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THE COMPARATIVE PHILOSOPHY AS A BASIS FOR THE  
INTERCULTURAL DIALOGUE

САЛЫШТЫРМАЛУУ ФИЛОСОФИЯҮЧҮН НЕГИЗ КАТАРЫ МАДАНИЯТТАР  
АРАЛЫК ДИАЛОГ

СРАВНИТЕЛЬНАЯ ФИЛОСОФИЯ В КАЧЕСТВЕ ОСНОВЫ ДЛЯ  
МЕЖКУЛЬТУРНОГО ДИАЛОГА

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**Аннотациясы:** Глобалдык, көп түрдүү дүйнө жана глобалдык проблемалар, экологиялык дисбаланс, эл аралык террорчулук азыркы дүйнөдөгү чыр-чатактарды чечүүдөгү түйүндүү маселе катары маданият аралык диалогдун проблемасын актуалдаштырат. XXI кылымдагы маданият аралык диалогдун маңызы техногендик цивилизациянын адамынын моно-эгоцентрикалык аң сезимин трансформациялоо, компаративисттик философиянын жардамы менен диалектикалык аң сезимдин компаративисттик философиялык билимдин революциялык – түп тамырынан социалдык кайра жаралуунун фундаменталдык негизи катары өнүктүрүү милдеттеринде жатат.

**Негизги сөздөр.** Глобалдашуу, компаративисттик философия, философиялык – компаративисттик билим, маданияттар аралык диалог, аң сезимдин трансформациясы, Чыгыш менен Батышты салыштыруу, Европа жана Азия.

**Аннотация:** Глобальный, многообразный мир и глобальные проблемы, экологический дисбаланс, международный терроризм актуализируют проблему межкультурного диалога как ключевой вопрос в разрешении современных конфликтов. Суть проблемы межкультурного диалога в XXI веке заключается в задачи трансформации моно-эго-центричного сознания человека техногенной цивилизации, развития с помощью компаративистской философии, компаративистского философского образования диалогического сознания как фундаментальной основы для революционно-коренных социальных преобразований.

**Ключевые слова:** Глобализация, компаративистская философия, философско-компаративистское образование, межкультурный диалог, трансформация сознания, сравнение, Восток и Запада, Европа и Азия.

**Annotation:** The global diverse world and global problems, ecologic disbalans, international terrorism actualize the problem of intercultural dialogue as a key issue to resolve modern conflicts. The problem of intercultural dialogue in the XXI century is the problem of transformation the mono-ego-centric consciousness of man of technological civilization, development through comparative philosophy, comparative philosophy education a dialogical consciousness as fundamental basis for revolutionary radical social transformations.

**Key words:** Globalization, comparative philosophy, philosophical and comparative education, intercultural dialogue, the transformation of consciousness, a comparison, East and West, Europe and Asia.

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Part I. The relevance of the study. The basic research questions: The global world, the global consciousness, the dialogue, the comparative philosophy, the philosophical comparative education.

The globalization brings to the fore the problem of the transformation of consciousness, the task of developing a global, dialogical consciousness for the promoting the peaceful development of human civilization. The global world of cultural diversity requires the appropriate its scale the global consciousness based on the intercultural dialogue.

The ancient Indian wisdom clarifies the fact that behind all the political, the economic and the social problems lies the problem of mono / ego-centric consciousness with its thirst for the power, the wealth and the sensual pleasure. It is becomes clear that the main imperative of the global time is the problem of the transformation of consciousness, the task of overcoming the monocentric consciousness, the development of the global, dialogic and humanistic consciousness of man as a part of the cosmos, as a citizen of the world.

The philosophy, primarily, is intended to respond to the global challenges of the XXI century. This answer gives the comparative philosophy. The comparative philosophy gives the priority to the issue of the intercultural dialogue and the understanding the another man, culture. The comparative philosophy suggests the development of the dialogical consciousness.

The solution of the task of the transformation of the consciousness is possible at the level of the philosophical comparative education. The philosophical education in the era of globalization should be universal.

Every member of society should have the opportunity to get the philosophical education that promotes the development of the critical, non-dogmatic, the comparative thinking. We need to develop the philosophical schools of the intercultural dialogue aimed at a profound study of the values and philosophy of the peoples of the world, and the mutually enriching dialogue.

