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СОДЕРЖАНИЕ

Раздел I

АРХЕОЛОГИЯ И ЭТНОКУЛЬТУРНАЯ ИСТОРИЯ

<i>Пиков Г. Г.</i> Найманский этап истории государства Си Ляо (Западное Ляо)	7
<i>Дашковский П. К.</i> Курган эпохи палеометалла из могильника Ханкаринский дол (Горный Алтай)	19
<i>Плетнева Л. М.</i> Лазурит в составе украшений из памятников басандайской культуры	34
<i>Артемьева Н. Г.</i> Склеп в селе Фадеевка Приморского края	59
<i>Мурзин В. Ю.</i> «Города» кочевых скифов	72

Раздел II

ЭТНОЛОГИЯ И НАЦИОНАЛЬНАЯ ПОЛИТИКА

<i>Бурнаков В. А.</i> Вода в традиционном мировоззрении хакасов: образ и символ (конец XIX — середина XX в.)	86
<i>Лебедев Р. В.</i> К проблеме локализации «Малых Эргенеконов» Саяно-Алтая	101

Раздел III

РЕЛИГИОВЕДЕНИЕ И ГОСУДАРСТВЕННО-КОНФЕССИОНАЛЬНАЯ ПОЛИТИКА

<i>Слепцова В. В.</i> Отношение иудаизма к другим религиям	122
<i>Лысенко Ю. А.</i> Позиция чиновников Оренбургского ведомства по вопросу правового регулирования духовной жизни казахов Уральской и Тургайской областей (40–80-е гг. XIX в.)	128
<i>Терновая Г. А.</i> Магические атрибуты в искусстве и представлениях народов Центральной Азии и Сибири	139

Раздел IV

ПЕРСОНАЛИИ

<i>Муканова Г. К.</i> Археология как искусство: Виктор Федорович Зайберт (к 50-летию научно-педагогической деятельности)	160
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ДЛЯ АВТОРОВ	167
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CONTENT

Section I

ARCHAEOLOGY AND ETNO-CULTURAL HISTORY

<i>Pikov G. G.</i> Naiman phase of the history of the state Hsi Liao (Western Liao).....	7
<i>Dashkovskiy P. K.</i> The mound of the paleometal period of burial Khankarinsky doll (Gorny Altai).....	19
<i>Pletneva L. M.</i> Lazurite in jewelry from monuments of the Basandaika culture	34
<i>Artemieva N. G.</i> The burial vault in the village of Fadeyevka in Primorye	59
<i>Murzin V. Y.</i> The “cities” of nomadic Scythians.....	72

Section II

ETHNOLOGY AND NATIONAL POLICY

<i>Burnakov V. A.</i> Water in the traditional worldview of the khakases: image and symbol (late XIX — mid XX century).....	86
<i>Lebedev R. V.</i> To the problem of localization of “Small Ergenecons” of Altai-Sayan	101

Section III

RELIGIOUS STUDIES AND STATE-CONFESSIONAL RELATIONS

<i>Sleptsova V. V.</i> Some Judaic attitudes to other religions	122
<i>Lysenko Yu. A.</i> The position of officials of the Orenburg Department on the legal regulation of the spiritual life of the Kazakhs of the Ural and Turgay regions (40–80-ies of XIX century).....	128
<i>Ternovaya G. A.</i> Magic attributes in the art and perceptions of the peoples of Central Asia and Siberia	139

Section IV

PERSONALITIES

<i>Mukanova G. K.</i> Archeology as art: Viktor Fedorovich Zaybert (on the 50th anniversary of scientific and pedagogical activity).....	160
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INFORMATION FOR THE AUTHORS	167
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works some ideas that allow to refer his views not to the pure pluralistic model, but to the universalistic and occasionally inclusivistic ones as well.

Key words: exclusivism, inclusivism, Judaism, pluralism, universalism, Alan Brill, John Hick, Mordecai Menahem Kaplan.

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ОТНОШЕНИЕ ИУДАИЗМА К ДРУГИМ РЕЛИГИЯМ

