

Methodological Aspects of the Transformation of Ideas about the Categories of Chinese Philosophy

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Abstract: Introduction: In the scientific article is considered formation of methodological base and philosophical categories within the Chinese cultural tradition. The importance of a subject of a research is determined by dynamics of development of the modern global world, integration processes, growth of interaction and cooperation of the different countries and regions, strengthening of the principles of the open world, expansion of dialogue – communicative space. Special value in this situation is got by revival of such methodological approaches as a holism, the hologram, synergetic which ideological sources were put in Ancient Chinese philosophy. Research objective and degree of study of a problem: The purpose consist in system justification of features of formation and development of methodological base, a categorical conceptual framework of the Chinese philosophy, its theoretical and practical importance for formation of outlook and a way of life of society. Correlative and associative thinking found the reflection in works M. Gran, D. Bode, J. Nidem, U.L. Crolles; classification schemes of a methodological fundamentals of the Chinese philosophy are investigated in A.M. Karapetyants, A.I. Kobzev; fundamental onto-methodological aspects of categories are analyzed in E.N. Torchinov, A.I. Kobzev's scientific works. For achievement of the goal the following tasks were set: in the context of the principles of historicism and continuity to consider formation and development of methodological base of the Chinese philosophy; to carry out the comparative analysis of methodological, world outlook fundamentals of antique and Chinese philosophies; to open a role of correlative thinking and numerology in informative process; to prove commitment of the European culture causal, and China correlation to thinking types to thinking; to disclose the cosmological and ontological nature of categories Wen, Tsi and to show their role in the Chinese culture; to determine anthropological, pan-ethical and esthetic parameters of understanding of Space, to reveal influence reanimated holistic, synergetic, the idea on development of a modern philosophical and methodological thought. Research methods: For achievement of the scientific purpose and the solution of objectives the analysis, synthesis, the historical and theoretical analysis, comparative-historical, philosophical and hermeneutical and ideographic methods were used. Results of a research: As a result of the conducted research within socio-historical approach evolution of methodological norms, categories and concepts of the Chinese philosophy was tracked. Characteristic of causal, holistic, hologram and correlative approaches is given. Basic categories of the Chinese philosophy in the context of formation of methodology are considered: the numerology, Wen, Qi, Dao, space, influence response is also shown their role in development of modern philosophy and methodology of science. In the context of traditional Chinese representations elements of a synergetic paradigm are revealed, and their importance for formation of new outlook is also shown.

Keywords: Chinese outlook, philosophy, methodology, holism, correlative thinking, numerology, space, anthropologist, panetism, category wen, qi, dao, impact-response, synergetic

1. Introduction

The realities of the XXI have actualized the problem of studying the formation and development of categories, methodological foundations and norms of Chinese philosophy, and the transformation of the traditional worldview. For the modern global world, this is of important socio-political, moral-humanistic, methodological, axiological importance as a moment of dialogue between civilizations and cultures East-West, East-East. In general, we are talking about self-knowledge within the framework of the spiritual - intellectual path of evolution of peoples, the dialectical connection of these processes with the universal human spiritual development of the world as a whole. Today, this process is of particular importance, in the context of the established principles of open peace, the priority of universal human interests and values.

The global socio-cultural processes of the modern world have removed the framework of "separately" philosophical and cultural traditions. Consideration and understanding of

the modern global philosophical process as a whole is an urgent need. "In the formation of modern philosophical discourses of the East, West, North, South, they should be considered not only as independent spiritual archetypes, but also as interconnected, sometimes ahead of their potential opportunities for philosophical dialogue." (Kolesnikov 2013) But at the same time, the study of philosophy in the national context makes it possible to fully express, understand and accept the infinite diversity of world philosophy. Knowledge of the peculiarities of culture, philosophical worldview, the way of thinking, the way of life of different peoples and nations, in our opinion, is an important condition for "implementing a balanced, mutually beneficial and constructive foreign policy," (legislation 2017) as well as entering the dialogue and communication space. In the light of the above, it seems to us that the problem of the evolution of philosophical categories, worldview, methodological norms in the context of Chinese cultural tradition sounds relevant.

