

Summaries and keywords

Makarenko V.P. State Interest as a Prerequisite for Biopolitics: a Fragment of M. Foucault's Concept

Summary: M. Foucault's concept of biopolitics is usually perceived through the prism of his concept of a disciplinary society and is interpreted as a special case of the influence of surveillance and punishment on the bodies of individuals. Such perception and interpretation do not exhaust the heuristic potential of the concept of biopolitics. This is evidenced by the works of the second and third stages of Foucault's work. They served as an impetus for the development of Foucault's concept of governmentality, in which the concept of state interest (hereinafter referred to as GI) occupies a central place. One of the results of development is the idea of the need to apply the concept of governmentality to the analysis of history, politics and public administration of all countries of the world, a special case of which is the USSR/Russia. This general idea inspired the particular purpose of the proposed article – to abstract the content of Foucault's lecture of January 10, 1979 in order to reconstruct the main ideas regarding the connection of the concept of GI with its interpretation of the premises of biopolitics..

Keywords: state interest, Michel Foucault, prerequisites for biopolitics.

Rosin V.M. The Problem of Understanding the Integrity and Ontological Differentiation of Technology

Summary: The article poses two questions. First, how should we think about the integrity of technology, given that it consists of very different entities (phenomena)? What, for example, do tools, technical structures, mechanisms, machines, the technical environment, and technology have in common? The answer that all these phenomena are artifacts created by man, who spied and enhanced the effects of nature, is clearly insufficient. Secondly, what relationships connect the listed types of technology? To answer, the author analyzes several cases (the formation of the ancient Egyptian pyramids, the prerequisites of the first industrial revolution, the formation of engineering, technology, A. Bogdanov's theory "Tektology"), using the methodology of cultural and historical reconstruction developed by him, which in turn relies on the means of a number of humanitarian and social sciences. Sci. He shows that the implementation of this methodology makes it possible to characterize not only the patterns of formation of different types and essences of technology, but also to describe their unique features (singular aspect), as well as to understand the relationships they have.

Keywords: technique, genesis, culture, sociality, reconstruction, whole, engineering, technology, design, situation.

Obolonsky A.V. Geopolitics as a Dangerous Pathology of Political Consciousness

Summary: The article is analytical and does not connected with questions of current politics. The radical difference between politics in genuine, Aristotelian meaning of word and political manipulations for solution of current political issues of day is emphasized. The historical, moral and sociological aspects of geopolitical paradigm in terms of imminent defectiveness of it and caused multiple negative consequences are considered. Among the topics of analysis are historical origin and evolution of geopolitical ideology from ancient China till European version of it – Machiavelianism, and also a modern definition and understanding of geopolitics. The imminent pathologies of geopolitical consciousness are connected with mythology on national exclusiveness, ostensible uniqueness of different countries’ “special path”, etc. It was burdened in addition in several European states by post imperial political syndrome. Special sections of article are devoted to key crossroads in the history of Russia and also to condition of public political consciousness in the post Soviet period. It is characterized by deformations of value system, complex of social inferiority, fear of changes and deep socio psychological trauma. That usual for transit periods and finds a sort of compensation in vulgar pseudo patriotism. On the other side, the author is disagree and argues against of pessimistic, fatalistic judgements of Russian national political consciousness and culture and against of conclusion on supposed unpreparedness of us to democratic development.

Keywords: geopolitics, Russia, pathologies of political consciousness, historical crossroads, “special path”, psychological trauma, moral values, democracy.

Besedin A.V. Answer to the Question: What is a Philosophical Generation?

Summary: In this essay, the author offers his understanding of the concept of philosophical generation, identifies some generation criteria (genetic, communicative and independence criteria), and considers the problem of the “first generation” in the scientific community. The concept of a philosophical generation defended by the author can be characterized as weak. Next, the author offers the reader some thoughts about his own generation.

Keywords: philosophical generation, change of generations, philosophical community, philosophy of education.

