

*A. V. Prokofyev*

**THE JUSTIFICATION OF MORALITY AND PRICHARD'S DILEMMA**

The paper analyzes one of the criticisms of philosophical efforts to justify moral duty—Prichard's dilemma. In general, the justification of morality is the process of developing arguments that can persuade a moral sceptic to do his/her moral duty. These arguments usually appeal to some universal human needs and capacities. British philosopher Harold Arthur Prichard tried to show that such arguments either reduce duty to inclination and thereby annihilate any sense of duty or deduce duty from good and virtue and thereby distort the reality of moral consciousness. The contemporary ethics elaborated a simplified and clarified understanding of the dilemma: the justification of morality either presents wrong kind of reasons for being moral or becomes circular and trivial. Both ways of justification are irrelevant. Though Thomas Scanlon proposed to turn Prichard's dilemma known as a powerful instrument of the destruction of answers to the question 'Why should I be moral?' into a means of perfecting them. Scanlon used its horns to separate relevant premises of the justification of morality from irrelevant ones. The author evaluates this attempt as highly promising.

**Keywords:** morality, ethics, justification of morality, Prichard's dilemma, moral intuitionism, H. A. Prichard, T. Scanlon.

*N. A. Tereshchenko,*

*T. M. Shatunova*

**"LIVING LIFE" AS A PHILOSOPHICAL MOTIVE FOR LEV  
TOLSTOY' CREATIVITY**

The article considers "living life" as a phenomenon and concept of the philosophy of life. The analysis is based on the material of L. N. Tolstoy's creative work and partly on his biography. The research reproduces the productivity of applying the principle of "energy of delusion" by V. B. Shklovsky to this material. The authors come to the conclusion that the living life in Tolstoy's version involves the merging and splitting of two life streams: a life in which a person acts as if he is immortal, and a life that itself catches and drags a person loving her so desperately. The motif of living life as an essential component of his worldview allows Tolstoy-the artist to speak on behalf of the universal, to create art that beckons to the continuation of life and in which the truth of being says itself.

**Keywords:** philosophy of life, life, death, living life, energy of delusion, joy of being.

*K. E. Troitskiy*

## **LEO TOLSTOY AND NON-RESISTENCE TO EVIL BY VIOLENCE: THE HISTORY AND CRITICISM OF THE “INNOCENT VICTIM” ARGUMENT**

The article highlights Leo Tolstoy’s criticism of the “innocent victim” argument. It also critically analyzes the subsequent modifications of this argument by Fyodor Dostoevsky, Vladimir Solovyov, Ivan Ilyin and Anatoly Lunacharsky, which were directed against the idea of non-resistance to evil by violence. In addition to describing the historical context of the discussion about nonresistance to evil by violence, the article offers a critical analysis of the structure of the argument. The “innocent victim” argument has a number of flaws that concern both its idea, internal structure, and practical orientation. As a result of these defects this argument should be regarded as immoral. The structure of the “innocent victim” argument aimed to refute the idea of non-resistance to evil by violence, is not unique and has been encountered in other ethical discussions that have been raised both before and after the life of Leo Tolstoy. The popularity and relentless resumption of attempts to justify violence makes the task aimed at researching history and criticizing the “innocent victim” argument important and actual. In the article I defend a nonviolence approach and demonstrate that Leo Tolstoy’s criticism of the “innocent victim” argument is accurate and relevant.

**Keywords:** Leo Tolstoy, non-violence, non-resistance to evil by violence, morality, ethics, the “innocent victim” argument

*N. I. Petev*

## **THE FORMATION OF «NEWEST» MORALITY AND REVALUATION OF VALUES NIETZSCHE F. IN THE PARADIGM OF MODERN MAN**

This work is devoted to the question of the relationship between the modern model of individualized morality and the concept of revaluation of values and the formation of a free individual from Nietzsche F. The paradigm of formation of the modern axiological system, including in the aspect of moral values, in its forms of manifestation has a radical, and sometimes radically opposite to morality. We can observe a range of attitudes to morality from moral escapism and nihilism, based on totalitarian individualism, to despotic moralism, which in its provisions deprives man of what is necessary for the realization of morality, namely freedom of choice and will. The main aim: to reveal parallels between Nietzsche's supposed possibility of becoming a «new» morality and the model of the «newest» moral system of the individual in modern society. Methodology: this article uses dialectical, comparative, and ethical methods of analysis. In addition, some elements of religious studies and psychological approaches were applied. This set of methods and approaches allows us to study in detail and consistently both the concept of Nietzsche's «new» morality and the «newest» morality of the modern individual. This is necessary to make a comparative analysis of them, revealing certain parallels and discrepancies in their positions. As a result of this work the author comes to the following conclusions: 1. Despite the fact that the form of the main provisions of the

concept of «new» and «newest» morality are similar, but in content they are diametrically opposite (first of these involves the formation of the moral forms, the latter is not); 2. Both of these forms create a vector vacuum of individual behavior, while the «newest» has a special radical, categorical character; 3. Nietzsche F. assumed that new forms of morality will bring the individual freedom, while the «newest» system of morality forms an impersonal individual (without responsibility, and therefore without free will); 4. Nietzsche F. pointed out the need to update morality, and the «newest» morality is the absence of morality at all.

**Keywords:** revaluation of values, morality, free will, individuality, responsibility, «newest» morality, self-identity, decomposition of morality.

*M. L. Gel'fond,*

*O. N. Mishchuk,*

*E. Yu. Miroshina*

### **NONVIOLENCE: MORAL UTOPIA OR A SOCIAL STRATEGY OF SUCCESS**

The article is devoted to understanding the social representation of the idea of nonviolence in the context its classic conceptual formulation in L.N. Tolstoy's doctrine about nonviolence. The key authors' research hypothesis is the thesis that the idea of nonviolence is not restricted by the ethic consciousness and the responsible conduct of the individual. The Tolstoy and his adherents' nonviolence program (M. K. Gandhi and M. L. King are the most outstanding among them) goes beyond "the Procrustes' bed" of the moral utopia and may be a basis for creating a successful strategy of the social development.

Moreover, the absolute non-acceptance of violence in favor of the unique law of love is considered by Tolstoy as a historically foregone conclusion of not only spiritual and moral but also a social transformation of the all levels and forms of the human life. This is proved by the authors' textual research of the Tolstoy's article "The inevitable revolution". The innovative approach of the research is determined by the multidisciplinary methodology combining the elements of the categorial and logical and conceptual analysis.

**Keywords:** L. N. Tolstoy, history of philosophy, ethics, morals, violence, nonviolence, love, utopia, strategy, success.

*E. V. Gafurova*

### **THE PROBLEM OF HUMAN IN THE PHILOSOPHY OF B. N CHICHERINA**

The article considers the views on the problem of man in the works of the eminent Russian thinker B. N. Chicherin, whose 190th birthday was born in 2018. Chicherin's views on this problem are being reconstructed, for which the components of his philosophy relating to it are investigated, namely, the explanation of the origin of a person, his essence and place in the universe, ontological structure. For the sake of the most complete understanding of the philosophical anthropology of the thinker, his views on the moral nature of man

and the problems he discusses related to this field are also touched upon. The author comes to the conclusion that Chicherin's doctrine of man, distinguished by originality compared with his immediate predecessors, at the same time represents traditional Christian anthropology, justified by means of formal logic and expressed in the language of 19th century philosophy.

**Keywords:** russian philosophy, B. N. Chicherin, man, fall, freedom, mind, spirit, soul, immortality, conscience.

*T. V. Kutikina*

### **MORAL GROUNDS FOR THE REALIZATION OF PERSONALITY IN THE WORK OF N. A. BERDYAEV**

The paper analyzes the ethical meaning of Berdiayev's conception of becoming a person which includes three main directions. For Berdiayev, each individual is a potential person, i.e. a free moral being. The Russian philosopher had a clear understanding of how we can attain personal existence. It goes in three directions. To become a person, it is necessary to treat oneself, other people, and the world ethically. Ethical treatment of the own self presupposes freedom. Ethical attitude towards people is identical with love for them. And ethical attitude towards the world is love for nature. The cognition of the world is carried out through living communication and love. It is strictly forbidden to treat as an object the own self, other people or the world as a whole, because the personal existence excludes any kind of objectification. According to the three directions of personal self-realization, Berdayev constructs three spheres of life worthy of personal existence. They are creativity which is the highest manifestation of freedom, interpersonal relations and knowledge of the world. The person must act morally in all these spheres, i.e. avoid objectification in all of them. She/he sees in her/himself, other people, and nature not dead objects, but a free living beginning. The most topical point of Berdayev's conception of self-realization is the interdependence of freedom and love. Only a free person can love, and only a loving, open-minded person can become genuinely free.

**Keywords:** Berdiaev, ethics, personality, objectification, creativity, freedom, love.

*V. N. Darenskaya*

### **MENTAL FOUNDATIONS OF THE CULTURAL SPECIFICITY OF EASTERN CHRISTIAN CIVILIZATION**

The article considers the mental foundations of the cultural specificity of the Eastern Christian civilization based on the cultural and historical method. The purpose of the article is to clarify the historical model that formed the mental differences between Western European and Russian cultures. It is shown that the roots of the civilizational division of Europe into Western and Eastern ones are largely determined by the special way in which "barbarian" ethnic groups were attached to the Christian and ancient traditions. Westernization formed a complex of inferiority and contempt for their native cultural environment – a destructive phenomenon that is widespread in our time, and is a powerful brake on their own

original cultural development. However, the principle of individualism eventually turned into a dehumanization of all spheres of life. Without overcoming the destructive cultural "self-colonization", the independent development of Eastern Christian civilization is impossible.

