

Doğan Göçmen

Adam Smith's Common Sense Onto-Epistemology in the Context of Cartesian Scepticism and Humean Agnosticism

In dealing with the problems of knowledge as traditionally approached in his time, e.g. as the relation between theoretical and empirical knowledge or primary and secondary qualities, Adam Smith was looking for a particular way of solving these, embracing neither Descartes' nor Hume's position. Taking the nature as a whole or society as a whole, he concentrated on the internal correlations and interactions rather than on separate static qualities. An example of such a correlation which, among other things, is analyzed in this paper, is Adam Smith's conception of labour as an intermediary between the subject and the object which includes perception and imagination.

Keywords: Adam Smith, theory of knowledge, primary and secondary qualities, the problem of universals, labour, society

A.A. Ivin

The Classical Mode of Thinking in the Modern Age

The paper provides an analysis of an important topic in present-day epistemology, that is, the classical mode of thinking (15th–20th centuries) and its relation to culture of the Modern Age. It was within the framework of this mode that science in the modern sense of the word has been formed. Already in the past century the classical thinking came to be replaced by the nonclassical and then postnonclassical modes of thinking. After a description of the general notion of a “mode of thinking” and the way it is related to culture, the author gives an analysis of the general traits of the classical mode of thinking. These include anti-authoritarianism, fundamentalism, cumulativism, reduction of the validity and objectivity of knowledge to verity; an exclusively classical interpretation of truth as correspondence to reality; the renunciation of any non-universal modes of justification such as appeals to tradition or common sense, authority, intuition, belief, fashion, taste and other similar reference points without which social and human sciences would be impossible; the universal requirement of mathematization of knowledge and usage of strict definitions and so on.

Keywords: social epistemology, classical mode of thinking, Modern Age

T. B. Dlugach

Rethinking Kant's *a priori* doctrine

The author's aim is to reveal in Kant's doctrine the presence of yet another kind of *a priori* knowledge, a rather awkward one, since it is contained in... perception. It is demonstrated that this particular kind of *a priori* is related to the requirement of thingness within knowledge, which is not the thing as such, but the reality. One has, therefore, to examine the relation of a thing to reality. Another and no less strange hypothesis to be proved is that the *a priori* knowledge not only is contained in thinking but that it acquires its form through thinking. The proof is based on an analysis of the notions of scheme and schematism.

Keywords: *a priori*, thing-in-itself, reality, schematism

Philosophy is What Structures the Being of Humans: an interview with Luc Brisson

In conversation with Professor Valery Petrov Luc Brisson recounts the events of his life, recollects about his mentors and colleagues, reflects on the various trends in the study of ancient Platonism, on the methods of research as practiced at the CNRS Philosophy Department, on how philosophy corresponds to religion and myth, and on his proper work and scholarly interests.

Keywords: *Luc Brisson, Plato studies, Centre National de la Recherche Scientifique (CNRS), philosophy, religion, myth*

E. A. Samarskaya

On Certain Aspects of the Transformation of Masses in Late Industrial Societies

In this paper, the author examines the problem of the historical transformation of masses that emerged as such at the dawn of the industrial societies in European countries. It was at that time that former peasants flooding the factories started to emerge as proletariat. Marx poeticized proletarian labour ascribing to it a great creative power in shaping history. In the second half of the 20th century, dramatic changes occur in the industrial societies, above all the emergence of the consumer society. From now on, man of the masses is no longer a producer of manufacturer, but rather a consumer; producer masses get transformed into consumer masses. The characteristics attributed to the latter by Jean Baudrillard (the idea of man viz. the sign and the masses as an object) merit a detailed analysis as provided in this paper.

Keywords: *industrial societies, masses, proletariat, alienation, the subject of history, consumer society, object, homo consumens*

V. V. Milkov

Quiricus (Kirik) of Novgorod (towards the 900th Anniversary of His Birth)

The paper offers an overview of both preserved works by the early Russian thinker Quiricus of Novgorod: *The Doctrine of Numbers* and *The Questions of Quiricus*. These books give evidence of the enormous range of interests of their author which transcend the genre patterns and dogmatic standards traditional for the Eastern Christianity; they display a striking array of knowledge and an unprecedented level of scholarly and theological learning, almost never attained by contemporary church authorities. Quiricus formulated and summarized the actual rules of conduct in ecclesiastic, social and family life of his age, and extracted the minimal ethical code adapted to the moral requirements of Christianity in the first period of its grounding in Novgorod.

Keywords: *Quiricus (Kirik) of Novgorod, moral doctrine, early Christianity, calendar, number*

M. S. Kiseleva

Intellectuals in the Orthodox Monasteries at the Turn of the 17th Century

Towards the end of the 16th century, Slavic lands see the appearance of a distinctly new kind of men of letters: these were intellectuals who centered their activity around the monastery which came to shelter a school, an academy, a library and a typography. The author's approach to the study of this phenomenon is based on a thorough analysis of the mechanism of cultural adoptions, of personal, con-

fessional, national and linguistic identity, and also on the idea of the translation of knowledge through religious and literary texts that took place between the South Russian, Western Russian and Muscovite men of letters under the influence of the baroque intellectual culture coming from the West.

Keywords: *intellectuals in monasteries, intellectual contacts, brotherhood schools, Ostrog Academy, Kiev-Mohyla Academy, Symeon of Polotsk, Lazar Baranovych, the Moscow Court in the second half of the 17th century, baroque culture*

V. K. Kantor

When reason goes out of mind.

Towards the Understanding of Zamiatin's Dystopian Novel *We*

Yevgeny Zamiatin's novel *We* is one of the most important literary texts for the understanding of intellectual climate and actual political situation in early Soviet Russia. It is also a variation on the themes of Plato's *Republic*. It is often thought that Zamiatin criticizes the rational foundations of the Platonic utopia alongside with the "rationally grounded" bolshevik dictatorship. The author of the present paper attempts to show that Zamiatin's intention is to picture the transformation of reason in its opposite, i. e. the irrational magical force that turns human beings into slaves, while any appeal to reason becomes an incantation which serves as an instrument of governing the society. Zamiatin struggled against ideology as he was aware of its prospective development more than anyone else. Not only the Russian events caused his anxiety, he envisaged a whole system of violence that would organize the world to the rules of a madhouse. In this mental asylum the reason will be but one of the patients. Western culture did not have to wait long to acquire a similar experience, and Zamiatin's novel was there to offer George Orwell a paradigm to follow in his *1984*.

Keywords: *Zamiatin, utopia, dystopia, Plato, reason, magic, irrationalism, bolshevism, Soviet Russia, the West, Orwell*

V. M. Karelin

An Essay at Demasquing Persecution

The paper gives a comparative analysis of the two books by René Girard, recently published in Russian, with the work by a well-known Russian historian Daniel Khvolson (1819–1911). The latter played the *de facto* defender role in the infamous "Saratov case" in which he managed to prove the absurdity and unfairness of the accusations brought in court against the Jewish defendants. It is highly interesting to trace down not only the scapegoat motive in both authors but, still more, the way their texts are structured: this may give a hint at an answer to the question why the problem of persecution remains today as urgent as ever, despite Girard's own conclusions in favour of the opposite view.

Keywords: *persecution, violence, victim, society*