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**METAPHYSICS OF ARISTOTLE
AND ASIAN PHILOSOPHY.
FROM THE VIEWPOINT
OF JAPANESE PHILOSOPHY**

Aristotle said that Philosophy is wonder. Man has so many opportunities to wonder in his ordinary life. The most typical wonder is to see the universe. When man sees the movement of the celestial bodies and the galaxy, he feels wonder. The emotion of the intuition of the infinite universe is so big that man cannot express anything. It is beyond the expression of words, nothingness. In ancient Chinese philosophy, wonder of Aristotle is nothingness. Aristotle also intuited nothingness as wonder same as Lao-tzu. From same origin, European and Asian philosophies developed.



Key words: *Aristotle, wonder, Lao-tzu, nothingness*

Once Plato intuited nothingness as chaos that is beyond the expression of words [4]. Then Aristotle did also. They faced and intuited the infinite of universe. First Plato described the universe through mathematics. This is truly "*Timaeus*". In ancient China, the intuition of nothingness as chaos is the stream of life where flows all things in the universe. It was called as 'One', 'Way' and as it was beyond the expression of words, it was called 'Nothingness'. It was typical original notion in Asian Philosophy, but now it is a universal concept from my philosophy. The evidence of that is the cosmology of Plato in "*Timaeus*". In there, nothingness is described as 'chaos' and furthermore Plato avoided expressing the condition of chaos that is too vague and inexact.

As it is impossible to express the universe that includes many contradictions at a stretch, he omitted the inexact things and chaos firstly. Then he ordered the celestial bodies by mathematics. It is the cosmology of Plato. Aristotle, his critic disciple, also experienced the intuition of nothingness that continues to the infinite. To begin with, Aristotle himself did not name the title of "Metaphysics". He started to establish the general science to express the universe and synthesized many sciences, e.g. mathematics, medicine and civil en-

gineering. His fundamental experience before the universe is quite similar with Lao-tzu and Chuang-tzu in ancient China.

The first is wonder and nothingness. Aristotle said that Philosophy is wonder. This word is very famous. Man has so many opportunities to wonder in his ordinary life. The most typical wonder is to see the universe. When man sees the movement of the moon, the sun, other celestial bodies and the galaxy, he feels wonder. The emotion of the intuition of the infinite universe is so big that man cannot express anything. It is beyond the expression of words, nothingness. In ancient Chinese philosophy, wonder of Aristotle is nothingness. Aristotle also intuited nothingness as wonder same as Lao-tzu.

The second, according to Aristotle, man that holds doubt and feels wonder is aware of his ignorance. The awareness of his ignorance is *Docta ignorantia* by Socrates. He also intuited nothingness as the lack of knowledge and death. I treated this in my paper 'Mediation and intuition' [5, p. 92]. Man who is aware of ignorance seeks for knowledge and truth. He is philosopher. As Aristotle adopted *Docta ignorantia* of Socrates, he intuited nothingness.

The third, Aristotle proposed the law of contradiction and the law of excluded middle. By that he established logic. It was the foundation of all sciences during 2300 years in Europe. But there is no rule without exception. The law of contradiction and the law of excluded middle contributed to all sciences but they were not adequate with universal philosophy and god as the ultimate reality in metaphysics, e.g. the ultimate reality is named as "prime mover that is itself unmoved" [1]. This is the first cause of all movements in the universe. But this expression is contradictory. It is impossible to move something without movement. Aristotle thought it as an idea. But he denied an idea that is far from this real world. Furthermore, today absolute standstill is denied by the theory of relativity. According to contemporary cosmology, the universe is moving and expanding. Therefore, it is non-realistic and contradictory to assume a prime mover that is itself unmoved. The law of contradiction is not adequate with the ultimate reality as god. It means that the law of contradiction is not absolute. If man says that it is still, it is not moving. If man says that it is moving, it is moving. Man

cannot define the prime mover. This is the logic of Absolute Nothingness in Asian philosophy. I demonstrate the points as follows.

I Wonder and Nothingness

Aristotle defined philosophy as the king of sciences and the fundamental science that researches the first principle and cause. Philosophy begins to wonder.

