

## **Summaries and keywords**

### **Makarenko V.P. A Problem of Typology of the Models of Cognitive Resistance within the Context of the Soviet Philosophical Generations**

*Summary:* The article examines the collective monograph edited by Y.V. Sineokaya on philosophical community of Moscow that includes the Soviet and post-Soviet philosophical generation of the USSR/Russia 1920–2010. Based on this material, the author develops further his interpretation of this phenomenon. He offers to transform an idea of Weber’s dissenting minorities into the main subject of political and philosophical analysis in the Soviet and post-Soviet philosophy. Based on his own life and scientific experience, the author conceptualizes the political and philosophical layer of the generation of the 1960s and underlines the importance of idea of the contradictory nature of thesaurus of philosophical and world-view concepts. He substantiates the hypothesis: axiological sphere of person develops earlier than its logical and epistemological one and determines some set of subsequent choices; conflicts take place within generation but between each other. That is why it is much more interesting to study a scope for variations between generations and biographies. Especially the measure of resistance, that individual can develop and implement to all impersonal values, collisions, and situations.

*Keywords:* philosophical generations, philosophy of Soviet period, philosophers of the 1960s, dissenting minorities.

### **Chukin S.G. Assemblies as Essences: to Realist Ontology by Manuel DeLanda**

*Summary:* The reason of remorse and rehabilitation of emergentism fixed in the Western philosophy of science was the inability of explanation of the new scientific facts without the aid of ontology with the freedom transcendent beings. Such an ontology, which considers individual objects accessible to calculation and analysis as the only legitimate carrier of essence, is called realistic. One of its variants was proposed by Manuel DeLanda and was called “assemblage theory”. The concept of “assemblage” makes, according to DeLanda, the concept of essence redundant, because it fully performs its functions of preserving the identity of the object throughout its existential history.

*Keywords:* DeLanda, essence, assemblage, emergence, singularity, interiority, exteriority, space of possibilities, individuation.

### **Tulchinskii G.L. Apophatic and Institutionalization: Pragma-Semantic Analysis**

*Summary:* The article contains an attempt to generalize and systematize the content and role of the apophatic worldview attitude, which is characteristic of Russian culture. This attitude sources are determined by the specificity of the semantic picture of Eastern Christianity, by the political and

economic history of Russia. From this point of view, culture acts as a pragmatic-semantic interface for the generation, selection, storage, reproduction, and transmission of social experience. The conducted consideration reveals the nature of the “rut” effect, the inverse nature of the development of Russian society in a new way. An analysis of the manifestations of this attitude in political life, economics, and artistic culture shows that apophaticism can act not only as a barrier, but also as a resource for the country development which implies a distinct socio-cultural engineering aimed at preserving and developing human and social capital.

*Keywords:* apophatic attitude, institutionalization, Russian culture, semantic picture, rut effect, human capital, social capital.

### **Fishman L.G., Martianov V.S. If Not a Lesson, Then a Project**

*Summary:* The article is devoted to the world realities changing in connection with the events in Ukraine. The authors answer the questions: what lesson or project can Russia offer the world? What values should it be guided by in domestic and foreign policy? It is substantiated that values in domestic politics cannot be “traditional” in the proper sense. The values that should guide foreign policy should have a significant degree of universalism. Russia should offer a perspective aimed at improving the world system towards its greater egalitarianism and security. Our country should embody the newest modernity – in several respects more consistent, fair and humane than the Western one.

*Keywords:* Russia, modern, traditional values, capitalism, global order.