In this connection the main questions of the research are:

1) The question of development of the

philosophical comparative education in the global multicultural world;

2) The question of the philosophical intercultural dialogue in the perspective of the task of transformation a monocentric consciousness, the development of the global dialogical consciousness;

3) The question of the prospects for the dialogue between the Italian philosophy and the Kyrgyz philosophy.

In the center of this research are the European system of the philosophical comparative education, European comparative philosophy, European philosophy of dialogue, the Italian Renaissance philosophy, the philosophy of the Central Asia and Kyrgyzstan.

The objectives of the research are:

1) The development of the concept of the philosophical comparative education as a basis for the intercultural dialogue and development of global consciousness;

2) The determination of the perspective of the philosophical dialogue between the Italian philosophy and the Nomadic philosophy of Central Asia.

### **The main theses of the study**

During the research work, I come to the following conclusions:

Thesis 1. The main question of the philosophy and the philosophical education in the global world is the transformation of consciousness with the help of the comparative philosophy and the dialogue.

The main imperative of the global time is the task of the transforming of the monocentric, the West/Eurocentric and the East/Asia-centric, consciousness, the development of the global dialogical consciousness of man as a part of the cosmos, as a citizen of the world.

Therefore, the basic question of philosophy of the global time is the question of the transformation of the consciousness, which is the question of the development of the global consciousness with the help of the comparative philosophy. The comparative philosophy suggests the development of the dialogical consciousness.

The philosophy should be the effective force that transforms and harmonizes the mind man and the world. The question of the transformation of

consciousness can be solved in the context of the philosophical comparative education.

The comparative education becomes relevant in the global world of the cultural diversity.

In the basis of the philosophical comparative education should lies the idea of the dialogue as a fundamental way of the human being, as an authentic way of knowing the diverse world and as the main value of the life. The philosophical comparative education should include a program of learning the foreign languages, the cultures and the philosophy of the peoples of the world like a complementary and mutually enriching activities and achievements of the human thought.

The philosophical comparative education should be based on the programs of cooperation the universities of different countries, on the cross-cultural exchange programs- This programs promotes the internationalization of education and the development of international teams of teachers and students. The philosophical comparative education should be fully represented in the schools of the philosophical dialogue. Such education should be universal and accessible to all segments of the population. In this area should be prepared the specialists on the intercultural dialogue.

Thus, the fundamental question of the philosophy and the philosophical education is the same the question of the transformation of consciousness with the help of the comparative philosophy and the dialogue.

Part 2. What is the comparative philosophy and the philosophical comparative education?

Thesis 2. The basis of the philosophical comparative education is the comparative philosophy of the existential dialogue between Western, European and Eastern, Asian philosophy.

In the focus of our attention are the following issues:

1) What is the comparative philosophy? The question of the determination of the comparative philosophy and its methodology;

2) What is the genesis of the comparative philosophy? What are the features of the European comparative philosophy and philosophy of dialogue?

3) What is the role of the Italian philosophy

in the development of the comparative philosophy?

In our view, the question of the determining the comparative philosophy – it is primarily a question of overcoming the usual narrow understanding of the comparative philosophy as a comparative analysis of the philosophical tradition as self-sufficient comparison with the ultimate goal of identifying the general and the particular, the similarities and differences.

It is a question of the essence of the comparative philosophy as a dialogue. This is the question of the connection of the comparative philosophy with the existential issues of life of the human being.

Usually, in ordinary sense, the comparative philosophy is determined as a comparison of Western and Eastern philosophy with the purpose of clarify the similarities and the differences.

I propose to consider the comparative philosophy in a deep existential sense, as a philosophy of intercultural dialogue, based on the principles of the polyculturalism, the existential relation of co-existence of unique events, the principles of mutual complementarity, the mutual learning and mutual enrichment and on the methodology of the two-level, the external and internal comparisons. (Alieva Cholpon. Monograph “The problem of the conceptualization of the comparative philosophy: history, theory and methodology of the comparative philosophy” – Sankt-Petersburg State University, Russia, 2004).