‘That it is not a productive science is clear from a consideration of the first philosophers. It is through wonder that men now begin and originally began to philosophize; wondering in the first place at obvious perplexities, and then by gradual progression raising questions about the greater matters too, e.g. about the changes of the moon and of the sun, about the stars and about the origin of the universe’ [Ibid., 2. 982b10, p. 13].

This part is so famous that we could find it in any introductions of philosophy. Nobody tried to reflect about it or reconsider it. But from the viewpoint of Lao-tzu and Chuang-tzu in ancient China, wonder means nothingness (Japanese language, ‘Mu’, 無). Because the wonder about the universe is so great that man cannot express the emotion by words. The condition is the loss of words. That is the intuition of nothingness. By this interpretation, the gap between European and Asian philosophies is overcome. Both are common with the fundamental experience.

To begin with, Socrates and Plato experienced this wonder. Socrates intuited nothingness and continued to think and contemplate all day without rest. That is like Zabu by Lao-tzu. In my publication ‘Meditation and Intuition’, I argued already that the contemplation of Socrates is common with Zabu. Plato wondered about the infinity of the universe, he named it as chaos after that. He avoided expressing it further. First of all, he chose the accurate things through mathematics and described them. It is ‘cosmos’. There is a big difference between cosmos and the universe. Cosmos is a regular and harmonious system. But the universe includes vague things, contradictions and oppositions. Strictly speaking, the universe includes cosmos. Plato intuited nothingness as chaos. The pioneer of chaos is Hesiod in Greece. He wrote it as mythology. Aristotle followed it.

‘And Hesiod says,

First of all things was Chaos, and then
Broad-bosomed Earth...

And Love, the foremost of immortal being,

Thus implying that there must be in the world
some cause to move things and combine them’ [1, 4.984b25, p. 27].

In this part, Aristotle introduced Hesiod as the first person to consider chaos and the first principle of beginning cause. It is the principle from chaos, that is, nothingness. Hesiod intuited chaos,

nothingness as the first principle that includes right and wrong, order and disorder, beauty and ugliness. From the viewpoint of Asian philosophy, the intuition of chaos is nothing but the intuition of nothingness. Plato and Aristotle accepted Hesiod’s idea and wondered chaos and nothingness in the infinite universe. It is the beginning of philosophy. But some antitheses about the notion of nothingness are assumed. It is the concern that nothingness beyond the words is after all only a silence theory or a language disused. It seems better that man does not say. This is a typical misunderstanding because of a lack of knowledge about Asian culture and nothingness. In the first place, nothingness is the stream of life, natural breath and flow of energy in all things. By the reception of this energy, we wonder. It is a symbol of power and energy. Nothingness means repletion and explosion of energy. Once, the Chinese philosophies of Lao-tzu and Chuang-tzu were not studied in Europe, especially in the field of natural sciences and physics. But the development of the quantum theory led to a reversal of situation. ‘Mind’ of Qigong, ‘Way’, ‘One’ and ‘Nothingness’ were thought as the spiritual work and ideal activity. But really these notions are the movement of fine particles that are flowing in all things. When physics grasps them, it is called a quark, a neutrino and others. Still more, as it is a whole of energy in the universe, it is named dark matter or dark energy. If man says that it is, it exists. If man says that it is not, it does not exist. Man cannot say anything. In ordinary life, we are not aware of it. But science confirms it, and then the existence is confirmed. Today, contemporary physics proposes the theory of space creation from nothingness. The beginning of the universe is the Big-Bang from nothingness. The condition of nothingness is the movement by fine particles. The size is so small that contemporary physics cannot confirm. It is called the field of the length of Planck. The contrary notion of that is endless universe. Well this theory of space creation from nothingness is based upon the quantum theory. It is Werner Heisenberg and Niels Bohr who built its foundation. They also faced the principles of nothingness [5]*. Therefore

* Cziowiek I Filozofia Poland, University of Finance and Management Warsaw, French version, 2008; Discourse-PM (Philosophy, Politics, Power, Public relations) / Russian Academy of Science, Russian version. 2007. № VII [Electronic resource]. URL: <http://discourse-pm.ur.ru/discours7/kiokazu.php> HYPERLINK <http://discourse-pm.ur.ru/discours7/kiokazu.php>; Teme. No. 3/2007, Serbia, University of Nis, Macedonian version [Electronic resource]. URL: teme.junis.ni.ac.rs/teme3-2007/teme3-2007-06.pdf; The XXII World Congress of Philosophy, 2008, Korea, section of natural science [Electronic resource]. URL: http://www.wcp2008.or.kr/program/download_absList.asp?se=43.

it is not a silence theory but a new theory that explains wondering and intuition of nothingness in the universe. Man who intuits nothingness is aware of his ignorance as a lack of knowledge and truth.