### **Guseinov A.A. The Philosophy of Generation of 1960s as a Social Phenomenon**

*Summary:* In its main part, the article is devoted to the Soviet philosophy of generation of the 1960s. It begins with a preface, which regards belonging to a generation as a sign of fate, and ends with an afterword, according to which the past is not judged. Belonging to a generation is the seal of time on individual destinies. The author belongs to the generation of Soviet philosophers who directly followed the sixties and got lost in their shadow. It shows how they are seen from this close distance. They personified the renewal of philosophy in the Soviet Union in the second half of the 20th century. It is shown that it began at the Faculty of Philosophy of Moscow University in the form of opposition of young researchers to the dogmatically minded professors, that its origins were two outstanding thinkers – Evald Ilyenkov and Alexander Zinoviev, who set the speculative-dialectical and scientific-analytical lines of development of philosophical research with their work. The philosophy of the sixties was humanistically oriented and emerged as a decisive break with the philosophical dogmatism of the 1930s and 1940s; it was the theoretical justification for the process of de-Stalinization that had begun in the country. It was represented by many original theories of thought and action, inspired by the ideas of the sovereignty of the human mind and the individually responsible existence of the individual. The philosophy of the generation of the 1960s remained loyal to the teachings of Marx and the socialist ideal, existed, as it were, in parallel with official orthodoxy, with its internal rejection.

*Keywords:* Generation. Philosophy. Sixties. Thinking. Marxism. Destalinisation. Ideology. Dogmatism. Humanism. Evald Ilyenkov. Alexander Zinoviev. Giorgi Generlavitsky. Merab Mamardashvili. Assessment of the past.

### **Lektorsky V.A. My Philosophical Generation**

*Summary:* The article distinguishes between biological, socio-psychological, and philosophical generations. In the case of the latter, it is not just about the age of those who make philosophy, but about the emergence of a new philosophical problem and a new attitude to philosophy itself, an understanding of its cultural role, what is called the “philosophical way of life”. The article examines the dramatic history of the life and work of a generation of people who began to determine the philosophical life of the country since the late 1950s. The author analyzes the results of the activities of this generation and substantiates the thesis that under the sign of this generation, domestic philosophy developed throughout the second half of the 20th century, and that the representatives of this generation have significantly influenced the philosophical life of our country already during the past two decades of the 21st century. The modern significance of the ideas put forward by the representatives of this generation is shown.

*Keywords:* philosophy of generation, theory of knowledge, philosophical anthropology of the science of man, Institute of Philosophy, “Problems of Philosophy”.

### **Solov'jov E.J. The Philosophers of the 1960s: Post-War Brotherhood of Fathers and Sons**

*Summary:* The article attempts a socio-genealogical analysis of the “philosophers of the 1960s”. This is how the literature of recent years refers to the generation of young philosophers who in the 1950s and 1960s opposed themselves to the dominant dogma and prepared the de-Stalinization of public consciousness. In the foreground are young front-line intellectuals enlightened by the war. The author talks about their hopes, which already foreshadowed the “thaw”; about stoic morality and courageous protest behavior in scientific and ideological discussions of the post-war period. Further, the life of the “younger growth” of the future “philosophers of the sixties” - schoolchildren of the late 40s – early 50s is covered in detail. Particular attention is paid to the understanding of education as a sacred duty to warrior fathers and a kind of youth cult of knowledge and science. The beginning of a long-term informal community of Soviet “philosophers of the sixties” was laid by a discussion about philosophy, which took place at the Faculty of Philosophy of Moscow State University in 1954. The author sees in it a bold and quite successful attempt at the philosophical reformation of Marxism. Two years before the 20th Congress of the CPSU, which called for the restoration of Lenin's norms of life, the “philosophers of the sixties” called for a return to Marx's norms of thinking. The last section of the article talks about the original concepts of thinking and consciousness that appeared in Soviet philosophy in the 60s and early 70s and sometimes had a neo-Marxist vision.

*Keywords:* generations, ideology, criticism of dogmatism, Marxism and neo-Marxism, stoicism, reformation, A.A. Zinoviev, E.V. Ilyenkov, Z.A. Kamensky, M.K. Mamardashvili, I.T. Frolov.

