

SUMMARIES

Zamaleev A.F. From Slavophilism to Russophilia: destruction of the pan-Slavic idea

Slavophilism in its main forms: ethnic, cultural, and political-ideological, is characterized. The genesis of political and ideological Slavophilism, which arose in Poland under the slogan of anti-Russianism and penetrated into Ukraine, is shown. As a reaction to Polish political Slavophilism and Ukrainophilism, Russian Slavophilism was formed, and one of its most important claims was that the Slavic peoples were non-state. Later Russian Slavophilism developed towards panslavism, relying on the Russian Orthodoxy and insisting on the unique identity of the Russian people. This led to the self-isolation of Russian Slavophilism and to the denial of the idea of Slavism as a political and ideological category. As a result, Russian Slavophilism transformed into undisguised Russophilia in the 1870s.

Keywords: Slavophilism, Slavism, Polish Slavophilism, Ukrainophilism, Byzantinism, Russophilia.

Evlampiev I.I. The Russian idea and the idea of Europe

The article proves that the meaning of the Russian idea, which was spoken about by many Russian thinkers, can only be understood in connection with the “idea of Europe” implying the historical mission of Europe. I. G. Fichte in his work “The main features of the modern era” claimed that Europe could become a single whole if its main goal (“idea”) – to create a high culture – was understood. In Europe, this goal has been forgotten, and now it is Russia that should solve this historical task and return Europe to its true idea. Such understanding of the Russian idea is especially relevant in the modern era, when Europe is experiencing a deep spiritual crisis.

Keywords: Russian idea, European unity, culture, liberalism, Fichte, Dostoevsky.

Gusarova G.A., Reshetskaya T.N. The sources of Frantsysk Skoryna’s humanism

The article provides an analysis of the philosophical views of the humanist and educator Frantsysk Skoryna. The authors note that F. Skoryna defended the rule of law and morality, the triumph of good and justice, fought for spiritual freedom, the development of science, culture, and education. A characteristic feature of F. Skoryna’s ethical and humanistic worldview was patriotism. At the same time, his activities contributed to the perception of progressive ideas of Western culture, which later made it possible for Belarus to become a kind of bridge between Western and Eastern Europe.

Keywords: Renaissance, humanism, F. Skoryna, typography, first printer, the Bible, Slavs.

Novikova O.V. Three projects of civilizational evolution of Belarus in early 20th century: I. Kanchevsky, V. Samoilo, A. Tsvikewich

The article is devoted to the analysis of the three philosophical-historical projects of civilizational evolution of Belarus proposed in 1910–1920-s in the theo-

ries of I. Abdiralovich-Kanchevsky, V. Samoilo, and A. Tsvikewich. The author focuses on the problems of historical self-determination of the Belarusian people under the circumstances of the Russian and Polish rule and considers perspectives of forming the Belarusian sovereignty.

Keywords: civilizational evolution, Belarus, national self-determination, messianic culture, Kryvichs, Western-Russism.

Hoblík J. The glory of Slava: Ján Kollár and his study of the religion of the Slavs

This article is dedicated to the Slovak poet and protestant pastor Ján Kollár and his idea of Slavicity. The author draws attention to him as a poet and also as a researcher who scientifically examined the object of his own literary interest. He proposed a hypothesis, according to which the ancient Slavs, who were believed to form one ethnic group, worshiped the goddess Slava. Kollár collected a lot of etymological and historical documents to confirm this hypothesis. Thus he became the forerunner of ethnography and religious studies, which began to develop several decades later. The theory of Kollár is questionable, nevertheless it shows the concerned study of religion which contributed to the cultural revival of the Slavs.

Keywords: Ján Kollár, goddess Slava, revival of the Slavs, ethnography, religious studies.