II Nothingness as awareness of ignorance

According to Aristotle, man who is wondering is aware of ignorance. What follows next is typical.

‘ Now he who wonders and is perplexed feels that he is ignorant (thus the myth-lover is in a sense a philosopher, since myths are composed of wonders); therefore if it was to escape ignorance that men studied philosophy, it is obvious that they pursued science for the sake of knowledge, and not for any practical utility. The actual course of events bears witness to this; for speculation of this kind began with a view to recreation and pastime, at a time when practically all the necessities of life were already supplied. Clearly then it is for no extrinsic advantage that we seek this knowledge; for just as we call man independent who exists for himself and not for another, so we call this the only independent science, since it alone exists for itself’ [1, 2.982b18, p. 13–15].

Man who realizes the awareness of ignorance (gnoti ignoranti) researches more knowledge and truth. That is philosophy. But the essence of the knowledge is not the practical and ordinary knowledge but the non-practical and free knowledge that transcendent ordinary life and continues to infinity, eternity and transcendental-being.

I argued that nothingness continues to infinity, eternity, transcendental-being and love. I called it as the principle of nothingness and love [3]*. In Socrates, Plato and Aristotle also, nothingness continues to infinity, eternity and transcendental-being. Aristotle keeps on saying,

‘For this reason its acquisition might justly be supposed be beyond human power, since in many respect human nature is servile; in which case, as Simonides says, “God alone can have this privilege,” and man should only seek the

knowledge which is within his reach. Indeed if the poets are right and the Deity is by nature jealous, it is probable that in this case He would be particularly jealous, and all those who excel in knowledge unfortunate. But it is impossible for the Deity to be jealous (indeed, as the proverb says, “poets tell many lies”), nor must we suppose that any other form of knowledge is more precious than this; for what is most divine is most precious. Now there are two ways only in which it can be divine. A science is divine if it is peculiarly the possession of God, or if it is concerned with divine matters. And this science alone fulfills both these conditions; for (a) all believe that God is one of the cause and a kind of principle, and (b) God is the sole or chief possessor of this sort of knowledge. Accordingly, although all other sciences are more necessary than this, none is more excellent’ [1, 2.982b29–983a10, p. 15].

Philosophy that is aware of ignorance reaches a higher field than the ordinary sciences, it seems that it exceeds the power. But because philosophy intends to attain the knowledge that is beyond the human power and infinity, it is the science of God, theology. The awareness of ignorance as a lack of knowledge is beyond the human field and then reaches the field of infinity, eternity and God. This is the principle of nothingness and love. It continues to nothingness, infinity, eternity, transcendental-being (God) and love. The awareness of ignorance by Aristotle is adequate to the principle of nothingness and love. Of course, it is also adequate to Confucius in Asian philosophy.

Confucius who intended to study sciences, and Chinese classics intuited nothingness as the lack of knowledge that researched the knowledge and sciences of infinity and eternity. He intended and loved to study in all his life. When he faced difficulties, e.g. he lost his position of minister of justice, only one son and the most excellent disciple (Ganen), he intuited transcendental-being (Heaven).

The Master said, ‘ I am thinking of giving up speech.’ Tzu-kung said, ‘ If you did not speak, what would there be for us, your disciples, to transmit?’ The Master said, ‘ what does Heaven ever say? Yet there are the four seasons going round and there are the hundred things coming into being. What does Heaven ever say?’[2].

The meaning of the sentence is that Heaven says nothing. In ancient China, Heaven was the transcendent Being who controls the movement of the world with infinite power like archetype. It is nothingness as reality. After that, he attained Sei (saintliness, sage) which saves all the people. Sei is higher than Jin (perfect virtue, benevolence).