Целью данной статьи является изучение классификации отношения иудаизма к другим религиям, данное Аланом Брилом в его работе «Иудаизм и другие религии: модели понимания», вышедшей в 2010 г. Первая часть статьи посвящена разъяснению понятийного аппарата, используемого Брилом. Алан Брилл развивает и интерпретирует модель Хика в приложении к иудаизму. Вслед за Аланом Рейсом и Джоном Хиком Брилл рассматривает четыре категории: эксклюзивизм, инклюзивизм, плюрализм и универсализм, однако применяет их для описания отношения иудаизма к другим религиям. Кроме основных четырех категорий, Брилл выделяет несколько подкатегорий и разновидностей каждой из них. Эксклюзивизм в приложении к иудаизму означает, что только иудаизм обладает всей полнотой истины и знанием путей спасения. Инклюзивизм означает, что одна религиозная группа обладает полнотой истины, при этом другие группы обладают только ее частями, т. е. в приложении к иудаизму: иудаизм — уникальная религия, но и другие религии имеют свою ценность. Согласно универсализму идея Бога значимее различий между организованными религиями. Если универсализм является теоцентрической позицией, то плюрализм, согласно Брилу, антропоцентричен. Универсализм утверждает возможность для всех религий достичь некоей истины, тогда как плюрализм отрицает адекватность понятия истины вообще.

Анализируя основные идеи видных мыслителей — представителей иудаизма, от Галеви, Маймонида и Нахманида до р. Кука, Генри Перейры-Мендеса и Горация Каллена, Алан Брилл классифицирует каждого из них в одну из своих категорий.

Вторая часть статьи посвящена анализу концепции Алана Брилла. Во-первых, очевидно, что мы можем рассматривать универсализм и плюрализм как две более или менее «мягкие» формы инклюзивизма. Во-вторых, инклюзивизм, универсализм и плюрализм не являются взаимоотрицающими точками зрения. Довольно сложно выделить чистые формы этих категорий, некоторые из их элементов могут быть найдены в работах одного философа. Реконструктивизм Мордехая Менахема Каплана является примером этого. Брилл касается работ Каплана лишь мимоходом и относит его взгляды к плюрализму. В целом можно согласиться с этим утверждением, однако при ближайшем рассмотрении оказывается, что в трудах Каплана можно обнаружить также универсалистскую и иногда даже инклюзивистскую позиции наряду с плюрализмом.

Ключевые слова: инклюзивизм, иудаизм, плюрализм, универсализм, эксклюзивизм, А. Брил, М. М. Каплан, Дж. Хик.

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We can find Judaic attitudes to the other religions in Judaic texts from Hebrew Bible. However modern models of religious diversity is a “new comer” for Judaism. I believe it is very interesting and very important to investigate this theme. We need to understand to what degree were adopted Hick’s classification and what new was found by Jewish thinkers.

Some Jewish views about religious diversity were created, for example, by David Hartman [Hartman, 1983], Dan Cohn-Sherbok [Cohn-Sherbock, 1994; Con-Sherbock, 1999], Raphael Jospe [Jospe, 2007]. These authors stand on the ground of pluralism and formulated Jewish theology of religious pluralism.

Very significant work for the developing of the theme of Judaic attitudes to religions is the Allan Brill’s book “Judaism and Other Religions: Models of Understanding” (2010). Brill aims for complete objectivity in his consideration about religious diversity and Jewish theology of religions.

I would like first note Brill’s main ideas and his scheme of forms of the Judaic attitudes to other religions that are well worth highlighting for audiences that might not be familiar with this work. He underlines that in the modern world, “religion in its traditional forms has returned as a force in politics and civil society. In order to come to terms with the current clash of civilizations and the increasing tensions between forces of globalization and those of tradition, we need to view the conflict as a moral challenge for faith...” [Brill, 2010: 2–3]. He rejects that the answer to conflict “must come in the form of a secularized meeting and dialogue, where one’s religious identity is bracketed. Naturally, we do not want to return to theocratic religion. Yet, a straightforward acceptance of Enlightenment values is discordant with twenty-first-century reality” [Brill, 2010: 2–3]. In his opinion, “the urgent agenda is to construct usable moderate theologies from traditional religious positions” [Brill, 2010: 3].

Famously, serious present-day deliberation on interfaith’s interaction began as a result of the initiative of the Catholic Church in assembling the Second Vatican Council. The consequence of this stage of discussion on interreligious dialogue and official statement on other religions was *Nostra Aetate*. This Declaration on the Relation of the Catholic Church to Non-Christian Religions was promulgated on 28 October 1965. This document considered many religions of the world, and confirmed that God’s presence can be available in other religions as rays of truth. In relation to Jews, *Nostra Aetate* acknowledged that God still has a covenant with the Jewish descendents of Abraham, acquitted them on deicide, affirmed the unique spiritual relation between Christians and Jews and decried anti-Semitism.

