

Summaries and keywords

Makarenko V.P. From Political Equilibrium to the Decrepitude of the State

Summary: In Russia, the fifth edition (after 1991) of N.Ya. Danilevsky's book "Russia and Europe" was recently published. In the annotation to the book, the author is called "a great Russian thinker, the founder of the doctrine of civilizations, who substantiated the idea that there is no and cannot be a universal human civilization." Judging by the frequency of reprints (approximately one edition every 5–6 years), Danilevsky's given definition contains a hidden reference to the Soviet experience: in the USSR, individual works by the classics of the Soviet version of Marxism were published annually, while collected works were published less frequently compared to the rate at which "Russia and Europe" is currently published. During the 74 years of Soviet power, the collected works of K. Marx and F. Engels were published twice, and the collected works of V.I. Lenin were published five times. "As of January 1, 1990, Lenin's works had been published in our country in a total circulation of over 653 million copies in 125 languages!.. Some works were especially 'lucky'. Thus, the speech about the imminent communist future – 'The Tasks of the Youth Unions' – was published 660 times in a circulation of almost 50 million copies in 96 languages!"

The unwritten rule of such publishing practice is: a classic is someone who contributed to the creation and strengthening of the USSR. Therefore, the works of the classics of the Soviet version of Marxism turned into a source of political and ideological dogmatism, quotational thinking and constant state income through multiple reprints. A simple calculation shows that over the past thirty years, the publication of Russia and Europe has also served the transition from the slogans of "new thinking," "a common path of civilization," and "Europe is our common home" to the current propaganda of "spiritual bonds" and "traditional values" of Russia. But the USSR collapsed. The Soviet era lost its role as a criterion for the reproduction and evaluation of everything and everyone. In place of the former USSR, 15 states emerged, including Russia. Can Danilevsky be considered a classic of Russia? A coin of the Bank of Russia has already been issued in his honor, on which, together with a bas-relief of the author, an open book "Russia and Europe" is depicted. The article provides an author's essay on the emerging issues.

Keywords: history of political thought, N.Ya. Danilevsky, Russia and Europe.

Rozin V.M. Humanitarian Research and Science: Features and Ontological Foundation

Summary: The article discusses two main topics: what humanistic research and the humanities are and what are the features of the ontological basis of this science. The characteristics of these foundations, which were proposed by V. Dilthey (in the interpretation of A.S. Ogurtsov), are given: history, life and the triad "experience, expression, understanding." The author tests this basis for adequacy, correlating these characteristics with the reflection of his own humanitarian research. As a subject of reflection, two author's studies are used (the life and personality of A.S. Pushkin and the story "The Young Lady-Peasant Woman"). At the end of the article, the author proposes to separate

the characteristics related to humanitarian research and the humanities proper, and to pose the question of the ontological foundation of the humanities in a different way (to give not only definitions of the ontological foundations, but also to indicate how the researcher works, from what methodology he comes out).

Keywords: humanities, research, personality, text, work, spirit, interpretation, understanding, experience, expression.

Tulchinskii G.L. The Lesson of a Overstrained Collapsed Empire and an Exhausted Society

Summary: The article contains an attempt to trace the action of conceptual political factors that ensured the formation and caused the collapse of the Soviet state. Particular attention is paid to the relationship between internationalism and national politics, the specifics of the Soviet political elite, and its ambiguous role in the late Soviet stage of the country's development. These factors action was combined with a doctrinally supported explanation of the exclusivity of the political regime and its special universal role. This practice led to the depletion of economic and human resources, to the formation of a “weakened society”, deprived of the ability and skill of political civil initiative.

Keywords: empire, social forces, USSR, elite, ethno-federalism.

Khrenov N.A. Artist and Power: Reception of M. Bulgakov's Novels and A. Tarkovsky's Films in Soviet Artistic Culture