* Ministrare. 2010. T. I. Poland, University of Finance and Management Warsaw, French version; Kultura I wartoŃci w czasach przemian. Warszawa-Legnica-Preszów. 2010, Poland, Slovakia, Ukraine, French version. Cziowiek WartoŃci Edukacja. WyŃsa Szkoia Menedierska w Legnicy, 2010, Poland, French version; Discourse-PM (Philosophy, Politics, Power, Public relations) // Russian Academy of Science, Russian version. 2005. № V [Electronic resource]. URL: <http://discourse-pm.ur.ru/avtor5/nakatomi.php>; Teme. 2008/2. Serbia, University of NiŃ, English and Macedonian version [Electronic resource]. URL: <http://teme.junis.ni.ac.rs/teme2-2008/teme2-2008-06.pdf>HYPERLINK “<http://teme.junis.ni.ac.rs/teme2-2008/teme2-2008-06.pdf>”.

The thought of Confucius is explained by my principle. It also applies to Jihi (mercy) of Buddha. Jihi is to love all living things just like a mother who loves her child.

The relation between Confucius, Lao-tzu and Chuang-tzu is as follows. Chuang-tzu learned the theory of Confucius very well. It is very clear that Chuang-tzu quoted the words of Confucius. It is said that the book of Lao-tzu was published after Confucianism. There are many possibilities that Lao-tzu and Chuang-tzu were influenced by Confucius. Therefore, the idea of nothingness is not only by Lao-tzu and Chuang-tzu but also by Confucius. Intuition of nothingness is the base of Asian Philosophy and common with metaphysics of Aristotle and Plato. That is universal spirit and attitude for transcendental-being.

III Law of contradiction and logic of Absolute Nothingness

In the second chapter supra, I argued that awareness of ignorance in Greece is common with the Asian Philosophy. Well Aristotle formulated the law of contradiction and the law of excluded middle and established logic. Because of that there were so many sophists and relativists. If man admits of their thoughts, everything is true and lies are correct. It is the condition of chaos. If every insistence is true, discussion is not realized. This is relativism. In Aristotle's essay, he treated many relative theories and refuted them. Then he established the law of contradiction and the law of excluded middle. By this procedure, the foundation of natural sciences and others were formed. In each science, contradiction must be omitted. If not so, science does not develop. It needs to distinguish one and two in mathematics and white and black in art. This is the most fundamental point of scientific principle. By this principle, biology, physics, astronomy and mathematics as well as other sciences were set. Aristotle laid the foundation of all sciences in Europe for the past 2300 years. Though this principle is very important, there are some cases not too adequate with the universal science, metaphysics and philosophy. That is the notion of "prime mover that is itself unmoved" i.e. the unmoved mover. As there is mover and unmoved identically, it is a contradiction in these words. Essentially unmoved is not moving. Mover is moving. "prime mover that is unmoved" in the ultimate reality includes contradiction. Since Aristotle, 2300 years have passed, natural science developed. According to contemporary physics, there is no absolute standstill. The earth is rotating and moving around the sun. Only we feel standstill in a sense. Furthermore the universe expands and is moving. How should we interpret

this? As it is the notion of mythology, we should understand and accept it mythologically?

It seems that realist Aristotle has a victory in his grasp over Plato by the complete criticism of the idea. But he could not explain the notion of god completely. In a sense, it is the limitation of Aristotle's logic. But the logic of absolute nothingness breaks this block. If man says that it moves, it is moving. If man says that it does not move, it is not moving. Man cannot say anything. This is the logic of absolute nothingness that transcends moved and unmoved. Not saying anything is the whole and definition is only a part of the universe. Nothingness (not saying anything) is the whole of the infinite universe; on the other hand the clear rule and definition are only a part of the universe.

Of course Aristotle treated this like logic and denied it [1, I. 7–8, 1011b24–1012b30, p. 199–207]. According to him,

'Such logic does not define anything like the theory of Heraclitus, which says that everything is and is not.' And 'It does not insist anything like the theory of Anaxagoras that implies an intermediate in contradiction, the mixture (both of contradiction and intermediate) is neither good nor not-good.'

Therefore that has no sense.

I answer these anti-theses by Aristotle. In the field of every science and natural sciences, Aristotle's insistence (law of contradiction and included middle) is right. But in the metaphysics and philosophy that transcends each science, they need the logic of absolute nothingness.

