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**22011 – YEAR OF RUSSIAN CULTURE AND THE RUSSIAN
LANGUAGE IN ITALY AND YEAR OF ITALIAN CULTURE AND
THE ITALIAN LANGUAGE IN RUSSIA**

**RUSSIAN PHILOSOPHY AT THE TURN OF THE XX AND XXI CENTURIES:
VIEW FROM ITALY.**

AXIOLOGICAL CURRENTS IN MODERN RUSSIAN PHILOSOPHY

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The article considers the review of axiological problems discussed in modern Russian philosophy. Alongside with the recognition of universal values, there are views, which reject the latter and assert the legitimacy of double standards in the appraisal of socio-political events. The article discusses «Constructive axiology» (N.S. Rozov), which accepts «generally recognized values», and «Personalist theory of values» (V. K. Shokhin), according to which values are rooted only in «subjective personal experience». The article also dwells on the «Existential axiology» (L.V. Baeva), which distinguishes between «personal values», and values as a «supra-individual, supra-personal phenomenon». The author analyzes the L.A. Mikeshina's book «Epistemology of values» where valuable components of the process of knowing itself are shown in detail. The article pays great attention to the concept of value, which treats the objectivity of values as socio-cultural reality (G.G. Shpet, A.F. Losev, M.M. Bakhtin, L.N. Stolovich, Ju. B. Borev, etc.). Such understanding of the ontology of values allows to assess both the objective and the subjective poles of value-relation, to represent systematically the classification of values according to various criteria, and to lay the theoretical foundation for the concept of «universal value».

Key words: Russian philosophy, axiology, value, universal values, epistemology, ontology, socio-cultural reality, axiosphere.

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FORMS OF POSTMODERNIST RATIONALITY IN RUSSIAN CONTEMPORARY THOUGHTS. A LOOK FROM OUTSIDE

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This article takes into account different types of rationality, put forward by the Russian thinkers of XX and XXI centuries. It is argued that in the postmodern cultural context, where there is no unique model of Universal Reason, only the dialogue among different forms of rationality can show the ways of sense to the contemporary mankind.

Following as a red thread the problem of the relationship between words and thought, language and sense, the author exposes such different approaches to rationality as the philosophy of Name of Serge Bulgakov and the methodology of George Shchedrovitsky, the epistemology of Vyacheslav Stepin and the poetics of Serge Averintsev. The conclusion is that Reason does not come before its own models of activity, but it is revealed by a plurality of forms which perceive the world from various perspectives: this variety does not dissolve into incommunicability, but pierces with its yarns the canvas of a common speech, comprehensible to the ones and the others.

Key words: *rationality, language, meaning, science, freedom, responsibility.*

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IDEA OF «RUSSIAN PHILOSOPHY» AS ELEMENT OF COLLECTIVE IDENTITY. HISTORICAL ESSAY

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The article sketches out two main models according to which the idea of «Russian» philosophy has been elaborated in different times: an empirical, descriptive model – according to which one should describe what is considered philosophy in Russia, and an essentialist, value-laden model – according to which one should define what is properly «Russian» in Russian philosophy. The article briefly describes six periods, when the history of Russian philosophy has been differently considered (the second half of the XIX century, the Silver Age, World War and revolution, Russian philosophers' emigration, the construction of progressive traditions within Russian philosophy during Soviet period, perestrojka and the collapse of the Soviet Union), and tries to point the relevance of the matter in developing the idea of collective cultural identity.

Key words: history of philosophy, Russian philosophy, historiography, collective identity.

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TRADITION OF WESTERNISM IN RUSSIAN PHILOSOPHY AT THE TURN OF XX AND XXI CENTURIES

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In the article the author presents a characteristic of philosophical views of some bright representatives of modern Russian philosophy who may be called modern «westernizers». It is shown that these specified thinkers combine the idea of the Western philosophy with traditions of the Russian thought in their works.

One of the most outstanding thinkers of the late Soviet epoch is Merab Mamardashvili. The major Mamardashvili's idea is close interrelation of a person and the world: on the one hand, the world depends on person and consequently forms of classical rationality are inapplicable for its knowledge, on the other hand, person should recognize the dependence on «divine measurement» of the world.

Vladimir Bibikhin proved that the main quality of a person is not an isolation from the world, but an openness to it; on this basis Bibikhin sharply criticized Western civilization. Karen Swassyan developing F.Nietzsche and O.Spengler's philosophical ideas also speaks about the irreversible crisis of the Western culture. As well as Bibikhin, he asserts that the reason in the article for this crisis is the distortion of Christian outlook which happened in historical church.