Ivanov D.V. From the Generation of Continental Philosophy to the Generation of Analytical Philosophy

Summary: The article examines the evolution of philosophical generations in the Moscow academic environment from the late 90s of the last century to the mid-10s of this century. The work notes that the concept of “philosophical generation” should be used to indicate the exclusivity of any cultural phenomenon associated with a certain period of time. As a rule, at these stages of social development, we note in all spheres of cultural life a special rise in creative activity associated with the production or development of new ideas, meanings, the emergence of new trends in the discussion of already familiar problems and phenomena, the formation of a special vision and perception of the world as a whole. It is involvement in this activity that allows for the formation of a special generational identity, which presupposes a sense of involvement in some common process. Another point of this article is that waves of creative upswing are always followed by downturns. During these periods, we cannot identify any single cultural trend that allows the formation of a designated identity. Accordingly, we cannot talk about the presence of a special generation. Based on personal experience, the author of the article notes the changes in the academic philosophical environment that occurred during the designated period. This transformation was characterized by the transition

from the generation of continental philosophy of the 90s through a period of decline to the formation of a generation of analytical philosophy in the late 2000s and early 1900s of this century.

Keywords: history of Russian philosophy, philosophical generation, continental philosophy, analytical philosophy.

Trufanova E.O. Philosophers at the Turn of the 21st Century: About the “Philosophical Generation” of the 2000s

Summary: The article examines the transformation of philosophy and the features of its teaching during the transition from Soviet to post-Soviet philosophy in Russia. The environment of the Faculty of Philosophy of the State Academic University for the Humanities and the Institute of Philosophy of the Russian Academy of Sciences in the late 1990s – early 2000s is analyzed. It is demonstrated that during this period there was a “perestroika” of philosophy, during which the Marxist philosophy of the Soviet period was completely hushed up. The special scientific atmosphere of the sector of the theory of knowledge of the Institute of Philosophy of the Russian Academy of Sciences under the leadership of V. A. Lektorsky is analyzed. An idea of “philosophical generations” is given, in which the key unifying factor is the presence of “significant others” – teachers who had a significant influence on the formation of a new generation of philosophers.

Keywords: philosophical generations, GAUGN, Institute of Philosophy of the Russian Academy of Sciences, V. A. Lektorsky, epistemology, sector of the theory of knowledge.

Prokofiev A.V. Elusive Generations

Summary: Appeal to the idea of generation is a fairly effective tool for interpreting changes occurring in various spheres of human activity, in particular in the field of philosophical knowledge. It links the historical picture of such changes to an important anthropological constant – human age – and allows us to reconstruct both the general natural dynamics of what is happening and the unique features of each stage of the dynamic process. However, the “generational” (discrete) dimension of history in some specific cases may lose its significance and go into the shadows, giving way to those dimensions that ensure continuity and continuity. In relation to philosophical knowledge, these are factors of the universal unity of the problematic and the philosophical school. The biography of the author of this essay shows that a certain part of Russian philosophers is characterized by precisely this correlation of features and driving forces of their academic career. Philosophers belonging to this group are characterized by two common features: 1) coming to philosophy from other humanities disciplines; 2) coming to philosophy against the backdrop of a more or less acute “personnel crisis” in this discipline at the turn of the 1990–2000s. They can also be called a kind of generation, at least a generation within a generation. However, their “generational” unity is purely structural, and the content of their activities is determined by their belonging to the schools through which they were introduced to philosophy. Thus, the author of the essay, who initially specialized in the history of social thought, became a graduate student in the Department of Philosophy and Cultural Studies at Tula State University named after L. N. Tolstoy, working closely with the ethics sector of the Institute of Philosophy of the Russian Academy of Sciences. This determined not only his long-term connection with the institute, but also his belonging to the Moscow ethical school with its methodological approaches and theoretical guidelines regarding the phenomenon of morality. Such a biographical scenario excluded priority communication with philosophical peers and contributed to the perception of one’s discipline (ethics) not as a space of generational change, which dramatically fight each other to define a “universally recognized reality” (J. Ortega y Gasset), but as a space for collective solutions to cross-cutting theoretical problems.

Keywords: modern Russian ethics, philosophical generations, philosophical schools, academic biographies.

Zhukova O.A. A Way to Be, or Intergenerational Continuity Creative Experience

Summary: The philosophical generation is an important historical and cultural topic. From our point of view, it is not just about what the representatives of the generation did. This is a question about established professional connections, scientific communications, corporate and friendly social circles in the context of Russian intellectual and cultural history – this is a question about traditions and continuity of creative experience.

Keywords: philosophy, generation, intergenerational continuity, creativity, Russian culture.