Summary: The article attempts to explain why so much attention is paid to the character named Woland in M. Bulgakov's novel “The Master and Margarita”. It is known that the primary role of this character was already evidenced by the concept of the novel and the initial stage of work on it. According to documents, Woland's name was already included in the title. Woland is Satan, the Devil, the Antichrist, in general, the creator and bearer of the elements of evil. This is how he appears already in the Apocalypse of the Apostle John. The appeal to the apocalypse makes M. Bulgakov related to A. Tarkovsky. There are points of contact between these authors on this issue. The names of Satan may change, but his function as the bearer of evil is preserved. History knows of eras when this image was not so significant and there were times when it acquired an exaggerated meaning. The 20th century as a century of real movement towards freedom in the form of revolutions (as the philosophers of the Enlightenment were convinced of) gives rise to an increased interest in Satan, including in art. The rehabilitation of Satan by Charles Baudelaire in the 19th century had an effect among Russian symbolists of the turn of the 19th and 20th centuries. But, as it turned out, even Lermontov's poem about the demon anticipated some of F. Nietzsche's ideas. However, perhaps, the increased interest in Satan was initially connected with philosophy, as evidenced by V. Solovyov's treatise “Three Conversations on War, Progress, and the End of World History, with the Inclusion of a Short Story about the Antichrist and with Appendices.” In relation to V. Solovyov, it is impossible to speak simply of an increase in interest in the traditional attitude towards Satan. His ideas can be seen as a revision of the traditional image. V. Solovyov returned to such a vision of Satan, which is associated with the Gnostic doctrine as the basis for an alternative interpretation of the Gospel images, including the image of the Antichrist. But the point is not only that in this doctrine the devil is transformed into a god not of good, as is the case in Christianity, but of evil. V. Solovyov's innovation in interpreting the image of Satan is associated with another pressing problem in world history, namely, the confrontation between the European world and the East, which continues to worry humanity. V. Solovyov is convinced that pan-Mongolism still poses a

danger to the world. And it is all the more real, the more obvious the internal discord between the European states, to which Russia also belongs. V. Solovyov's interpretation is directed not to the past, but to the future. The philosopher himself in this sense appears as a prophet. Another outstanding commentator on the Revelation of John the Theologian, M. Bulgakov, does not touch on this issue, being interested in the complex relationship between good and evil. This thought, read in his novel, as shown in the article, is of an autobiographical nature. But, despite the dissimilarity in the interpretation of Satan as an image, interest in which is growing in the twentieth century, a deeper interpretation of the image of Satan in M. Bulgakov's novel is impossible without returning to the Apocalypse in its various versions and, above all, to the Christian version. The autobiographical moment in the interpretation of evil in M. Bulgakov's novel is a particular moment in his anti-totalitarian worldview. And the anti-totalitarian interpretation of symbols is already present, as S. Bulgakov proved, in the text and images of the Apocalypse. M. Bulgakov evaluates the events of the revolution and civil war in his first novel, *The White Guard*, turning to apocalyptic images. Interpretation of the last and main novel, *The Master and Margarita*, is also impossible without the meanings that are present in the Apocalypse. Much has been written about the nature of totalitarianism in literature. However, it was M. Bulgakov, who relied on apocalyptic archetypes in his assessments, who managed to present an adequate understanding of totalitarianism and fit the problematic of evil into such an interpretation. The writer's appeal to the Revelation of the Apostle John allows us to understand that the phenomenon, hitherto designated as "Leviathan", like the "cultural heroes" representing it, are capable of appearing as both bearers of good and bearers of evil.

Keywords: Mikhail Bulgakov, the novel "The Master and Margarita", Woland, Satan, Antichrist, Stalin, Yeshua, Pontius Pilate, Apostle John, Apocalypse, Gap in Continuity in Culture, Reception of the Novel, Reception of Films, Chiliasm, Eschatology A. Tarkovsky, Sergei Bulgakov, V. Soloviev, K. Leontiev, V. Rozanov, I. Goethe, F. Schelling, S. Averintsev, E. Afonasin, M. Chudakova, Bible, New Testament, Gnosticism, Pan-Mongolism, Sophia, Leviathan, good, evil, Masons.

Aronson O.V. Chapters from the Book "Forces of the False. Experiments in Non-Political Democracy"

Summary: Aronson's article analyzes political propaganda, which is examined not in terms of its production in the media, but rather as an inevitable effect of the conjunction of media and politics in society at large. In this case, propaganda can be seen as a kind of psychic epidemic. This means that the impact on citizens' individual consciousness gives way to the logic of infection typical of the multitude. This approach allows Aronson to treat community as neither a collectivity nor an isolated political subject, but as a heterogeneous non-human element that lies at the heart of the concept of "the political" itself.

Keywords: the political, mass, multitude, media, epidemic, infection, social hysteria, element, Vladimir Bekhterev, Carl Schmitt.