As a first example, which is better for the definition of death; brain death or cardiac arrest? In general, the medicine treats life and death. The purpose of the medicine is to keep the health of humans. Well, the interpretation of death will be changed by the definition of death, brain death or cardiac arrest. The judgment of death depends upon the countries and the law. As it is advantageous for the internal organ transplant, most countries adopt the judgment of brain death. Recently the Japanese government accepted the judgment of brain death, but there are some hesitations among the Japanese people. Is a patient whose life is barely maintained by life support equipment and whose brain functions stopped is alive or dead? Man can say that he is living. Or man can say that he is dead. Man does not say anything. Today it costs much to maintain life by means of life support equipment in advanced countries and many countries suffer from the expenditure of health insurance and social security. Is it happy to live long?

As a second example, can the law of contradiction explain the sex disparity? It is obvious that male or female is decided by the function of a chromosome and a gene. Today there are some cases that though a man, one takes transsexual surgery and changes sex. Before the surgery he worries about his female behavior. Of course, there is the opposite, too. Once Plato thought androgynos (hermaphrodite). Androgynos is the origin of a human that was half man and half woman. As he was so strong he wanted to be near god, god angered and divided them, as man and woman. Therefore each man and each woman sought for former divided ones. This story is very famous in Symposium [6]. It seems that this mythology was very primitive, but is realistic. Today hermaphrodite is admitted in medicine. The law of contradiction cannot explain this example.

As a third example, One is absolute? The number 1 is not absolute. Is a woman who is pregnant one or two people? According to the Japanese law, an embryo is considered to be a human being from the 21st week of pregnancy. Abortion after 21 weeks becomes murder. This means that one and two co-exist. A social rule or standard such as law fixes the number 1, 2, 3, 4, ... Even one which is the simplest number is not fixed. Numbers and figures never move independently by means of our thought. The theme and aim of mathematics are expressions of quantitative relations. It does not express the whole truth of the universe but only a part of the universe [5, p. 78–79].

As a fourth example, is the atomic energy safe or dangerous? After the development of science, today we have commensurable energy beyond human power. It bears the atomic bomb, missiles and nuclear power generation. Is this useful or dangerous? After the tragedy of Hiroshima and Nagasaki by atomic bombs, Japan recovered and developed favorably. Japan adopted the policy of nuclear power generation. Most of Japanese people believe in the safety of nuclear energy. But the big earthquake and tsunami devastated the nuclear power plants in Fukushima (11th of March 2011). The tsunami destroyed the refrigeration system, then the plants suffered from hydrogen explosions. It is before the atomic explosion but radioactive substances spread. The Japanese government cannot control the atomic power. Is atomic energy safe or dangerous?

From these examples, the law of contradiction and the law of excluded middle are very effective for natural sciences and limited sciences. But they are not adequate to the field that is beyond each science. So universal science, metaphysics and philosophy are free from the law of contradiction and the law of excluded middle. They transcend

each science. The logic is absolute nothingness. As a matter of fact, Aristotle used the same logic, e.g. he asked, which is prior, the idea of circle or the real individuality of a round wood lid? For this question, he says that neither is absolutely prior and we must not give an unqualified answer [1, Ж. 10, 1036a13, p. 363]. The problem of prior of the idea and the real matter is very essential. Aristotle denied the idea world. Idea is included in real matter/Idea includes real matter. Well, which is prior idea or real matter? He does not say anything and stands on the position of absolute nothingness in his most essential question.

Man intuitively the infinite universe and cannot say it at a stretch. It needs to limit and cut it off. It is nothingness, as negative word, that operates the limitation and cut off. Nothingness as reality is the stream of life that is beyond language and still more, nothingness as the negative word functions logically and pre-logically. Namely, nothing means no-thing. The Not of negation works in nothingness and defines yes or no for all things. ‘I am a man.’ In this sentence, pre-logically ‘I am not a dog, I am not a cat’ is a premise. Not functions. I call it relative nothingness. Of course the notion as idea is defined by nothingness. Nothingness works as distinction of thought movement. I propose this logic, absolute nothingness or transcendental nothingness. It looks like the dialectic. As there is the dialectic assuming the law of contradiction, there is a basic difference. These antithesis and synthesis depend upon the law of contradiction. The logic of absolute nothingness includes the law of contradiction, the law of excluded middle and the dialectic. By this I want to break the obstacle in European philosophy. The origin of the obstacle arose from Aristotle’s philosophy. The contradiction of ‘prime mover that is unmoved’ is overcome by absolute nothingness. My philosophy synthesizes the European and Asian philosophies and opens a new horizon to world philosophy.