Creative development of the modern philosopher and writer Vladimir Kantor is considered. In Russian history he sees an anarchy and civilization opposition. He thinks that progressive development

of Russia should go in gradual introduction of the idea of the right in public life, curbing «anarchy» of people's life and despotic arbitrariness of power.

Key words: *westernizers, the Russian philosophy, a person and the world, crisis of the Western philosophy, natural catastrophe and civilization, the right and social progress.*

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MODERN RELIGION PHILOSOPHY IN RUSSIA

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The article considers the modern religion philosophy in Russia and proves that the modern religion philosophy is presented with a large spectrum of religion searchings and self-actualizations of domestic authors: from oriental esoterics to Muslim reformers. In the basic school of the religion-philosophical thought of Russia – in modern domestic Christian religion philosophy – we can find two tendencies: the tendency of the principal approach for the estimation of a character in Russian religion philosophy and the tendency to search the independent ways of the development of the religion philosophy on the basis of Slavophilism. The author concludes that there are three more interesting and productive approaches to the development of the intensions of the Slavophilism, which can be designated as historiosophic (A. Panarin), ascetical (S. Chorushij) and Eurasian (A. Dugin) approaches.

Key words: *Russian philosophy, «national philosophy», historiosophy, neoslavophilism, «orthodox civilization», neoeurasizm, mystic-ascetical tradition, philosophy and theology, esoterism.*

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ONTOLOGY IN MODERN RUSSIA

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This article is devoted to the main branches of ontological researches in modern Russia. One of the branches deals with phenomenology, which solves the problem of methods in ontology as a main problem (ontology and mathematics, in formal ontology and in scientific problems of ontology). The problems of the ontological method are also researched from the view of philosophy of science. Another branch of ontology analyses its development (it's a classical point of view). Some authors of this branch solve development tasks of different ontological problems (ontological part of synergetic, problems of being (existence) and non-being (non-existence)), other authors deal with building the whole ontological conception: philosophy of developing harmony, relative ontology. On the basis of the analysis that was carried out the conclusion that ontological researches have got steady development in modern Russia is made.

Key words: ontology, mathematics, formal ontology, symbolic transcendental ideas, synergetic, being, nothing, relative ontology.

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RUSSIAN HISTORIOSOPHY

«LETTERS FROM RIGA » IN HISTORIOSOPHY OF YU.F. SAMARIN

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The article analyses «Letters from Riga» by Yu.F. Samarin as the first political pamphlet in Russia. It reveals the reason why it was written, discovers the effects of its appearance in Russian public life. The research is based on little-known archive materials. The author is engaged in polemics with some researches who believe that the idea of the pamphlet and as well as the meaning of the later Samarin's work «The Russian Suburbs», is to call to «russify» the Baltic peoples, and that the national favours of Yury Samarin were the grounds to write them. The article substantiates the view that the Baltic issue was directly connected with the external claims of Germany and that the «German Government of St. Petersburg» was mostly concerned with manifestations of patriotism and supported the separatist mood of Baltic barons who hated both Balts and Slavo-Russians. In conclusion, the article states that the «Letters» influenced on the historiosophical orientation of Yu.F. Samarin's agenda as well as the public and politic atmosphere in the society: they drew attention to the national policy.

Key words: Russian historiosophy and national issue, the Baltic issue, germanism, national policy, to germanize, russification, political pamphlet.

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«NIHILISTS AND WESTERNERS REQUIRING FINAL SCOURGE»

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In the article the author considers the questions of an ideological confrontation with political radicalism in Russia in the second half of XXth century, which is called «nihilism» in the domestic public and philosophical thought. The research is based on the analysis of works of prominent writers and thinkers of this period, who expressed mainly conservative views. Points of view of I.S. Aksakov, M.N. Katkov, F.M. Dostoevsky, N.YA. Danilevsky, N.P. Giljarov-Platonov, V.S. Solovyov on the problem are presented in the article. There are many differences between the authors' positions on some specific ideas, however, their general position boils down to the rejection of violence in the political struggle. In conclusion the author proves that the appeal to the history of Russian public thought shows that it contains a problem, which has been and remains valid; in this case it is a problem of the relation between goals and means, the reasonable prices of social progress.