Panchenko I.A. Portrait photo gallery of the deputies of the 1867 Slavic congress

The Slavic congress of 1867, the 150th anniversary of which is celebrated in 2017, is of scientific and public interest. However, the photos of the participants of the congress are little known. Currently, the most representative portrait photogallery of Slavic deputies is in the Russian Museum, where the photoalbum «Slavs in Russia, 1867» is kept (77 photos of representatives of the Slavic delegation). The author of the article has discovered that these photos were taken by A. P. von Barth in St. Petersburg. She has also attributed many portraits of the Slavic delegates kept in the state collections of Moscow and managed to make a list of the Slavs who came in Moscow to take part in the congress.

Keywords: photoalbum, photostudio, Slavic Congress, deputies, photographer, photograph, photoportrait, attribution, museum, Slavs.

Krochak Ju. The role of Christian writings in the formation of the “aesthetic identity” of ancient Russian culture

Relying on the texts of chronicles, the author of the article provides a synopsis of opinions on the importance of books and “book knowledge” expressed by the authors in Old Rus'. Modern historical, linguistic and cultural interpretations of the functions of the written word in medieval Rus' are reviewed as well. It is concluded that books despite the fact that they were rarely read played a very important role in aesthetic and moral education of the upper classes of Old Rus'.
Keywords: aesthetics, Old Rus', Old Rus' literature, scribe, beauty, Old Church Slavonic language.

Shimosato T. K. M. Baer and N. I. Nadezhdin: the founders of Russian ethnography as a science

This article aims to clarify the special direction of Russian ethnography through the analysis of the thoughts of two scientists who guided the ethnographic department of the Russian Geographical Society – its first chairman Karl Maksimovich Baer (1792–1876) and the second chairman Nikolai Ivanovich Nadezhdin

(1804–1856). It is proved that without the joint efforts of Baer and Nadezhdin, there could not have been the emergence of ethnography as an official, universally recognized science in Russia, nor would there have appeared a community of scientists capable of gathering cultural resources in order to study the identities of the peoples living in Russia to oppose to “physical ethnography” widely accepted in the West.

Keywords: Baer, Nadezhdin, ethnography, national spirit, philosophy of science.

Malinov A.V. The philosophy of Russian history of K. D. Kavelin

The article deals with the philosophical and historical doctrine of K. D. Kavelin (1818–1885). It is noted that the theory of transforming the patrimonial way of life into the state one was the basis of the “state”, or “law”, school in Russian historiography. Kavelin considered the principle of personality to be the basis of historical process and believed that the aim of Russian history was to follow this principle. Since the 18th century the history of Russia is similar in its basic parameters to the history of Europe. The anti-Slavophil conception of Russian history, proposed by Kavelin, was developed by Russian Westerners.

Keywords: Kavelin, historical process, personality, clan life, philosophy of history, Russian history.

Hayashi Yu. Gabriel Marcel and Nicholai Berdyaev: a new approach to “vital” philosophy

The author compares the two philosophical approaches of Marcel and Berdyaev towards their depiction of irrational thought. The biographical form of Berdyaev and the diary form of Marcel are practices towards humanizing themselves rather than constructing a stable pyramid of pure reason. The keen interest of both philosophers in the irrationality of life, such as Eros, anxiety, and suffering, is stressed. The author has noticed that Marcel and Berdyaev reached a “vital” way of thinking. Berdyaev depicted his philosophical experience in the form of biography and Marcel used the form of diary because of the necessity of giving to their expression of irrational thought a rational aura of thinking. These forms were not created for an answer to the question “Who am I?” but for an understanding of the existential and universal meaning of the human being.

Keywords: Berdyaev, Marcel, Proust, existentialism, philosophy of life, ethics, psychoanalysis.

Novikov V.T., Legchilin A.A. Dialogue that did not exist: to the methodology of organicism of N. O. Lossky and I. Kant

Some parallels between the views of Lossky and Kant are drawn. It is shown that the organicism of the Russian philosopher and the transcendental idealism of the classic of German philosophy have much in common both in methodology and in the basic ideas. The authors come to the conclusion that the conceptions of Lossky and Kant are of historical, theoretical and socio-practical interest for our time.