Notes

1. Aristotle. *Metaphysics*. Books. 1–9. Translated Hugh Tredennick, Loeb Classical Library, Harvard University Press, 1933. Г. VII.1012b30. P. 207.

2. Confucius. *The Analects*. XVII–19. Penguin Classics, 1970.

3. Kiyokazu Nakatomi. *A philosophical synthesis of Christianity, Buddhism and Islam* // Parerga. No2/2005 University of Finance and Management in Warsaw, Poland [Electronic resource]. URL: http://parerga.vizja.pl/wp-content/uploads/2008/01/parerga_02_2005.pdf.

4. Kiyokazu Nakatomi. *Cosmology of Plato* // *Ars Est Philosophia Vitae*. University of Finance and Management in Warsaw. Poland, 2011.

5. Kiyokazu Nakatomi. Meditation and Intuition // Społeczeństwo i Edukacja. Międzynarodowe Studia Humanistyczne. Nr 2/2012. Warsaw, Poland.

6. Kiyokazu Nakatomi. On the synthesis of the theory of relativity and quantum theory // Cziowiek w kulturze / University of Finance and Management in Warsaw, Poland, 2007.

7. Plato. Symposium. Loeb Classical Library, 189D–192E. P. 135–145.

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7. Plato. Symposium. Loeb Classical Library, 189D–192E, P. 135–145.

Метафизика Аристотеля и азиатская философия с точки зрения японской философии

Аристотель называл философию чудом. У человека много возможностей удивляться в обычной жизни. Самое типичное чудо – это Вселенная. Когда человек наблюдает за движением небесных тел и галактики, он чувствует нечто удивительное. Эмоции интуитивного ощущения бесконечной Вселенной настолько велики, что человек не может выразить их словами. Это выше всех слов, это небытие. В древней китайской философии чудо Аристотеля – это небытие. Аристотель, как и Лао-Цзы, интуитивно чувствовал небытие как чудо. Таким же образом развивались европейская и азиатская философии.

Ключевые слова: *Аристотель, чудо, Лао-Цзы, небытие.*

(Статья поступила в редакцию 03.03.2014)

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ДОВЕРИЕ И СПРАВЕДЛИВОСТЬ: ЗАВИСИМОСТЬ ФОРМИРОВАНИЯ ПРЕДСТАВЛЕНИЙ О СПРАВЕДЛИВОСТИ ОТ ОБЩЕСТВЕННОГО ДОВЕРИЯ

Рассмотрена взаимосвязь доверия и коллективных представлений о справедливости. Определены функции доверия в общественно-политических и экономических процессах. Предложены и описаны манипулятивные способы влияния государства на общественное доверие.

Ключевые слова: *доверие и справедливость: зависимость формирования представлений о справедливости от общественного доверия.*

Доверие является ожиданием благоприятных или нейтральных действий со стороны других лиц, организаций, групп. При этом вероятность совершения таких действий оценивается высоко. Высокая вероятность обусловлена опытом, знаниями и предположениями об объекте доверия. Одним из основных выводов работ И.В. Глушко является то, что доверие может пониматься как «некий универсальный социальный институт, существующий в течение всей истории человеческого общества» [1, с. 49]. Это механизм, способствующий организации коллективной жизни при отсутствии внешних источников управления и принуждения, таких как государство и закон. Доверие обеспечивает реализацию естественного стремления людей к совместной деятельности, предполагает минимум затрат времени и сил на согласование действий. По мнению Б.Ф. Поршнева, «доверие и правдивость составляют простейший остов общности» [9, с. 141]. Таким образом, соглашаясь с мнением И.В. Глушко, можно утверждать, что доверие выполняет функцию социальной интеграции [2, с. 54] и формирует социальную стабильность [3, с. 26]. Г.М. Заболотная отмечает, что другой общественной функцией доверия является уравнивание социального и культурного разнообразия [5, с. 81]. Доверие усиливает внутригрупповую солидарность и идентичность, тем самым ограничивая возможности рационального диалога с другими группами. Однако доверие, основанное на признании права каждого отличаться от других, по-