

Summary

Sergey Avanesov

The Autonomy of the Will: Kant and Schopenhauer on the Aimlessness of Moral Action

The author investigates the Kant's and Schopenhauer's moral theories concerning the aimlessness of moral action. These theories are considered as two «project» of impersonal ethics. General sense of these theories is the idea of the existential autonomy of the will. This idea distorts the essence of morality and casts doubt the reality of the subject of moral action. This is particularly evident when the idea of the autonomy of the individual (in Kant) develops into the conception of the autonomy of the world bases (in Schopenhauer). Due to the fact that these «projects» deny the authenticity of the axiological motivation of human action, they are necessarily opposed to all types of personalistic ethics.

Key words: ethics, moral subject, the autonomy of the moral will, the world will, Kant, Schopenhauer

Ruben Apressyan

The Problem of the Other in Aristotle's Philosophy

Although Aristotle points to self-sufficiency as an essential attribute of happiness-eudamonia, he recognizes the Other personified in the virtuous friend as a necessary factor of happiness.

Key words: Aristotle, the Other, philia, friendship, virtue, happiness, self-sufficiency

Vladimir Belov

Ethics in the System of Philosophical Criticism of Hermann Cohen

The article is devoted to the ethical constructions of the founder of Marburg school of Neokantianism Hermann Cohen. Drawing on the ethical views of Kant, Cohen tries to overcome the shortcomings of Kantian ethics: the absence of the moral law and lack of clarity in the understanding of the connection between logic and ethics, theoretical and practical reason. Cohen seeks to establish a closer connection of logic and ethics in his philosophical system, to find practical a priori and to derive the basic ethical concepts by means of interpretation the thing in itself as an idea and use of the method of purity together with transcendental method.

Key words: ethics, Kant, Cohen, system of philosophy, transcendental method, practical a priori, moral law

Elena Demidova

The Absence of the Other in the Bakhtin's Philosophy of the Act

The article is devoted to the research of the problem of the Other in the Bakhtin's essay «Toward a Philosophy of the Act», which was written in the so-called pre-dialogical period. The article reveals some consonances of

Bakhtin's interpretation of human being with the world tendencies in philosophy (not in anthropology but epistemology only). Dialog is impossible in the essay perspective because Bakhtin is concentrated there on monologism and egocentrism of the acting person. The Other is not identified and distinguished from the objective world of not-I in the essay, so it is not possible to make statement about the absence of the Other in it.

Key words: M.M.Bakhtin, action, the Other, monologism, dialogue, morality, ought, singularity, H.Cohen

Maria Gelfond

To the Problem of the Relationship of Morality and Civilization

The article is devoted to the understanding of the fundamental problem of the relationship between morality and civilization. The author carries out the classification and the comparative analysis of principle methods of addressing the problem in the history of European philosophy. The modern state and trends of the human civilization and culture evolution is the object of the study.

Key words: culture, civilization, philosophy, ethics, morals, moral law, moral ideal, science, religion, ideology, society, rationality

Doğan Göçmen

Adam Smith's Concept of the 'Impartial Spectator' and the Mind-Body Problem

This paper deals with Adam Smith's account of mind-body problem as a social one. This problem is usually dealt with as an epistemological question. The paper shows, however, how Smith, without ignoring the theoretical aspect of the mind-body problem, uses social and ethical theoretical concepts to approach it. Smith's account of intellectual and bodily capacities is presented in relation to some 20th century's philosophers' account. It is shown how Smith uses the concept of «impartial spectator», that is, the conscience as a capacity of understanding and judgment to mediate between mind and body. However, the conscience has to be free to be able to do this. In the paper, it is claimed that from Smith's point of view in «commercial society» there are structural obstacles for conscience being free. Therefore, it is suggested, as opposed to mainstream reading of Smith's work, that there is a social utopian perspective in Smith's thought, which goes much beyond commercial society in which humans and their conscience is free. This society which Smith clearly envisages is described as an «open society» of «free communication» and mutual «trust».

Key words: Smith, impartial spectator, mind, body, conscience, commercial society, open society, social utopia

Maria Kashuba

Ethics in Philosophical courses of Kyiv-Mohyla Academy Professors

The article is devoted to the analysis of the ethical contents of philosophy courses, taught by Kyiv-Mohyla Academy professors in the first half of XVIII century – F. Prokopovych, S. Kalynovskyj, S. Kulyabka, M. Kozachynskyj and G. Konysskyj.

Key words: ethics, Kyiv-Mohyla Academy, the courses of philosophy, Aristotle, Prokopovych, Kalynovskyj, Kulyabka, Kozachynskyj, Konysskyj, professionalism

Leonid Maximov

Morality is the Same for All

The article promotes the idea of moral monism, i.e. the actual uniqueness and the indispensability of the code of norms and regulations, in the content and functions of which have the essential features of morality. It is shown that the concept of moral pluralism, opposing monism, is based mainly on the unjustified expansion of the phenomenon of morality, i.e. on an arbitrary inclusion in this area many other non-moral axiological principles and behavior regulators.