The purpose of the study is to systematically substantiate the features of the formation and development of the methodological base and categorical and conceptual apparatus of Chinese philosophy, its theoretical and practical significance for the formation of a worldview and lifestyle of society.

Degree of study of the problem. The general methodological range of research issues received a rather deep development in the world philosophical, methodological and scientific literature, carried out in the context of the Chinese philosophical and cultural paradigm. Correlative-associative thinking was reflected in the works of M. Gran, D. Bode, J. Needham, Yu. L. Krol; classification schemes of the methodological basis of Chinese philosophy were investigated by A.M. Karapetyants, A.I. Kobzev; the fundamental onto-methodological aspects of the categories are analyzed in the scientific works of E.N. Torchinov, A.I. Kobzev; The ideological and theoretical origins of the philosophy of holism and synergy have been identified and defined by these phenomena in the studies of I. Prigozhin, G. Nikolis, E.N. Knyazeva, E.N. Ismailova, V.A. Abramova, V.V. Malyavina, T.P. Grigoreva.

To achieve the goal, **the following tasks were set:** based on the principle of historicism, consider the formation and development of the methodological base of Chinese philosophy; To conduct a comparative analysis of the methodological, worldview foundations of ancient and Chinese philosophy; to reveal the role of correlative thinking and numerology in the cognitive process; Justify the commitment of European culture to causal and China to correlative types of thinking; To reveal the cosmological and onto-neological character of the wen category and to demonstrate its role in Chinese culture; define anthropological, panetic and aesthetic parameters of understanding Space; interpret the meaning of the categories of wen-patterning, qi, Dao-way, gan-in.

2. Research Methods

The basic methods in this study are analysis, synthesis, historical-theoretical analysis, comparative-historical, philosophical-hermeneutic and ideographic methods.

Historical and theoretical analysis is aimed at identifying the basic principles and logical connections between the basic concepts developed within the framework of Chinese philosophical discourse: numerology, classifiability, correlativity.

The historical, cultural, ideological and theoretical contexts of the emergence of the methodological base and categorical and conceptual apparatus of Chinese philosophy, to identify the differences between ancient and Chinese methodologies allows us to establish a **comparative historical method**.

The appeal to **the philosophical and hermeneutic method** is due to the need to reveal the meanings laid down in the basic categories-sivmols of Chinese philosophy. The importance of using the hermeneutic approach is dictated by the study of texts of the foreign cultural tradition.

The peculiarities of the object and subject of the study, the interdisciplinary nature of the work led to the application of a comprehensive methodology that incorporated the fundamental principles and approaches of mathematical, humanities and esoteric knowledge. Turning to the **ideographic method** made it possible to identify the unique features of genesis and the evolution of the category and methodology of Chinese philosophy.

Historical conditions for the formation of Chinese philosophical methodology and correlative thinking

The classical period of development of traditional Chinese thought falls on the Zhanguo era. The specific possessions of the disintegrated de facto Zhou state enter into a struggle with each other, which subsequently ended in the second half of the 3rd century BC. China's unification under the rule of the Qin state, which created the first empire in Chinese history. The first Chinese philosophers initially served the interests and ambitions of individual belligerents, telling them how to achieve prosperity and victory over rivals by their possessions. In the future, this led to the true pluralism of the era. Chinese thinkers shared the view that the principles of society and the principles of the Universe coincide, that they are based on the same universal principle, Dao (Way), therefore, to understand the "laws" of society, penetration into the essence of this Way of the universe is necessary. At this time, "the flowering of a hundred flowers and the struggle of a hundred schools" flourished nine directions of thought: Confucians, Taoists, Legists (Fa Jia), coins, a school of names (Ming Jia), natural philosophers (Yin-Yang Jia; xing jia), agrarians (nong jia), military thinkers and diplomats.

In the IV-III centuries BC, not only those methodological principles and norms that will later turn out to be basic and defining for Chinese understanding are formed, but also those whose development, in principle, could lead Chinese thought along a path close to the ancient. These trends were associated with the development of protology by moists and the school of names, as well as with the interest of the latter school in the problem of realities (names) in their attitude to entities (min) and with the development of norms of rhetoric and eristics in the context of the pluralism of schools that competed with each other. Various "proantic" elements can be found in the teachings of other schools of the classical period, but for several reasons these trends have not been developed. The most important of these reasons is the creation of a single empire, which made the idea of unity absolutely dominant.

