

THE REQUESTED MODES OF CULTURAL DIALOGICITY IN THE CONTEXT OF THEOSOPHICAL WORLDVIEW

Yuliia Shabanova

*Doctor of Philosophical Science, Professor,
Honored Educator of Ukraine,
Head of Department of Philosophy and Pedagogy
of the National TU "Dnipro Polytechnic"
Head of the Scientific Group of Theosophical Society in Ukraine*

Introduction

Theosophy, which persists itself in the depths of any culture of mankind, fulfills the mission of maintaining universal integrity on the path of evolutionary development. In any period of the development of the Eastern or Western culture, the Theosophical core, in the form of an ideological, philosophical basis manifests its ideas through the facets of manifestation of absolute truth. It is logical that the civilization of mankind has a universal model of cultural development, enriched in manifestations of unique demonstrations of cultural achievements. This model is based on the consistent implementation of linearly implemented stages in the form of: syncretism-differentiation-synthesis. The modern world is at the stage of the expected synthesis, as a new quality of holistic being, meaning the gathering of holonomic unity. In this regard, the Theosophy, not only in esoteric forms implicitly represented in the depths of the culture of the West and the East, but in the form of self-sufficient modern teaching, can give mankind universal conceptions and life practices of the implementation of cultural dialogue.

Blavatsky and Theosophical Doctrine

It is no coincidence that at the end of the 19th century, and with the help of Helen Petrovna Blavatsky, world received the Theosophical doctrine in the systematic manner in the fundamental works of *The Secret Doctrine*, and *Isis Unveiled*. These works tell us about a holistic collection of mankind's cultural manifestations, embodied in the foreground of the evolutionary implementation of the history of the universe. At the heart of theosophy there is a metahistorical methodology, according to which the Transcendental source of the Universe, as an absolute beginning, is in

eternity and infinity. The basis of many philosophical and religious doctrines is the category of the Transcendent, which acts as the boundary subject of faith or the admissibility of epistemological consciousness and slipping away from the limited cognitive capabilities of man. In the third volume of the Secret Doctrine H.P. Blavatsky speaks of the Transcendent as "the key measure, the law of the living, ever-active God". At the same time, Blavatsky finds it necessary to clarify the abstract concept of God as omnipresent figure: if he was eternally active, he could no longer be infinite. So in Theosophy the metahistorical essence of the universal ontology is presented, the content of which is the deployment of the evolutionary plan of the Transcendental source, which positions itself in the manifested worlds. That is, the fundamental laws of evolution, hinged on the essential, transcendental unity of the world. In this evolutionary plan, at the stage of transition from the syncretic worldview to its differentiation, the "Ego" (as the loss of transcendence of the absolute) acts as an effective force, an instrument of self-knowledge. "Evolution and gradual immersion in materiality, as well, is one of these "truths" and also one of the laws of the "God" – as we read in Volume 3 of the Secret Doctrine. That is, differentiation through the manifestation of "Ego" leads, on the one hand – to the differentiation and opposition, on the other hand – helps to thoroughly clarify the many possibilities and differences of a particular, which is neutralized in the Transcendent.

Theosophical Doctrine and the Problem of Dialogue of Cultures

The wise depth of theosophical doctrine is that the transcendental and its immanent are not opposed, but are the only state of interaction of the general and the concrete, therefore the stage of differentiation, division into separate cultures – is a prerequisite for the acquisition of expected synthesis. Mankind carries out its mission from the end of the XIX century until now, precisely on this boundary between differentiation and synthesis, which reflects the regularities of the transition to a qualitatively new synthesis as a prerequisite for the transition from the lower race to the higher. At this stage, from 4 to 5 race. It is in these conditions that we are now, where the separation of those who are delayed at the stage of differentiation, division, opposition, and those who are in need of a qualitatively updated synthesis is clearly contemplated. In this context, modern globalization, a single information space, world consolidation of

people around spiritual values in the form of the formation of intercultural communities seem evolutionary attractive to the association. Crisis states of social reality in the form of cultural confrontations will trigger a request for a dialogue of cultures as a condition for the reproduction of a new synthesis.

Dialogue of Cultures in Philosophical and Cultural Discourse

Dialogue of cultures is especially requested in the modern world. The 21st century, which demonstrates the increase in the scale and number of wars on the planet, has shown that civilization development not only does not reduce the threat of humanity destruction, but, through technical and informational achievement, increases conflict. Humanity has not heard Lao Tzu's warning that starting to act to overcome chaos, a person is able to make even more chaos. The reason for this, in my opinion, is egocentric intentions domination, which took fixed forms of material-market dominant in the world of life construction. The results of cultural development have posed a threat to the leveling of man cultural principle. It is no coincidence that in the philosophical and culturological environment there is a position of recognition of "post-culture" state by modern society (A. Flier). And with it the days of the postman as a crowd (Ortega y Gasset), where in the information manipulation day, the person does not have a chance for cultural development. An issue is raised about the existence of a non-subjective culture (J. Baudrillard), where, instead of an active entity, a faceless "agent" arises. The question of reconstructing the experience of classics is redrawn, the key mode of culture disappears – the co-creation of the immanent and transcendent actors.