The first level of the comparison is a typological comparison in order to identify the general and the particular. The second level is a dialogical comparison in the sense of correlation with unique traditions. Dialogical comparison is based on the principle of mutual complementarity. The common denominator of the comparison is a human being in the various, internal and external manifestations of his being, in its polycultural life.

This understanding of the comparative philosophy is determined in the context of the study of the genesis and development of the comparative philosophy, particularly in the context of the European comparative philosophy (Jones, Schlegel, Doyssen, Schopenhauer, Masson-Oursel), the philosophy of dialogue (Heidegger, Buber, Jaspers, Rosenzweig).

Historically, the emergence of the comparative philosophy is associated with the processes of the intercultural interaction, the reception, the assimilation and the synthesis. Here we have to talk about the first discoveries of East, Asia and the establishment of the first cultural and economic contacts between Europe and Asia through the Great Silk Road, as well as about the trip of the Italian traveller Marco Polo to the Asia. Marco Polo in "The book about the diversity of the world" talks about his cooperation with the Mongol ruler (13-14 centuries).

The Great Silk Road is the path of interaction and exchange of the material and spiritual achievements of European and Asian civilizations, the things, the technologies, the knowledge and the ideas. In this way, the syncretic culture of Central Asia is developing, in particular, the Kyrgyz culture, which contains the ideas of Zoroastrianism, Christianity, Buddhism and Islam. Nomads have acted as the intermediaries, as the guide on the way of cultural interaction.

According to our opinion, in the historical and philosophical aspects the beginning of the comparative philosophy goes back to the first question of comparison in the ancient philosophy. The actual beginning of the comparative philosophy are the first comparison of the philosophical systems within the European and Asian traditions.

Our reconstruction of the issue about the comparison in the ancient philosophy allows us to distinguish two directions, two values and meaning of the concept of comparison as the basic concept of the comparative philosophy (the comparison as a comparative analysis and the comparison as the correlation):

1. The Pythagorean-Aristotelian direction: the external comparison as a method of the rational analysis;
2. The Plato-Heraclitean direction: the internal comparison as the intuitive connection the things with their one source, like a direct intuitive grasping of the inner, not empirical, connection of similarity the things their ideal model.

The Pythagoreans comparison is the ratio of proportionality, the mathematical commensurability of the things, the elements of the cosmos. The problem of the comparison in the context of the Pythagorean harmony of the spheres, the music

and numeric organization of the space is presented as a problem of the revealing the proportionality of the elements, as a problem of commensurability the things and the number. The ultimate foundation and the criterion of the comparison is the outer space, the cosmic proportional harmony, the number.

Heraclitus understands the harmony as an internal unity, the coincidence of opposites. The problem of comparison in the context of his doctrine of "one and many" and the inner harmony is appeared as a problem of revealing the inner similarity of opposites, the comprehension of the internal unity of phenomena. The Eternal Fire, the Cosmic Spirit is the ultimate foundation and the criterion of comparison. The truth is one. Many things must be related to the one source.

This clarifies the essential meaning of the comparison as a detection the inner connection of externally opposite phenomena in the light of the divine one. The comparison in the context of Plato's doctrine of ideas represents the intuitive grasping of the similarity of things their ideal model. The supersensible ideas paradigm is the basis and the criterion of the comparison. Platonic understanding of the comparison - it is an intuitive grasp of similarity things with their ideal model. The intuitive comparison of Plato is the internal correlation of things with their ideal paradigm. For Aristotle, the comparison is an analytical process of the decomposition the sensual elements of integrity and the classification method.

Thus already on the material of the ancient philosophy we distinguish two sides, two levels of the meaning of philosophical comparison – the external comparison and the internal comparison-correlation. In the European modern philosophy, the problem of comparison is considered in the context of epistemological problems. Cusanus considers the comparison as the main dialectic feature of the reason, its other functions - the differentiation, proportion and the connection is a sequence steps of the dialectical comparison. A comparison in the context of his teaching about the one source represents a dialectical process of climbing to the unity through the connection of the opposites.

Therefore, we can say that the essence of the philosophical comparison and the comparative

philosophy is the comparison as the connection of the external differences of Western and Eastern philosophy in the light of the unity of human reason, thought and life.

Locke considers the comparison as the main cognitive ability and function of the mind. It is associated with the formation of complex ideas. It is the basis of the empirical theory of knowledge.

