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### ЧЕЛОВЕК. НАУКА. КУЛЬТУРА

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PHILOSOPHER’S CODE OF ETHICS: PRO ET CONTRA

I.A. Belyaev1, B.V. Markov2, G.L. Tulchinsky3, A.M. Maksimov4, S.N. Nekrasov5,6, R.L. Livshits7, V.A. Bazhanov8, R.G. Apresyan9

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2Saint Petersburg State University, Saint Petersburg

3National Research University «Higher school of Economics», Saint Petersburg

4Orenburg State Agrarian University, Orenburg

5Ural State Agrarian University, Yekaterinburg

6Ural Federal University named after the first President of Russia B.N. Yeltsin,   
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8Ulyanovsk State University, Ulyanovsk

9Institute of Philosophy of the Russian Academy of Sciences, Moscow

The panel discussion touches upon such topics as the necessity and the possibility of codifying the ethical regulation of various aspects of philosophers’ professional activities. I. A. Belyaev states the existence of the situation when social imitation profoundly integrates the area of philosophy and claims it to be principally unacceptable. He believes an important condition of changing that situation to be development and introduction of a written statement, which can ethically regulate all the professional activities to the philosophers’ community. B.V. Markov introduces and unfolds an idea of morality possibly being a cause of conflict. Analysing various aspects of ethical and legal regulations of inter personal interaction, he points out the difficulties of this process and the demand of its participants for the corresponding norms. G.L. Tulchinsky disputes the idea of the philosopher’s code of ethics. Regarding this idea as an erratic one, he explains that, on the one hand, philosophers, looking for the answers to the ultimate questions of genesis, have no need in such a code; while on the other hand, according to his views, in the area of schoolmen in philosophy the corresponding codes are already introduced and integrated. A.M. Maksimov focuses his attention on the ethical measure for philosophers’ freedom. Pointing out the obligation to base upon moral standards, he emphasises the invariability of their codification. S.N. Nekrasov in his inquisition accentuates the relevance of class-oriented materialistic philosophy of Marxism. He believes the base of the demanded philosophers’ code of ethics to be the calling of philosophy to overcome the present and to be dissolved in the future. R.L. Livshits presents the importance of understanding «who really is who in the philosophers’ community». Claiming the necessity of codifying the ethical norms, regulating the activities of the philosophers’ community, he expresses a number of practical considerations in this regard. V.A. Bazhanov positions himself as a supporter of codifying the ethical norms as applied to the professional activities of philosophers. Analysing the specifications of these activities in the due aspects, he demonstrates the ethical saturation of its selected constituents. R.G. Apresyan believes that the idea of the philosopher’s code of ethics is meaningless and harmful. Being assured that the area of philosophy has no issues whatsoever that can be considered commonly academic, he states that this fact disallows the question of the discussed code.

**Keywords:** academicethics, code of ethics, conflict, freedom, morals, responsibility, social imitation, philosophy, philosopher, philosophers’ community.

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SYNTAX OF THE EVENT STRUCTURE

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This article is devoted to the formal expression of the mechanism of the event aspect of the reality system. This is achieved through the introduction of a rational language that expresses the quantization of the actualization of being, which, as the intersection of transcendental forms, determines and reduces the relationship of reality to a single function. In this case, being is an attribute that forms a system of reality in the form of meanings and relations of reality, synthesized in empirical consciousness. This leads to the consequence that the event opens existential structures in order to restructure them by localizing the place of a new identity. These mechanisms are expressed by a mathematical metalanguage and are described in terms of complex systems. A description of reality is proposed in the form of a logical-mathematical syntax, which reveals the transcendental rule of reason.