Terms and categories used by Brill were created by Alan Race in his work “Christians and Religious Pluralism: Patterns in the Christian Theology of Religions” in 1982. These categories

became widely known and widely used after John Hick's writings [Hick, 1982]. In 1987 Hick and Paul Knitter "consolidated the pluralist position by gathering in a single volume essays by many scholars who agreed with the pluralist position" [Brill, 2010: 19]. A philosophical pluralist model has merits for understanding the human condition but Hick and most other pluralists invoke the theologian "to make a "Copernican shift" to accepting pluralism as a starting point and then to ask when one's own religion fits into the pluralism. Then one is no one longer speaking from within a given faith, but as a theology of pluralism" [Brill, 2010: 19].

Brill develops original models of these attitudes in its relation with Judaism. Universalism used by Brill together with "big triad".

Exclusivism claims that only Judaism possesses the truth. Brill notes Judeo-centricity of the universe for the Jewish exclusivist. For an exclusivist other religions are not relevant; at most sometimes he or she can admit the possibility that there is a knowledge among the nations. The present-day variations of Jewish exclusivism accept a radical perspectivism in which every person is entitled to have a different perspective, incommensurate with others. For these exclusivists, Judaism is absolutely true and other religions are false, but they assume and accept that other faiths should feel the same way toward their own faith.

Inclusivistic way of thought is that one religious group possesses the fullness of the truth, but other groups have parts of truth, i. e. Judaism is an unique religion, but other religions have their value. Jewish inclusivists tend to consider an ethics that is derived from the Torah ethics, or they confirm that there is a historic mission for the other religions (e. g. with both Halevi and Maimonides).

From **universalistic** point of view the idea of God is greater than the specifics of organized religions. Universalists believe in God, revelation, and the soul but regard that relationship with God as available to every human because every human, as an image of God, actually shares God, revelation, or providence.

The **pluralist** accepts that the great world religions have equally valid truth claims and addresses others in their own language.

Brill focuses on the demarcation between pluralism and universalism. Whereas universalism is a God-centered point of view, pluralism is, in Brill's view, a human-centered one. Universalism insists on possibility for all to reach the same truth, while pluralism recognizes the inadequate nature of any truth at all.

Brill writes the following points:

For a Jewish example of how each of these positions can play out theologically, let me look at how the shema* can be imagined differently for each of the positions. For the exclusivist, the shema's significance lies in its particularistic call for martyrdom, a reminder of the position of a besieged minority comprised of the sole bearers and oppressed proclaimers of the truth of God's unity. An inclusivist may hear the shema as a vision of all faiths acknowledging God's

* Shema is the first word of the verse and of the chapter containing the confession of the Jewish faith, in as much as the main dogma of Judaism (monotheism) is proclaimed in the first verse of Deuteronomy, 6: 4. Shema consists of three parts: a) Deuter. 6: 4–9; b) Deuter. 11: 13–21, and c) Numbers, 15: 37–41. The first verse – "Hear, Israel: Our Lord is One God" (לארשי עמש) – has always been considered as the formula of the Jewish monotheism.

kingship, either now or at the eschaton. And for the universalist, it speaks of a unity of Jewish version of a common religious truth. [Brill, 2010: 21].

Brill offers such subdivisions of pluralism as philosophical, ethical, mystical or epistemological one.

Now I believe it may be reasonable to display that there are “inner” and “external” components in every Brill’s category. “Inner” is a Jew’s attitude to one or another elements of Judaism itself (rites, feasts, theology). “External” component is a Jew’s attitude to the same elements of other (“great” or “world” as says Brill) religions. The Judaic model of religious diversity for Brill focuses on the significance and meaning of other religions*. More specifically, on the two grounds that are possession of truth on the one part and significancy of rites, feasts, observations on the other. These grounds doubtless are interrelated. To say, for example, Brill’s exclusivist demands adhering to all practices by reasons that they are absolutely true. However interrelation is not complete equivalence. For instance, pluralism, for Brill, acknowledges significancy of Judaic practices, but denies their possession of truth by putting an emphasis on the relativity of world-outlook.

On the closer examination it can be seen that exclusivism and inclusivism are equivalent (or rather intercross each other) in the point of “inner” attitude. Universalism and inclusivism are equivalent in the external component. And a part of the “inner” component is common to pluralism and inclusivism, that part of “inner” component which includes significance of Judaic practices. Apparently, some elements of every Brill’s category may be found out in works of one philosopher.

A clear illustrations of this statement are the works of Mordecai Menahem Kaplan, who was one of the most influential thinkers of American Jewry during the first half of the twentieth century and the founder of Judaic Reconstructionism, that became a third branch of American liberal Judaism [Samuelson, 1989: 43]. Brill classifies Kaplan’s view as a pluralistic one. Indeed, the basis of his worldview is pluralism. But more detailed study shows that in Kaplan’s works we can find out elements of universalism and inclusivism as well.

