

V.V. Vassiliev

Does Systematic Philosophy have a Future?

The paper attempts to evaluate the state of present-day philosophy and to analyse the prospects of systematic philosophy. It stresses, in particular, that one of the leading trends in modern philosophy, namely analytic philosophy, regards quite positively the idea of a philosophical system. Good examples can be given of systems created by analytic philosophers. The author examines the possibilities for further development of systematic philosophy through a refined notion of conceptual analysis.

I.T. Kasavin

On the Nature of Philosophical Reflection

The paper attempts to characterize the peculiar nature of a philosopher's activity from the viewpoint of the interrelation of such notions as 'problem' and 'context'. A problem emerges outside a previously formed theory and, therefore, requires transcending the limits of a given subject. A philosopher is obliged to place the problem within a perspective that is wider than the one typically applied to scientific, religious or familiar problems. That is how the problem gets contextualized. The social and cultural interpretation of a given phenomenon, however, points in its own turn to a transition from a possible plurality of meanings to a limited number of these in reality, so any contextualization amounts to a localization. A context proves to be not something given objectively, but rather a product of constructive activity which can and has to be subjected to critique. As a result, a problem and its context appear to be the two extremities on the axis of philosophical reflection.

S.S. Horujy

Philosophy in an Anthropological Perspective

The paper analyzes the profound changes that are taking place in the foundations of philosophical and anthropological discourse, and interrelations of these discourses. The problems in question are considered basically in the prism of synergetic anthropology. The origins of the project of synergetic anthropology are described as well as stages of its development. The author displays the philosophical and epistemological factors in virtue of which the initial stage of the project becomes ineluctably a comprehensive interdisciplinary reconstruction of the mystical and ascetic practices of hesychasm. Then follows an analysis of the so-called 'spiritual practices', a special class of practices of man's self-transformation ('practices of the Self', in Foucault's terminology) devoted to the cultivation of the fundamental ontological *Man – God* relation (or *Man – Absolute Being*, as in Far-Eastern practices). The paradigm of anthropological unlocking found in spiritual practices is generalized and presented as the universal paradigm of man's constitution. Based on this paradigm, an approach to the problem of subjectivity is developed, which makes it possible to describe the types of man's constitution and reconstruct the set of structures of human personality and self-identity.

T.P. Lifintseva

Paul Tillich: Philosophy and Theology

The paper is devoted to one of the key topics in the work of the outstanding German-American philosopher and theologian Paul Tillich (1886-1965), which is an interrelation of philosophy and theology. In the 20th century, the problem of the relation between philosophy and theology was posed with new urgency, which forced thinkers to turn back to the origins of Western civilization and to reconsider philosophy's dual descent from Parmenides' and Heraclitus' "true being" and from the revelation of the God of Moses, the Prophets and Christ. It is not the author's aim to discuss the historical background of the problem of interrelation of philosophy and theology, traditional for the European thought since II century AD; she would rather seek to clarify the philosophical and theological tradition to which Tillich belongs, and to demonstrate with precision what is new in his approach.

I.R.Nasyrov

The Spiritual Practice in Islamic Mysticism: an Alternative to Revelation or an Imitation

In the present paper an attempt has been made to give an outline of the development of Islamic mysticism (Sufism), the doctrine of direct cognition of the eternal. In particular, the author seeks to give a detailed account of the Sufi theory and practice, with reference to Islamic ontology and the three kinds of cognition (rational, intuitive and mystical). The study of Sufi theory and spiritual practice that is undertaken here is based on a particular way of analysing of the ontological and gnoseological views of Islamic mystics.

E.A.Mamchur

How an Empirical Foundation of Theoretical Natural Science can be Possible (the Case of Modern Cosmology)

The paper examines the problem of empirical foundation of theoretical natural science as exemplified by modern cosmology. The author gives a critical analysis of the concepts of post-positivist philosophy of science (Norwood Hanson, Thomas Kuhn, Karl Popper, Imre Lakatos) according to which a solid empirical foundation of modern theories in natural science is impossible because of the theoretical load carried by empirical data. The aforementioned thinkers contend that the conceptual interpretation of experiments and, above all, the inclusion of the theory under verification in the process of interpretation, make the independent experimental control of theories impossible. The paper demonstrates that such hypotheses are erroneous. It shows that they arise from overemphasizing an holistic strategy in the investigation of the process of cognition and from a lack of due attention to analytic methods. An analysis of the actual state of affairs in science allows the conclusion that, despite the 'theoretical load', the conceptually interpreted data contain a layer of empirical knowledge that does not relate to the theory under verification. In this layer the facts are formed that ensure the possibility of a paradigmatically independent control of the theory and a sufficiently solid empirical foundation of it.

G.I. Ruzavin

Uncertainty, Probability and Prognosis

All eminent exponents of probability theory believed that there is a certain order in the world, although they gave different explanations of its origins. Advocates of the classic conception held that uncertainty and probability, which is closely connected to it, depend on our incomplete and inadequate knowledge of the world. Modern scientists are more prone to suggest that uncertainty, as well as certainty, belong to aspects of the contradictory unity of a world which owes its very existence to the interaction of accidental events of varying nature. Although the methods used by modern science create the possibility of providing ever more precise predictions and, therefore, of overcoming the risks, both the uncertainty and the risk nonetheless remain inevitable companions of any human activity. However strange it may seem, it is human society where uncertainty and risk continue to grow in quantity according to the appreciation of gravity of their consequences. In such conditions, the problem of uncertainty, risk and the methods of their prognostication take on special urgency.

K.A.Pavlov

On the Concepts of Logic and the Sense of “Logical Reasoning”

The paper aims at questioning the validity of substance-related and platonic forms of understanding logic, while proposing to lay more emphasis on the notion of ‘logical reasoning’ rather than on ‘logic’. Such change implies the need to investigate the way logical reasoning is related to the context in which it is carried out. As a result, the non-platonic approach to logic needs to be complemented by an adequate “sense theory” (as opposed to a theory of meaning). This in turn allows elucidation of the problem of computer modelling of the logical reasoning process that could be relevant for “strong enough” versions of the Turing Test.

V.V.Gorbatov

Between Calculus Ratiocinator and Characteristica Universalis: the Conflict of Two Paradigms in Philosophical Logic at the Turn of the 20th Century

The aim of this paper is to analyze the implicit pre-theoretical assumptions and the entire complicated system of mutual influences within which modern symbolic logic arose at the turn of 19th century in the works of Frege, Schröder, Husserl and Twardowski, the main point of the comparison being the contrast of two paradigms – logic as language and logic as calculus.

A.M. Anisov, A.V. Smirnov

Logical Foundations of the Mu‘tazili Philosophy of Time

The paper examines the main theses of the Mu‘tazili dynamic (process-related) conception of time and offers its computational (in a non-standard meaning) model. The computational model of time had appeared before the temporal ideas of medieval Arab thinkers ever received a thorough analysis. It has proved, how-

ever, that there are striking similarities between these ideas and modern computer patterns, such as the discreteness and corpuscularity of time, a dynamic structure present in every given moment, in the cyclic change of acts of generation and destruction, etc. All this gives one a full reason to arrive at a conclusion about the great profundity and originality of the Mu‘tazili doctrine of time which finds no analogue in the European tradition, where to this day the statistic and geometric concepts of temporality continue to dominate.