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LANDSCAPE OF PHILOSOPHICAL TEXT AND PROSPECTS OF GEO-PHILOSOPHY IN THE MODERN WORLD

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Abstract

The article deals with the landscape of the philosophical text and prospects of geo-philosophy. The philosophical text is interpreted as a discursive area of development of present humanitarian knowledge determined by culture of information society. The philosophical text looks for topological coordinates of its positioning in culture, society, and scientific discourse. The article presents approaches to the problem of landscape thinking. The landscape of the philosophical text is studied through the prism of the subjective, cultural, social approach in the humanities. The conclusion about the need to expand the space of discussion by including eco-philosophical, evolutionary, and cognitive theories is made. The second important problem is geo-philosophy considered as a concept of philosophical (rhizomatic) thinking suggested by J. Deleuze and F. Guattari and as part of the national project for the development of philosophy. A model of thinking according to which, "national philosophy" as a concept should go beyond the boundaries of narrow political or historical thinking in the area of the Eurasian coordinates of the European cultural space was developed. Geo-philosophy was defined as an area of application of the principles of philosophy that solve three important problems of positioning philosophical discourse: determine its place in the disciplinary matrix of scientific knowledge, characterize the role of modern philosophy in culture, designate the place (topos) of national philosophy in the global processes.

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1. Introduction

The landscape of a philosophical text is a new issue in modern philosophical discourse. The main causes of this problem are the role of philosophical discourse in the humanitarian research and specifics of the philosophical text. The main discussions deal with the definition of national characteristics of philosophizing (the problem of geo-philosophy) (Kacciari, 2004; Markov, 2019), or issues of textual work with philosophical text (Sineokaya, 2016; Ryskeldieva, 2015, 2017). However, in modern humanitarian discourse, the insufficiency of analytical procedures used to understand the interdisciplinary status of the topic is recognized; therefore it is advisable to expand the space of discussions by attracting studies from eco-semiotics, eco-linguistics, communication theory, systematic language studies (Maran, 2007; Sukhoverkhov & Fowler, 2015).

2. Problem Statement

The problem of understanding the landscape of a philosophical text and prospects of geo-philosophy is connected with the rehabilitation of the “national image” of philosophy and solution of the problem of topological positioning of philosophical discourse (text) in modern humanities (Enikeev, 2014). Moreover, the topology of the philosophical text is understood not only as a metaphor for the development of the space of thought. It is a characteristic of modern philosophical culture forced to search for strategies of its own development commensurate (Azarenko, 2012; Grykalov, 2019).

3. Research Questions

The philosophical text as a subject of research has long been of interest to philosophers as a text of culture (Rudnev, 2017), as a special sign-symbolic reality (Lotman, 2014), and part of the scientific discourse of modern humanitarian studies (Kasavin, 2008). Modern studies focus on the “text topology” understood as part of philosophical reflection (Savchuk, 2012), aesthetic experience of implementation in modern culture (Grykalov, 2013, 2019), experience of reading literary works (Mamardashvili, 2016), specifics of understanding cultural and social processes (Azarenko, 2010, 2012). The issue of the landscape of philosophical thinking and specifics of the philosophical text posed by V. Podoroga and solved on the basis of non-classical Western European philosophy of the 19th–20th centuries is crucial.

Geo-philosophy as a philosophical concept was developed by Deleuze and Guattari (1998, 2010). The concept of “geophilosophy” was developed in two directions: as a “rhizomatic” way of thinking and a new interpretation of “nomadology” as part of the national space exploration machine (Deleuze & Guattari, 1998; Kacciari, 2004). The rhizomatic way of thinking is interpreted as a “discourse of intermediality” (Sinelnikova, 2017), an aspect of “complex” thinking (Svirsky, 2012), a possible boundary of the disciplinary description of knowledge (Plakhov, 2014), and a specific behavioral strategy in capitalist society (Munro & Thanem, 2018).

Geo-philosophy is developed by modern analysts (Ivanenko, 2018). The basis for discussion is the distinction between traditions of Anglo-Saxon and continental philosophy. For example, Rorty (2018) considered this difference as a difference between analytical and transformative types of philosophy. Despite the fact that analytical philosophy needs to defend its own positions that are vulnerable to

criticism, Rorty (2018) believes that it will be able to become a disciplinary matrix for further development of humanitarian discourse. Positions of American national philosophy are preferable. Despite the conventionality of philosophy divided by the national principle, one should emphasize the special significance of “French thought” in the space of contemporary philosophical discourse (Dyakov, 2019). This is determined by the influence of postmodernism and French poststructuralism on contemporary philosophical discourse. The traditions of Russian national philosophy have a serious potential. They range from the ideas about the global philosophical process and attempts to “scale out” the Eurasian philosophical landscape (Markov, 2019; Shermukhamedov, 2008) to the search for a Russian national idea by means of philosophical discourse (Azarova, 2010; Girenok, 1998, 2010), including complex mechanisms of “integrating” philosophy into Russia (Mironov, 2014; Solonin, 2011).