**Keywords:** mentality, Eastern Christian civilization, tradition, self-colonization, homeland, traditionalism.

*M. A. Ignatov*

### **A GAMER CARNIVAL GUILTY PLEASURE**

The main areas of study of computer games-narratology and ludology, known under the General name of game studies, do not give an answer to the question "what is the "pleasure" of the player?". They do not justify a person playing in front of society, leaving space for the implicitly present negative perception. There is a situation of insufficient understanding of the problem of computer "entertainment" from the point of view of practical application in the field of gamification, there is only a plexus of two formalistic approaches, when the game is put in the place of a laboratory mouse, and not a person playing. A computer game has a clear digital determinism in its structure, called program code, so it always forms a "bureaucratic" space in which the player finds pleasure through obedience, hiding from the obedience of the real in the form of work, study, and the state. This research has a practical focus in such areas of human activity as pedagogy, corporate governance, and socio-political construction.

**Keywords:** game studies, guilty pleasure, carnival, narratology, ludology, computer game, player, pleasure, murder, digital code

*A. V. Markov*

### **IMAGES OF CULTURE IN THE POETRY OF A. MIRONOV**

The poetry of Alexander Mironov, through its high critical mood, united two concepts of culture: the concept of culture going back to Mandelstam, as permanent dialogue producing new coherent senses under responsible use of form, and the concept coined by Rozanov of culture as individual experience, both religious and therapeutic, in which cultural forms function as patterns of moderating cognitive and existential conflicts. Thus, usual for Russian discussion Westernizing and Slavophile cultural conceptions not only embed in the framework of common aesthetic project, but also could be qualified as moments of ethical questioning of art. The interpretation of key poems by Alexander Mironov on Russian culture proves the importance of the metaphysical trend in recent Russian poetry as being able to clarify key concepts for the analysis of world and national culture, to avoid outdated interpretations.

**Keywords:** independent Soviet and Post-Soviet, cultural pattern, cultural concept, poetic model, Rozanov, Mandelstam, Alexander Mironov.

*G. V. Valeeva,  
A.V. Slobozhanin*

## **INFLUENCE OF EUROPEAN CULTURE ON THE FORMATION OF AESTHETIC REPRESENTATIONS OF THE SILVER AGE**

The article considers the trends in the development of European culture of the nineteenth century, as determining the phenomenon of the silver age of Russian culture. It shows two trends in the attitude to science and technology: symbolist and futuristic. The author reveals the absence of a sharp contrast between good and beauty in Russian symbolism. Specific features of these trends in Russian culture are determined.

**Keywords:** silver age, decadence, symbolism, futurism, the aesthetic quality.

*A. I. Simonov*

## **THEOLOGICAL AND PHILOSOPHICAL INFLUENCE OF BYZANTIUM AND SOUTHERN SLAVS ON THE FORMATION OF THE OLD RUSSIAN BOOK TRADITION IN THE 10TH – 12TH CENTURIES**

The article considers the process of reception and creation of the old Russian spiritual tradition by referring to Byzantine and south Slavic literature in translation. The formation of the spiritual culture of ancient Russia is revealed through the concept “Slavia Orthodoxa” as a category reflecting the birth of the Slavic Christian world due to the unity of the spiritual and book environment.

We can note the following basic features of theological and philosophical influence of Christian ideas on the formation of Russian spiritual culture. This is the lack of dichotomy of secular and religious intelligence. They tend to unite various Byzantine currents of thought into a single focus of Christian tradition. The next feature of the old Russian book tradition is compilation.

The influence of Byzantine idea on Russian literature has two levels of compilation from domestic thinkers of the Middle Ages. Firstly, it's the influence of church literature including liturgical books, sermons, hymnography, theology. Secondly, it's socially oriented Christian literature (hagiographic, apologetic and ascetic types of Christian literature). Rare secular works stand apart (historical annals and chronographs, novels and stories, treatises on medicine, etc.).

The addition to the picture of influences on Russian spiritual culture by Byzantine scholarship is intellectual connections with Latin and Judaic intellectuality. It is established that Russia having made a Christianity choice under Prince Vladimir in its Byzantine version set a development vector of its spiritual culture and scholarship. Domestic thinkers received a wealth of Orthodox teaching. Almost immediately they borrowed the approaches to solving worldview, ethical and aesthetic problems. At the same time despite its dogmatic nature Christian teaching in Russia found its national reading.

**Keywords:** Russian spiritual culture, «Slavia Orthodoxa», theology, hagiography, reception, book tradition, asceticism, Slavs, apologetics, Orthodoxy.

*R. A. Zayakina*

### **THE ROLE OF SOLIDARITY IN FORMING AN UNIVERSITY ETHOS**

The article analyzes the meaning of solidarity and explores the evolution of this concept in sociological, socio-philosophical and ethical thought. It looks into requirements for the university issued by the public and the government such as getting a set of values necessary for an intellectually and morally developed person; human integration in social relations; conditions for forming social adaptation skills in the university environment; directed development of innovative thinking. The influence of solidarity as a conscious choice and a series of moral actions of people on the satisfaction of these requirements is revealed. The conditions that create solidarity and integrate it into the university communities are revealed. From an employee's perspective, solidarity is a tool for the interaction of individuals in a complex socio-cultural space. The conclusion states that solidarity maintains the reputation of the institution.

**Keywords:** social relations, moral constructs, solidarity, modern university, group identity.

*A. A. Strokov*

### **RUSSIA'S HUMANITARIAN SECURITY IN THE CONTEXT OF DIGITALIZATION OF EDUCATION**

The article analyzes the challenges and threats to Russia's humanitarian security in the context of the unfolding digitalization of education. The main problems of digitalization of education and their impact on the state of humanitarian security are identified. It is concluded that the ideals of Russian education do not coincide in many ways with the priorities of the unfolding process of digitalization. This has negative consequences for the preservation and development of the best spiritual traditions of Russian culture. Strengthening the humanitarian security of our society is possible by conducting systematic scientific examinations of innovations in the field of education, creating a system for monitoring the ongoing reforms in terms of their compliance with the national interests of Russia.

**Keywords:** digitalization, education, digital culture, modernization of education, humanitarian security

*A. P. Patrakov*

### **BETWEEN THE MUSIC AND IMAGE: THE VOICE OF THE POST-WAR GENERATION IN THE FILM «THE FINAL CUT»**

In the history of popular music, quite often groups and performers create the projects in which they try to comprehend the experience of the post-war generation and present an implicit political or protest statement through them. The musical project of the British group Pink Floyd entitled “The Final Cut”, which includes a studio album and a short musical film, released in 1983, reveals the voice of a disappointed generation but not the winner. The goal of the creators could also mean to expose the constructed national myth that hides the true memory of the victims of wars, and present an unusual view of the historical past.

This article examines the relationship between music, word and image, appearing in the film «The Final Cut» through symbolic synchronization points, which, unlike the content of the text, can produce their own statement or set a complex mode of reading or listening to music. We used the notion of a diegesis to determine how music can be otherwise perceived in the cinema space. It is assumed that the music in this film varies between non-diegetic and metadiagetic levels, the transitions between which are determined by the ontological metalepsis. Thus, the film authors manage to reflect the collective experience that is recognizable to the modern viewer.

**Keywords:** popular music, music video, narrative, diegesis, viewer, collective experience.

*V. P. Okeansky,  
Zh. L. Okeanskaya,  
M. Yu. Alekseeva,  
T. N. Volkova,  
L. V. Yershova,  
N. P. Krokhina,  
V. G. Maslov*

#### **SACRED HERMENEUTICS OF CULTURE**

The article shows the ontological roots of culture, its symbolic metaphysics and the macrocivilization crisis; it touches on the issues of futurology and Russian studies. The material reflects the theoretical views of the cultural scientific school that was established about a quarter of a century ago at the Shui state pedagogical University.

**Keywords:** culture-model-deviations-clip-policy-goal-prospects

*I. V. Perelman*

#### **GENDER - SENSITIVE COMPONENT AS A FACET OF THE IMAGE IN THE WORKS OF THE RUSSIAN PORTRAITURE OF THE LATE XIX-EARLY XX CENTURY**

Art is seen as a territory that incorporates gender-sensitive issues. The imagery of the works of the portrait genre of the Russian painting at the turn of the 19-20th centuries is analyzed in the context of gender-colored semantic associations. The system of stereotypes of femininity and masculinity in the space of Russian portrait is revealed. The gender-sensitive approach is understood as a new direction in the study of imagery of Russian paintings.

**Keywords:** Russian portrait, artistic image, gender-sensitive component, masculinity, femininity.

**V. G. Bezrogov**

#### **ОБРАЗ ГОРОДА В УЧЕБНИКАХ ДЛЯ НАЧАЛЬНОЙ ШКОЛЫ СЕРЕДИНЫ XIX ВЕКА**

Образы пространства, выстраиваемые в школьных учебниках, служат моделями того мира, в который каждая историческая эпоха и дидактическая

традиция предлагала приводить детей, обучающихся в школах. Изучение таких моделей показывает номенклатуру, иерархию, эволюцию лежавших в их основе педагогических идей. Анализ позволяет выяснить ожидания, нормативы, стереотипы педагогического сознания, присутствовавшие в дискурсе эпохи не в виде теоретических положений, но латентного содержания представлений об обучении и воспитании. Дидактические функции образа города в зависимости от его роли в демонстрируемом и предлагаемом социальном устройстве повседневной жизни создают мир воображаемых пространств, который становится «своим» для ученика, и на который он опирается в своей последующей биографии.