**Keywords:** being, possibility, reality, communication, logic, mathematics, model, object, cognition, rationality, reality, syntax, event, sociality, condition

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INTERACTION AS A CRITERION OF MATERIALITY AND THE BASIS FOR OPERATIONAL DEFINITION OF MATTER

V.M. Samsonov, E.K. Petrov

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Analyzing the existing definitions of matter (P. Holbach, G.V. Plekhanov and V.I. Lenin), we made a conclusion that sensualism inherent to these similar definitions may be considered as their main drawback. In addition, it was concluded that not motion, as F. Engels believed, but interaction is the main attribute, a signature of matter, a criterion of materiality. The interaction of an object with other material bodies, including physical instruments and the human sense organs, is the basis of our operational definition of matter. Concepts of the energy and mass, considered as basic characteristics of material bodies and material physical fields, are also discussed.

**Keywords:** matter, interaction, operational definition, energy, mass.

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CONJUNCTURAL COMPLIANCE OF SOCIAL TRANSFORMATIONS PROJECTS

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The modern world is turning to a rich and constantly renewing intellectual heritage. However, ideas in themselves do not mean anything and cannot provide any effect until they are perceived and interpreted by various actors. Often, several ideas are used for social transformations, united around a certain vector of evolution. It is ideas that make it possible to embody a kind of desired design and conceptual foundations of a new society, taking into account the influence on them of many parameters that form the conjuncture. Embodied in various realities, combinations of ideas create unique social phenomena that allow nation-states to respond to regularly emerging challenges. The question arises as to how and why identical projects of social transformation are embodied in different ways in empirical contexts. This article is devoted to the consideration of the influence of the conjuncture on the practical implementation of ideological syntheses as projects of social transformations. The authors consider the conjuncture and its components. A socio-philosophical analysis of a number of projects related to the innovative development of society, the use of electronic technologies in education and self-employment of the population has been carried out. On examples of the implementation of the idea of innovative development in Russia, the high importance of the conjuncture, which significantly complicates this initiative, is shown. The authors summarized the ideas of distance education and explained why the assessments of online courses are at least ambivalent. The incomplete implementation of the self-employment project is reasonably explained by the national peculiarities of the mentality and legal consciousness. In conclusion, the results are summarized and prospects for further research are outlined.

**Keywords:** idea, social transformations, conjuncture, innovation, evolution, society, transformations, context.

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PHILOSOPHICAL UNDERSTANDING OF   
THE ARCHETYPIZATION OF SUBJECTS OF SOCIAL DESIGN

E.M. Grober

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The author considers the archetypization of the subject of social design as a process of transformation of descriptors that form the basis of the process of social design. The article presents a model of social design, on the example of which the key archetypes formed in the subjects of social interaction in the process of social design are displayed. The author also analyzes the process of archetypization of subjects of social design depending on the beingness of the surrounding reality. The basic principles of the process of archetypization of subjects of social design are highlighted.

**Keywords:** social design, archetypes, subject of design, archetypization, social interaction, social project activity.

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MYTHOLOGEM OF THE COMING ORTHODOX TZAR: SIGNIFICANCE AND PRAGMATICS

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The article deals with a complex of mythological ideas about the upcoming restoration of the Orthodox kingdom in Russia. According to popular prophetic texts, including texts of dubious provenance, the coming king is expected to be an eschatological figure, and therefore traditional monarchical norms and criteria do not apply to him. Despite the significant authority of the last Russian emperor Nicholas II and his hagiological status, the future tsar is conceived in a completely different paradigm of the «muzhik-tzar», without any connection with the style of the monarchical aristocracy. This makes it possible to claim the kingdom any religious adventurers – representatives of the declassed social classes, persons with a criminal past, and so on. The biographical data of several «pretenders for the kingdom», collected by the authors from open sources, is given.

**Keywords:** king, kingdom, restoration of the monarchy, eschatological prophecies, imposture.

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### ПРОБЛЕМЫ РУССКОЙ ФИЛОСОФИИ

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K.D. KAVELIN ON THE SOCIO-CULTURAL FEATURES OF   
THE ORGANIZATION OF UNIVERSITIES

E.Е. Mikhailova

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The foreign trips of the Russian historian and public figure of the second half of the XIX century K.D. Kavelin are considered as a search for socio-cultural identity. Studying the activities of French, German and Swiss universities, Kavelin sought to collect material that could enrich the Russian traditions of higher education. It is concluded that Kavelin, as a positivist, explains the socio-cultural features of the organization of universities by many factors. The main thing, in Kavelin's opinion, is the humanitarian factor associated with the community of professors and students.

