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**МИНИСТЕРСТВО ОБРАЗОВАНИЯ РОССИЙСКОЙ ФЕДЕРАЦИИ
НОВОСИБИРСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ**

ВЕСТНИК НГУ

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RELIGIOUS AND CULTURAL TRADITIONS OF THE ORIENT

(The Conference in the Memory of Professor M. I. Rizhsky,
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Some lectures and reports were presented in the proceedings of the «Religious and cultural traditions of the Orient» Section, dedicated to various periods (from ancient times up to these days) and countries (India, China, Tibet, Japan, Korea, Turkey, Uzbekistan, and the whole Islam world).

So wide a scope made it possible to lay the stress onto the great role that the religious factor plays in running the life of the Orient communities. In total, ten reports were made (including the lecturers from other cities); moreover, some six addresses (including those from other cities) were handed in as panel materials to display.

To highlight the importance of mythological layer O. S. Shoidina [Novosibirsk] dedicated her work titled «Mythological substance of traditional religions of China». She tried to follow the interdependence of zoomorphic classifier with the universal «five elements» scheme (*wu xing*) that has come to be the foundation of the Far-Eastern civilization. The appearance of primary systematizing categories in both the language and art of Siberian nationalities was touched upon in the lecture of A. I. Kotozhekov [Abakan] «Veda's elements in traditional world outlook of the Khakassians». During the discussions there was raised a question concerning the comparison of the traits distinguished by the author as male and female origin and the Chinese conception «yin-yang» as well the issue of juxtaposition of the Eastern-Asian classification systems to the materials from Khakassia.

The formation and the use of the standard procedures of both heuristic and behavior nature were analyzed in T. G. Zavyalova's [Novosibirsk] address «Stratagems in the traditional religious and philosophic Chinese studies» and, partly, in the report of A. A. Masur [Novosibirsk] «The elements of traditional religious system of China within the structure of "San zi jing" monument». The discussions on this occasion were proceeded by Prof. A. A. Bers [Novosibirsk]. He expressed his opinion on the universal nature of the stratagem approach that is referred to the elements of a «protocol» of interpersonal and inter-social communications. The speaker also wished the all-mankind issues and the nationally specific ones were distinguished more clearly in the stratagem studies.

The peculiarities of formation of the Orient religions, the features distinguishing them from western theories (within the framework of a well-known Kant's definition) were followed by V. I. Ozhogin [Novosibirsk] in his address «Soteriological sense of brahmanistic social and ethical doctrine «čatur varna aśrama varga», based on Indian sources. The lecture represented the reconstruction of evaluating and ideological contents of the said doctrine, that was implemented on the basis of classical texts with the use of structural-semantic methods. The main distinguishing features of the doctrine in this aspect were designated as the numerology (e. g. eventual sacralization of number «four»), the isomorphism of the sacral and common, and the intention driven to harmony between the individual and social interests. As one of the distinctive feature of Oriental ideology was indicated the specific role of a teacher (master) (presented in panel materials «Mastery institution in Chan» by G. R. Fakhretdinova [Novosibirsk-Taipei]), the ideological and political leader of the community (in panel lecture by M. M. Volobuyeva [Barnaul] «Genesis and Evolution of Leadership Institution in Islam»). In our view, the latter research are of particular actuality in view of those awkward attempts of the USA to contend with a menacing growth of Usama Bin-Laden's authority in the worldwide Islamic community.

The Islamic bloc was introduced by two more addresses and one panel lecture. V. N. Akulinin [Novosibirsk] in his address «V. V. Solovyov and Islam» showed that the great Russian philosopher paid an immense attention to the «Mohammed teaching» that he deemed to be the unity of the

sources of theory and practice, and hence – the special energy that is opposed to the disintegration and isolation in other religious systems (both of Orient and Occident).

To develop this idea, it should be said that the wholeness so much sought for, often turns out to be a totalitarianism. This quality could serve as one of the ideological grounds for the growth of fundamentalism. In A. S. Dundich's [Barnaul] report «The Traditional Islam and Religious and Political Extremism in post-Soviet Uzbekistan» it was manifested that the mainstream of Moslem religion is opposed (both ideologically and institutionally) to the strengthening of radicalism that is conditioned, as a rule, by extra-system factors. The aim of the authorities is to bring to use this immense potential of Islamic mainstream to suit the objective of the social stabilization. The fact that the defined objective is quite complicated was manifested in the panel material by K. S. Romanchenko [Barnaul] «The Role of Islam in the present politics of Turkey». As is known, a big part of historical development of this country was marked with the conflict of secularism and fundamentalism in both political and cultural spheres. Even though this dilemma in the period of Ataturk the Great governing seemed to have been resolved in favor of laicism this doesn't make the present situation unambiguous.

There should be made an emphasis that three of the four Islam dedicated addresses were introduced by the scientists from Barnaul, being a manifest of formation of a new center for Islam studies on the basis of «Russia and the Orient» laboratory headed by V. S. Boyko in Barnaul Pedagogical University.

In some reports there was investigated the problem of adaptation of new religions as well as the factors affecting the adaptation. So, in S. A. Komissarov's [Novosibirsk] speech «Tibet Cave Monasteries» it was pointed to a complicated trace-way of this type of cult constructions (from India – via Bactria and Bamian – to oasis of Eastern Turkestan and from there – with various routs – to China and Tibet). It was a Tibet's version of «Kiev-Petchyorskaya Lavra» that got its widest spreading. Some of them appeared in the 11th century and proceeded their existence to completion in 15–16th century (in the territory of the adjacent Tibet language-speaking Ladakh they exist up to the present days), since they've made a logical complement to ecological, social and political situation of the country. Meantime, the attempts to spread the Christianity into Japanese Islands («Christian Missionaries in Japan», the speech made by I. V. Anikeyeva [Novosibirsk]) in spite of all the enthusiasm of the missionaries with Francois Xavier at the head, couldn't overcome the ideological, social and cultural barriers.

The problem of adaptation of traditional religions was considered not only from the point of view of geography but in chronological aspect as well. Trends of the renovation of Buddhism have led to the formation of powerful political movements and parties were dealt with by T. V. Kononova's [Novosibirsk-Tsukuba] panel materials «Interpenetration of a religion and politics in modern Japanese society». Quite different version of adaptability to present conditions was speculated on in Yu. A. Azarenko's [Novosibirsk] speech «Neo-Buddhism institutions of modern Taiwan», exemplified mainly by the movement «Ciji» which doesn't interfere into politics and stays aside from dogmatic and cult acknowledgement. Its followers were focusing on the distribution of humanitarian assistance and propaganda of the Chinese culture, making use of all modern means of communication.

The possibilities of bringing traditional religions into the life, as well as a vitality of the institutions of this kind were speculated on with the panel material by S. V. Kamyshan [Novosibirsk] «To the Burhanism typology in the context of modern neo-religious trends».

On a closing note, we would like to point out that a considerable number of the participants (both listeners and speakers) represented a younger generation of the scientific world – students, assistants, post-graduates. Owing to this fact it was possible to unite the research goal of the Conference with the curriculum and educational objectives. This approach is considered to be fully consistent with M. I. Rizhsky's outlooks who was not only a most distinguished scientist and interpreter but, prior and first of all – the Teacher.