Key words: morality, ethos, ethics, uniqueness and multiplicity, monism and pluralism, absolutism and relativism, objectivity and accepted meaning

Nikolai Plotnikov

Essay on Phenomenological Ethics of Dmitrij Tschizhevskij

The article attempts to reconstruct the main arguments formulated by D.I.Tschizhevskij in his unfinished work on ethical formalism criticism. Tschizhevskij's ethical theory focuses on individual moral subject's ontology and analyses it from Husserl's phenomenology perspective. Tschizhevskij applies some ontological and logical arguments to criticise ethical formalism, i.e. positing the universal law idea as a foundation of ethics, as a conception that disregards the concrete individual being faced a moral dilemma.

Key words: Simmel, Husserl, Kant, Aristotle, ethics, individualism, person, history of concepts, personalistic ontology, formalism in the ethics, moral consciousness, universal law, individual act, principle of subsumption, habitus

Andrey Prokofyev

Moral Absolutism and the Doctrine of Double Effect in the Context of Debates about Moral Permissibility of the Use of Force

The paper reconstructs a history and analyzes a normative relevance of the doctrine of double effect employing as a basis of analysis the material of debates about moral permissibility of the use of force. The author interprets the doctrine of double effect as one of potential foundations of absolutist (deontological) ethics of force which spring up from the absolutists' reflection

on some contradictions between common morality (moral sense) and rigorist non-violence ethics. The distinction between intentional and foreseen but unintentional bad effects of the action leading to good effects allows absolutists to narrow the scope of the prohibition on the use of force maintaining the permissibility of some cases of killing, maiming, causing pain while considering other cases absolutely prohibited. Yet absolutist (deontological) ethics of force based upon the doctrine of double effect cannot be coherent because the aforementioned distinction is not strict and qualitative.

Key words: morality, ethics, moral absolutism, doctrine of double effect, prohibition on the use of force

Andrey Sochilin

The Ethical Meaning of the Distinction of “Moralität” and “Sittlichkeit” in Hegel’s Philosophy

The article aims to clarify the ethical and theoretical grounds of distinguishing between «Moralität» and «Sittlichkeit» in Hegel’s moral philosophy. Since this distinction was conceived as a part of more general research project of the «absolute Sittlichkeit» («moralitas absoluta»), the formation and elaboration of it are reconstructed in the context of conceptual invariants of Hegel’s ethical thought.

Key words: ethics, ethical theory, concept of morality, ethical life, duty vs reality, Hegel’s philosophy, German idealism, divine providence theory, religious ethics

Asya Syrodeeva

The Small and the Big: Discovering the Other side

While provoking questions about the big and unambiguous, eternal and universal the principle of the small itself from time to time reaches the borders of own appliance and is in need of support from the big. How can the big be noticed, discovered in the small and the small in the big, how can we learn to live with otherness, thereby increasing area of the possible? The book «Philosophical language of Jacques Derrida» by Natalia Avtonomova helps in finding answers to these questions, focusing on the role of aporii pressure and individual life experience in the conceptual work of the French philosopher.

Keywords: small, local, universal, Other, otherness, deconstruction, cosmopolitanism, philosophy, human rights

Konstantin Troitsky

Max Weber as Anti-Tolstoy

The article has a purpose to show a narrow connection of the development of Max Weber’s ethical thought with his comprehension of Leo Tolstoy’s life and works. The author doesn’t claim the exclusive and dominant influence of Leo Tolstoy on these or other Weber’s ethical ideas. The author makes state-

ment just concerning certain connection between Weber's ideas and Tolstoy's creative heritage. He also gives the possible intellectual, biographical and historical perspectives, which could be more or less useful. It should be also noted that Weber discussed with Tolstoy who in many aspects was an ideal type or an example of the ideal type. That is expressed in those simplifications and distortions which Weber makes in the relation to Tolstoy's ideas. Partly it was a dispute of Weber with himself.

Key words: Max Weber, Leo Tolstoy, ethics, values, ethic of responsibility, ethic of conviction, the acosmism of love, war, pacifism, the meaning of life

Olga Zubets

On One Fragment from *Nicomachean Ethics* of Aristotle

The article is devoted to one place from *Nicomachean Ethics* by Aristotle, causing a lot of arguments: "They seem also to remember any service they have done, but not those they have received (for he who receives a service is inferior to him who has done it, but the proud man wishes to be superior), and to hear of the former with pleasure, of the latter with displeasure". The concept of act is being discussed as based on the idea of being the cause of one's own act and one's friend's acting.

Key words: Aristotle, act, benevolence, High-minded (Great-minded, Proud), self-sufficiency, friendship, polis