### **Motroshilova N.V. About My Generation**

*Summary:* The article is devoted to the generation of the sixties. The author, relying on personal memories and testimonies of contemporaries, presents a generalized portrait of the intellectuals of that era, reflects on how they manifested themselves in philosophical life and philosophical work. The sixties are presented as a philosophically united generation, determined by the similarity of orientations, values, attitudes, which are clearly seen in everything they did in their profession. Along with an analysis of the intellectual life of the Faculty of Philosophy of Moscow State Univer-

sity and the central themes developed by colleagues from the Institute of Philosophy, the author talks about the functioning of heterodox philosophical communities in the 1960s. Particular attention is paid to the interaction of philosophers of the sixties and cultural figures of that era.

*Keywords:* philosophical generation, communication, philosophical discussions, RAS Institute of Philosophy.

### **Stepanjants M.T. Generation Open to the World**

*Summary:* Although a lot has been written about the generation of the sixties and deeply meaningful, the realistic “canvas” of the phenomenon is not yet complete: not all figures are spelled out flawlessly, it is not always justified to bring some to the fore at the expense of others who are in the shadows, and therefore “darkened” to indistinguishability. The article talks about the role of those who indirectly influenced the development of philosophical Oriental studies in the USSR. For the Orientalists, who joined the staff of the Institute of Philosophy by the beginning of the 60s, the older sixties became the standard of moral height, demonstrating honesty, determination to resist and overcome lies in all its manifestations. Following their example, they embarked on the path of openness to the world, convincingly demonstrating the uniqueness and diversity of the spiritual world of the East in general, and its philosophical traditions.

*Keywords:* philosophy, oriental studies, sixties, eurocentrism, dogmatism, ideology, openness to the world.

### **Rozin V.M. How I See my Generation's Contribution to Philosophy**

*Summary:* In the article, the author, on the one hand, recalls the representatives of the generation of the sixties, with whom he dealt, entering philosophy, more precisely, the Moscow Methodological Circle, on the other hand, he undertakes an analysis of well-known figures of the methodological movement (Alexander Zinoviev, Merab Mamardashvili, Georgy Shchedrovitsky), as well as the important contribution of this group of talented thinkers to the development of Russian philosophy. He shows that, as a rule, the listed thinkers were major personalities and original thinkers, and time and its ups and downs played a big role in this. If we talk about the contribution to the development of philosophy, the author considers such points as interest in the thinking of K. Marx, historical and semiotic turns, an active approach, a sociotechnical view of the role of philosophical knowledge, and finally, the formation and development of methodology. A certain place in the article is occupied by the presentation of two author's concepts (semiotic and methodological), the beginning of the creation of which refers precisely to the 1960s.

*Keywords:* thinking, personality, time, methodology, semiotics, activity, contribution, development.

### **Pruzhinin B.I. My Generation of the 1960s**

*Summary:* The author of the article tries to clarify the peculiarities of the views of the generation of philosophers of the sixties, based on his personal experience. According to the author, the worldview and personal characteristics of this generation are based on the experience and understanding of the events of the national history of the 1950s, associated with the exposure of the personality cult of Stalin, and the phenomenon of the thaw. These events allowed the generation of the sixties to form a worldview based on a rethinking of their views, first – spiritual independence.

*Keywords:* sixties, philosophical generation, worldview, cult of personality, personal responsibility, communication.

### **Potseluev S.P. Political Modernization Theory**

*Summary:* The published text is a slightly abridged version of one of the chapters of the textbook (2021) dedicated to the theory of politics. The article deals with political motives and stages of the evolution of the theory of social and political modernization. Separately, the author dwells on the characteristics of the classical theory of modernization, including its criticism in non-classical versions of this theory. The article proposes a typology of political modernization, as well as an assessment of the theoretical models of Russian political modernization.

*Keywords:* social modernization, political modernization, evolution of the theory of political modernization, types of political modernization, Russian political modernization.

### **Andresky S. The Significance of Wars in the Biological and Cultural Evolution of Mankind**

*Summary:* The journal “Political Conceptology” publishes the translation of the first chapter of Stanislav Andreski’s book “Wars, Revolutions, Dictatorships: Studies of Historical and Contemporary Problems from a Comparative Viewpoint” published by Frank Cass in 1992.

*Keywords:* Stanislav Andreski, theoretical heritage, comparative studies of wars, revolutions and dictatorships.