В статье реконструированы образы городов в учебниках К. Д. Ушинского «Детский Мир» и Н. А. Корфа «Наш друг» в сравнении с немецко- и англоязычными пособиями того же времени. Сконструированный таким образом диалог представил понимание идеи урбанизма в России и Европе. Основными методами исследования явились структурный анализ учебников, текстуальный и визуальный анализ их содержания, анализ канона и последовательности выбранных текстов и их словаря (эпитетов, понятий, действий), дискурса, критериев выбора характеристик концепта «город».

**Ключевые слова:** учебник, книга для чтения, образ, текст, город, урбанизм, образовательное пространство, Ушинский, Корф.

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*A. V. Prokofyev*

**THE RETROSPECTIVE MORAL RESPONSIBILITY AND MORAL SANCTIONS**

The paper analyses the connection of the retrospective moral responsibility to moral sanctions and one of their emotional components – emotions of self-blame. The retrospective moral responsibility takes place when an agent has a duty generated by his own force and the vulnerability of the other person (so called “prospective responsibility”) and the agent does not commit actions or inactions required by this duty. The retrospective moral responsibility is identical with moral blame and actions prompted by it. To clarify this phenomenon, the ethical theory employs the notion of moral sanctions. They can be understood as informal, ideal or internal. If they considered ideal, they include external blame and emotions of self-blame. If they considered internal, they coincide with emotions of self-blame. Two central emotions of this type are guilt and shame. Though shame is often denied its status as a proper moral sanction because it is too dependent on external factors (heteronomous) and has negative impact on the personality of a transgressor and his relationship with other people. The author tries to show that shame is as necessary part of moral experience as guilt.

**Keywords:** morality, ethics, moral responsibility, prospective responsibility, retrospective responsibility, moral sanctions, guilt, shame.

*Yu. V. Nazarova*

### **ETHICS OF ARTIFICIAL INTELLIGENCE IN MODERN RUSSIA: CURRENT CHALLENGES AND DEVELOPMENT TRENDS**

The article examines the content of the ethics of artificial intelligence. It is shown that the process of introducing artificial intelligence technologies, which has acquired a legal basis in our country, is in dire need of ethical reflection. In this regard, on the basis of new philosophical studies related to the problems of artificial intelligence, the article analyzes the semantic content of the term "artificial intelligence" (AI); the philosophical area of research of AI is determined; the locus, ethos, acceptability of AI, and the ethical-normative basis of AI are indicated. In the conclusion of the article, the prospects for the development of AI ethics are identified. The analysis is based on the latest research on the ethics of artificial intelligence, as well as on the ethical and social consequences of its use, conducted both in domestic science and abroad.

**Keywords:** artificial intelligence; ethics of artificial intelligence, digital ethics; ethos of artificial intelligence.

*S. A. Prosekov*

### **«THE GOLDEN RULE OF MORALITY» AND THE «HEART» IN THE CHINESE, EUROPEAN AND RUSSIAN TRADITION**

The article deals with a brief comparative analysis of concepts and ideas about the way of life and the foundations of morality in Chinese, European and Russian cultures. The author S.A. Prosekov examines the principles of activism and inaction, the Golden rule of morality, the doctrine of power, heart, mind, competition etc. in the Taoist-Confucian paradigm and Christian civilization.

**Keywords:** activism, God, eternal return, power, Tao, Taoism, Golden rule of morality, Confucianism, personality, inaction (nonaction), Orthodoxy, Protestantism, sacred and profane, heart, rivalry, Christianity.

*O. V. Myasoutov*

### **ESCAPE FROM REALITY: RUSSIAN YOUTH CULTURE AND NEW SOCIAL VALUES**

Youth in today's world is the most important object of manipulation in both domestic ideological battles and in the «information war» that is going on at the international level. The reasons for this focused attention are largely due to the phenomenon of youth culture, which has recently been underestimated in the Russian scientific tradition. Interpreting the context of youth culture in this way, it can be argued that today, on the basis of existing values in youth culture, new (or updated) semantic constructs are formed, which in addition to special characteristics (legal, political, social, etc.) have a basic cultural content that reflects the specifics of youth as a subject of cultural action. In the context of a new technological reality, social values are transformed in the youth culture, which makes it possible to self-actualize the young person's personality, that is, its subjective embodiment, and also becomes a tool for achieving conscious or

unconscious results. At the same time, today's youth culture is largely filled with artificial substitutes for real values. An essential value feature of modern youth culture is the so-called «escape from reality», which is associated with the acceleration of social development and a global desire to constantly update living conditions. The result of this «escape» is the growth of virtual dependence of young people and the replacement of live interpersonal communication with virtual analogues. This new «environment» of youth meanings actively contributes to the process of transformation of images and facts obtained from outside into invariants of borrowed models and meanings: in virtual reality, semantic constructs spread much easier, almost without resistance, and blur any possible socio-cultural identity. This article will focus on the content of new social values in modern society, the features of their manifestation among young people and their impact on the further development of youth in Russia.

**Keywords:** youth culture, new social values, new technological reality, youth, youth environment, society, personality, virtual reality.

*V. S. Stepanov*

#### **THE FORMATION AND TRANSFORMATION OF THE MAIN CULTURE PHILOSOPHICAL IDEAS OF ROMANTICISM**

This article proposes an analysis of the philosophical thought of one of the fundamental directions in the history of culture – the era of romanticism. Romantic philosophy is radically different from the aesthetic attitudes of previous eras, and it also sets the tone for the subsequent development of the entire Western European culture. Romanticism appeals to the total synthesis of various ontological forms, transforms into a holistic idea of cosmism. This idea was implemented at the turn of the XIX-XX centuries.

**Keywords:** philosophy, romanticism, culture, myth, synthesis, transformation, symbolism, solipsism.

*A. I. Dzhaparov*

#### **L. TOLSTOY AND F. DOSTOEVSKY: TWO WAYS TO FAITH**

The article examines the spiritual quest of L. N. Tolstoy and F. M. Dostoevsky on the way to faith. With all the dissimilarity of their images of faith, with a different attitude to orthodoxy, despite the fact that Dostoevsky was tormented by God all his life, and Tolstoy by death, both are people with a «stripped» conscience. This moral foundation of faith is that common thing that unites both thinkers.

**Keywords:** faith, morality, religion, truth, God, death, meaning of life, F. M. Dostoevsky, L. N. Tolstoy.

*V. A. Barkalov*

#### **CULTURAL ANALYSIS OF ACTIVITY OF FREELY FIRE FRIENDS (ON THE EXAMPLE OF THE VORONEZH GOVERNMENT)**

The article analyzes the activities of free fire detachments in the ethical-cultural context. The author considers the significance and specificity of the phenomenon of volunteerism, explores the socio-cultural and spiritual causes of the creation of free fire detachments in Russia. The author comes to the conclusion that the activities of these formations reflect the basic moral qualities of the Russian character: spiritual community of the people.

**Keywords:** free fire detachments, volunteerism, morality, spiritual culture

*A. V. Seregin*

### **PHENOMENON OF COMPETITION IN SPORTS: RELIGIOUS-ETHICAL AND CULTURAL-HISTORICAL FOUNDATIONS**

The article examines the phenomenon of sport as a cultural universal, which is an important component of the cultural text. The universal concentrates the most general properties typical of human society in various cultural and historical periods of its development. The article shows that the essential characteristics of the phenomenon of sports originate in competition as a value model that reveals the fundamental feature of the way of human existence. The article outlines the essential meanings of the competition *ayrov* (agon) in ancient Greek Olympism, as well as the stages of development of Olympism in the history of culture.

**Keywords:** sport, competitiveness, agonality, game, cultural universal, religious and moral values.

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*V. N. Nazarov*

### **TO THE 150-TH ANNIVERSARY OF THE BIRTH OF I. A. BUNIN. NIGHT PHILOSOPHY OF I. BUNIN: REFLECTIONS ON THE MYSTERY OF LIFE AND DEATH (EXPERIENCE OF COMMENTARY ON BUNIN'S ESSAY "NIGHT")**

The article analyzes the essay of I. A. Bunin's "Night" (1925), whose existential revelations served as the basis for the systematic philosophical essay "The Liberation of Tolstoy" (1937). The analysis is carried out in the space-time discourse of the natural sources of philosophical knowledge, which makes it possible to reveal the dependence of philosophical thoughts on the alternation of day and night cycles. The context of the analysis is the ideas of the "antinomy of day and night", "passion for the night", "night" person, "night" consciousness, "night" feelings (melancholy, loneliness, feeling of mortality) found in the works of E. Young, Novalis, Schelling, Jaspers and other poets and thinkers. The article shows that the main existential symbol of the night for Bunin was the ultimate feeling of mortality and the idea of the possibility of overcoming death, "liberation from death" through the realization of the artist's creative vocation.

**Keywords:** I. A. Bunin, essay "Night", natural discourse of the night, "night" person, "night" consciousness, "night" feelings, "night" liberation, overcoming death.