Keywords: organicism, Lossky, Kant, methodological individualism and universalism, the world as a whole.

Zamaleev A.F. Russian philosophy of the post-classic era

The article contains a conceptual overview of the state and development of Russian philosophy in the 20th century. The role of Marxism in clarifying its ideological content is noted, the formation of such philosophical trends as

concrete idealism, dialectical materialism and positivistic tectologism, or critical scientism, is shown. It is shown that the role of the latter trend is particularly important because critical scientism determined the general character of the evolution of the “apocryphal” Soviet philosophy and retained its significance in the post-Soviet period.

Keywords: Russian philosophy, Marxism, concrete idealism, positivism, critical scientism, apocryphal Soviet philosophy.

Rybas A.E. Richard Rorty as a Russian philosopher

The article provides an analysis and reconstruction of the main philosophical concepts of Rorty’s neopragmatism in the context of their relevance in Russian philosophy of the late 20th – early 21st centuries. The author stresses the existential motives in Rorty’s thought, which first led to his rejection of analytical philosophy, and then to recontextualization of classical American pragmatism. As a result, Rorty proposed a new understanding of philosophy which he claimed to be more important as a form of artistic and ideological creativity rather than objective cognition. The popularity of Rorty’s ideas in post-Soviet Russia is explained, on the one hand, by their relevance in the conditions of the ideological crisis, and, on the other, by their similarity to the ideas of Russian non-religious philosophy.

Keywords: Rorty, neopragmatism, Russian philosophy, nihilism, non-metaphysical philosophy.

Balakireva T.A. Transformation of communication on the example of Russian TV

Communication could be determined as an action of information delivery, that is true to the period before the Media Turn. Nowadays it is observed that communication has changed because of the transformation of source and recipient interaction. Modern TV as one of still existing media demonstrates the process of communication being transformed due to the fact that the aims of senders of information changed.

Keywords: communication, TV, mediaphilosophy, Internet.

Osipova T.A. Topology and chronology of the Old Rus’ myths

The article is devoted to the morphology of myth as the basis that determines the fundamental patterns of the world description by a local culture. The text is illustrated by an example of the genesis of ideas concerning the structure of the universe, which were expressed in such terms as “space” and “time” in their genetic connection with the field of myth. The central concepts of the article are chronography and cartography of mythological reality, which for people of a traditional culture was synonymous with reality as such. As a subject of consideration, the Old Rus’ culture is taken. The analysis is carried out on the basis of folklore material: fairy tales, epics, omens.

Keywords: myth, Old Rus’, epic, fairy tale, morphology of myth, morphology of a fairy tale, myth and time, myth and space, cartography of myth.

Kostyuk L.V. Slavic motives in the decorative and applied art of Transnistria

The article analyzes the development and the degree of preservation of the decorative and applied arts of Transnistria, in particular ceramic art, carpet weaving and lacework, where Slavic traditions are traced. Techniques and materials used by the Transnistrian craftsmen are described, as well as ornaments and motifs, the most common in decorative and applied arts

products. Unfortunately, craftsmen are getting fewer every year, so it is important to keep their secrets of pottery, ceramics, carpet weaving and lacework so that they could be used by the coming generation.

Keywords: arts and crafts, carpet weaving, ceramics, lacework, craftsmen, Slavic motifs.

Malinov A.V., Peshperova I.Ju. The unforgettable teacher (V. I. Lamansky and I. I. Sreznevsky)

The article examines the relations between the Slavacists, St. Petersburg University professors I. I. Sreznevsky (1812–1880) and his pupil V. I. Lamansky (1833–1914). Some fragments from Lamansky's letters and diaries, which contain the characteristics of Sreznevsky's personality and teaching, are given. Lamansky's criticism of his teacher's views is stressed, in particular dealt with the question of the authenticity of the "Königinhofer manuscript". It is concluded that Lamansky's approach to Slavic studies, unlike Sreznevsky's one, can be called civilizational.

Keywords: Slavic studies, Slavophilism, scientific school, St. Petersburg University, teacher, pupil, Lamansky, Sreznevsky.

