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RELIGIOUS-PHILOSOPHIC DIMENSION OF BUSINESS MANAGEMENT CONSEPT IN THE CONTEXT OF ORIENTAL DISCOURSE

Target setting. Within recent two decades of 21st century attention of experts specialized on area of management was attracted to issue of increasing role of cross-cultural aspects in managerial practices and their diversity around the world. Especially, under influence of globalization trends on setting up and development of regional and international business and trade networks, main place in applied field research was occupied by issue of quality management philosophy based on mediation between economic utility, values (corporate or collective and personal), leadership aspirations and strategic aims of companies. Ukraine as like as Lebanon has historically and mentally caused religious and cultural diversity inside state, also both countries are situated in the centers of key regional historical trade cross-roads and strategic interests of different international political and economic actors that makes significant influence on business communications and ethics, values systems and scope of their religious-philosophic dimension. International certification and accreditation of quality of goods and services, and also quality management systems of companies, who aspire to get top positions in their industry despite high level of global competition, requires unification of managerial approaches together with maintenance of unique religious-philosophical elements of local cultures implemented into viewpoints, values and traditions. For our philosophic anthropological research, focused on description and analyzing key elements of religious-philosophic dimension of managerial activity in oriental discourse, we propose to use instruments of archetypical approach, that were created by founders and contemporary followers of "Eranos" school around the world.

Analysis of recent researches and publications. According to nature of cross-cultural research in field of managerial practices that traditionally focuses on study different aspects of influence of societal culture on managers and management practices as well as on study of cultural individual orientations and values of managers and organization members. Thus, at individual level values, cognitive structures, and reactions of individuals to their cultural context and experience can be described and analyzed prominently. Contributing disciplines include cross-cultural psychology, sociology, and philosophic anthropology as like as other broader disciplines of management and organizational behavior together with related area of international human resource management. General topic areas concerning cultural context of managerial activity and practice, also related with various roles of international manager and questions of influence of culture on organizational structure and processes, and evaluation the quality of management across nations and cultures.

Our research is based on analysis of: classical Muslim works on divine law (Sharia) and economic philosophy based on pre-Islamic traditions (caravan trade, tribal patrimonial customs of administration) – heritage of Ibn Khaldun, Abu Hamid Al-Gazali, Ismail Sefevi; modern works on quality management and philosophy of quality assurance – works of A. Fayol, M. Weber, E. Deming, J. Juran, K. Ishikava, A. Feigenbaum, P. Crosby, G. Taguchi, S. Shingo, C. Moller and K. Ahmad; works of founders and members of "Eranos" school and their followers. Unfortunately listed above works related with issues of culture, management, quality assurance and intercultural aspects of management don't provide to us whole and coherent interdisciplinary methodology that can detect and describe in complex within evolution stages key elements of religious-philosophic dimension of business management in frameworks of oriental discourse marked in works of E. Said and his followers.

The propose of the article is to analyze methodological approaches represented by different branches of philosophic anthropology schools and alternative to them conceptual models to identify key elements of religious-philosophic dimension of business management in frameworks of oriental discourse.

The statement of basic materials. According to contemporary viewpoint on case of nature and instrumental-theoretical potential of philosophic anthropology, we can see that in the end of 20st – beginning of 21st century was determined as period of crisis of classical philosophic approaches to human's nature research strategies that were deeply marginalized. Classical science of philosophic anthropology loses its leading positions as mainstream of scientific research paradigm in sphere of social and nature science that is was in 19th century. Wide polemics around limits, validity and ability of different branches of philosophic anthropology and their methodological instruments to provide complex study and describe multidimensional, polycentric, controversial and sophisticated human's nature at while was background for search of innovative instruments and creation different meta-theories in mentioned above period, one of those is archetypical approach. This approach is well-known among representatives of humanity sciences as "Eranos tagungen" and "Eranos method" was created and developed under the influence of key figures such as Carl Gustav Jung, Rudolf Otto, Mircea Eliade, Karl Kerenyi, Erich Neumann, Adolf Portmann, Gilbert Duran, Anri Corben and several others of its permanent members. Key idea for Eranos community's gatherings was facilitation of knowledge exchange between intellectuals of East and West. Permanent members of mentioned gatherings were followers of ideas of Karl Gustav Jung about collective ignorance, whose research area was focused on studying of symbols, archetypes, myths, classical theology, religious studies, sociology, post-modern scientific thought, zoology, ethnography, anthropology, philosophy, linguistics and even theosophy. Variety of research objects has created set of unique approaches and matrixes to analyze human's nature from positions that it is flexible in time and spaces marker. A man from such viewpoint is crossroad where meet different dimensions of human being and factors that have influence on them (see figure 1).