*E. I. Arinin*

*A. Yu. Bendin*

### **TRADITIONS OF RELIGIOUS TOLERANCE AND TOLERANT ATTITUDES OF YOUTH: THE IMAGES OF THE "OTHER", "VARIANT" AND "ALIEN"**

The article regards the study of the formation of the tradition of religious tolerance and the formation of tolerant attitudes of youth in the context of the adoption of the "Act of the Warsaw Confederation" (1573). The author considers historical, political and social circumstances of the events of the Reformation in *Rech Pospolita* (Polish–Lithuanian Commonwealth) from the standpoint of religious studies.

The work shows the relations of the “royal faith” and “the faith of the dissentaries”, their mutual distancing and the achieved compromises. Changes in the late twentieth century in the modern Russian Federation have led to the possibility of a dialogue between the representatives of various confessional traditions and religious institutions. The article is a part of a research under the grant of the Russian Foundation for Basic Research, 18-011-00935.

**Keywords:** Act of the Warsaw Confederation, tolerance, religious organizations, religion, confession, religious studies

*P. S. Kotliar*

### **TRANSPARENT MEDIA LANDSCAPE: THE ISSUE OF TRANSFORMATION OF SOCIAL PRACTICES**

The issue of a pandemic for society begins with the denial of a negative prognosis, with the naming of a new disease by the familiar concept of influenza at the beginning of the XX century turned out to be tragic for humanity: the number of victims of the "Spanish flu" exceeded the number of those killed in World War II. Today, it has become clear that the pandemic may recur in an even more dangerous form. In this regard, the amount of state attention to the level of control over the terrorist threat and the degree of preparedness to combat the pandemic are not comparable today, despite the fact that the potential number of victims of a pandemic is thousands of times greater than the possible victims of terrorist attacks. The article analyzes the impact of the COVID-19 pandemic on social practices that have been transferred to the space of a transparent media landscape. The work pays particular attention to the specifics of transformations of social action. The author gives an exposition of those practices that indicate the emergence of genuine communication in the media landscape. The specifics of perception of the modern digital media landscape are considered

**Keywords:** pandemic, COVID-19, distance, lockdown, global disaster, transparent media landscape, social practices, Internet, social networks

*N. I. Lobanova*

### **FORMATION OF THE CONSTRUCTION OF REALITY IN THE PROCESS OF SOCIALIZATION OF THE INDIVIDUAL (FROM A CHILD TO AN ADULT)**

The article is devoted to the issue of social construction of reality. The main question is related to the way the idea of reality (the criteria for the reality of the world and oneself) changes in the process of socialization. The author shows that the perception of reality characteristic of adult members of society (characterized in philosophy as "naive realism") is a social construction formed in childhood in the course of numerous acts of communication and interaction of the child with other people. The child's initial perception of reality differs from the concept of the world that is self-evident to adults. In the process of implementing care practices, an adult's idea of the world and a person, objectified in the appropriate body techniques (body practices), is instilled (imposed and assimilated) by the child, becoming his own position and displacing his original attitude to himself and the world. In the course of communication with the people around him (not only verbal, but also tactile), the child develops a practical sense of reality, tuned in to orientation in that paradigm of reality, the idea of which he acquired in the process of learning. Social standards of perception, embodied in bodily and objective practices adopted from adults, shape the child's attitudes. They enable a child to acquire an experience of reality that is consistent with the experience of other people who make up a given social community, of which he becomes a member, as soon as the adult attitude towards reality becomes his own.

**Keywords:** "naive realism", practical sense of reality, social construct, socialization, habitus, paradigm of reality, child, adult, trust in reality.

*G. V. Valeeva*

### **EXPERIENCE IN CREATION AND IMPLEMENTATION OF THE ONLINE COURSE "PHILOSOPHY" AT TULA STATE LEV TOLSTOY PEDAGOGICAL UNIVERSITY**

The article presents the experience of creating and implementing an online course "Philosophy". The basis of the online course, based on the idea of philosophy as a whole knowledge, are the principles of consistency and fundamental nature, which provide for the gradual formation of philosophical knowledge. The article shows the course structure and content. The author reveals the advantages and disadvantages of the online course identified during its implementation. The authors conclude that the online course is an effective innovative form of teaching and learning philosophy. It contributes to the formation of an "individual educational route", the basis of which is the development of students' ability of self-organization and self-education, which meets the requirements of the Federal State Educational Standard of Higher Education, the concept of lifelong education and a new social order imposed on the quality of training.

**Keywords:** distance learning, online course, individual educational trajectory, social order, continuing education, students, self-organization, self-development, philosophy as a whole knowledge, principles of system and fundamental.

*S. M. Ostapenko*

### **«CULTURAL CONFORMITY» OF EDUCATION IN THE DIGITAL AGE: SCENARIOS AND ALTERNATIVES**

The article examines the influence of the civilizational nature of the technology growth and digitalization on the features of the education development and the formation of a cultural and educational environment. The author mentions the tendencies of management and directions of scientific and educational policy of higher education, traditions of enlightenment, opportunities for a synergistic approach and the emergence of a transcultural space. Comprehension of the problem of paradigmatic changes in the formation of personality, transformation of the concepts of information and knowledge in the context of the acuteness of socio-cultural dynamics, complexity of culture, as well as analysis of the temporal aspects of education and the contradictions of informatization allows us to conclude that the formulation of new educational tasks and the full use of the potential of digital technology becomes possible only in accordance with the parameters of the culture. It is the cultural conformity of innovations in the educational space that will create the necessary alternative opportunities for the development of the information culture of the individual, the use of the resource of human capital and the modeling of the integrity of society and knowledge itself based on general humanistic values.

**Keywords:** education, culture, identity, digitalization, complexity, temporality, interdisciplinarity, cultural conformity, human capital.

*O. V. Osokina*

### **THE NATURE AND ESSENCE OF SOCIAL CONFLICTS IN HIGHER EDUCATION ORGANIZATIONS**

In the process of philosophical generalization of the processes taking place in universities and leading to conflicts, it was found that they have an ideological, spiritual, psychological and social basis. They arose at a time when a person began to use knowledge to formulate the goals of their being, as well as to create means and ways to achieve the set goals. The author proposes to consider the conflict in the organization of higher education in the country as a process of the state of dialectical interaction-mutual influence of participants and a kind of social collision. It is implemented during the educational cycle, with the help of various forms of violence at the level of threats and aggression, within the relatively limited ways and means of their use.

**Keywords:** conflict, organization of higher education, social conflict, university, social conflict, violence, threats and aggression.

*M. Yu. Alekseeva,  
O. V. Sizova*

**ENGLAND: NATION, NATIONALISM, NATIONAL IDENTITY  
(CULTURAL ANALYSIS OF THE THEORIES OF PRIMORDIALISM,  
MODERNISM AND POSTMODERNISM)**

The article deals with the issue of origin and formation of the English nation as well as the current state of the national identity issue. The article analyzes the main factors that influenced the construction of the nation and national English culture. The work also touches upon the major national theories and approaches and the place of England in them. The issues of migration, globalization and their impact on the traditional national culture are regarded. The author considers the topic of national identity on national, ethnic and regional levels. The main research areas in the field of national and cultural identity are explored.

**Keywords:** nation, nationalism, national identity, primordialism, modernism, postmodernism, constructivism, national culture, national myth, cultural memory, post-colonial studies.

*E. A. Gorbunova,  
A.A. Mihailov,  
A.A. Chervova*

**SMALL (PROVINCIAL) CITIES IN THE SOCIOCULTURAL SPACE OF  
RUSSIA (ON THE EXAMPLE OF SHUYA, IVANOVO REGION)**

The article examines the significance of the small provincial town of Shuya in the sociocultural space of Russian culture throughout its history. In this regard, the authors show the role of the Shuya branch of Ivanovo State University as a cultural center of the sociocultural space of Shuya in its historical retrospective and modern perspective. The article highlights the main stages in the development of the university and its impact on the sociocultural space of a small town. The paper determines the structure and the structural elements of the sociocultural space of the small (provincial) city of Shuya, such as scientific, humanitarian, sign-symbolic, which form the historical and modern potential of the sociocultural space of the city. The work distinguishes intercommunicative connections, demonstrating the expansion of the sociocultural space on the scale of the city and country.

**Keywords:** city, small town, sociocultural space of the city, structure and elements of the sociocultural space of Shuya, scientific, humanitarian significance of the university, university as a sociocultural center of the small town of Shuya.

*V. V. Lytkin,  
D. A. Kazakov*

**THE CONCEPT OF CULTURE IN THE PHILOSOPHICAL AND  
ANTHROPOLOGICAL VIEWS OF K. N. LEONTIEV**

The article analyzes the culturphilosophical views of the Russian thinker K. N. Leontiev, whose works are related to the current discourse of Russian

culturological thought in the 70s of the 19th century. He thought about the path of development Russia should choose: the Western or the Eastern one. He also considered the role of the state in the cultural life of society. Leontiev put forward his concept of the development of culture, considered Byzantism as a special phenomenon in the Russian culture, and criticized the egalitarian-liberal process that began in Europe.