In the history of the formation of the categorical and conceptual apparatus of Chinese philosophy and the evolution of the worldview, the Han era occupies a special place, covering the period from 206 BC to 220 AD. This time is extremely important, because it is at the turn of the Christian era that all the parameters of not only traditional philosophy for China, but also the Chinese picture of the world in general are finally formed. The former pluralism is replaced by the unity of the worldview model, based on vitalistic naturalism, a holistic view of the nature of existence and the so-called "correlative thinking" (relationship, relationship). In modern realities, the idea of a holistic approach to understanding the world is gaining

particular popularity. The world in which we live and the processes taking place in it is a complex structure. Only a holistic, integral view of the world and the knowing subject in it will allow us to get an adequate idea of this world. Having been discussed in the ontological aspect, holism is associated with understanding the integrity of structures in being, as well as methods of connecting elements into increasingly complex formations. (Knyazeva 2016)

The Chinese model of reflection was determined primarily by that special worldview, which considered the universe as a self-sufficient, self-regulating dynamic system with its inherent order. Unlike other autochthonous philosophical traditions, in particular Greek and Indian, the Chinese did not recognize the existence of a certain external force or principle, characterized by perfection, objectivity, universality, constancy, the principle that gives rise to this world and at the same time brings order to it. Hence the absence of distinguishing Genesis from nothingness, ideal and material, categorical dualism as such. Order - "li" is inherent in a world containing its own organizing, ordering principles. Accordingly, the problem is not to reveal a linear causal relationship, but to realize the interdependence, correlativity of the whole "darkness of things." Causal thinking consolidated its position in the philosophical culture of Europe, and in China causality was supplanted by correlativity.

"The causal view of the world suggests that the phenomenon" a "determines the phenomenon" b, "being the cause of the latter. The correlative approach sees a certain relationship, a correlation existing between "a" and "b," with this relationship both direct and inverse based on a certain relationship "a" and "b." (Torchinov 2005) It should be noted here that this correlation assumes the existence of relationships other than causal. At the same time, no causal thinking will reveal the connection between the constellation, the precious stone, the date of birth of a person and his character. So what's in common between them? For the ancient Chinese, everything was extremely clear and certain. All elements of the given series belong to the primacy "metal," which in turn marks one of the states of qi energy, namely, the origin of negative (yin) "charge" in it. Hence the originality of the Chinese model of thinking, thinking strategy. (Stepanyan 1995)

The theory of "correlative thinking" and numerology found their development in full volume in the works of the largest Western historian of Chinese science J. Needham, (Nidem 1998) who fundamentally divided "correlative thinking" and numerology. From his point of view, the former, due to its dialecticism, served as a breeding ground for genuine scientific creativity, the latter, although derived from the former, more likely slowed down than stimulated the development of science. (Kobzev, Novaya filosofskaya entsiklopediya. 2010) The latter involved replacing logic as a study of the order of ideas in their correlation with the order of things with a priori numerological patterns and classification. Since Chinese thinkers believed that classificationism plays an important methodological role, for "having classified, you can know." (Kobzev, Duxovnaya kultura Kitaya: entsiklopediya. 2009) The categorical and conceptual apparatus of Chinese philosophy is also finally

developing. Chinese thinkers classify all phenomena into genera, or categories (lei). The criterion for attribution to a particular kind is the belonging of the phenomenon to the positive (yang) or negative (yin) sphere of existence, to the sphere of a particular primary element of traditional cosmology. There is a certain connection between phenomena of the same kind, more precisely, interactive communication: this interacts with the like.