Philosophic anthropology approaches based on findings of Paul-Michel Foucault, Jacques Derrida and Gilles Deleuze, Pierre-Felix Guattari as like as medieval adepts of Sufism, civic philosophers and clerical scholars aspire to identify and demark human being as continuum or multidimensional coordinate system: Logics, chaos, nature of human being and archetypes as its meta-codes, symbols, myths, sacral and imaginary spaces, issues of faith and imagination, mind and case of mental illness, sense and senseless. Human being can be described as eternal return and mediation of its spheres.
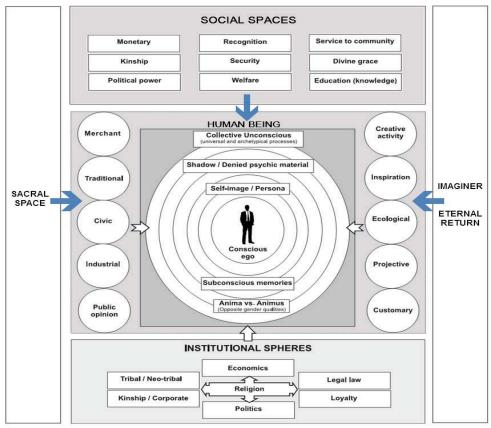
Fig. 1. Human being continuum in philosophic anthropology viewpoint

1. Symbolic borders: imagination and illusive reality

According to Karl Jung sacral is feature of collective unconscious that bases on marginal imagination about symbols of faith. Member of Eranos school, Mircha Eliade, has proposed theory of eternal return, continuing ideas of Rene Genon about sacral and marginal, he proposed theory of temporal cycles and origins of customs, taboo, social institutes, traditions and everyday practices. He was the first who has theorized sociocultural topos – logos/mythos. Mythos on practice is always myth about eternal return when logos in some cases can be turning point or even background for linear temporality or so-called social time.

Anri (Henri) Corben – famous French expert on Islam – has studied nature and structure of esoteric Islamic philosophy (Shia mysticism and Sufism). He was first translator of Heidegger's work "Sein und Zeit" into French. Concept of "mundus imaginalis" proposed by A. Corben, is space, where exists and develops special form of thinking like in practices of esoterics, poets, mystics. "Mundus imaginalis" was discussed on example of Ibn Arabi teachings in his book "Creative imagination in the Sufism of Ibn Arabi" [1] and in works devoted to Shia and Ismaili Gnosticism: "Cyclical Time and Ismaili Gnosis" [2], "Spiritual Body and Celestial Earth" [3]. His books were attempt among European authors to reinterpret adopt philosophic anthropology approaches to religious studies (philosophy and sociology of religion) and identify common or so-called archetypical elements in mythology and sacral sphere of marginal faith and imagination originated in pre-Islamic period: "Ismaili (Sufi) theosophy of mythohistory presupposes precisely the representation of an eternal time, whose eternity, however, erupts in cycles of successive times, whose rotation carries them back to their origin" [15, p. 32]. "Imaginal" is spiritual realm of the unseen self, the domains of angels and numinous beings, where religious philosophy and exploration of visionary faith became a superb mediation of essential aspects of Perso-Islamic mysticism like as Sufi theory of knowledge, divinity and journey within the soul ("le rituel de la coupe") and illuminating glimpse into sphere of philosophic

multiverses discovered from works of Sohravardi, Ibn Arabi and Molla Shirazi. Key idea of scientific search and comparative analysis of three great monotheisms (Islam, Christianity and Judaism) in works of Anri Corbin was implemented into struggle for freedom of religious imagination from every kinds of fundamentalism. Scientific heritage of philosopher marks a watershed in our understanding of the religions of the West and makes a great contribution to study of imagination place in human (marginal) life.