**Keywords:** concept of cultural development, Byzantium, the culture of Russia, the phenomenon of the "average person".

**A. A. Sanzhenakov**

## **TWO TYPES OF COSMOPOLITANISM AND SOCRATES'S EDUCATIONAL PROGRAM**

The paper shows that Socratic philosophy was one of the decisive sources of formation of ancient cosmopolitan ideology. First, the author outlines the specifics of the "negative" (Cynic) and "positive" (Stoic) cosmopolitanism, and then he argues that Socrates can be regarded as a precursor of cosmopolitan ideas. The crucial argument in favor of this is Socrates' refusal to participate in the traditional politics and his intention to present his philosophical inquiry as genuine politics. Following Socrates, the Cynics and Stoics developed his ideas of cosmopolis. Though these two kinds of cosmopolitanism have one source, the Stoic cosmopolitanism is more elaborated and more loyal to the current political associations, while the version of the Cynics is negative, since it consists in the denial of the political system of the Greek polis and the absence of a clear positive program. The author suggests the hypothesis that this difference can be explained by the specificity of the reception of Socratic philosophy by these Hellenistic schools. In contrast to the Cynics, the Stoics fully inherited the educational intentions of Socrates' philosophy: they elaborated moral development scheme including several levels of commitments. Adhering to this scheme implies, as a precondition, the knowledge of nature in all its many aspects (natural, social, rational aspects). Therefore, the Stoic sage can fulfill the requirements of both the local city and the cosmopolis. Cynical cosmopolitanism acquired negative qualities due to the simplified education system, which consisted of recommendations for training virtue and the requirement to follow nature.

**Keywords:** cosmopolitanism, polis, walled-city, cosmopolis, world-city, Socrates, Stoics, Cynics, education.

**E. Yu. Romashina**

## **THE IMAGE OF THE CAPITAL AS A METAPHOR FOR NATIONAL IDENTITY: RUSSIAN ALPHABET AND PRIMERS OF 1900-1925**

A primer can be considered as a means of political and social indoctrination of a child. However, complex and abstract ideas (for example, an idea of national identity) should be presented in it in the form of symbols a child can understand, including visual ones. One solution to this task was used in the

Russian alphabets and primers of the early 20th centuries: the images of the capital city represented the national idea.

The article analyzes Russian primers and basal readers published in 1900-1925 in the capital and provincial cities by state and private publishers (N>140). 23 textbooks contained the images of the capital city (its architecture, markets and shops, city transport, street lighting, genre scenes, etc.).

The textbooks has texts and figures with both Russian capital cities - Moscow and St. Petersburg. However, in most cases, it is Moscow that is presented as a symbol of national identity. The image of the capital in the Russian primers of the period under review represented the following characteristics of the nation: vast territory (Moscow is the heart of the Russian land); centralized state power ("the tsar and the tsarina live in the capital"); state-supported religion (Moscow Orthodox churches in the illustrations); economic development (the capital is the center of trade, industry, transport communications); community of culture and language (architectural objects, poetic texts about the capital city, etc.). These characteristics were present in the ABCs and primers published in Russia before and after the socialist revolution of 1917. They remained in school textbooks until about 1923-1925. Later the idea of a "united socialist nation" replaced them. The main features were not the ethnic and cultural ones, but the economic and social (class) signs of a community of people.

**Keywords:** textbook, alphabet, primer, text, city, capital, nation, national identity

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*E. D. Meleshko*

**ON THE 110TH ANNIVERSARY OF THE DEATH OF L. N. TOLSTOY. THE MADNESS OF THE MODERN WORLD IN L. N. TOLSTOY'S PHILOSOPHY OF NEAR-DEATH**

The article continues the author's analysis of the issue of madness of modern culture in its economic, political and social context in Leo Tolstoy's philosophy of near-death. This period of life and creativity of L. N. Tolstoy is designated as a period of creative insights in anticipation of the onset of a new cultural era. The author analyzes his articles "What Then Must We Do?" (1882-1886) and the last article of Leo Tolstoy "On madness" (1910). These articles reveal the features of the coming era, such as collective hedonism and institutional violence, which give rise to the madness of modern culture.

**Keywords:** non-understanding, madness of modern culture, Tolstoy's philosophy of near-death, religious and moral teaching, institutional violence, collective hedonism, the law of violence, the law of love.

*N. A. Krasovskaya*

**"FOLK STORIES" L. N. TOLSTOY: SEMANTIC MOVEMENT FIELD**

In this article, the author examines the representation of the semantics of movement in two works from the cycle of "folk stories" by L. N. Tolstoy. The author of the article dwells on the analysis of the texts of the stories "What People Live By" and "Where Love Is, God Is". The article investigates semantics of movement based on the structure of semantic fields. In general, the author found that the semantics of movement was implemented in the stories in a rather diverse and holistic manner. All areas of the field appear saturated. The representation of the semantics of movement in the named stories has a feature that, not only verbs, but also words of other parts of speech implement it. Another feature is that the process of development of movement from physical to spiritual opens behind indications of specific actions, objects, boundaries.

**Keywords:** story, semantics, movement, semantic field, verb, noun, border, path, development, change.

*Yu. V. Nazarova,*

*A. Yu. Kashirin*

### **DILEMMAS OF THE ARTIFICIAL INTELLIGENCE ETHICS**

The article continues the study of the ethics of artificial intelligence, undertaken in the previous article "Ethics of artificial intelligence in modern Russia: current challenges and development trends" [2]. One of the stages in the analysis of the artificial intelligence ethics (hereinafter referred to as AI) is the reconstruction of the moral dilemmas of AI. This will help to identify clearly the main problems of AI ethics and will subsequently become a tool for the ethical analysis of the AI legal framework in Russia. The article formulates AI dilemmas on the basis of domestic and foreign research on the ethics of AI, regulatory documents related to AI, the opinions of AI developers, the conclusions of the previous article (on the content of ethical problems of AI, ethical and regulatory foundations of AI, the locus and ethos of AI). On the same basis, the authors describe and analyze the ethical content of AI dilemmas and ethically evaluate the possible consequences of using AI.

**Keywords:** digital ethics; ethics of artificial intelligence, dilemmas of artificial intelligence; imitation of moral reflection; technologization of ethics, ethical verification.

*O. A. Matveychev*

### **PUNISHMENT OF THE GODS: EPIDEMICS IN ANCIENT GREECE**

Epidemics of dangerous diseases were common in ancient Greece. The article examines the historical forms of combating epidemics associated with ideas of their causes. The emphasis in the study is on the "shamanistic" (as defined by Meuli and E. Dodds) practices of getting rid of pestilences, seen as the wrath of the gods. The article reveals a "northern" vector of distribution of similar techniques and ideas. The author demonstrates historicity of these ideas as limited to the 7th-6th centuries BC, while the medical tradition introduced by Hippocrates suggests new, rational ideas about the causes of epidemics of contagious diseases.

**Keywords:** history of philosophy, history of medicine, epidemics, Ancient Greece, archaic period, Hyperborea, Homer, Epimenides, Thaletas, Abaris, Hippocrates, shamanism, Apollo.

**P. S. Kotliar**

### **DIGITAL MOBILITY AS A SOCIAL EVENT**

The rapid development of online resources and the emergence of new digital technologies over the past decade have contributed to the formation of a more complex network of social connections. As a result, the way of perception of many concepts have changed: it happened in views of the areas of private and public life, social obligations, attitudes to information search, evaluation of misinformation, and information restrictions on who acts as a content creator, social actor, and target audience. This study examines some of the contradictions that have arisen in the tradition of reflection on social practices carried out in the digital media landscape. To do this, the work first defines the specifics of destructive network interactions. The author gives examples of negative effects resulting from the spread of specific types of network practices that are reproduced on certain digital platforms and have an impact on the social life of modern people. The author considers the situation of the COVID-19 pandemic as an example of actualization of digital mobility mechanisms.

**Keywords:** mobility, digital mobility, social event, pandemic, COVID-19, media landscape, digital capital, social networks, Internet, network resources.

**B. V. Seregin**

### **CONFLICTS OF VALUES IN THE PROFESSIONAL ETHICS OF AN ATHLETE**

The article examines the axiological aspects of an athlete's professional ethics, which manifest themselves in situations of conflict of values in the context of professional activity. The article shows that the conflict of moral values in sports is associated with the situation of a moral dilemma, which makes it possible to conduct an ethical analysis of the content of the moral values of an athlete's ethics in the aspect of moral dilemmas. The work examines possible situations of conflict of values and analyzes their causes from the point of view of modern meanings and meanings of sport. As a result, the author predicts possible ways of developing an athlete's ethics.

**Keywords:** athlete ethics, values of virtues, professional values, conflict of values, conflicts of interest, moral dilemma

**V. V. Volkov,**

**N. V. Volkova**

### **MOTIF STRUCTURE OF LITERARY DYSTOPIAS: LANGUAGE AND BOOK DEPRIVATION**

The article discusses the typological civilizational and anthropological characteristics of literary dystopias. The study aims to determine the composition and structure of the motif complexes “Dehumanization” and “Language and Book

Deprivation”, to characterize the axiological and predictive value of their components. Based on the methods of philological hermeneutics, the authors reveal the special features of these complexes. The motif complex “Dehumanization” is based on the opposition “Human – State”; the State is at the service of Technology, and contributes to the reduction of Human to the “homo vitalis” type, that is, to dehumanization of Human. Language and book deprivation acts in parallel as the cause, methods, and purpose of dehumanization of Human, including deprivation of the human language functions, deprivation of the book as a media of cultural memory, deprivation of “the serious” from the daily information flow. The practical implications of the obtained theoretical results lies in the possibility of using them for a critical evaluation of dystopical literary projects.

