

a joy of being. Person is responsible for quantity and quality of means creating communication causing a catharsis, a feel-satisfied as the aesthetic phenomenon only.

That's why Nietzsche considers the World and human being. Therefore justification of mankind (anthropodism) is a human being. All these types can be embodied not only in art creations, but also in human's own appearance and face. Beauty creation is an anthropological epoch. Moreover, human being can produce a lot of types of beauty in nothing and the artist creates aesthetic something from art. Being is the only being on the Earth capable to create and to store

of a work of art is very similar to divine creation: God creates person is less moral. Thus beauty needs protection.

beauty and shot at her face herself. There is an opinion that a person was considered to be a casual being. Chuck Palahniuk's heroine Kikerkegaard's devil from the viewpoint of many medieval thinkers. It was a sin and philosophical thought, the beauty was found guilty. Quite often, in necessity because the beauty needs a justification. This phi- However, this subject should be philosophized. Firstly, this phi- asked, why be moral, clever, why is it necessary to love, to believe,

WHY BE BEAUTIFUL?

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chain continues up till climatic death—when phenomenological events in a given unit of astronomical time. The formation of inci- magnified exponentially, and consequently, the amount and in- the baby is born, when both reflexive and non-reflexive conscious- minal. That is why the phenomenological component hardly the foetus, and the concept of time is irrelevant. Time begins to acceler- of the three natural information systems — sensory, perception and the most significant aspect of religious experience. In prenatal period the most “ancient”, transcentental part of human psyche, the access to and amniotic fluid. This information is non-verbal and hence, it con- her mother and, according to, from the external world—via the umbil- the origin of which results from: 1) gene expression and the nervous system; 2) nervous system that the unborn baby gets into, basic prenatal matrices and other psychological phenomena are following. Following the formation and development of the nervous system of the foetus and continues even after cardiac arrest and termina- the existence of subjective reality is imitated during intruterine prenatal predisposition of transcentental experience resides in

beauty in the world. Why for quantity? Each person, not artist, 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 people around. Why for quality? The reason is that some types of human beings are aggressive. They force the person to see and greet only what is agreeable to self and in others. It's a paradox, but this sort of beauty reduces the quality 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 MYSLENIE) AS THE BASIS OF A DECENT HUMAN WORLD

"Participative reason" means "reason that acts"—a way of thinking in which a person participates 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 books referring to Nabokov, that is the cause and source of the cruelty of the world. In its turn, "participative reason" involves compassion, consideration and penetration into the event (co-being, so-bystie) of another person, the other person's 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 a desire to care 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 main moments. The first moment is that "participative reason" includes the consideration for The Other and recognition of his dignity. The second moment includes active and responsible attitude toward The Other. Through this attitude and recognizing your own part in the fate of The Other, the person accepts responsibility for his own acts.

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

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

In this regard, "participative reason" is a principle because it is the basis of the decent human world, based on a relationship of responsibility to be heard (to be seen).

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This presentation was organized by the author. Folk festivals in a town's or a village's calendar are organized by the members. The meaning of communal life is the meaning of the festival. Most of the festivals are seasonal (spring, summer, autumn, winter). It is natural for the people to turn red in autumn. In Japan, they call it "autumn festival".

In Japan, they call it "autumn festival". The festival will be held in spring, the Japanese community members will be gathered as the way the community builds. This relationship between community members and community members is very strong. Some of them are incorrect ways to come to date.

The "correct" way is important. In Japan, the traditional values are ruled by the old people. Repeating a familiar saying, they believe that the old people know best.

Thus, the common sense of the old people and actions of the young people determines the values of the community. So the