Mundus imaginalis was determined as symbolic and mystic world between marginal world of material things and spiritual world of metaphysical principles and ideas, that is just imaginary, unreal but not utopian. In European philosophy we can meet term "eighth climate" that is semantically close to Persian "Na-Koja-Abad" (Land of No-where) in works of Sohrawardi and Molla Sadra, later interpreted in works of Mevlana Rumi, mutazilit thinkers as like as Sayyar An-Nazzam and contemporary follower of Rumi's philosophic tradition professor Abdolkarim Soroush [15, p. 9–10], or "Al-Madina al-Fadila" ("Divine city") of Ibn Arabi where was discovered ethical norms and divine-spiritual human values [6, p. 20–24]. Corben's "imaginal" can be our first constant (ethical-divine sphere) in multidimensional coordinate system of human being (philosophical anthropology) and community (sociology) that is implemented in philosophic representation of Orient as symbolic world, criticized in works of Edward Wadi Said [11]. Also works of Anri Corben considered as sociology of imagination background.

Discussing symbolic nature of human being concerning role and potential of imagination in it, we can meet numerous interpretations of sacral and marginal elements of Orient ethos through prism of European viewpoint based on hostility, intolerance, beliefs and stereotypes in attitude to representatives of non-European nations or other religions. Actually since 18th century in European philosophical and cultural discourse was originated so-called "Orientalism" as great mystification by reinterpretation threw prism of romantic shade all obtained experience of slight acquaintance with exotic elements

of Middle Eastern culture like philosophy, poetry, religious faith, customs, music and art. Thus, European researchers can be symbolically divided into two camps: orientalists, who describe imaginary Orient, threw neo-colonial (Eurocentric) matrix, and scholars who aspire to discover real and unique elements of other cultures using valid instruments for their research like representatives of Eranos School. Edward Said has underlined in one interview on question: "Individual researcher who wishes to study the past is nevertheless faced with a group of texts which have to be articulated in relation to one another. Now, if you are not using a teleological or totalizing view of history, is there any other perspective around which you can organize your project, or is it simply given according to another set of interests?" that "… there is little doubt that one does organize study out of concerns in the present; to deny that is simply bad faith. You are interested in things for all kind of reasons. Foucault can say on this, that your sense of belonging within a particular field. Or, another case, that I consider to be one of the most interesting, is uncovering of affiliations that are usually hidden from history" [11, p. 58–59].

Member of "Eranos" school, founder of new non-western approach to interpretation of logics and hidden meanings of Chinese "Book of Changes", professor Richard Wilhelm focuses his viewpoint on Chinese traditional logic which bases on other than Western preconditions, but despite this that can to represent us eternal other highly-developed civilization. His methodology was implemented few decades later when Edward Daeming and Joseph Juran, who were specialized on field of quality management, have proposed innovative approach to quality assurance that was based on cross-cultural interpretation of Japanese economic-cultural topos [9]. Nowadays is very popular among western and eastern intellectuals, and also strategic managers in its different subject-oriented interpretations the book of thirty six stratagems of military art. Stratagem or philosophic metaphor helps to evaluate current situation, your role in it and to choose strategy to achieve aspired goal with minimal risk for your interests [13, p. 7–10].

Rudolf Otto, a colleague of Richard Wilhelm on Eranos school, has found "das Heilige" or unique concept of sacral reality, that is close to Jungian theory of collective ignorance. According to him, sacral is special human's experience, obtained by personality in the moment when he or she feels in the same time highest level of fear and highest level of relax [10, p. 19]. This feeling is higher than emotions or limits of moral norms; also than euphoria from alcohol or drugs intoxication, it is the highest level of ecstasies or, as it was named by Mircea Eliade – "entasies", or deeping into own mind, not beyond its limits [5]. Otto Rudolf proposed to consider sacral as eternal to theology or incorporated religious constructs. It is spiritual and in the same moment clash with it in spontaneous and pre-logic form, observed by marginal in the frameworks of inductive method. Sacral has existed before birth in our mind of contrast dichotomy "black-white". In Jungian theory sacral is virtue of collective ignorance in which special centers is concentrated the "numinousness" – idol of marginal people that has occupied second or third level in hierarchy of divine emanations. Nature of such idols originates from nature of collective ignorance. Close to this notion is another famous ethical teaching of Francis Bacon about idols of kin, cave, market place and theatre that are in the same time syllogistic and based on inductive method attempt to legitimize formal influence on rational activity in interpretation of human's nature [8, p. 126]. In this case we can observe practice-oriented concept of "Imaginer" represented in works of Gilbert Durand who was also representative of Eranos School.