Leibniz comparison in the context of his doctrine of the monads and the pre-established harmony represents the problem of revealing the universal relationships, the correspondence between the monads and the world.

Kant considers the comparison, along with the reflection and abstraction as one of the basic operations of the reason. He claims a priori universal basis for the comparison – it is the unity of consciousness as a synthesis of the feelings, understanding and reason, the unity of mind.

Hegel regards the comparison as a method of dialectics. The basis of his comparison of philosophical systems of the ancient and new world is based on the principle of distinguishing between the abstract and the concrete, the subjective and the objective.

From the point of view of logic, the comparison is a dialectical process of thought, which consists of a series of dialectical stages of differentiation, comparison, correlation, connection and synthesis.

From the 17th century, the interest of European thinkers to the East is increasing. This interest is manifested in the romantic quest of spiritual ancestral home of mankind, the origins and roots of European civilization and a spiritual quest for the truth. The European thinkers are searching for themselves in another culture. They are trying to find in the Eastern thought the solution to their problems, confirmation of their ideas and the ways out of the spiritual crisis.

In the early 19th century the European orientalist finds the first European-Indian analogy, the parallels (W. Jones, Anquetil, Duperron, G.T. Colebrooke, George, Davis). At this time, the following directions in the study of the parallels between Europe and Asia are determined.

1. The search for the source of the Greek and

Indian philosophy as the Indo-European wisdom (W. Jones is a pioneer of Sanskrit);

2. The search for the Eastern roots (Iranian, Middle Eastern, Indian) of the ancient philosophy in the spirit of theory of migration. The search for Indian roots of European philosophy. F. Schlegel in his book “On the language and wisdom of the Brahmins” (1808) says on the impact of Indian philosophy, for example the doctrine of reincarnation to the ancient Greek philosophy, the philosophy of Pythagoras. He talks about the mutual interpretive possibility of parallels. During this period, the comparisons within the migration theory with its idea of the establishment of the Indian roots of European philosophy was very popular (A. Gladish, B. Saint-Hilaire, J. Lassen, C. Schluter, L. von Schroeder, R. Garbe). There were the attempts to find Aristotelian roots of Indian logic.

3. The reconstruction of the metahistorical philosophical archetypes and a unified philosophy. Duperron translates Upanishads from Persian into Latin and identifies the Indo-European philosophical archetypes - the doctrine of the unity (Indian philosophy, neo-Platonism, German idealism). Schopenhauer unites Vedas, Plato and Kant in the thesis “The World as my idea (representation).” Doysen highlights the united philosophy – “*philosophia perennis*”, namely the Upanishads, Parmenides, Plato, Kant, Schopenhauer, on the basis of the idea of the world as a phenomenon and on the idea of a liberation as comprehension of world's and man's essence. The liberation of man means the opening his essence. Doysen as Schopenhauer emphasizes the spiritual connection between Indian and European philosophy, the basis of their unity in the existential origins.

4. The parallelization. It is identifying the parallels. Muller reveals the parallels of Vedanta philosophy and Spinoza philosophy. He talks about the distinction between the philosophical systems with one-dimensional and two-dimensional truth. J. Davis reveals the parallels of Sankhya philosophy and the European pessimism philosophy.

In the early 20th century Russian comparative philosophy as a part of the European comparative philosophy reveals the differences in metalogical

setting between the ancient and Indian philosophising and outlines the perspective of equal scientific and forward-looking dialogue with the Indian philosophy (F. Shcherbatskoy, A. Rosenberg).

Shcherbatskoy asserts the principle of the equivalence of European and Indian rational discourse. He proves the closeness of Indian thought to the modern scientific worldview. The Indo-European parallels proves the equal and even superior of Indian philosophy. Shcherbatskoy in "Logic in Ancient India" (1902) compares the Indian and European logic and identifies two forms of thought - a European, analytical and Indian, synthetic thinking.

Rosenberg develops the principle of self-interpretation of the text of another culture. So it is important to note that at this stage the comparison carried out as in the framework of Eurocentrism with its setting to read Eastern philosophy through the European philosophy, and as in the striving to overcome the Eurocentrism and the striving to understand the Eastern philosophy on the her own basis.

