

beauty in the world. Why for quantity? Each person, not artists only, can increase or reduce the amount of beauty. Becoming beautiful, person creates new work of art—his (her) own portrait bringing joy and pleasure to those around. Why for quality? The reason is that some types of human's activities are aggressive. They force the person to see and greet only what is aggressive to self and in others. It's a paradox, but this sort of beauty reduces the quantity of beauty in the world.

Beauty of a person forms beauty of a society. If the person's beauty increases the beauty of a society, it has to be the beauty not only of appearance, but also of act and action. As Kant believed, the beauty of the person is a symbolic expression of a moral maxim the mankind is capable of.

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"PARTICIPATIVE REASON" (UCHASTNOE MYSHLENIYE) AS THE BASIS OF A DECENT HUMAN WORLD

"Participative reason" means "reason that acts"—a way of thinking which a person participate because he is not indifferent to the fate of The Other (regardless of whether "The Other" is the other person or the whole world).

This term, taken from Bakhtin's philosophy, can be interpreted in two ways, but in both cases it seems to be the basis for a responsible relationship between human to another. That is indifference, as Rorty writes in one of his works, referring to Nabokov, that is the cause and source of the cruelty of the modern world. In its turn, "participative reason" involves compassion, contact and penetration into the event (co-being, *so-bytie*) of another person, the attention to his fate. So, on the one hand, "participative reason" is the reason that acts according to Bakhtin, this kind of thinking is not only associated with an interest in the fate of others, but also with the knowledge that The Other is not the same as me but has the same value as I do. This facility involves two important moments. The first moment is that "participative reason" includes respect and consideration for The Other and recognition of his dignity. The second moment includes active and responsible attitude toward The Other. Through action and recognizing your own part in the fate of The Other, the person takes responsibility for his own acts.

At the same time, "participative reason" is related to the so-called "non-alibi in being." Bakhtin introduces this notion in his philosophy of the act. The principle of non-alibi in being means that the person has no right to occupy his own unique place in existence, the unique act—and this very act is his.

Thus, there are two main trends in the understanding of the "participative thinking." The first one is that "participative thinking" is aimed at understanding and respecting The Other, at taking part in his destiny, to live in harmony and co-being (*co-bytiystvovat*) with him. The second is that a man has to respect himself: in doing so, and not otherwise, the person accepts responsibility for