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EAST-WEST PHILOSOPHICAL DIALOGUE AND THE PROBLEMS OF MULTICULTURAL SOCIETY

The XXI century is interested in cooperation of the East and West philosophical methods for solution of the global modern life problems.

Many western thinkers showed strong interest in philosophy and culture of the eastern civilizations. This interest has not lost its urgency nowadays. A lot of researchers say about this (E. Trelch, K.G. Yung, E. Fromm,

M. Heidegger and others) both in our country and abroad. It is explained by a number of problems in the modern life, which are directly connected with the particularities and specific nature of the western civilization, which are not typical for the eastern civilizations. Take, for instance, the problem of resistance between the East and the West and the attempt to find reasons and ways out of this resistance. We know that the development of mankind in XX-XXI centuries «has demonstrated» active longing to syntheses of philosophy and culture, to their dialogue and communication, to clarification of the contribution of each of them in the formation of the world culture, to integration of the common efforts of the different cultures for the solution of the global modern life problems. Really, the same problems are urgent for both the ways and means to solve them are different. It is because western and eastern people were being formed in different historical and cultural conditions for many centuries and generations. Both of them have specific thinking which has been worked out with times and according to which we perceive the same phenomena in different ways. Maybe it will be more effective to cope with a number of modern life problems, which in the past the East and West were solving independently due to strengthening joint efforts of different civilizations.

Eastern philosophical tradition was as a like fundamental basis for the theories of the western philosophers. Schopenhauer used the basic principles of Buddhist teaching while creating his philosophy. First of all his turn to Buddhism was connected with the attempt of reevaluation of the European metaphysical traditions and his wish to get away from hard rationalism and to accent new contents of his metaphysics with the help of the eastern Wisdom. Since that time there were a lot of examples taken from the eastern philosophy, like, for instance, the Vedic and Buddhism terminology. K.G. Yung also actively used the Ancient East theories and practices. He thoroughly analyzed different aspects of the eastern philosophy and culture and tried to find universal way, which would help to solve the East-and-West problem on the basis of the eastern philosophy aspects analyses made through the prism of the western culture peculiarities. At the same time the scientist was sure that the Western culture (unlike the Eastern culture) got out off the way of natural psychical development a long time ago. That's why the turn to the East was a necessary saving condition for the West. But it was not so easy; such a process was interfaced with a number of difficulties of the mental and cultural order – the introversive nature of the eastern type of thinking and an extroversive type of the western one.

Sri Aurobindo's «integral philosophy» is a possible way to develop world cultures. Sri Aurobindo and other modern eastern thinkers were also engaged in solving the problem of the East and West harmony interaction. Many of them considered the Eastern culture and philosophy to be in the critical condition. From such a point of view the position of modern Indian philosophy greatest representative Sri Aurobindo is interesting. In his work he tried to create an «integral» philosophy, which would be the golden middle between

two extremes the East and the West – the spirituality and the rationality. The philosopher aspired to take all the best from the both types of thinking and to integrate them into one approach.

In any case, for the last decades the process of the East and West meeting is obvious. It is important for a globalization tendency not to entail the destruction of cultural originality but to give the additional impulse for its further development and self-improvement.
