

V.G. Lysenko

How I Understand Indian Philosophy

The paper attempts to explain Indian philosophy, viewed as an autonomous philosophical tradition, from the civic and cultural context proper to it, the main thesis being that although most Western criteria regarding what the origins of a philosophy should be and what it must look like are inapplicable when it comes to the history of Indian thought, this does not mean that there was no philosophy in India. The author specifies a number of factors that contributed to the rise of philosophy on the Indian soil and determined its originality.

Helen Petrovsky

Nostalgia for the Avant-garde

What makes us go back again and again to the time of the avant-garde, to this experimental practice? The article analyzes how a steady interest in the avant-garde is connected with the Utopian impulse. Avant-garde art may be treated as a “sign of history”: it can be regarded as denotation in the sense that it marks the space for a new type of social relations. It is the experience of mapping of a new community which is anterior to any of its institutional forms. The author explores this intrusion of the “invisible” into avant-garde imagery by turning to Jean-Luc Marion’s reading of Rothko and to Marie-José Mondzain’s interpretation of the icon as a precursor of contemporary abstract art.

Philippe Sers

The Problem of Composition in Avant-garde Art

What is the nature of composition and meaning in a work of art? The avant-gardes, in their refusal to follow the apparent course of things, aimed to “represent the noumenon”, to disclose the inner bonds between the things. Composition, in a work of art, becomes an instrument of revealing such bonds and serves as the “way” setting one on the track towards finding the meaning. In French, representation means presence. The appeal for presence can be realized on three levels – that of contents, that of the reference point, and that of unmasking for the sake of corroborating the truth. That is why the main artistic ideas of the modern age are related to the understanding of the threshold beyond which there opens something of importance for the universal whole.

Jean-Pierre Cometti

What Does the “End of Avante-gardes” Mean?

The problem of evanescence of avant-garde practices belongs not so much to the history of art as to the philosophical foundations of the conditions of modernity. The perception of history peculiar to avant-gardes, and the type of historicity to which they are related in post-modern thought, can be distinguished as expediency (fin), or the purpose as such, and the end (fin) as composed from a sequence of episodes. Post-modern thinkers have declared the “end” of history, while not proposing any conceptual substitute to it. Pluralism and heterogeneity of modern art practices, permeability of any imposed borders are performed on the stage of differences, which is prepared to integrate them in the universal teleology with no privilege or exception.

T.B. Dlugach**The Philosophical Reflection of 18th and 19th c. on Science**

The paper demonstrates that, in the 18th and 19th centuries, philosophy was developed with reference to science viewed as the “science of knowledge” (Wissenschaftslehre). During this period, philosophers regarded the methods of science and scientific estimates as ultimate and unavoidable principles of all knowledge. For Kant and Fichte, e.g., the principle of experimental design became a kind of spiritual and practical action which assumed the role of the foundation of knowledge. In Hegel, the motion of substance expresses, among other things, the development of notion as the key element of the system of science. The logic of science had indisputable influence on philosophical logic, which manifested itself in the fact that the deductive trend of thought was regarded a chief factor, that scientific thought was deemed to progress from being towards notion, etc. Apart from this, the various forms of the “science of knowledge”, by virtue of their being essentially philosophical theories, transcended the boundaries of science to be employed to solve strictly philosophical problems of the foundations of being and conscience and the correlation of conscience with being.

A.A. Ivin**Modern Axiology: Some Urgent Problems**

The paper deals with some of the key problems in the modern philosophy of values, such as the definition of the notion of “value”, the origins of axiology in antiquity, the connection between values and human activity, the instability of borderlines between “what is” and “what is due”, the ambiguity and diversity of expressions describing value, the assessment of any claims to eliminate value statements from humanities and social sciences as unsubstantiated, values and the objectivity of knowledge.

V.V. Mil'kov**The Conception of “Small Deeds” in Early Russia (On One of the Peculiar Features of Moral Consciousness of the Russian Middle Age)**

The paper attempts an analysis of moral and ethical programme elaborated by Vladimir Monomach in his “Instruction” (first quarter of the 12th cent.). It explores the religious and philosophical foundations of the teaching exposed in the earliest piece of normative morals in the history of the Russian medieval letters and shows that the most striking feature of this work is the author’s denial to adhere to the moral maxima typical of his age and his selective adoption of the precepts of the Christian Commandments. In the time of change from paganism to Christianity, Monomach prescribes the observance of just a few fairly undemanding regulations. The minimal requirements that suffice for the salvation of the soul include abhorrence of evil, compassion, repentant prayer, care for the weak. Greatest importance is assigned to charity which is declared the chief virtue, easily attainable for those in power. Moral standards thus understated reflect the thinker’s awareness of the real state of affairs in a society involved in transition. Monomach’s programme is a great example of humanity and moral wisdom. It is from this standpoint that he sets moral criteria for people in politics, which has never been the case ever since in the history of Russian ethical thought. Vladimir Monomach’s conception can be regarded as a model of early Russian practical moral philosophy.

L.A. Markova

From Interdisciplinary towards Dialogic Relations

In 20th century thought, subjectivity has been put to the fore. In science, in philosophy and in theology (including the mode of their interaction) the problem of interdisciplinary research is to a great extent combined with the problem of dialogue. This explains why the dominant theme becomes that of *communication*, rather than *unification*: participants in the dialogue must somehow differ from one another, otherwise there will remain but a single subject who has no one to enter in either interdisciplinary or dialogic relations with. This will mean coming back to soliloquy.

V.S. Malakhov

Will National Culture Survive Globalization?

Throughout the modern period, the state has been an instrument of bringing the cultural and political boundaries in accordance with one another. The state's claim of sovereignty ensures that cultural differences present themselves as national, i.e. as differences between the states, whereas the cultural differences within a state are regarded as insignificant. With globalization, the state loses its ability to maintain a homogeneous cultural space. It no longer has the power to neutralize the *demand for difference* coming from both cultural communities on the subnational level and from transnational structures. The fictitious nature of the claims of cultural sovereignty, however, does not eliminate the reality of such claims.

I.I. Muerberg

In Search of the Political: an Essay of the Phenomenology of Power

Historically, making sense of politics began in the form of philosophizing on topics deemed political by default. In Plato, such default judgment means an undifferentiated analysis of the ethical and political aspects of reality. This theoretical position results in classifying all known political phenomena as, essentially, either good or bad. One instance of it is splitting the phenomenon of power into 'force' and 'reason'. Initiated by ancient philosophy, the reduction of 'ethically good power' to Reason lingered throughout the classical period of European political thought. Full-blown philosophy of power emerges as an outcome of discarding the traditional ethization of reason. It is not fortuitous that, as such, postclassical philosophy begins with Arthur Schopenhauer's substitution of Kant's Reason with the Will. The next necessary step in this direction was Nietzsche's pluralization of the Will, the modern 'political space' being thus constituted. It is within the conceptual limits of that space that political philosophy continues its growth as a specifically modern mode of philosophizing.