Key words: *intelligency, nihilism, nihilists, Westerners, violence and political confrontation, a person, society – power, relationship between aims and means, social progress.*

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PHILOSOPHY, RELIGION, CHURCH

IDEA OF THE DOGMATIC DEVELOPMENT OF CHURCH IN JOHN HENRY NEWMAN AND VLADIMIR SOLOVIEV'S THEORIES

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The article analyses the views of the Roman Catholic priest J.H. Newman and Russian philosopher V. Solovyev on the issue of the Church development of Christian. The author emphasizes that in the work, which has become a landmark in the history of the Catholic theology, Newman considers the "dogmatic development" as an absolutely indispensable dimension in the Church life. In the present paper, the author describes the approaches chosen by Soloviev and Newman to argue in favour of the concept of dogmatic development, and the ways to give proof of the offered concepts. The author researches the issue of ideological sources of thinkers' views on this problem. The conclusion about the absence of the common literary sources for Solovyev and Newman is made. One of Newman's main sources of inspiration for that matter was the Anglican bishop Joseph Butler; for Soloviev it was the slavophile Yuri Samarin. As it is well known, Soloviev and Newman eventually embraced Roman Catholicism. Newman became a priest (and, late in life, a cardinal), and Soloviev solemnly proclaimed his adherence to the See of Peter. But, for Soloviev, recognizing the pope's primacy did not imply leaving the Church of his baptism (as it did for Newman, who concluded that the Anglican Church was erring). It is also important to note how both authors differ in their tone, Newman's magnificent prose being that of a controversialist, Soloviev's pungent irony being that of a chivalrous defender of Sophia-Truth.

Key words: Newman and Soloviev, Oxford Movement, Solovyev and slavophiles, dogmatic development of the Church, the First Vatican Council, the Issue of Filioque, the theory about infallibility.

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PHILOSOPHY AND LITERATURE

PHILOSOPHICAL BIOGRAPHY: VLADIMIR SOLOVYEV AND VLADIMIR ERN AS PIONEERS OF THE GENRE

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This article deals with the role of Vladimir Solovyev and Vladimir Ern in formation of the genre of philosophical biography. Philosophical biography is interpreted as a reconstruction of life spiritual history based on its understanding. The widely known essays – Solovyev’s “Life Drama of Plato” and Ern’s “Supreme comprehension of Plato” – are considered in the context of biography methodology principles which are relevant to the genre of philosophical biography. The most important features of philosophical biography in Russian thinkers’ interpretation are as follows: a reconstruction of character’s spiritual history; focus on comprehension of the life-drama, in which thoughts and senses act as personal events; the demand of spiritual affinity to the biography character as a condition for understanding; the consideration of each moment of character’s life in the context of his works and the consideration of each his work in the life context; and, at last, creation of spiritual image as the main task of biography.

Key words: philosophical biography, understanding, principals of biographical reconstruction, interpretation, drama of life, spiritual image, spiritual history.

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ON THE DRAMA OF SOPHIAN ISSUES AND MEANINGS IN RUSSIAN LITERATURE OF THE XIX CENTURY

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The article deals with Russian literature of the XIX century in the Sophian aspect. The research methodology draws to under-studied heritage of philosophical criticism and aesthetics of the Silver Age (since Vl. Soloveva), with its ontological understanding of literature and art. The article states that a special synthetic domestic literary tradition of XIX century raises the question of Sophian vision of man and the world as the ability to see things in each of its Sophia, the wise, divine, metaphysical destiny or change this purpose, its own way. Substantiates that Russian literature explores the ontological drama of the world, for the purpose of ontological, Sofia of each subject and the substance may be shown the light of love, and may remain undeveloped, concealed and distorted world. Sofia is defined as the potency, designed to implement. The author analyzes the acquisition time and Sophian antinomichesiym estate topos. It is concluded that the appointment of Sophian human remains possible plot of the Russian novel, which is built up space Sophian human spirit.

Key words: Sophia, ontologism as a way to understand and to interpretate, Christian and modern European cosmism, eschatology, antinomy, ontological drama of the world.

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ВЯЧЕСЛАВ ИВАНОВ'S SOPHIAN ANAMNESEOLOGY

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The article considers the doctrine of V.Ivanov about Memory. The author puts forward the hypothesis about sophian character of Memory in Ivanov's discourse. In the context of sophiology concepts of the end of XIX - the beginning of XX centuries the originality of Ivanov's sophiology distinctly comes to light. It means that the memory category is considered as an exegetic analog of Sophia. The article is based on the archival document that proves that Ivanov understood Sophia as a category 'metaxu' i.e. as an expressive category of Essence which later has been dialectically elaborated by A.F. Losev.

Result of research is the conclusion that Ivanov has not only creatively developed Solovyov's idea of positive all-unity, but has also modified his inner theme (a theme of Eternal Femininity) in the doctrine about Memory which regarding its comprehensive and integrating character is similar to Sophia.

Key words: *Sophia, V. Ivanov's philosophical and esthetical system, Memory and Sophia, Solovyev's idea of positive all-unity, metaxu, anamneseology.*

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