**Keywords:** K.D. Kavelin, science, education, identity, foreign trips, university.

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G.P. FEDOTOV’S PHILOSOPHY OF HISTORY:   
FROM KIEVAN RUS TO THE MOSCOW KINGDOM

S.P. Belchevichen

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G.P. Fedotov is a famous Russian philosopher, medievalist. Arguing with Russian historians, G.P. Fedotov creates an original version of the philosophy of Russian history. Russian historiosophy focuses on topical issues considered by Russian historiosophy: Russia and the West, national identity, periodization of Russian history. Using Hegel's idea of the possibility of realizing the principles of freedom in individual cultures, Fedotov offers a non-trivial typology of the development of the Russian state.

**Keywords:** Russia, the West, philosophy of history, freedom, the Moscow state, the Middle Ages.

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THE PROBLEM OF PATRIOTISM IN GERMAN AND   
RUSSIAN CULTURAL TRADITIONS

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The problem of patriotism has been discussed in the course of the history of world culture, considered in its different aspects in German and Russian cultural traditions. The idea of patriotism is not an invention of philosophers, since it exists in the form of various phenomena – the real facts of the patriotic mentality and behavior of citizens. Therefore, the patriotic idea can be understood only on the basis of a theoretical synthesis of the logic of the universal historical process with the special existence of the concept of patriotism in the cultures of various peoples, as well as in various forms of expression in are art, religion, and philosophy. The article is based on the philosophical works of I. Kant, I.G. Fichte, and P.Ya. Chaadaev, as well as on the literary works of M.E. Saltykov-Shchedrin and F.M. Dostoevsky. In its format, the kinship of the understanding of patriotism in the German and Russian cultural traditions is revealed. In addition, the article identifies certain differences between the concepts of people and nation, homeland and motherland, and also points to the need to establish a national system of patriotic education, the creation of which becomes urgently necessary under the conditions of the sharply aggravated international security crisis today.

**Keywords**: patriotism, concept, idea, pseudo-patriotism, Kant, Fichte, Chaadaev, Saltykov-Shchedrin, Dostoevsky, patriotic education.

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### ЗАРУБЕЖНАЯ ФИЛОСОФИЯ: ТРАДИЦИЯ И СОВРЕМЕННОСТЬ

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REVIVAL OF STOICISM AS A LIFE PHILOSOPHY

S.I. Nekrasov

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The purpose of the article is to analyze the philosophical teachings of the Stoics, the main principles of which are now fruitfully used in the methods of cognitive-behavioral therapy. The main method of research is the analysis of the practically oriented philosophy of the Stoics, whose teaching has therapeutic value, being a means of influencing not so much the diagnosis of psychological disorders, but those who constantly want to learn how to control their mental representations, purposefully changing their behavior throughout their lives. The results of the study are a comparative analysis of the main provisions of the teachings of the Stoics and the methods of modern cognitive-comparative therapy. The merit of the authors of the article lies in proving that cognitive behavioral therapy focuses on short-term goals that are determined by the diagnosis and limited in time, while the philosophy of life of stoicism is able to make profound and timeless changes in the way of life, decision and worldview. sight of an aged person. The theoretical and practical significance of which the articles wrote lies in Seneca's proof, each of which philosophy appeals to the Stoics, therefore which third philosophers today consider each as a free western version of its own kind of therapy of Buddhism ways and alternatives within the limits of modern to leave the academic life of philosophy, - this is the Stoic philosophy, which can be directed to the state of practical opinion, the application of the solution of wisdom, the therapy of ethical people, the ideal, the fruits in the life of the philosophy of each, to see a person's difficulties, the ability to change, to form a guiltily personal age, the life of the third attitude, the conviction to cope with any theory requires life, therefore, the situation is called means schools of their own when the mind means and control the opinion of emotions. Therefore, the authors succeeded in the intention to deepen the problems proposed by each, today that the concept can be used by the spiritual for the therapy of further personal theoretical development of the analysis lies and is applied to the age for diseases of the practical situation of work.