**Keywords:** literary dystopia, social prognostics, motif complex, deprivation, philological hermeneutics, literary futurology.

**E. G. Kurova**

### **RELEVANT ISSUES OF CENSORSHIP OF MODERN FILM TEXTS**

The article deals with the main issues of censorship of film texts from the perspective of value interpretation of the original cinematic material. The starting point of the study is the lack of clear legislation on censorship and the presence of legislative acts, which indirectly indicate the need to apply the procedure of censorship in respect of film texts. The author notes that it is necessary to introduce the practice of limiting the release of film materials from the position of socio-cultural and psychological security. The article considers a number of issues related to the use of censorship in modern cinema.

**Keywords:** censorship, cultural policy, film text, semiotics of cinema, film distribution, modern film texts.

**V. V. Lytkin,**

**Y. A. Gegamyan**

### **CROSS-CULTURAL COMMUNICATIONS AS A CULTURAL ARCHETYPE PHENOMENON**

The article attempts to conceptualize communication models, styles and norms depending on the culture. The authors trace the connection between culture and the past, which is a "non-genetic memory" formed with the help of traditions and previous spiritual experience. The article considers the “work” of cultural archetypes, which is aimed at preserving the cultural genotype belonging to a particular people. The prerequisites are found that contribute to the formation of the behavioral culture of a society, the formation of the first behavioral rules. The article also shows the importance of understanding the principles of communication both within your own society and with representatives of other cultures. After all, with the expansion of global business and cultural contacts, communication participants need not only a tolerant attitude towards representatives of other cultures, but also knowledge of their features in communication and behavior.

**Keywords:** culture, archetypes, cultural archetypes, cross-cultural communication, communication models, communication norms, behavioral culture.

*M. Yu. Barabanova*

### **THE MOTIF OF THE CHRISTIAN MIRACLE IN THE "LATE" STORIES OF I. S. SHMELEV**

I. S. Shmelev created a special creative method, which is defined by the researchers of his work as "spiritual realism". One of the characteristic features of this method is the motivational system of the writer's works, in which the motive of a miracle is a significant component. The concept of a miracle is given by I. S. Shmelev from a Christian perspective and is represented by such motives as the motive of miraculous healing, salvation from death, the motive of connecting the earthly and heavenly worlds, the motive of the "disappearance" of time and space, the motive of accepting or not accepting a miracle, the motive of gratitude and changing life after a miracle. This motif system is most clearly reflected in the so-called "late" stories of I. S. Shmelev, created by the writer during the period of emigration.

**Keywords:** "spiritual realism", motive system, Christian miracle, motive of the miraculous, representation of the motive

*E. A. Gorbunova,*

*A.A. Mikhailov,*

*A.A. Chervova*

### **UNIVERSITY LIBRARY AS A CULTURAL AND EDUCATIONAL CENTER OF THE SMALL (PROVINCIAL) CITY OF SHUYA**

The article presents the history of the formation and development of the library and information center of the Shuya branch of Ivanovo State University, which is the successor to the library fund of the Shuya Theological College, Shuya Pedagogical College, Shuya State Pedagogical University. The library in the cultural space of the small city of Shuya performs the most important functions, being the center of cultural work, the spiritual and moral development of the socio-cultural space of the small city of Shuya.

**Keywords:** library, provincial culture, small town.

*V. V. Bazhenova*

### **THE IMAGES OF THE WORLD TREE AND THE TREE OF LIFE IN RUSSIAN CULTURE**

This article deals with the image of the World Tree in the applied art, its symbolism in pagan times and with the image of the Tree of Life in the Christian tradition.

The World Tree is the central symbol of Slavic mythology, denoting an inexhaustible source of vitality and a constantly renewing world. Christianity interprets the World Tree in a new way and encourages people to look at the

world differently. Now it is not the World Tree but the Tree of Life. The Christians associate the Tree of Life with the image and the symbol of the cross.

The image of the World Tree is not only aesthetically appealing, but also it has a definite impact on the moral and spiritual development of a person, on the salvation of their soul. In its essence, the Tree of Life is a unique transformation of the Christian cross. As an element of ornaments, the World Tree is revealed in its meaningful links to the world and the religious values of people. This article looks into the semantic meaning of the Tree of Life in the Russian Orthodox background. The symbol of the Tree of Life performs the function of freeing a person from being absorbed by the mundane everyday life, helps them to comprehend the world of being, their own destiny, their path and their goal in life, contributes to the connection of the spiritual and material worlds. The Holy Cross is a symbol of Christ crucified and at the same time, it is a symbol of salvation of a person and the humanity.

**Keywords:** World Tree, Tree of Life, Holy Cross, Christianity, cross, Christ crucified, suffering, belief, Saviour, redemption.

*S. I. Shamparova*

#### **IDEOLOGICAL MEANINGS OF THE IMAGE OF A POLITICAL LEADER IN THE AMERICAN MEDIA (CULTURAL AND PHILOSOPHICAL ANALYSIS)**

In the public mind, a leader is a reflection of the entire country and culture as a whole. Analyzing the image of a political leader one can judge the cultural characteristics of the state and the national character of its inhabitants. Moreover, the country's leader is the most discussed figure in the media and on television. This confirms that the leader's image shapes the image of the country in the public consciousness. The article deals with the concept of "leadership" and its connection with the cultural context. The author highlights the images of Soviet and Russian leaders (L. I. Brezhnev, M. S. Gorbachev, V. V. Putin) in the American media discourse, tracing the dynamics of changes in this image.

**Keywords:** leader, image, public consciousness, President, Russia, Leonid Brezhnev, Mikhail Gorbachev, Vladimir Putin, mass media, media discourse.

*DUIN*

*NASU*

#### **MUSIC AS A PRACTICAL AND SPIRITUAL VALUE**

The article implements a cultural understanding of some of the paradoxes of the entry of Chinese children into the modern musical and performing culture. In connection with this, the authors consider the social and cultural factors leading to a negative trend in the musical sphere. The work notes that the process of music education is increasingly becoming utilitarian and excessively rational, and its artistic value is being pushed to the periphery of understanding music as a spiritual and practical value of the nation. At the same time, the essence of music education is transformed. These problem areas constitute the subject field of the authors' research.

**Keywords:** Chinese system of music education, musical and performing culture, musical instruments, artistic value, social and cultural factors.

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*V. N. Nazarov*

**THE ORIGINS AND MEANING OF DANTE'S VISIONARY EXPERIENCE: FROM COURTLY VISIONS TO HEAVENLY CONTEMPLATIONS.**

One of the main impulses of Dante's creativity was his visionary experience, which allowed him to create unique pictures of visions and contemplations that reached providential depth. These visions take originate from his love, "graceful revelations" (*graziosa rivelazione*), expressed primarily in the autobiographical confession *La Vita Nuova* ("New Life"), and reach their apogee in the pictures-visions of the afterlife presented in "Divine Comedy". The author sets himself the task of showing the origins and meaning of these visions and their evolution in the works of Dante. The leitmotif of the article is the idea of "visionary parallelism" Dante of the ascent to the heavens of Paradise and to the sacraments of love.

**Keywords:** Dante, visionary experience, "Divine Comedy", "The new Life (*La Vita Nuova*)", visual imagination, courtly visions, the sacrament of love, ascent to Paradise, contemplation of the Trinity.

*V. P. Rimskiy,*

*Nasu,*

*P. U. Simora*

**ANTHROPOGENESIS, ETHNOGENESIS AND THE ORIGIN OF CONSCIOUSNESS**

Using the data of special sciences (archeology, anthropology, paleopsychology, paleolinguistics, philology, etc.), the authors define philosophical and methodological principles that serve as a guide in solving the problem of dialectics of forms of consciousness in their cultural and historical genesis and functional interaction. This makes it possible to answer many controversial questions that inevitably arise before the researcher who turns to concrete historical material from the history of primitive culture. What are the basic origins of primitive myth, its structure and functions? Is every myth religious? What is the difference between primitive myth and later religious mythology? The answer to these questions lies in the consideration of the primary dual-ethnic relationship as an archaic form of ownership of the means of production (industrial territory), which formed the basis of both ethnogenesis and sociogenesis and was regulated by speech-myth, the original "cell" of consciousness.

**Keywords:** anthropogenesis, sociogenesis, ethnogenesis, glottogenesis, dual-ethnic relation, property, speech-myth, consciousness

*A. V. Prokofyev*

### **ACADEMIC ETHICS OF EDWARD SHILS**

The paper analyzes Edward Shils' understanding of ethical problems faced by the academic community. The biography of Shils who was a witness and a participant of deep transformations of American and British universities in the XXth century and an initiator of the theoretical reflection on academic policy, made him a highly competent scholar in the field of academic ethics. He chose as a foundation of the obligations of university teachers a particular vision of the essence of professionalism and a particular vision of the essence of university. In the last case, it is a Humboldtian model of the research university. University, according to Shils, is an association of professionals discovering and transmitting scientific truths. Some modern tendencies hinder the fulfillment of this goal (the emergence of 'mass', 'political', 'bureaucratized', 'state-dominated' university). Taking into account this situation, it is ethical convictions of academic professionals that can help to preserve a genuine university. These convictions pertain to the responsible conduct of research, the responsible teaching and the academic citizenship. They need to be clarified and ordered. This was a goal of some Shils' works surveyed in the paper.