Kupriyanov V.A. V. I. Lamansky's panslavism in the context of the Slavic reciprocity theory of the 19th century

The article deals with the problem of panslavism in V. I. Lamansky's works. By means of the analysis of Lamansky's texts and comparison of his theory with that of J. Kollar, the author shows the specific features of Lamansky's panslavism. He asserts that to consider Lamansky's views as literary panslavism is incorrect. Lamansky did not reject the idea of political unity of the Slavs and believed that with the help of literary unification it was possible to create the Slavic political union. According to Lamansky, the Russian language as the common language of all Slavs should play the key role in the process of forming the Slavic literary unity.

Keywords: Lamansky, panslavism, Slavophilism, Slavic unity, Russian language.

Kovaleva E.O. The continuity of socio-cultural traditions in the light of the views of Slavophiles

The question of the continuity of the socio-cultural tradition in the light of the views of Slavophiles is considered. On the one hand, the past was understood by Slavophiles as a number of events that occurred and left some material and social patterns of culture. Here they had to admit that the reforms carried out by Peter the Great were historically conditioned. On the other hand, Slavophiles insisted that the past is what is kept in the memory of generations and is interpreted in different ways. This explains why they were against the reforms of Peter I. According to Slavophiles, cultural and social traditions should "mature" gradually, without sudden impacts by foreign patterns.

Keywords: philosophy of Slavophiles, socio-cultural tradition, continuity of tradition, break of tradition.

Troitskiy S.A. Slavophiles's theory of art

A description of the views on art belonging to A. S. Khomyakov, K. S. and I. S. Aksakovs, I. V. Kireevsky is given. In the context of the Slavophile doctrine of living knowledge, the state and the people, art is understood as an expression of the national spirit. This understanding of art declares freedom of expression.

Slavophiles were against of isolationism and at the same time considered imitation, the borrowing of forms, ideas, thoughts, images to be a marker of the immaturity of the people. Art should be original, independent, showing the strength and ideals of the people.

Keywords: Slavophiles, theory of art, Aksakovs, Kireevsky, Khomyakov, national spirit.

Kakizoe R. Intermediality in the play “Elizaveta Bam” by D. Kharms

The article provides an analysis of the D. Kharms’s play “Elizaveta Bam” made by intermedial method. Intermediality is a particular model of intertextual interrelations in the verbal works, based on the interaction of art codes of different kinds of art. The author proposes that there are several intermedial elements in the play: language and movements, a play within the play, music. By interpreting the play through these elements, the author made an attempt to prove that intermediality plays an important role making it possible to achieve the intended aim of the OBERIU, which is “reality”.

Keywords: Kharms, intermediality, avant-garde, OBERIU, theatre, Russian culture.

Volkov V.A. Labour in the context of A. P. Chekhov’s and N. G. Chernyshevsky’s ideas

It is claimed that the definition of labour given in the classical theory of political economy is not complete. By means of analyzing and comparing the works of A. P. Chekhov and N. G. Chernyshevsky, the author tries to broaden the understanding of activity, revealing an important subjective element in it. According to the ideas of these thinkers, labour influences spiritual and physical transformation of man and is socially significant. It is labour that makes it possible to create a new type of society, more perfect and happy.

Keywords: labour, political economy, Chernyshevsky, Chekhov.

Tsarev A.O. Pain, disease and medicalization of perception in “Letters of a Russian traveller”

The author tries to analyze the way pain, disease and medical practices are represented in “Letters of a Russian traveller” by N. M. Karamzin. Some descriptions of sensory perceptions of the narrator in the novel are discussed. It is concluded that they depend on the literary tradition and philosophical foundations of sentimentalism, as well as on the medical discourse.

Keywords: Karamzin, diseases, medicine, perception, sensuality, melancholy, sentimentalism.