2. "Imaginer" as instrument of mapping the human being.

Main and essential issue in cross-cultural studies on management and business communications is mediation of cultures differences that can't be possible without clear and true information about the main difference features between Western and Oriental (in our case Muslim) topos. Main difference between them is that there is no any church in Islam as it we have in Christianity in form of social institute. There are five law-religious schools in Islam and two approaches to evaluate within their frameworks the event.

Principle of taqleed is blind imitation and implementation into modern life most of archaic ethical norms. It closes way to social and cultural progress and often indicates existence in community of variety of customary tribal archetypes that are general motives and reasons in marginal and managerial practices. For example, the case of real kinship, distribution of power and income in Gulf oil monarchies Michael Herb describes threw borrowed in Persian epos "Mirror of princes" metaphor: "One obedient slave is better than three hundred sons, because sons will desire their father's death to get his throne, when slave will wish just his master's glory" [7, p. 26]. Here we have faced with archaic pre-Islamic tribal customs (adats) that was fixed in mentality of Muslim communities in the Gulf countries.

Principle of ijtihad is perception and recognition the event through prism of clerical philosophy is or independent legal opinion that is based on interpretation of law (civic) and religious (Sharia) norms. Progressive Muslim Shia and Sunni scholars consider that ijtihad is open gates to social progress and integration into global community. But ijtihad due to its high transformational potential and controversial nature often is rejected in traditional communities, where radicalism in religion and archaic customs are base of social ethos. For example, in Iran and Lebanon, where traditionally live Shia majority, social equality and democratic principles are results of ijtihad have created more dynamic and, thus, more suitable for needs of modernity social institutes based on democratic norms incorporated into everyday practice. Case of Lebanon is unique among other Middle Eastern counties, because Lebanese society bases on equilibrium between interests of multicultural community where leading roles play Christian (Maronits) and Muslim (Shia and Sunni) communities that are majority of country population. According to economic system, Lebanon as like as most of post-colonial countries [12, p. 154] has two sectors: oriented on Western and Eastern economic and social values. Today Lebanon aspires to minimize negative influence of regional political conflicts for improving its economic development and well-being of nation. Lebanon demonstrates us the difference between economic customs and modern economic system, where are balanced contemporary economic trends, Islamic historical heritage and economic rationality.

For better understanding this balance we can apply instrument "Imaginer" represented in works of Gilbert Durand. According to G. Durand's theory, human being is related with existence, structuring and imaginary symbolic structures that create meaning: structures are related with individual ability to interpret and give sense to obtained experience. Ability to interpret meanings belongs to "homo symbolicus" who creates symbolic structures guiding human action. Process of meaning structuring is influenced from character and deepness of interaction with personal environment, so why culture can be defined as starting instinct in life, transmitted through ancestral lineage. Our values and worldviews help us to mapping human being as act through a symbolic mode or structures of the imaginary, rather than acting on instincts. This anthropological understanding of human action explains origin of reasons in different spheres as like as: literature, arts, music, philosophic theories, religious faith, esoteric beliefs, mythologies and schools of humanities, civilization trends and hermeneutics nature of applied sciences. According to scholar, origin of human cultures consists of reservoirs of images and symbols that shaping our ways of thinking, lifestyle and dreams.

Imagination bases on rational and irrational approaches to create whole map of human being. Durand underlines that mentioned images and archetypical patterns, common to anyone, joined in "anthropological trajectory", defined as "ceaseless exchange taking place on the level of the imaginary between subject assimilatory drives and objective pressures, emanating from the cosmic and social milieu" [4, p. 40–42], that is eternal exchange between culture and individuals within a society.

Culture plays significant role in shaping worldview and influencing values. In his classification of structures of the imaginary

Durand identifies mental images and visual narratives of all cultures into two large opposite to each other polarities: "diurnal" and the "nocturnal", based on diametric worldviews or imaginary structure. So why, to mediate ontological conflict between these regimes is needed synthetic system to maintain the balance between them. We described "Imaginer" in graphic manner (see figure 2) to visualize sphere of symbolic capitals as like as wisdom, leadership, power, intellectual, cultural, mental capital that creates on collective level unique and high-competitive resource of contemporary company – cross-cultural capital.