**Keywords:** morality, ethics, academic ethics, university's mission, obligations of university teachers, university in the XXth c., E.Shils.

*M. M. Prokhorov*

### **COMPARATIVE ANALYSIS OF V. I. VERNADSKY'S CONCEPT OF THE NOOSPHERE IN THE LIGHT OF THE GENERAL DIALECTICS OF THE DEVELOPMENT AND HISTORY OF ANCIENT PHILOSOPHY**

The article proves that the teachings of V. I. Vernadsky, who belongs to the philosophy of Russian cosmism, claimed to completely overcome the main drawback of contemplative materialism, including Feuerbach's - which, according to K. Marx, is that the object, reality, sensuality is taken only in the form of an object, or in the form of contemplation, and not as a human sensory activity, practice, not subjective. At the same time, V. I. Vernadsky did not prove that idealism, which developed the "active side," had overcome the consideration of the active side, but only abstractly, because, as K. Marx stated, he "did not know" "real, sensible activity as such." The study used the method of comparative analysis of the content of the noospheric concept of V. I. Vernadsky and the general dialectics of the development of matter, which is already present in the history of ancient philosophy, containing the embryos of all subsequent philosophical concepts.

**Keywords:** Marxism, Russian cosmism, the concept of the noosphere, contemplation, activism, co-evolution, comparative studies, historical and logical

*A. V. Markov*

## **ANALYTICAL THEORY OF TRANSLATION: TOWARDS THE TRANSCENDENTAL**

A significant part of translation theories can be called synthetic. They proceed from the resynthesis of the existing meaning in a new language, but focusing on pragmatics and stable semantics in culture, they are not suitable for translating philosophical texts expressing transcendental experience. For these texts, which are themselves a translation of experience, placing it inside a coherent presentation, analytical translation is suitable. It conceptualizes the theological or philosophical experience of the transcendental as historical. Such a translation proves how unexpected decisions related to the measure of the historical realization of transcendental experience make it possible not to map this experience, which is unthinkable, but to show sufficient grounds for its realization. Thus, the translation and interpretation of texts about the transcendental turns from an inevitably reducing synthesis, placing ready-made inert semantics within formulas that determine future historical or personal experience, into an analysis that excludes reduction, which allows one to see exactly how a given semantics of transcendental experience becomes possible in its givenness.

**Keywords:** transcendental, translation theory, analytical translation, synthetic translation, theology of translation, philosophical semantics.

*V. S. Levytskyy*

## **CONSTITUTION OF THE IMMANENT SOCIAL REALITY OF MODERNITY IN THE PHILOSOPHICAL DISCOURSE OF MODERN TIMES**

The article substantiates that the discourse on secularization is the most heuristic strategy for self-understanding of modernity. Philosophical concepts of Modern Times formed a new understanding of the world, God and man. As a result, the Christian social reality was detranscendentalized, and replaced by the secular social reality of modernity. Descartes found an invariable reliable foundation of the existing in the self-consciousness of the subject, Kant showed the phenomenal nature of the world accessible to man, justifying its immanence, Hegel connected the completeness of the world with the self-development of the human Spirit in history. In the course of these conceptual transformations, the social reality of modernity was constituted, the architectonics of which denies the transcendental dimension, and the whole set of social practices is placed in the immanent “here and now”.

**Keywords:** modernity, social reality, secularization, Christianity, transcendental, immanent, social practices.

*Yu. Dmitriychuk*

## **THE ISSUE OF LOVE IN THE PHILOSOPHICAL AND CULTURAL PARADIGM OF V. V. ROZANOV AND I. S. TURGENEV**

Due to the transformations of traditional, spiritual and moral norms of life, including family marriage and love relationships, the author analyses the issue of love in the creative heritage of V. V. Rozanov and I. S. Turgenev. The article shows that the concept of ideal love set forth by Plato has seen a new development and received a new interpretation in the Russian philosophy of culture of the 19th century, in particular in the philosophical and cultural paradigm of V. V. Rozanov and I. S. Turgenev. The author stresses that the problem of love is intertwined with family problems as both a person's worldview and personality are formed in the family. Families of V. V. Rozanov and I. S. Turgenev in which they were brought up had a significant influence on their fates and creativity. The article states that the type of «the Turgenev girl» was created in his imagination. Later this image appeared in the Russian society. For the Russian cultural tradition, a new model of family relations was shaped using the example of the relationship between I. S. Turgenev and Pauline Viardot. The author reveals that the distinctive feature of the philosophical and artistic works of the Russian philosophy of culture of the 19th century is their moral attitude.

**Keywords:** the issue of love, platonic love, masculinity, femininity, family relations, the Turgenev girl.

*F. N. Nagoy*

#### **THE PHILOSOPHY OF THE "WORLD TREE" AND POSTMODERN: SEARCH FOR THE CULTURAL INTEGRITY OF THE WORLD PICTURE**

The article considers the archetypal image of the "World Tree", which describes the individual and general cultural experience of human relations with the world, including the features of the mythopoetic and philosophical picture of the world, the psychological and aesthetic aspects of its cultural integrity. The paper pays special attention to the genesis of the formation of this image into a philosophical concept, in which the very sound of questions appears as a "tree", a structured whole, a system of knowledge with a pronounced connection between the ontological and metaphysical, psychological and anthropological, ethical and aesthetic. At the same time, there is a criticism of the "World Tree" by representatives of postmodernism, who deny the very possibility of structuring and systematization in building a picture of the world and offer an alternative "rhizome" concept. The conclusion is that efforts should be made to create conditions for the convergence of two alternative orientations in the worldview: the "World Tree", as a centered view, and the "Labyrinth", as a centered view of being. According to the author, the current irreconcilable alternative can be overcome through the search for the foundations of the integrity of the cultural picture of the world.

**Keywords:** philosophical anthropology, world tree, tree-like philosophy, speculative thinking, existential truth, postmodernism, chaosmos, rhizome.

*V. N. Medvedev*

## **ANTI-SYSTEM GLOBALIZATION AND THE ANTHROPOLOGY OF RELIGIOUS AND POLITICAL TERRORISM**

In the article, the author attempts to investigate the anti-systemic nature of the transcultural project of Islamic terrorism, and outlines methodological approaches to the philosophical and anthropological study of the phenomenon of international (transnational) religious and political terrorism. The article highlights and describes the specific features and characteristics of religious and political terrorism. Based on the concept of Erich Fromm, the author substantiates the idea that the causes of the mass spread of the ideology of extremism and terrorism lie in the peculiarities of modern culture and in human nature. Based on L. N. Gumilyov's theory of ethnogenesis and the term "anti-system", the author of the article introduces the term "anti-system globalization" to denote and at the same time identify the essence of the transcultural project of Islamic terrorism, which is anti-systemic in nature and acts as a transcultural marginality leading to destruction.

**Keywords:** anti-system, anthropology of religious and political terrorism, globalization, destruction, transcultural marginality, pseudomorphosis.

*A. Yu. Butovskiy,*

*S. V. Yartsev,*

*N. V. Slobodyanyuk*

## **FEATURES OF PATRIOTIC EDUCATION ON THE BASIS OF INTRODUCING STUDENTS AND SCHOOLCHILDREN TO THE CULTURAL AND HISTORICAL VALUES OF THE CRIMEAN PENINSULA**

The article is devoted to the features of patriotic education of students and schoolchildren provided at the Department of History and Law (Tula State Lev Tolstoy Pedagogical University, Tula) and 'Gymnasium school No. 1' of the city district Sudak, the Republic of Crimea. The basis of educational activities of Tula students are visits to the museums of Kerch and Sevastopol related to the feat of the Soviet people during the Great Patriotic War (WWII), as well as the organization of walking tours around the places of military glory of the Crimean partisans. Patriotic work in the Gymnasium school of Sudak is based on the research activities of its students. According to the authors, the effectiveness of patriotic education of the younger generation, both schoolchildren and students, depends on the level of knowledge passed through the heart of the young person (the history of the native land; the heroic deeds of their people and their reflection in the formed spiritual world of the person). Therefore, the main thing for the patriotic education of the younger generation is not one or another form of the event. The main thing is the peculiar methodology the meaning of which is to reveal emotionally the historical event, the feat and the personality of the wartime hero, which allows us to convey effectively the spiritual values of our society to the youth.

**Keywords:** patriotic education, research activity, younger generation, cultural and historical values of the Crimea.

**R. V. Shizhenskiy**

### **RUSSIAN YOUNGPAGAN DISCOURSE IN THE PENTALOGY «NIGHT OF SVAROG»**

One of the most actively developing genres of modern literature, actively used by the modern pagan community in Russia, and having a significant impact on the spread of this worldview, should be recognized as the genre of Slavic heroic fantasy. This article, based on the study of the pentalogy «Night of Svarog», examines the key elements of the newpagan discourse. As a result of the analysis of the content of the cycle of V.I. Sakharov, comparing the author's fantasy loci with the characteristics of subjects contained in program statements, utopian projects of the ideologists of Russian paganism of the 20th -21st centuries, it was established that the basic components of modern nativism include: firstly, the construction of one's own chronology and cosmogony, rejection of official history, life in the realities of the modern world and, as a result, the projection of their own history and a tendency to escapism. Secondly, a stable, pronounced rejection of extra-pagan religiosity (in this case, Christianity), multiplied by the «national» factor and conspiracy theories. Third, the idealization of the magician estate and the caste of professional warriors within the framework of the projections of building a theocratic ethno-oriented state.