**Keywords:** stoicism, cognitive-behavioral diagnosis is found, see the views, can life situation situation, agreement indifference, making deep helping changes, one’s own personal concern is the stoic philosophy of life, which the free flow of will, active changes considered the creator of the first physically himself.

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I. BERLIN: I.G. HERDER’S COUNTER-ENLIGHTENMENT

V.P. Potamskaya

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The article is devoted to the study of I. Berlin's approach to I.G. Herder’s philosophy.It is indicated that Herder was the founder of a new historical understanding, according to which the development of human civilization began to be regarded as the recognition of a plurality of cultures, each of which embodied a set of values that is different from the other and was incompatible with others. It is noted that the roots of Berlin's pluralism lied in I. Herder’s and G. Vico’s thoughts.

**Keywords:** intellectual history, pluralism, Enlightenment, Counter-Enlightenment, Herder.

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ON THE QUESTION OF «LEGITIMASY» NOTION CONCEPTUALIZATION IN THE MAX WEBER’S   
«INTERPRETIVE SOCIOLOGY»

S.V. Kozlov

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«Legitimasy» notion plays an important role in diverse social discourses. The article examines the main principles of conceptualization of the notions of «legitimacy», «legitimacy order» in the M. Weber’s «interpretive sociology». The basic notions of his concept are considered; the issue of its philosophical and methodological foundations is addressed. The Weberian interpretation of «legitimesy» notion is compared with the interpretation of this notions in legal positivism. The author substantiates the assertion, according to which the M. Weber’s conceptualization of «legitimacy» stimulated the entering of «legitimesy» notion into a wide social sciens circulation.

**Keywords:** «interpretive sociology», M. Weber, neo-Kantianism tradition, legal positivism, legitimacy and legality, conceptualization, social action, social order, significance and recognition.

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HISTORICAL EXPERIENCE IN HERMENEUTICAL PERSPECTIVE: JU. HABERMAS – H.-G. GADAMER DEBATE

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The paper is aimed at the analysis of the historical experience problem in the format of Yu. Habermas - H.-G. Gadamer debate on the specifics and role of the hermeneutical platform in human understanding of the world. Despite the abundance of publications on this issue, the controversy between these two authors has not yet been considered in this perspective neither in Russian, nor in foreign academic literature. In the course of the analysis, it is revealed that the topic of hermeneutical interpretation of historical experience in social sciences and humanities was central when Habermas created his theory of communicative action that predetermined his interest in the legacy of Gadamer. Gadamer's discovery of the universality of the hermeneutical problem of translation was rightly assessed by Habermas as significant not only in philosophical terms, but also in the perspective of substantiating the practice of social sciences and humanities. The article examines the differences between the two authors in their understanding of the value of historical experience and its hermeneutical interpretation, as well as the existing differences between Gadamer's ontological approach to this issue and the methodological one proposed by Habermas. In the course of the Habermas – Gadamer debate, as shown in the article, a thematic field of hermeneutical interpretation of historical experience was formed, which needs further close reflexive discussion.

**Keywords:** historical experience, hermeneutics, ontology of human existence, cultural worlds, language, language games, translation, reflexive social theory, criticism of ideology.

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HAYDEN WHITE'S TROPOLOGY AS AN APPROACH   
TO THE ANALYSIS OF HISTORICAL NARRATIVE AND   
WAYS OF COMPREHENSION OF THE PAST

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The paper is aimed at the study H. White’s analytical theory of historical knowledge. It reveals key features of tropology as a method of analyzing the historical narrative which allow characterizing the influence of the stylistic structure of the narrative on the formation of a plausible and convincing description of the past. The article emphasizes the special importance that American philosopher gives to the problem of the relationship between the author of the historical research and his public. Special attention focuses on H. White's perception of the practical side of historical knowledge in accordance with which the specifics of historical experience are revealed.

**Keywords:** philosophy of history, analytic philosophy, historical experience, tropology, narrative, practical past.

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