Logic in Europe played a general methodological role in the acquisition by philosophical categories of logical meaning, which went back to grammatical models of the ancient Greek language. The term "category" refers to what is "expressed," "stated." While the Chinese analogues of the categories, dating back to mythical ideas, fortune-telling practice, economic and ordering activities, possessed primarily a natural philosophical meaning and were used as classification matrices, in particular, binary - yin-yang, or liang and - "two images," trinity - tian, ren, di - "heaven, man, earth", or san tsai - "three forces," five - in sin - "five elements." (Kobzev, O kategoriyah traditsionnoj kitajskoj filosofii. 1982)

The place of the science of logic as a universal cognitive model in China was occupied by numerology. The French sinologist M. Grane in his research very clearly demonstrated the methodological role of numerology in the broadest context of the spiritual culture of traditional China. Numerology, it seems to us, is a kind of methodology of Chinese "correlative - associative thinking," they do not exclude, but rather complement each other. This is a theoretical system, the elements of which are mathematical or mathematical objects - numerical complexes and spatial structures, however, connected to each other mainly not according to the laws of mathematics, but somehow differently - symbolically, associatively, factually, aesthetically, mnemonic, what-gestive, etc. (Kobzev, O kategoriyah traditsionnoj kitajskoj filosofii. 1982)

Chinese numerology is largely reminiscent of Pythagoreanism as a doctrine of the musical-numerical structure of space. Its numerical aspect is self-evident, as for musical, then in traditional China - the state of "ritual and music" - it has always been the object of close attention and careful development. Qian Wenyuan is quite right, arguing that the pinnacle of traditional Chinese science was the mathematical theory of music, and not the theory of magnetism, according to J. Needham. The five tones of Chinese pentatonics are one of the main correlates of the fundamental ontological structure - "five elements" (in sin). Chinese numerology and Pythagoreanism are similar in their ideas, but opposite in the roles they played in their respective cultures. With its status, Chinese numerology is similar to methodologically dominant European logic, and Pythagoreanism is pushed into the background by Chinese protology. Thus, between numerology and logic (protology) in the traditional cultures of China and Europe, inverse proportionality is observed.

The wen category in the context of the transformation of intellectual culture: anthropology, panetism, aestheticism

In the XI-XIII centuries. The intellectual component of the spiritual existence of traditional China undergoes significant changes. The Han model did not cease to exist, it simply underwent a significant transformation in the direction of ethical idealism, the creation of moral metaphysics and transcendentalism; both remained the horizon of Sunsky thought, to which it asymptotically approached, never reaching it. At first, the creation and then domination of neo-Confucianism in the Zhu Xi version was more than the creation of a new school or the revival of Confucianism after centuries of dominance in the intellectual life of Taoism and Buddhism.

Famous researchers of Chinese intellectual culture M. Grane, J. Needham, A.I. Kobzev defined the dominant Chinese world vision as vitalistic naturalistic holism. (Torchinov 2005) Above, it has already been noted that oriental thought does not come to the ontological division of the world, understanding the Universe as a single organism. For the Taoist world view, everything is a continuous stream of successive things and phenomena. Dao never stops in its ripple, this duration in which it is impossible to distinguish any stable points. (Ponomarev 2009) In order for this characteristic to become more complete, it is necessary to add components such as anthropology and panetism. It is in this combination that Chinese thought gains its finality and uniqueness. The Chinese worldview pattern can, of course, be compared with pre-democratic thought or with stoic metaphysics, but the similarity in detail, even shaping, will not yet mean the similarity of the whole. (Torchinov 2005) What is the understanding of space in the context of Chinese traditional world representation? This is a single and integral space, permeated by flows of life force, space, all the elements of which are in interconnection and harmonic unity, while constantly transforming and changing in its original energetic plasticity. And at the same time - human space, based on a moral beginning. For China, it is characterized by a fundamentally different, different from the Western, holistic way of thinking, which is characterized by the non-universal principle of the mental comprehension of opposites. Obviously, the worldview of an oriental person coincides with the fundamental elements of synergistic worldview. (Protivorechie i diskurs 2005)

Like the Greek cosmos, meaning "decorated," the Chinese university also reveals an aesthetic beginning, for it is "patterned" (wen); in a person, this patterning is manifested in the form of a culture expressed in a hieroglyphic pattern, a written sign. Etymologically, the word wen meant a sacred tattoo of shamans and priests of the archaic era. Later, it begins to denote any pattern or decoration. Hence the transition to the meaning of "written sign," "writing" and, finally, "written culture," or "culture expressed in a written sign." And finally, the word wen begins to denote culture as such and in this meaning is included in modern Chinese as wenhua ("culture"). This binom literally means "transformative influence" (hua) through the written word (wen).