The next stage in the development and the self-affirmation of the comparative philosophy as a relatively independent philosophical discipline represents the first works on the conceptualization of comparative philosophy (Masson-Oursel, Radju), the philosophy of dialogue (Buber, Heidegger) and the beginning of the institutionalization of comparative philosophy (Hawaiian comparative philosophy, Ch. Mur).

According my opinion, French philosopher Masson-Oursel in his work "Comparative Philosophy" (1923) develops the concept of the comparative philosophy of civilizations. The purpose of the comparative philosophy of civilization is the study of the spiritual and cultural phenomena – the philosophy, ethics, religion, law and the arts in their relationship, mutual influence and in the context of influence of natural and socio-cultural environment.

He sees the civilization as the most wide medium of all spiritual-cultural and material processes, which in turn affects on the the formation of a particular philosophy. In other words the comparative philosophy is designed to study the civilization as a common natural, socio-

cultural environment of the development certain culture and philosophy.

The ultimate criterion and foundation of the philosophical comparison is a general cosmic relationship of phenomena. Masson-Oursel develops a method of comparative philosophy – the method of analogy as a basic principle of the comparisons. The analogy reveals the parallels, the similarities between the phenomena.

He speaks about the parallels, autochthonous and mutual influence in the development of the Western and Eastern philosophy. Masson-Oursel emphasizes the ambiguous meaning of the philosophical comparison. The philosophical comparison is not only the principle of the integrity-synthetic analysis but also the method of the transcending, the principle of going beyond space-time historical-cultural boundaries that divides the thinkers of West and East.

Masson-Oursel develops the concept of the comparative philosophy of civilization and the methodology of the cultural contextual comparisons. This comparison suggests a valid comparison, which identifies regional nature-cultural features in the development of philosophy.

In 1939, the comparative philosophy gets its form of institute in the context of the first Conference of the Philosophers of the West and the East, which was held in the University of Hawaii. Their organizer is Ch. Mur. Since 1951 here, the magazine «Philosophy East and West» is published.

Here the following directions of comparison of Western and Eastern philosophy are determined:

1) 50 - 70 years. It is a time of the contrasting comparison of the Western and the Eastern philosophy in the context of the dual opposition – the religious, spiritualist, synthetic East and the secular, rationalist and scientist, analytical West. East and West are seen as holistic formations.

2) 70 -80 years. This is the practice of the development of the parallels. It is the time of conducting the Conference on the themes of "Heidegger and the East", "Wittgenstein and the East", "Nietzsche and the East"; Monograph on the topics "Shankar and Bradley", "Whitehead and Mahayana", "Kant and the Confucian ethics" have been published.

The comparative philosophy reaches to a new level of self-determination during the development of Heidegger's existential philosophy and the philosophy of dialogue (Ebner, Buber, Rosenzweig). The central theme of the comparative philosophy becomes the problem of the dialogue.

According to Austrian Christian Ebner thinker "Word and spiritual reality" (1919), the man in fact can exist only in the Dialogue, initially in the dialogue with God. This initial attitude of the dialogue is the relation "I-You" - the basis of the human true relations. The Language, words reveals the communicative nature of man. The Word is a mediator in the relationship "I-You", "I-God". In this dialogical connection is the completely spiritual life of man.

Buber "I and You" (1922) also develops the concept of the religious dialogue, based on the initial fundamental relationship "I-You", "I-God". God as the eternal You is the source and foundation of all genuine human relations "I-You". The truth of the human existence lies in the dialogue I-You, in the ability to hear and answer another man. A person becomes a human only in the relation with the other as You.

Heidegger comprehends the problem of the intercultural dialogue in the context of the question of the truth of co-existence of unique phenomenon and the idea of overcoming the Eurocentric metaphysical thinking, based on the opposition of the subject and object with its installation on the objectification and subjugation of things. According to Heidegger, the issue of dialogue is a problem of the consciousness, thinking, and the problem of the language dialogue. The genuine dialogue with the Eastern philosophy can be not on the Eurocentric language but on the language of existential experience, the existential empathy.

