinking. Philosophical comparative studies are called upon to remove a number of contradictions and problems. In the “universal”, “inner”, or deep, sense, philosophical comparative studies mean going beyond all cultural differences to the universality and uniqueness of the human soul, existence, correlation and "coincidence" of "unique" with "unique". In the “local”, “external” sense, philosophical comparative studies mean identifying similarities and differences, common and special in philosophical teachings, traditions and cultures and their typology. [2.204]

The specificity of the dialogue of cultures lies not so much in a special structure, but in the significance that different ways of interpreting and coordinating events acquire in its process. This distinction is thematic at the level of the way in which a particular topic is approached structurally. Given the existence of structurally different "internal languages" of these cultures, the very possibility of this dialogue presupposes a preliminary translation procedure, as a result of which this distinction is removed as "external" and becomes the internal distinction of a single language in which the dialogue is conducted.

Attempts to compare the life of different peoples and explain its similarities were made by ancient science. Since ancient times, for example, there is the phenomenon of pantheism - one of the universal worldview concepts of the culture of society, originating in the spiritual culture of the East and West. Pantheism was widespread in the Middle Ages, in modern and modern times. In Western culture, it is represented in the teachings of Nicholas Cusanski, Giordano Bruno, Benedict Spinoza and others. In the East, pantheism was developed in the teachings of Mansur Hallaj, Jalaladdin Rumi, Shams Tabrizi and many other thinkers. This fact

confirms the presence of common features in the history of the spiritual cultures of the West and East, in particular, in the era of the Middle Ages.

The French philosopher and philologist Paul Masson-Ursel made an invaluable contribution to the development of the concept of comparative philosophy. The comparative method proposed by him, based on the principle of similarity between Western and Eastern philosophy, was aimed at the comparative study of world philosophy from three vectors - Western, Chinese and Indian philosophical systems, taking into account the specific characteristics of the philosophical systems - language, mentality, culture, social, moral, intellectual environment of thinkers. .

This method meant abandoning the simplistic search for parallelisms and combined the principle of universality with a differential approach. This, in turn, was directed against Eurocentrism in comparative studies, emphasizing the equal extent of the development of European, Indian, and Chinese philosophy. From these positions, it seems appropriate to look for parallelisms between the teachings of individual philosophers considered outside of their historical and cultural context. [3]

In 1923, Paul Masson-Ursel published his famous book Comparative Philosophy. In this work, the author summarizes the results of all his previous studies in the field of Western and Eastern philosophy in the context of the comparative method he is developing. Beginning around 1910, his articles on Hindu and Chinese philosophy appeared, according to a comparative analysis of ancient Chinese and ancient Greek sophists. He paid special attention to Indian Buddhism, as well as to Confucianism, and to the problem of the relationship between rationality and mysticism in Western and Eastern philosophy. His publications were published not only in French, but also in German and other Western European languages.[4]

Paul Masson-Ursel carries out his research not only on the basis of historical-philosophical materials, but also on the basis of historical development of science and spiritual culture of Western and Eastern peoples. The philosopher defines

comparative philosophy as a strict philosophical science that deals with concrete facts of the spiritual life of mankind, and examines its historical, ontological-epistemological and logical aspects.

According to Paul Masson-Ursel, the scientific heritage of these philosophers, who lived in different historical and cultural environments, will be more colorful and understandable for generations by identifying parallelism, as well as similarities and differences, in the views of Socrates and Confucius, Thomas Aquinas and Zhu-Si. According to the philosopher, traditions, in particular, the power of traditionalism is very great, which prevents the comparative method from taking its rightful place in history and philosophy and achieving great success.

The comparative method, according to the French philosopher, is not limited to the search for identity or differences. The principle of the comparative method is analogy, which involves the discovery of equivalent relations, specific proportions.

In addition to the tasks of comparative analysis, philosophical comparative studies are designed to solve a certain range of questions and tasks of an existential nature. It should turn to the internal existential problems of human existence, because at the heart of modern conflicts and problems, ultimately, lies the problem of the destruction of the internal spiritual sources of human life.

A man of technical civilization loses the ability to understand the distant "Vedic" and "Dao Zang" times, where everything is deeply hidden, symbolic. Subordination to a technological project comes at the cost of a split in consciousness, a rupture of the "external" and "internal" in a person's life. In this state of the deepest spiritual and moral crisis of a man of technogenic culture, there is a need to rediscover the life of the soul, to revive it, but on the basis of non-Western, Eastern thought, where the internal factor plays a key role in the formation and development of the Eastern tradition.

Philosophical comparative studies within the framework of a comparative analysis of the cultures of East and West is a promising research strategy that allows you to penetrate deeper into the material being studied and reveal the correlation of parts and aspects of world philosophical culture. A comparative

research approach is important in the processes of globalization and integration of education, intercultural dialogue and exchange. Responding to the "challenges" of globalization philosophy education is able to generate new ideas, concepts, programs, raise awareness of collective responsibility for the development of a worldview

In conclusion, we can emphasize that the comparative method in philosophy contributes to the integration of philosophical cultures, allowing to combine universalism (whole and general) with differentiation (specific and specific). Philosophy can achieve scientific rigor through comparative research. Paul Masson-Ursel defined scientific philosophy as the comparative study of philosophical ideas (regardless of which civilization they belong to). It is the communication of cultures that allows us to define the foundations of the educational system and philosophical thought, which can serve as a basis for finding a common language.

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