Traditionally for western philosophic anthropology are terms as tribalism, patrimonialism and clientalism or social brokerage. For example, pupil of G. Durand, M. Maffesoli in his work has reinterpreted term "tribe" as returning from society to community and clan ideals in post-modern epoch [14]. This is caused by aspiration to critical rethink, reshape and reinterpret, but never to extend borders of knowledge that is significant for nocturnal polarity of imaginer.

Medieval Arab scholar Ibn Khaldun has described a cycle of community transformations and social order renovation (like as M. Eliade's theory of Eternal return) caused by balancing between two kinds of formations who has also polar mentality: tribal and urban. From Arab language definition "asabiyyah" is translated as social cohesion, group solidarity or tribalism. In his dichotomy of sedentary urban life versus nomadic life philosopher describes nature of oriental archetypes as like as kinship, solidarity, loyalty and individualization (tribe, clan, temporal union, community), that are related with both symbolic (spiritual, divine, virtue) and practical (marginal) spheres of human being.

Symbolic puzzle of social cohesion that traditionally carries groups to power depends on different psychological, sociological, economic and political aspects that define old clan's downfall and arise on their place new ones: dynasty or empire build on stronger or younger but more vigorous cohesion. Many of medieval scholars described in their works issues related with moral evaluation of economic utility, business activity based on knowledge about allowed and prohibited actions and required Islamic instruments for economic influence and regulation. In their works we can meet such catagories as: "nafs" (self or soul), "fitrah" (human nature), "ruh" (spirit), "aql" (intellect), "irada" (will), "riba" (usury), "ijma" (consensus of scholars) and "qiyas" (analogy), "al-idara" (management), "hizbah" (socio-economic administrative institute) and "maslaha" (welfare). Traditional for Orient continuum of patron-client relationships, represented by variety of archetypes caused by economic actor's collective and personal needs, values, obtained natural or material recourses and symbolic capitals, risks, aspirations and goals close to diurnal polarity.

Resent research on cross-cultural management are based on systematization of human's experience of communication (virtual, interpersonal, cross-cultural) and business interaction, psychological and mental diversity between cultures and organizations (local company, national or international company, global corporation, etc.). Corporate culture aimed on building mentally and economically effective managerial strategy (in terms of M. Maffesoli – to create neo-tribe) to mediate cultural diversity inside organizational structure, usually works in crepuscular regime to create inclusive corporate culture that allows to staff and to top management to get motivation (based on individual's needs, abilities and aspirations) for creative work and good salary for its performance.

Conclusions. Among numerous attempts of postmodern philosophy to represent valid instruments for multidimensional analysis of human being concepts proposed by members of Eranos School were more functional and flexible than previous classical philosophic anthropology projects. For example, for our applied research on cross-cultural management we can apply instruments of Dunand's Imaginer, Maffesoli's concept of neo-tribe, as postmodern form of social coherence, and add thirty six stratagems as tactical variety of strategic behavioral patterns for successful avoiding risks in managerial activity. All mentioned concepts have common core elements represented in symbolic and practical marginal modus – values, needs, aspirations, reasons, utility, benefits and risks. These common elements became beginning or turning point in our multiversum or virtual multidimensional coordinate system where we put our research objects. Also as applied instrument we can use Durand's "traect" – roadmap that is predestination of structures, regimes and groups of forms, dynamics of interaction and clashes,
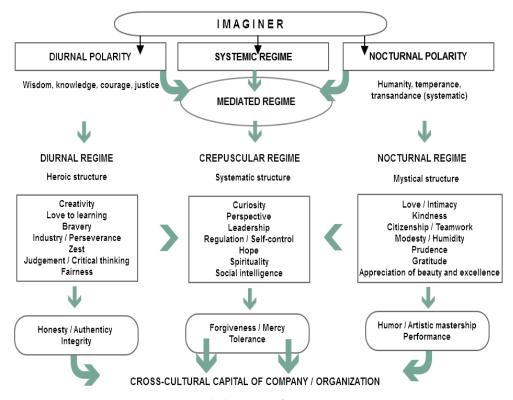

Fig. 2. Structure of Imaginer

and identity of interacting individuals is concerned as not constant characteristic of them but as outcome and result of this traect. Objects and subjects within dynamic and flexible interaction are also functional outcomes of anthropological traect, because they are constructed by it in form of role identities (in this case they can be close to Jungian classical theory of archetype). Flexibility of Imaginer causes by pure functionalism of its nature: if we study community inside Imaginer by means of sociological methods, we will get map of society as portrait of generalized social traect; and in case if we apply it to psychology – we will get portrait of individual as traect of collective unconscious. Thus, threw prism of philosophic anthropology traect visualizes itself and identifies its structure in the same time it also hides ones because of hides inside human nature.