Shalnova K.V. The discourse of consumption: food and drink in “Letters of a Russian traveller” by N. M. Karamzin

In this paper the author tries: 1) to analyze some descriptions of gustatory perceptions found in the text of “Letters of a Russian traveller” by Karamzin; 2) to determine the role played by these descriptions and practices dealt with eating in constructing the everyday life of the late 18th century; 3) to highlight the functions they perform in the text.

Keywords: Karamzin, “Letters of a Russian traveller”, markers of everyday life, food, gustatory perceptions, food in culture.

Turonek-Ostrowska K. Lou Andreas-Salomé on the religious character of Russian philosophy

The article presents an analysis of the main ideas of Lou Andreas-Salomé (1861–1937), expressed in her articles devoted to Russian philosophy and culture. According to Salomé, the distinguishing feature of Russian philosophy is religiousness resulted from by the peculiarities of the Slavic perception of the world, such as gentleness and sensitivity. This also explains the literary centrism of Russian philosophy, on the one hand, and the philosophical nature of Russian literature, on the other. The conclusion is drawn that Salomé's works written in emigration helped to spread knowledge about Russian philosophy in Europe.

Keywords: Lou Andreas-Salomé, Russian philosophy, Tolstoy, Dostoevsky, religiosity, Slavdom.

Maevska L. Ethical views of Andrzej Grzegorzczak

The ethical views of the Polish logic Andrzej Grzegorzczak (1922–2014) are considered. The main subject of the philosophical interest of Grzegorzczak was man in the context of anthropology and axiology. Justifying the importance of the Other and the need for humility as a condition of ethical actions, the Polish thinker relied on the ideas of his teacher Tadeusz Kotarbinski. The author of the article draws parallels between the ethical doctrine of Grzegorzczak and the theory of non-resistance to evil by force of L. N. Tolstoy. The relevance of these problems is shown.

Keywords: Grzegorzczak, ethics, patterns of thinking, nonviolence, humility.

Shilovskaya K.N., Yechina I., Popov D.S., Zakroshvili N., Dzhabrailov R.I. Analysis of G. I. Chelpanov's criticism of materialism in his work "On contemporary philosophical trends"

The paper considers the key theses of the work "On contemporary philosophical trends" written by G. I. Chelpanov. The analysis allows us to conclude that Chelpanov's antimaterialistic rhetoric is not a sufficient argument in favour of idealism, in spite of the fact that there are some interesting considerations.

Keywords: Russian philosophy, idealism, materialism, mental, physical, Chelpanov.

Kolenko S.G. Past and future of the Russian artel

The phenomenon of Russian artel is discussed from the point of view of organization of labour and management. The author draws attention to the search of modern scientific management, where the organizational model, which is essentially identical to the Russian artel. The Russian artel is a form of social, cultural and labour organization, which naturally arose among the Russian people. In it the labour and religious archetypes are inseparably linked. The artel way of labour organization is contrasted with the capitalist one. The author concludes that it is necessary to refute the paradigm of market represented by ideologists of capitalism as the only "objective" economic model.

Keywords: artel, labour, labour organization, capital, Russian history.

Kukushkina E.N. The ethnosophical aspect of "Altai philosophy"

The article considers the concepts of Altaic philosophy, or ethnosophy, as the manifestations of mythological consciousness. The main themes of Altaic philosophy, such as criticism of the technogenic and consumer civilization, environmental protection, ecology, revival of true traditions, are discussed.

Keywords: ethnosophy, Altaic philosophy, mythological consciousness, noosphere.

Vorochai V.V. University philosophy in the context of social processes: intellectual history and collective biography. Results of the project

The article is a report on the fundamental research of the St. Petersburg State University “University Philosophy in the Context of Social Processes: Intellectual History and Collective Biography”, fulfilled by lecturers, graduate students and students of the Institute of Philosophy and the Institute of History of St. Petersburg State University. The basic methodological principles of the study are described. Particular attention is paid to the results of the research work: published articles, monographs, archival materials, the network biographical dictionary of philosophers of St. Petersburg University.

Keywords: research, philosophy, St. Petersburg University, higher school, biography.