In our opinion, Heidegger's existential philosophy is a key event in the way of understanding the essence of the comparative philosophy as an existential dialogue. A landmark event in the self-determination of the comparative philosophy is the work of the Indian philosopher Radju "Introduction to Comparative Philosophy" (1962). Indian philosopher essentially performs the humanistic anthropological turn in the comparative philosophy. The universal basis and the criterion

of the comparison is a person in the unity of his inner and outer life.

The aim of the comparative philosophy is the development a philosophy of the holistic human life as a science about the true positive universal values of human life. The methodology of a comparison is based on the principle of distinguishing the internal and external, socio-cultural and meditative-spiritualistic plans of human existence, coordination and connection of the external and internal value of human life.

Radju compares the European, Indian and Chinese philosophy in terms of the principle of distinguishing of the internal and external, in order to reveal a particular system of the internal and external value of human life. Since the end of XXth century and in the XXIst century, the comparative philosophy is focused on the issue of the dialogue, on the problem of understanding the other person, culture, the development of an original philosophy, a national philosophy, the relation of the universal and local, national (Heidegger, Derrida, Ricoeur, Rorty, Levinas).

Russian, Sankt-Petersburg school of the comparative philosophy develops the concept of the integrative dialogic comparative philosophy based on the principles of pluralism, mutual complementarity of the Western and Eastern philosophy (Korneev, Kolesnikov, Rudoi).

In the whole, the logic of the development of the comparative philosophy represents a movement from the external scientific objectivist strategies of the comparisons to the internal comparative search of the universal and unique in the Western and Eastern philosophy, to a dialogical understanding of the other.

Part 3. What is the role of the Italian philosophy in the development of the comparative philosophy?

We back to the question of the place and the role of Italian philosophy in the development of the comparative philosophy. What is the role of the Italian philosophy in the development of the comparative philosophy?

Thesis 3. In my opinion, Italy has played a historic role in the becoming of the comparative philosophy and the philosophy of the intercultural dialogue. The Italian Renaissance (Francesco Petrarca, Leonardo da Vinci, Giovanni Pico della

Mirandola) and the Astronomical Revolution of Copernicus, Galileo, Bruno set the stage for the development of the dialogic discourse based on the principle of anti-dogmatic, not monocentric thinking and on the idea of interrelation of all phenomena, the recognition of the existence of another world, on the ideas of the equal dialogue a man-artist with God, the idea of a dialogue of man with the nature.

Historically, in the second century before our era Rome established the first cross-cultural ties with Asia through the Great Silk Road. This is the way of the interaction; interchange the achievements of European and Asian civilizations. It is a way of the intercultural dialogue. On this way the syncretic culture of Central Asia is appeared.

In the 13th century, the Italian traveler Marco Polo is working with the ruler of the Mongolian state and thus develops a partner dialogue. His discovery of Asia are described in "The book about the diversity of the world".

The Italian Renaissance and the Astronomical Revolution of Copernicus, Galileo, Bruno set the stage for the development of the dialogic discourse based on the principle of anti-dogmatic, not monocentric thinking and on the idea of interrelation of all phenomena, the recognition of the existence of another world, on the ideas of the equal dialogue a man-artist with God, the idea of a dialogue of man with the nature.

The Astronomical discovery of the heliocentric theory that admits the existence of other worlds and the immensity and openness of the universe creates a cosmological ground for the dialogue with other worlds.

The Humanism and the pantheism of the Italian Renaissance Philosophy, that elevates and deifies the man and the nature creates the basis for the development of the equal dialogue between man and God. In this dialogue, a creative person is trying to defend his right to a happy life on the earth.

Petrarca in his work "My secret" (1343) is developing an internal dialogue about human ways of harmonizing the contradictory nature of man, his body- sensual nature and spiritual aspirations. In the dialogue between Francis and Augustine, who is a Christian worldview, Petrarch is trying

to reconcile earthly life with the Christian faith with its ascetic way of life. He talks about the humanization of Christian worldview.

Leonardo da Vinci is developing a philosophy of dialogue in the arts. The basis of his paintings is a dialogic relationship man with God, the divine nature, with flora and fauna. A special place of his philosophy of dialogue is a dialogue of mother and child as a basis of life.