Popova O.V. My Non-Philosophical Generation

Summary: The essayistic notes contain memories of student life in the late 90s – early 2000s, which allow us to give some idea of the peculiarities of the formation of a philosopher in a university environment, his adaptation to life in a hostel and the city space.

Keywords: philosophical generation, university, dormitory, education, students.

Pirozhkova S.V. Who am I, a Millennial Philosopher, and what Can I Become?

Summary: The article attempts to find the specifics of the generation of millennial philosophers through an analysis of the features of the historical location – the historical baggage and challenges that the modern stage of development of knowledge and human society, rich in opportunities and risks, poses to the philosopher. Working with generational topics, the author relies on classic works in this area by K. Mannheim and J. Ortega y Gasset, the domestic sociological tradition represented by T. Shanin, Yu. Levada and others, modern studies of the millennial generation, in particular the so-called Generation I (J. Twenge). In addition, the author, belonging to the corresponding age cohort, analyzes personal experience, speaking as a representative of the millennial generation in general and the generation of millennial philosophers in particular. The main emphasis is on considering how the choice of profession occurred, what events determined it, what was the motivation in the 2000s – first to go to study at the Faculty of Philosophy, then to write a dissertation for the degree of Candidate of Philosophy and, finally, to build a career as a professional philosopher. At the same time, the author is critical of the fact that he belongs to the millennial generation, honestly identifying and explaining some distance from peers and emotional rootedness in the experience of previous generations, primarily the sixties and seventies. Stating the facts of his own biography that can influence the assessment of the sociocultural and professional significance of the generation of millennial philosophers, the author offers his vision of the main features that distinguish millennials as a philosophical generation. One of the main theses substantiated in the article is the statement about the fundamental openness of the fate of the millennial generation in philosophy, whose history is not only unwritten, but not strictly predetermined by the past and present, being dependent on the rapidly changing images of the nearest and more distant future.

Keywords: generation, generational analysis, philosophical generations, millennials, sixties, fate of a generation.

Gasparyan D.E. Philosophy as a Vocation and Profession: the History of the Formation of a Philosopher in Russia, Told in the First Person

Summary: This essay is a recollection of my years of study at Moscow State University and the beginning of work at the Higher School of Economics, as well as a reflection on the current period and state of philosophy in Russia in general. The purpose of this essay is an attempt to reflect on one's belonging to a certain generation of philosophers, comparing it with past and future generations, as well as an attempt to trace the successive thread of generations. Using the example of my own apprenticeship, as well as teaching, the distinctive features of each new stage in the formation of philosophy in Russia are shown. Based on personal experience, the similarities and differences between Russian and foreign practice of teaching philosophy, as well as working in the academy as a professional philosopher, are thought through. The influence of the most significant and key studies and researchers on my philosophical perception, as well as on the formation of my generation of philosophers, is traced. The names and faces represent the characteristic spirit of a certain philosophical era, the most valuable and defining relationships for the author with colleagues and friends, the most important and promising projects and joint endeavors are recalled.

Keywords: Faculty of Philosophy of Moscow State University, School of Philosophy and Cultural Studies of the Higher School of Economics, philosophy in Russia, philosophers of Russia, philosophy of the late 20th – early 21st centuries in Russia, philosophical schools in Russia, biography of philosophers, modern philosophy in Russia, philosophical education in Russia.

Andresky S. Chapters 10–11 from the Book “Wars, Revolutions, Dictatorships: Studies of Historical and Contemporary Problems from a Comparative Viewpoint”

Summary: The journal «Political Conceptology» publishes a translation of the eighth and ninth chapters of Stanislav Andreski's book «Wars, Revolutions, Dictatorships: Studies of Historical and Contemporary Problems from a Comparative Viewpoint», published in 1992 by publishing house Frank Cass.

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

Makarenko V.P. The Problem of Beliefs in the Philosophy of B. Williams

Summary: Modern analytical philosophy studies religious, moral, political, ideological and practical beliefs as elements of ideological systems. At the same time, she poses methodological questions: what is the fact of an individual's conviction? Is belief related to decision and will? An illustrative example of the answer to these questions of analysis is the work of Bernard Williams. This article summarizes one of his articles.

Keywords: modern analytical philosophy, Bernard Williams, the problem of beliefs.