However, even in ancient times, in the texts of the Confucian circle, the concept of wen becomes one of the basic categories of Chinese culture, cosmologized and ontologized, as if confirming by means of philosophical reflection its original sacrality as a sacred tattoo of a shaman spell. Wen is now a universal cosmic beginning, expressing the basic "patterning," "decoration" of the Universe. Therefore, in human culture, and above all in the written word, the hieroglyphic sign as the primary source of culture, as well as in the texts of the perfect sages of antiquity, the same principle was manifested and embodied that gives an aesthetic dimension to the whole cosmos. Culture and its source - the written word is human wen, planets, stars and constellations - celestial wen, mountains and valleys, patterns of bird traces, patterns on the skin of deer, tigers and leopards - terrestrial wen, etc.

Universalism of understanding of wen can be traced throughout Chinese philosophy, especially in the Confucian tradition. The pinnacle of this process was the so-called neo-Confucianism of the Song (960-1279) and Min (1368-1644) eras, the successors and renovators of which were the Confucian traditionalists of the 20th century. Now wen is the principle (li) that structures the Universe, and the emanation of the Dao Way as a total ethical

The role of the qi category in China's philosophy and methodology

Among the categories of Chinese philosophy, there is not a single one so important for understanding the Chinese worldview as "qi." The fact that this word was translated into Russian and as "spirit" and as "matter" indicates that we are talking about something mysterious and rather strange: after all, for Western culture, spirit and matter are something mutually exclusive, and the same entity cannot be both. Or for these strange Chinese, there is no law of the excluded third? It should be noted that the concept of "qi" is characterized by its polysemanism, ambiguity.

The ancient Chinese skeptic philosopher Wang Chung (I century A.D.), discussing the nature of qi, gave an example that can be considered classical: just as ice turns into water when heated, and water into steam, so qi, thickening, becomes a substance, and exhausted - a spirit. Therefore, there is no and cannot be an insurmountable line between spirit and matter, matter and consciousness, these are no more than different states, moduses of a single substance. All that is in the world is qi and except qi and its states there is nothing. Refined, discharged chi - spirit, thickened - substance. Qi in its pristine subtlest nature, which does not yet know the polarity of negative (dark, female) - yin and positive (light, male) - yang, is nothing more than the Original Spirit (yuan shen). Therefore, if it is true that nature is basically spiritualized, then it is also true that the spirit is natural, naturalistic. Matter and spirit are consubstantial and mutually compatible, there is no place for the transcendental world of eternal ideas or the dualism of spirit and matter, spirit and flesh. Moreover, the spirit and substance are in a state of constant interchange, interchange. (Torchinov 2005)

Qi is extremely dynamic. It is not a resting and "abiding" substance, rather, qi can be thought of as a powerful stream of vitality, life energy, permeating the entire Universe and

forming the entire Universe. Everything in the world is just as dynamic. The ontology of Taoism is the ontology of processes, not things. Every thing is also a process. The world is dominated by change (s); "a perfect sage follows them - and thrives, a low man resists them - and dies." And Dao-Way is the great Regulator of Change. So, qi dynamically, in its essence, it is life energy, life force, permeating the whole world, all things and all creatures of this world. Chinese space is not spiritual and not material: it is energetic.(Torchinov 2005) This cosmos is riddled with life, as if fraught with it, for there is nothing "dead" in it that does not cherish anything in itself beating life.

Space turns out to be a single resonating system, a grandiose sounding organon, a single organism formed by a relationship between the genera of beings according to the principle of universal sympathy. In this world-organism, not causality dominates, but a different principle: impact-response, i.e. gan-in. This principle echoes the behaviorist "stimulus-reaction": the effect on the string and the response of another, related string: "You can't rip off a flower so that the stars do not disturb."(Torchinov 2005) An important aspect of correlative thinking was the theory of sympathy itself, called in Chinese the doctrine of "affinity of species" (tun lei).

In ancient Chinese philosophy and culture, the Universe is thought of as a hierarchically organized whole, or an organism in which each part reproduces the whole, that is, we are talking about the holographic principle known to modern science. Man is a microcosm, quite isomorphic to the macrocosm of the universe and reproducing, as it were, the plan of space. Man participates in the life of space, just as space reacts to events in the life of human society. The world of Chinese culture in the light of philosophical reflection is a world in which human behavior can cause natural disasters or, conversely, prosperity and peace. All phenomena of the natural and social universum form a single dynamic system based on the constant resonant interaction of all its elements on the principle of "impact-response."