One of the main conceptions of Kaplan’s view is the conception of civilization. Civilization is “the accumulation of knowledge, skills, tools, arts, literatures, laws, religions and philosophies which stand between man and external nature and which serves as a bulwark against the hostility of forces that would otherwise destroy him” [Kaplan, 2001:179]. Organized religions therefore make parts of particular civilizations and cannot be understood regardless of them. The founder of Reconstructionism claimed that there is no common standard of measurement the truth, and “the meaning of religion is involved in its relationship to all other phases of the civilization which has produced it and cannot be abstracted from this context without damage. We can no more separate a religion from a civilization than we can separate a whirlpool from a river” [Kaplan, 1936: 281]. He criticizes therefore the concept of superiority as meaningless. It’s pluralistic view. But further Kaplan notes that the differences of religions are not “merely quantitative variations in the degree of truth that each contains in its tradition, but each is a unique manifestation of the divine, just as each human being is such a unique manifestation”

* In the original (Christian) model all these terms, as puts it Brill, focused on the question of salvation.

[Kaplan, 1936: 281]. Consequently, he believes that there is one divine entity above all differences of religions. It's obviously an universalistic view.

For Kaplan, like for universalists, universe is theo-centric, notwithstanding his interpretation of God is not classically theistic. The founder of Reconstructionism often defines God via nonsynonymous terms such as for example “dynamics”, “process’ etc)”. One of the definitions is that God is “the sum of the animating, organizing forces and relationships which are forever making a cosmos out of chaos. This is what we understand by God as the creative life of the universe” [Kaplan, 1994: 76]. One more definition of God as the “power that makes for the highest good” allows us to conclude, that with the notion of Kaplan’s God inseparable from the ethics. He declares one universal ethics for every human: “Every normal society reflects some sensitiveness to the universal values of reason and to the eternal values of the spirit” [Kaplan, Goldsmith, Scult, 1991: 175]. In other words, any ideal that is of universal significance, that belongs to the worship of spirit “is capable of adoption by, and adaptation to, any and all religious traditions’ [Kaplan, Goldsmith, Scult, 1991: 184].

At first sight, it may seem that Kaplan, like universalists, does not attach importance to religious rites and practices. However that's not the case. Kaplan aims to reinterpret traditional Jewish symbols, rites and observances in terms, that “reckon with modern psychological and ethical insights’ and that are relevant to the needs and interests of living Jews. He points out the importance of these aspect of religion. Jewish people should adhere to Judaic rules and norms but most of them must be rethought. For example, Jews should observe Yom Kippur (Day of Atonement), that is the day of the forgiveness of sins and the resolve to improve morally and spiritually as a symbol of a protest against the waging of war. Sabbath as Day of salvation (“having a share in the world to come”) means nothing to the modern Jews, unless the term “salvation” is given new meanings. Then “... can we, as modern Jews, fully benefit by their observance” [Kaplan, Goldsmith, Scult, 1991: 179].

Kaplan, similarly to inclusivists and exclusivists, opposes Judaism to other religions. For instance, Christianity has in its core (i. e. in its eschatology) spirit of fatalism that came from Ancient Greek mythology and philosophy. This spirit of Western mind “has acted like a canker which disintegrates the soul of every people it has attacked”. And for Judaic religion “life is concieved not as the working out of doom but as the fulfillment of a blessing... The suffering and the tragedy have always been viewed merely as interraption which have postponed the fulfillment of the blessing” [Kaplan, 1994: 66–67].

Let's come to conclusions.

Brill added the term universalism in his model of religious diversity. Universalism partly intercrossed by pluralism. It is absent in the Hick's model.

By analysing the main ideas of some Judaic philosophers and theologians from Halevi, Maimonides and Nahmanides to Rav. Kook, Henry Pereira-Mendes and Horace Kallen Brill divides them accordingly to the four divisions: exclusivism, inclusivism, universalism or pluralism. From my point of view it's clear that in Brill's definitions: 1. We are able to regard universalism and pluralism as two more or less “soft” forms of inclusivism; 2. Inclusivism,

* Some aspects of Kaplan's theory of God places him in close quarters with Whitehead's, Cobb's, Hartshorne's process-theology.

universalism and pluralism are not contradictory views. In fact it's difficult to distinguish them strictly and some of their elements may be found out in works of one philosopher. Reconstructionism of Mordecai Menahem Kaplan exemplifies this position. Skating over Kaplan's views, Brill classifies his attitudes toward other religions as pluralism. I agree with this standpoint, however, under close examination we can find in Kaplan's works some ideas that allow refer his views not to the pure pluralistic model, but to the universalistic and occasionally inclusivistic ones as well.

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