Man or individual is instrument, mean and reason that helps to collective mind and collective unconscious to be implemented in reality. In other words, man has human being and meaning as anthropological traect that makes bridge between real worlds (marginalized realities) and symbolic-sacral space (or Na-Koja-Abad), where our futures are existed in form of divine predestination (in this point Imaginer are close to Ishraqi or illuminati teachings). Divine predestination consists of predictions of whole variety of individual and collective acts, or even their absence, and will be implement into reality in only one of its forms, that depends on human's free will of choice (in this point Imaginer is close to Sufi teachings and Al-Kalam or Islamic theology).

Created by G. Durand conceptual frameworks of Imaginer can be used in cross-cultural and comparative research within domain of social sciences. Flexibility or multidimensional nature of Imaginer allows to us to apply statistic and mathematical modeling methods for data collection and analysis to check on practice the hypothesis of our research. Imaginer in this case becomes also an instrument of renovation of practice-oriented philosophical anthropology.

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Summary

Garnyk L. P., Mokh J. **Religious-philosophic dimension of business management consept in the context of oriental discourse.** – Article.

In the article are observed philosophic-anthropological and ethical-humanistic aspects of company management nature threw prism of evolution of "Imaginer" theory that gives instruments for theoretical, applied and comparative researches in domain of social sciences. Terms "oriental discourse" and "orientalism" were specified, there were instantiated their nature, essence, origins and formation from viewpoint of subject area of philosophic anthropology. Were analyzed ideas and methodological findings of representatives of "Eranos" School (M. Eliade, A. Corbin, G. Durand, J. Evola, M. Maffesoli) – an philosophic community founded by O. Frobe. On base of analysis of «Imaginer» model of G. Durand it was proposed to enrich philosophic research by applied methodic, borrowed from sociology, psychology and other social sciences.

Key words: worldview, "Eranos" School, traect, symbolic capital, Islam, oriental discourse.

Анотація

Гарник Л. П., Мох Дж. **Релігійно-філософський вимір концепту управління компанією в контексті орієнтального дискурсу.** – Стаття.

У статті розглядаються філософсько-антропологічні та етико-гуманістичні аспекти природи управління компанією через призму еволюції метатеорії «Імаджинер», яка надає інструментарій для теоретичних, прикладних і компаративних досліджень у царині суспільних наук. Уточнено поняття «орієнтальнй дискурс» та «орієнталізм», розкрито їх природу, сутність, витоки й формування з огляду на предметне поле філософської антропології. Проаналізовано ідеї та методологічні знахідки представників школи «Еранос» (М. Еліаде, А. Корбен, Ж. Дюран, Ю. Евола, М. Маффесолі) – філософського товариства, заснованого О. Фрьобе. На основі аналізу моделі «Імаджинер» Ж. Дюрана запропоновано вводити до філософського дослідження прикладні методики, запозичені в соціології, психології та інших суспільних наук.

Ключові слова: світогляд, школа «Еранос», траект, символічний капітал, Іслам, орієнтальний дискурс.

Аннотация

Гарнык Л. П., Мох Дж. **Религиозно-философское измерение концепта управления компанией в контексте ориентального дискурса.** – Статья.

В статье рассматриваются философско-антропологические и этико-гуманистические аспекты природы управления компаний через призму эволюции метатеории «Имаджинер», которая предоставляет инструментарий для теоретических, прикладных и компаративных исследований в области общественных наук. Уточнены понятия «ориентальный дискурс» и «ориентализм», раскрыты их природа, сущность, истоки и формирование с точки зрения предметного поля философской антропологии. Проанализированы идеи и методологические находки представителей школы «Эранос» (М. Элиаде, А. Корбен, Ж. Дюран, Ю. Эвола, М. Маффесоли) – философского общества, основанного О. Фрёбе. На основании анализа модели «Имаджинер» Ж. Дюрана предложено вводить в философское исследование прикладные методики, позаимствованные у социологии, психологии и других общественных наук.

Ключевые слова: мировоззрение, школа «Эранос», траект, символический капитал, Ислам, ориентальный дискурс.