The reason for the trends in post-culture is the loss of traditional values, which source is man's spiritual potential. The second half of the 20th century develops the cultures fragmentation tendency. French culturologist Abram Mole accurately expresses the peculiarity of our time as a "cultural mosaic", which seems to be in the picture, but not every piece of it is carried out in integrity. This is one of the causes of cultural wars that arise on the background of attempts to assert the absolute significance of individual cultures.

In Search of Cultural Dialogicity

In search of cultural dialogue, various modes of cultural space have been asked. But in the context of urgent inquiries, such as the Russian-Ukrainian dialogue, the traditional reference to historical, religious, ideological sources of cultural affinity in present-day conditions serves rather as a provocative factor in separation and a growing misunderstanding. The question arises, what is the possible construction of a cultural dialogue of countries with a close Slavic mentality? Where are the sources of constructs of consciousness capable of forming the conditions of cultural discourse, and as a derivative and social reconciliation?

Humanitarian sphere capable of implementing cultural dialogue is aesthetics, which today is a contrast to pragmatism and the conjuncture of consumer society. It's time to wear aesthetic glasses to look at barbarism in the era of developed civilizations.

The game principle, as free creativity existence, includes the possibility of getting out of barren statics of the crowd and bringing the mass of renewed individualization, initiating breakthroughs of the era of "culturelessness." In this regard, aesthetics is a cognition and self-knowledge of art as an expression of the spirit of the game, and not of utilitarian interest. The purpose of the Kant aesthetics is the Epicurean hedonism rehabilitation, therefore, the game as creativity contains a protest against formalization and technologies.

Proceeding from the foregoing, the ways of realizing intercultural dialogue in the present form are formulated:

- recognition of any culture value, without distribution to small and large, main and derivative cultures. Culture is not measured by quantitative categories, but through unique content, the distinctive aspects development, which serve as a substantive enrichment of cultural exercise;

- the worldview of any culture is the consciousness and level of its spiritual maturity. So dialogue is carried out on the basis of understanding the deepest, generated values of the consciousness, which should not be confined to ideological or political boundaries;

- on the basis of the fact that culture acts as a sign-semiotic system (Y. Lotman), cultural dialogue should be carried out on the basis of its actualized manifestations, that is, in the language of contemporary worldview symbolism;

- the key to the implementation of cultural dialogue and the opportunity to overcome the threat of cultural warriors is a meaningful orientation to higher values, such as life, freedom, human dignity, the guideline of which is the transcendental-immanent dialectic, in the form of metaphysical-existential definition;

- At the present stage of cultural contradictions, a productive construct of dialogue is neither religion nor history, nor politics or ideology. The art directed towards universal values can, in the language of abstraction and artistic images, aspire to the human eidos and the universal good (Plato), intensify the underlying foundations of both individual and social consciousness for the intercultural communication implementation and the conditions for reconciliation formation;

- The ethical construct of cultural dialogue is the ethics of non-violence (M. Handi), based on the concept of perception of the Other, as equal and unique to Everyone, from the preservation of implicit cultural significance.

The Model of the Implementation of Cultural Dialogicity according to theosophical doctrine

In conclusion, we propose a model for the implementation of cultural dialogicity, which may be a hindrance to modern complex trials of mankind and its evolutionary renewal in the context of theosophical principles. The model contains consistent levels of dialogue with another culture in a state of conflict, which means collision as geographically-territorial as well as religious, national and world-view. The mechanism of the model is aimed at the consistent enrichment of culture by expanding the semantic foundations of cultural life, namely:

1. The state of sociability as a way of overcoming egocentric engagement and the vision of another (in accordance with the fundamental Theosophical principle of the entire presence of the Transcendental and the world as aspects of its manifestations).

2. Admitting the self-value of the existence of the Other, the existence of each culture as a manifestation of the Transcendent.

3. Intuitive and sensual, empathic use in the experience of another culture (according to the third goal of the Theosophical Society: "To investigate unexplained laws of Nature and the powers latent in man").

4. Exceeding the limits of its marginalization (the assumption of semantic changes due to the possibility of introducing the Other into its own identity and, accordingly, joining other cultural worlds).

5. Comparison of own and other cultural experience at different structural levels (economic, religious, national, ideological, general cultural) in order to establish an allied and distinct, as well as to form an objective, impartial attitude towards the Other; (according to the second goal of the Theosophical Society: "To encourage the study of Comparative Religion, Philosophy and Science").

6. Understanding (studying, researching) the experience of other cultures and cultural achievements of Humanity.

7. Expanding the semantic boundaries of its culture with redefining the appropriation of the creative achievements of the Other; Interconnection of cultural experience with the preservation and mutual respect of the identity of each culture and the formation of evolutionary forms of formation of cultures based on universal human values and the spiritual dominant of worldview (according to the first goal of the Theosophical Society: "To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color").

The implementation of this model takes place on the basis of holographic world perception (against the linear processuality), and reflected in the fundamental law of Theosophy "All in All", according to which the dialogue of cultures should take place in the evolutionary forms of the restoration of the transcendental unity of the Spirit.