Giovanni Pico della Mirandola in "Nine hundred theses: theses 1-400: Four hundred judgments on the doctrines of the Chaldeans, Arabs, Jews, Greeks, Egyptians and opinions of the Latins" (1496) represents essentially an idea and a program of development the comparative philosophy. He talks about the internal interrelation and the unity of all philosophical directions, about the unity of knowledge and of universal philosophical wisdom. He stresses the special status of a person in connection with his possible free choice. He outputs the person beyond the usual cosmic hierarchy – the microcosm and macrocosm; the elementary, heavenly and angelic worlds. Man is a special world of free choice of his life.

The Revolutionary Dialogue of Galileo about two ancient systems of the world the geocentrism and heliocentrism. It is a dialogue about changing the logic of thought, Dialogue about overcome the conventional thinking, the usual picture of the world. Galileo, in his dialogue in the face of Salvati methodically through experimentation try to change the logic of thought Simplicio - one of the followers of Aristotle. Galileo claims that the main problem in the way of knowing the truth is the difficulty to overcome the logic of monocentric thinking. We must be able to transfer the person from the one ideal world in which he lives in another ideal world.

Thesis 4. Galileo foreshadows the fundamental question of the comparative philosophy - the question of the transformation of the monocentric consciousness thinking and development of the global, dialogic consciousness.

Of particular interest is the Italian positive existentialism of Nicola Abbagnano and Enzo Paci. Italian thinkers develops the idea of the universal existential interconnection, "relationalism" and the deep boundless unity of all phenomena, the



idea of the open world of the endless possibilities of man (Abbagnano) and the open limitless, synthetic knowledge of the various sciences and the interrelation of science, religion, arts, philosophy (Paci).

Abbagnano stresses that the birth and death reveals our connection with other people. The person can only realize himself in the community of people based on the principles the solidarity, the friendship and the love. One of the main principles of the philosophy of Abbagnano is the principle of “the possibility of possible”. This principle speaks about an infinite variety of the life. The human freedom is the ability to select a certain way of life. The freedom of man is in his creative work, in the arts. However, the art itself is essentially a return to the nature.

In the Paci philosophy about the universal interconnection of the phenomena and knowledge, we can find the idea of open nomadic consciousness, the idea of a global consciousness. This consciousness integrates variety directions of thought. According Paci, all events take place because of the fundamental deep relationship of all phenomena. He talks about the need for the removal of all barriers in culture.

Thus, we conclude on the relevance of the study of the Italian philosophy in the context of self-assertion the comparative philosophy as a philosophy of the dialogue and a global consciousness of the XXIst century.

Part 4. The perspective of the dialogue between the Italian philosophy and the Nomadic philosophy of Central Asian, the Kyrgyz philosophy.

At the center of our attention is the question: what the Italian philosophers can found in the Kyrgyz philosophy and what the Kyrgyz philosophers can found in the Italian philosophy? Which ideas can be useful for the harmonic development of the man?

Thesis 5. The perspective of a dialogue between the Italian and Kyrgyz philosophy is in the developing the mutual complementary and mutually enriching existential communication between peoples.

In my opinion, the Italians can found in Central Asia, in Kyrgyzstan the nomadic philosophy of the freedom and the dialogue, which gives the answers to the problems of the modern world

(Epic philosophy “Manas”, Balasagun, National storytellers – Synchi, Kaligula, Arslanbek, Togolok Moldo, modern philosopher Chingiz Aitmatov). Moreover, the Kyrgyz philosophy will be inspired by the Italian humanism, the philosophy of art, the philosophy of the open synthetic, limitless knowledge and culture. Particular attention should be paid to the positive existentialism of Abbagnano and Paci.

Thesis 6. When Heidegger says about the image of the shepherd, as about the truth of human existence, he essentially says about the nomadic, Kyrgyz philosophy. The nomad in this world are like a guest, a shepherd of being. The dialogical open consciousness of the nomad gives the answers to the imperatives of global time. Thus, at the heart of the philosophical comparative education should lies the understanding of the comparative philosophy as the philosophy of dialogue and the transformation of consciousness, the development of the dialogical global consciousness.

The main task of the philosophical comparative education should be the developing the comparative dialogic consciousness and thinking based on the study of Western and Eastern, Europe and Asia philosophy as the mutual complementary and mutual enriching expressions of the human thought and wisdom. The philosophical comparative education should be the basis of the practical social-political dialogue.

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