4. Purpose of the Study

The aim of our study is to substantiate the idea that a possible solution to the problem of "geophilosophy" is the concept of landscapes of a philosophical text. It is the philosophical text that is a discursive component of humanitarian knowledge that overcomes national, political, and social limitations of modern thinking.

5. Research Methods

Russian researchers argue that for the analysis of a philosophical text it is necessary to determine its role in the cultural processes of new knowledge generation; three methodological research strategies are as follows: hermeneutics, semiotics, and topological analytics (Azarenko, 2012; Enikeev, 2014, 2019).

Hermeneutics as a method for studying a philosophical text is based on the understanding how the reader’s thinking will develop the landscape of a philosophical text. The space of the text is perceived as a landscape for the journey (Sineokaya, 2014). The hermeneutic approach to the text helps solve a number of issues of intercultural communication, since understanding of a “different” philosophy is possible only through expanding the space of “geophilosophy”, interpreted as a discursive humanitarian practice that transcends national borders (Dyakov, 2019; Ivanenko, 2018; Markov, 2019).

The semiotics of the text studies the philosophical landscape developed in the paradigm of the “Moscow-Tartu” semiotic school. The views by Lotman (2014), who introduced the concept “semiosphere”, implying the wide cultural context that accompanies any significant text. The semiotic aspect of the philosophical text allows us to talk about its interdisciplinary nature; the philosophical text solves a number of issues in humanitarian fields, expanding the landscape of modern thinking and deepening epistemological possibilities of philosophical language (Kasavin, 2008).

If Azarenko (2010) interprets the problem of topological conditionality of any cultural text and culture itself in a wide manner, linking the “place of culture” with the problem of cultural identification, Podoroga (2013) deals with “landscape metaphysics” of the philosophical text analyzing specific examples of European philosophical thinking, Savchuk (2012) focuses on the analysis of visual effects, “transposing” them into the philosophical context of modern cultural research. Gryakalov (2019)

considers the “topos” of a philosophical text as part of subjective strategies for the implementation of consciousness in the aesthetic experience.

Ecosemiotic and ecolinguistic approaches aimed at identifying philosophical foundations, causal relationships of text nature are significant (Lindström et al., 2014; Maran, 2007). These approaches allow us to identify narrative factors that determine the "landscape of reality", the conceptualization of nature and the content of language.

6. Findings

The results can be reduced to a number of provisions that determine prospects for studying a philosophical text in contemporary humanitarian discourse.

Firstly, the problem of understanding the structure of a philosophical text remains relevant. A number of Russian solve this problem as part of the “textual work” associated with translation, publication, commenting, determining its role in the development of modern humanitarian knowledge (Ryskeldieva, 2017; Sineokaya, 2016). Other analysts use “landscape metaphysics”, placing the philosophical text in a wide context of cultural, social and universal humanitarian ties, providing a new perspective level of analysis of the cultural tradition expressed through the philosophical text in its “topological” dimension (Azarenko, 2010; Enikeev, 2014; Podoroga, 2013).

Secondly, the procedure of introducing and using the methods of “topological analytics” of a philosophical text is of great value. The origins of this analytics go back to the works by Deleuze and Guattari (1998, 2010) which are still relevant for modern Russian philosophers. A topological analysis of the text presupposes a spatial “landscape logic” interpreted in three interconnected dimensions: as a solution to the disciplinary boundaries of philosophical discourse (Kasavin, 2008; Lotman 2014; Plakhov, 2014), as a solution to the issue of the role of philosophy in the modern world (Azarenko, 2012; Mironov, 2014; Solonin, 2011) and as a solution to the issue of new methods of philosophical analysis (Enikeev 2014; Sinelnikova, 2017; Svirsky, 2012).

The issue of “geo-philosophy” is being solved in two ways: development of the idea of national philosophy (however, national philosophy should not be understood as part of a more global civilizational process of developing cultural traditions and universal values (Dyakov, 2019; Ivanenko, 2018; Markov, 2019) and geo-philosophy connected with the very idea of the emergence of this cultural phenomenon in Ancient Greece (philosophical discourse should take into account traditions of thinking associated with national images of the world and modern trends in the development of philosophical knowledge (Deleuze & Guattari, 1998; Rorty , 2018; Shermukhamedov, 2008).

7. Conclusion

The landscape of the philosophical text and “geo-philosophy” is a crucial issue in modern humanitarian studies due to the fact that discourse of modern philosophy is forced to go beyond the disciplinary framework of the scientific paradigm, and redefine its place in the dynamics of the development of information society culture. The topological approach allows us to solve i three important tasks of geo-philosophy: (1) positioning of philosophical discourse in the disciplinary matrix of scientific

knowledge; (2) the definition of the "landscape" of a philosophical text in the culture of modern thinking; (3) characteristic features of national philosophy.

The following research areas are promising directions for the development of topological analytics of a philosophical text: pragmatics of modern philosophical texts, their connection with political, economic, and social discourse; the relationship between text and reality in cognitive research; the search for new forms of identity of philosophical discourse in the era of globalization.

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