The impact-response principle is also valid in the field of social thought. Here it is important to bear in mind the fact that traditional Chinese thought considered society as an integral part of space, the border between nature and society was not drawn. The university of nature and the university of society form a single whole, influencing each other on the principle of "impact-response." Human actions affect space, responding to these actions with celestial celebrities or other natural phenomena, that is, in modern terms, we are talking about the principle of feedback. The principle of feedback has been further developed in the methodology of synergy.

Ideas of synergy in Chinese philosophy

It should be noted that in the traditional ideas of the Chinese about the Universe there are elements of a modern synergistic paradigm. The world, according to these views, at first was chaos, consisting of the smallest particles - qi. They were in formless fog, in a chaotic, discharged state. Gradually, the qi are ordered: the lungs, the bright rise up - this is yang, so the sky was formed. From the heavy, dark qi that fell down and named yin, the earth was formed. Only

after such a separation of qi did a person appear. As we see, the desire to find the primary basis of existence, so to speak, the original essence, so characteristic of various philosophical systems, manifested itself quite clearly in Chinese philosophy.

Ancient Chinese philosophical literature offers a systematic view of chaos in the world and human activity. For example, in Zhuang Tzu, the true reality is "chaotic" ("hun dun"),(Kobzev 2014) but not in the sense of erratic mixing, but in the sense of absolute simplicity and integrity. "This is a world where everything is inherent in everything where the subject (this) is already enclosed in the object (then), and vice versa: the subject and the object are not dissolved in each other, not destroyed, but not opposed."(Kitajskaya filiosofiya: Entsiklopedicheskij slovar RAN 1994) Here, the concept of chaos accompanied the interpretation of reality as a certain event - a single, unique and does not allow a general measure. The ideological origins of the position that chaos is not only destructive, but also creative, constructive; development is carried out through instability, were indicated in classical Chinese philosophy. Order and chaos do not exclude, but complement each other: order arises from chaos. "Chaos, which is" in the center "of the universe," V.V. Malyavin finds out, "corresponding to the elements of the Earth, is the condition for the existence of all things... It represents the limit of uncertainty, but uncertainty creative, fraught with all the possibilities of life. Chaos embodies a qualitatively different, higher order of existence compared to physical space."(Malyavin 2007) This limitless power of chaos can be extrapolated to nature and any sphere of human life: culture, science, methodology, philosophy, society, economics, politics, etc.... "Chinese culture can be rightly assigned a paradoxical definition of chaos culture. In it, human creativity and the creative power of nature (Heaven) exist on an equal footing and continue to each other. Its main (not) principle is the spontaneous scattering (sledding) of signs in accordance with the unflappable (but forever absent) power of world harmony..."(Malyavin 2007) Chaos arises from a system with constant feedback, increasing the initial change.(Arnold 1990) The realization that the state of chaos is the same natural state of objective reality as the state of order came only in the 20th century, and subsequently led to the creation of the theory of chaos.(Abramov, V.A., Abramova, N.A. 2014) The greatest changes can be manifested in a very special way in the form of "strange attractors," fractional structures and self-organization, which was reflected in the theory of complexity of I. Prigozhin.(Prigozhin, I., Nikolis, I. 1990) Its provisions contribute to our understanding of many areas of knowledge (evolution) and human life. The theory of complexity, studying structure, order and stability, develops the foundations of a synergistic approach to the study of the world.

3. Conclusion

Synthesizing all of the above, we came to the following conclusion. The most important specific features of traditional Chinese philosophy are contained in its categorical and conceptual apparatus and methodology. Moreover, one is essentially connected with the other. The normative and axiological semantics of the categories of

Chinese philosophy corresponded to its numerological methodology, alien to the theoretical installation on truth meanings, which was inherent in traditional European logic. The resuscitated principles of holism, correlation, chaos-order, hologram, development through instability, which are quite fully reflected in Chinese philosophy, today play an important role in the development of modern methodology. Currently, synergistic theory is most popular in world science, which is considered as a new conceptual and analytical approach to the world.

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