Safronova N.D. The Face of a Millennial

Summary: This essay attempts to identify some of the characteristics of the philosophical generation of millennials born in the late 1980s and early 1990s in Russia. Based on the specific cultural and historical context that framed the formation of Generation Y in Russia, the author identifies pragmatism, an ironic and playful attitude toward tradition, virtualization of reality, multilingualism, and philosophical cosmopolitanism as characteristic features of the "millennial face" –

characteristics that reflect the specifics of the “omnivorous” and nomadic consciousness of the millennial.

Keywords: history of philosophy, Moscow State University, Philosophy Department of Moscow State University, millennials, generation Y, virtuality, pragmatism.

Aronson D.O. Three interviews with my generation (E.I. Khan, I.A. Vorontsov, M.Yu. Frunkin)

Summary: Having received an offer to write about the philosophers of my generation, I found nothing better than to interview three of my friends, whom I perceive as philosophers. I compiled a list of seven questions and sent them to the interviewees, slightly adjusting them to my understanding of the characteristics of each. After receiving the written answers, I in some cases adjusted the questions a second time so that they would better fit with the interviewees' remarks, and agreed with them on the final result. Only after this was the introductory essay written, which should therefore be treated as a post factum reflection.

Keywords: philosophy, generation Y, love, university, authority, growing up, Hegel, pedagogy.

Kocherov O.S., Lozhkina A.V., Rudenko N.V., Rykov S.Yu. Young Orientalists of the Early 21st Century

Summary: The article, in the form of a philosophical essay, attempts to outline the essential features of the philosophical generation of “young Moscow historians and orientalists”, to which the authors consider themselves to belong. This philosophical generation is not uniform: people belonging to it “encountered” philosophy and oriental studies at different ages, under different circumstances, with different emotions and responses; they have different understandings of what philosophy is and why it is needed; they have different specializations and pursue different goals in it. At the same time, there are ideological and methodological approaches in which they are unanimous, which is precisely what allows us to speak of a single philosophical generation. This is entry into the history of philosophy due to love for philosophy (and not due to external or extraneous circumstances); the absence of clearly expressed original philosophical views, “one's own philosophy”; interest in studying the history of Eastern traditions due to their otherness; recognition of the use of available digital technologies as necessary in the work of a modern historian of philosophy; the desire to resist misconceptions and prejudices about these traditions: opposition to irrationalism, post-modernism, Marxism, Orientalism (as the exaltation of the East and its wisdom in the style of “secrets of spirituality”), propaganda of the special uniqueness of Eastern thought, modernization, generalization, scholasticism, interpretive translations (created not so much to convey the meaning of the text, but to reinforce the thought of the translator and similar ones), methodological anarchism, etc. in historical and philosophical research, that is, the desire to neither complicate nor simplify Eastern thought, but also to convey it in a neutral and critical scientific language; the desire to work among close-knit colleagues and achieve the best quality of scientific communication (including informal) – not only with Russian scientists, but also with the world circle of researchers. The article may be useful for the sociology of science – as a cross-section of self-reflection of young scientists in the humanities of the first quarter of the 21st century.

Keywords: philosophical generation, history of philosophy, oriental studies, Moscow, Far East, China, India.

Andreski St. Chapters from the Book “Witchcraft in the Social Sciences”

Summary: The journal “Political Conceptology” publishes a translation of the eleventh and twelfth chapters of Stanislav Andreski’s book “Witchcraft in the Social Sciences” (Czarnoksiestwo w naukach społecznych), which was published in 2002 by Oficyna naukowa.

Keywords: Stanislav Andreski, theoretical heritage, comparative studies of social sciences.

Andreski St. Chapters from the book “Wars, Revolutions and Dictatorships: A Study of Historical and Contemporary Problems from a Comparative Point of View”

Summary: The journal “Political Conceptology” publishes a translation of the twelfth and thirteenth chapters of Stanislav Andreski’s book “Wars, Revolutions and Dictatorships: A Study of Historical and Contemporary Problems from a Comparative Point of View.

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

Trapsh N.A., Shafranova O.I. Review of the monograph by N.A. Mininkov, L.V. Mininkova “The History of a Historian: Works on Historians in Russian Science (19th – Early 20th Centuries)”

Summary: The article reviews the monograph by N.A. Mininkova and L.V. Mininkova “History of the Historian: Works on historians in Russian science (XIX – early XX centuries)”.

Keywords: review, historians about history, history of ideas.