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**METHODS FOR STUDYING THEORY
AND PRACTICES OF MODERN EUROPOCENTRISM**

The article reveals the issues of the formation and development of modern Eurocentrism since the appearance in the antique period of Western European history, examines the social and cultural prerequisites that influenced its development. The author focuses on the analysis of the genesis of Eurocentrism in different historical periods, and also suggests methods for studying this phenomenon.

This article uncovers issues of establishment and development of contemporary Eurocentrism since its inception in the ancient period of Western history. The main attention is paid to the analysis of the genesis of Eurocentrism in different historical periods and the current content of the concept, and proposed methods of investigation of this phenomenon. We consider social and cultural conditions that influenced the development of Eurocentrism.

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The current situation in the world is characterized by globalization and the transition to a new world order, free from wars and violence. This means the emergence of a new historical trend - anti-expansionist, when states, peoples and cultures reject all possible forms of expansion in relation to each other. This tendency can be realized only in the form of purposeful activity opposing various forms of expansionism. For this activity to be effective, one must have a good understanding of the historical causes of the emergence, stages of development and the conditions for the disappearance of these forms.

With this approach, the study of this issue can only be comprehensive, covering the phenomenon of expansionism in the historical, socio-psychological, scientific, ideological and political contexts. The purpose of the article is to consider the historical process of the transition of natural and state (national) ethnocentrism to Eurocentrism as a form of regionalism. The epoch of antiquity is considered the beginning of natural ethnocentrism, from which racism subsequently grows, it is then that the origin and development of the dichotomy "friend or foe" takes place only on an intuitive level, and not in a conceptual form that has a subjective character.

During this period, Hellenic-barbarian polarization occurs, and only Greek culture is a model of culture, the ancient interpretation of the "other" is evaluative and, as a rule, negative. Aristotle's theory of "natural slavery" has proven to be a serious primary source that has been cited by many racist anthropologists over the centuries. This attitude towards a person led to the idea of a fundamental, permanent and all-embracing inequality of people among themselves.

The discovery of America, dating back to the same period, a number of other remarkable travels and discoveries marked a new historical era, which is commonly called the era of great geographical discoveries. This circumstance in itself (after all, there are not so many phenomena in world history that gave the name to an entire era) testifies to the exceptional importance of the travels themselves at the end of the 15th-16th centuries, and especially the consequences that they had for Europe (the Old World) and for the New World. It is no coincidence that the date of the first travel of Christopher Columbus (1492) became the chronological line that, according to the periodization adopted by many European scholars, separates the medieval era from the era of modern times. It is this event that is considered the beginning of the emergence of Eurocentrism.

Ideological and scientific substantiation requires theories that arise in modern times. This is how the policy of international expansionism and colonialism arises, the forms of

expansion develop and expand (from purely military, then to economic, then to cultural). For the ideological support of these forms, starting from the modern era, racist pseudoscientific theories have been created (based on scientific racial theories). They quickly enter the culture of Europe, reinforcing traditional racial, ethnic and nationalist prejudices, as well as being reflected in philosophy and anthropology.

Only in the XX - early XXI century, expansionism as a form of socio-cultural interaction of peoples begins to lose its influence; a new type of relationship is beginning to come to the fore - mutually beneficial interaction in all spheres of public life, politics and culture. However, the influence of the forms of expansionism that prevailed for millennia is still great. The ideology of fascism, discrimination of peoples on national and cultural grounds is inherent in modernity. Historical and cultural events of this scale have always interested and will interest researchers, since each generation of people tries to understand the "connection of times" and turns to those phenomena of the past that have become a kind of "milestones" on the path of mankind to its present state.

A special "surge" of interest in the discovery of America and other geographical discoveries of that time, as well as their consequences in the cultural, political, socio-economic life of society in subsequent centuries was noted in the late 80s - 90s of the last century, when 500th anniversary of the expedition of Christopher Columbus.

However, the topic is not "exhausted", it is not important both in the concrete historical and general theoretical terms. As for the latter, it is important to study the relationship between two related, but still different in nature, "objective" phenomena. It is, on the one hand, about the study of those general historical conditions (political, socioeconomic, socio-psychological, etc.) in which great geographical discoveries took place. On the other hand, it is about the study of the factors of that social resonance caused by the discoveries and their influence on the philosophical thought of the 18th and 19th centuries, the formation of the principles of Eurocentrism in the philosophical anthropology of that time. Geographical representations of the period under study, the process of accumulating knowledge about the peoples who inhabited the open lands, their way of life and culture - these and other questions are undoubtedly associated with the development of general historical processes in Western Europe, but at the same time they have an independent "history" and independent value. In the early modern era, the borders and horizons of European culture were significantly expanded, the historical and cultural unity of Europe was formed with all the heterogeneity of processes in its individual parts, viable nations and states were formed, modern European languages were formed, works were created that enriched the history of world culture, achieved significant scientific and technical advances. Paradoxically, but it was the early Middle Ages, which did not give achievements comparable to the heights of ancient culture or the mature Middle Ages, that laid the foundation for the European cultural history proper. It was a process of painful synthesis, born of the fusion of contradictory, sometimes mutually exclusive principles, searches not only for new content, but also new forms of culture, passing the baton of cultural development to its first carriers [1]. The Middle Ages is also an era of high dynamism of rational thought, logical and theoretical search, the first successes of scientific, legal, moral and political thought, an outstanding breakthrough of philosophical reason into the sphere of universal laws of being. The history of the Middle Ages is the history of extraordinary people and events, because the way of life, ways of thinking, horizons of the world perception of these people are in many respects different from the modern one. The Middle Ages were marked by undoubted progress, qualitative shifts in the spheres of activity (technology, productive forces, etc.), communication (division of labor, production, technological, social, interpersonal relations), in the system of spiritual culture [2]. searches not only for new content, but also for new forms of culture, the transfer of the baton of cultural development to its first carriers [1]. The Middle Ages is also an era of high dynamism of rational thought, logical and theoretical search, the first successes of scientific, legal, moral and political thought, an outstanding breakthrough of philosophical reason into the sphere of universal laws of being. The history of the Middle Ages is the history of extraordinary people and events, because the way of life, ways of thinking, horizons of the world perception of

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Further study of the prerequisites for changing the thinking of people, their ideas about other peoples, their revision of their understanding of the "man" will contribute to the expansion of our ideas about the formation of a new type of worldview of the European intelligentsia, since in any historical epoch people have a specific worldview, behave not so much in accordance with external circumstances, as depending on the picture of the world that has become firmly established in their minds. Behavior guidelines, life values are given to a person by language, religion, upbringing, by the example of others.

It is possible to imagine a person without a conscious ideology that would make him a meaningful life position, but one cannot conceive of a person without his mentality, which determines his social behavior.

An "objective" study of social and economic structures and their movement, their study "from the outside (from the point of view of an observer who takes the position of" out-of-access "in relation to the object of study) should be supplemented by comprehending them" from the inside "(from the standpoint of the participants in the historical process, people of the studied society).

It is impossible to get away from attempts to penetrate the historically conditioned motives of their actions, into the models of behavior determined by their objective material life, their worldview, worldview and worldview.

The picture of the world inherent in the consciousness of these people by nature is an objectively acting force that determines the course of history. The entire picture of the world of a person of a particular era, belonging to a particular social stratum or class, is included in the scope of historical research. At the center of the picture of the world is the problem of the human personality, its assessment of society, self-awareness and self-esteem.

It is this problem - personality, individuality, the measure of a person's absorption by a social group or his autonomy - that is central to the study of the picture of the world of a given epoch. Social research paid attention to large social structures, bypassing the atomic unit of society - the human individual. For history, a person is always in a group, in a society, he is a participant in the social process, therefore, he has a social essence. However, one cannot turn a person into a simple clot of social relations, into a kind of great "atom" of social relations [3].

Socio-anthropological knowledge is, in essence, a person's self-knowledge, inseparable from self-esteem, a structured process of a person's self-realization as a subject of being [4]. Unfortunately, the problem of the formation and development of philosophical and social anthropological research in the period of antiquity and the subsequent period in Western Europe is still insufficiently studied for Russian philosophical anthropology. Taking into account the work done by previous generations of historians, using some of the propositions and conclusions put forward by them on the genesis of Eurocentrism, we set ourselves the goal of comprehensively considering the emergence and development of Eurocentrism from the ancient era to the present, and also to show, against the general cultural background of the studied era, the changes that took place in society as a result of acquiring new knowledge.

To achieve this goal, it is necessary to resolve the following tasks:

1. To study the socio-economic conditions of ancient society, their changes, which led to the theory of "natural slavery", as well as to trace its influence on the worldview of the Hellenized world in the context of the "Hellenic barbarian";
2. Consider the changes in medieval society that the Christian religion brought in relation to slavery and barbarism, new conditions for understanding a free person;

3. To compare geo and ethnographic ideas in Western European society of the late Middle Ages and the Renaissance, as well as to identify the public resonance of the great geographical discoveries in the economic and political life of Western Europe during the modern period;

4. Consider the reflection of the great geographical discoveries in the cultural life of Europe in the 18th-19th centuries, identify the socio-historical, ideological and value-semantic foundations of the emergence of Eurocentrism in philosophical anthropology and determine the most important conceptual foundations of the classic Eurocentrism of the 18th-19th centuries;

5. Show the dynamics of changes in the socio-cultural picture of the world from the late Middle Ages to the Renaissance and further to the New Age under the influence of the consequences of the great geographical discoveries;

6. Determine the most important conceptual foundations of classical Eurocentrism of the 18th-19th centuries;

7. Highlight the main points of the formation of the theory of the value of the European race, solved through the category of human essence; critically examine the main theories of the diversity of races in the context of the Eurocentric direction of classical philosophical anthropology;

8. Show the conditions for the transition of scientific racial concepts to ideological racist in European cultural philosophy of the beginning and middle of the XX century;

9. To trace the development of the modern socio-cultural situation in the world and in Russia in particular, to show the influence of ideological racist concepts on the life of a modern person.

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