**Keywords:** modern Russian paganism, fantasy novel, priest-magician estate, Baltic Slavs, conspiracy theories.

**E. S. Ablaeva**

### **THE ROLE OF ETHNOGASTROTOURISM IN PRESERVING THE CULTURAL HERITAGE OF THE REPUBLIC OF CRIMEA**

In the context of globalization, ethnogastrotourism opens up the possibility of development in the field of protection of cultural and natural heritage, cultural identity and intercultural exchange, contributing to the development of dialogue between different cultures. The historical and cultural heritage of each ethnos covers a sociocultural life with characteristic traditions and customs, features of life and craftsmanship. Being among people who use a different language, prefer a different cuisine, and have a different style of behavior - this is the key meaning of ethnogastrotourism. This topic is relevant, because according to the Federal State Statistics Service for 2014, representatives of 175 nationalities live in Crimea. Due to the fact that the Crimean peninsula is a multicultural region, the cuisine on the peninsula is diverse. This gives the advantage of developing a peculiar and unique gastronomic tourism with special traditions and hospitality.

**Keywords:** ethnocultural tourism, ethnocultural centers, gastronomic tourism, cultural heritage, direct dishes, brand of the region.

*E. D. Meleshko*

### **TRANSHUMANISM AND DIGITAL ETHICS**

The article considers the axiological parameters of transhumanism as a cultural phenomenon, in connection with which the ethical criteria of digital information technologies are determined, the advantages and disadvantages of approaches to transhumanism as a new cultural reality in the global digital space are analyzed. The connotative characteristics of cultural universality in the context of digital exchange and digital space (ethos or digital ethics), the idea of immortality (chronotope of eternity) are analyzed. Digital ethics is considered in two formats: as an applied and professional ethics, representing a synthesis of universal and professional norms and rules governing professional segments of the digital space. The article presents a comparative analysis of universal and digital ethics, in connection with which their differences are determined, at the same time it is concluded that digital ethics cannot claim the format of a "new ethics": the basis of its axiological parameters (values, norms, principles, behavioral regulations) is universal (universal) ethics.

**Keywords:** transhumanism, digital ethics, digital exchange, conflicts of digital ethics, dilemmas of digital ethics, digital aggression, digital rhetoric

*V. V. Varava,*

*V. P. Okeansky*

### **TO THE QUESTION ABOUT SOME FEATURES OF RUSSIAN ETHICS**

The article substantiates that the delimitation of the subject areas of «ethics» and «moral philosophy» can contribute to a more accurate and adequate comprehension of the original principles of Russian philosophy, continuous reflection on which is an essential element of this identity. The paper shows that the «Russian way of experiencing» the problems of world philosophy reaches the greatest completeness and expression in Russian ethics. As a result, the authors come to a conclusion that moral philosophy is not an epistemological analysis of ethical problems in the third person, but personal involvement in the process of thinking, which becomes existential thinking, that is, not thinking about being, but thinking of being itself, taken in the aspects of suffering, meaning and death. This type of thinking is characteristic of both religious thinkers and representatives of the Marxist trend, who have in common a moral focus on the problems of human existence. In this regard, Russian literature is the most adequate discourse for expressing the deep meanings of moral philosophy.

**Keywords:** ethics, morality, Russian ethics, Russian philosophy, literature, existence, metaphysics, suffering, death, language of philosophy.

*Yu. V. Nazarova*

### **ETHICS OF AFTERLIFE IN THE CONDITIONS OF DIGITAL REALITY**

Recently, the relevance of issues related to digital information, digital footprints and the digital heritage of deceased people has been growing. The article considers these issues as ethical problems of aftermath in the aspect of a digital society. The author shows that the culture of attitude towards death is expanding with the growth of the possibilities of digital technologies, which also creates new ethical challenges. Based on the analysis of modern foreign philosophical literature, the work makes an overview of the main ethical aspects of digital aftermath and reveals such concepts as the digital afterlife industry, digital remains, posthumous personality, digital heritage. In the context of the ethics of digital aftermath, the article analyzes the concepts of “posthumous information body”, “principle of human dignity”, “monetization of the digital afterlife”, “practice of digital mourning”, “RIP-trolling”. As a result, the author highlights the ethical criteria of digital post-death practices, which can serve as the basis for the development of the ethics of the digital society as a whole.

**Keywords:** ethics of digital afterlife; information body, human dignity, digital afterlife industry, digital remains, digital heritage, posthumous personality, digital mourning practices, RIP trolling.

*L. V. Chesnokova*

#### **HOME AS A SPACE FOR BEING-FOR-ITSELF: LOCAL ASPECT OF PRIVACY**

The article examines the changes in relation to private space, which occurred as a result of the so-called "spatial turn" in the modern social and humanities. According to these ideas, space is the result of construction on the part of social actors and a product of social processes and practices. At present, private space is understood as the result of social changes taking place in European societies of the New Age, when the processes of urbanization, industrialization and the growth of individualism created the need to distinguish between public and private spaces and the presence of a "room for themselves": their own premises, where the individual has the opportunity to control access. The characteristic of private space became security, privacy from other people's eyes and coziness. The realm of privacy is understood as the place of a nuclear family, which has come to act as a sphere of responsibility of a woman as opposed to publicity, perceived as a male world of fierce struggle and competition.

**Keywords:** social space, spatial rotation, local privacy, home, security, coziness, gender roles, individualism.

*G. V. Valeeva*

#### **ETHICAL PROBLEMS OF DIGITALIZATION OF HIGHER EDUCATION (ANALYTICAL REVIEW OF CURRENT RESEARCH)**

The relevance of the topic is due to the fact that, on the one hand, the digitalization of higher education increases the stability of the university in modern, dynamically developing conditions; expands the possibilities of educational activities; promotes the implementation of the concept of continuing

education. On the other hand, it transforms the internal and external relations of the university, which undoubtedly entails many ethical issues. The article defines the ethical issues of digital education, based on the analysis of the experience of educational activities of universities in the conditions of forced distance learning. The author defines the role and significance of traditional values of university ethics in digital education. The work indicates the prospects for the use of digital technologies in higher education. The author concludes that digital technologies can rather become additional opportunities for the development of the educational space of the university, and digital education will never replace.

**Keywords:** digitalization, digital technologies, distance learning, concept of continuous education, transformation, the higher education, university, university ethics, traditional values, ethical problems

*N. L. Bogomazova*

### **PRINCIPLE "ISIN DENSIN" AS A SPIRITUAL AND MORAL BASIS OF EASTERN COMBAT UNITS (KARATE): EXPERIENCE OF SPORTS TRAINING IN THE CONDITIONS OF DIGITALIZATION**

The article deals with the issue of synthesis of the philosophical and cultural principle of "isin densin" of oriental martial arts (karate) in the context of digitalization in the context of the theory of "Challenge-and-Response" by the English historian and philosopher A. Toynbee. The list of information technologies used in the implementation of karate classes and methodological recommendations for the use of the digital Zoom platform are presented. Synthesis of traditions and innovations in the training process of traditional karate. It is concluded that in the conditions of digitalization, the training process in eastern martial arts (karate) combines the philosophical and cultural principle of "isin densin" and modern technologies, which ensures the education of " ... a whole personality – a person who is at peace with himself and in harmony with his social and own environment."

**Keywords:** the principle of "isin densin", karate, digitalization, sports training

*T. Yu. Pokrovskaya*

### **THE PHENOMENON OF RELIGIOUS MEMORY**

The XIX-XX centuries are characterized by the separation of memory and history. In the XX century, a complex of scientific works devoted to the phenomenon of memory in its various forms and manifestations was formed. Today, in the humanities, several types of memory are distinguished and studied by scientists of various disciplines. In this article, the author examines the specifics of religious memory, offering it a special place in the structure of the study of various types of memory. As a theoretical and methodological framework for the study of religious memory is used the hypothesis of Maurice Halbwachs. This article examines the concept of religious memory, gives its definition and criteria. The author believes that within the framework of any religious action, a person appeals to supernatural forces, based on his previous

experience and / or the experience of loved ones, defines religious memory as a way of preserving and transmitting religious consciousness and religious behavior. Religious memory organizes, regularly repeats the past in the present, broadcasting religious practices and meanings of the past in the present.

**Keywords:** memory, identity, social memory, religious memory.

**S. V. Karpov**

### **PHILOSOPHY OF ARCHITECTURE AS AN ETHICAL AND AESTHETIC FOUNDATION OF ARCHITECTURAL PRACTICE**

The article considers, on the basis of modern foreign materials, the content of the philosophy of architecture as the ethical and aesthetic foundation of architectural activity. The author establishes the terminological meaning of the concepts "philosophy of architecture", "ethics of an architect", "metaethics of architecture". The work reveals the relationship of these concepts, which makes it possible to determine the ethical and aesthetic significance of architectural practice as a whole. The author establishes the variants of the relationship between ethical and aesthetic in architecture and analyzes the contradictions arising on the basis of these variants between the ethical and aesthetic meanings of architecture; the prospects for the development of the philosophy of architecture in the aspect of the emerging digital society are determined.

**Keywords:** philosophy of architecture, metaethics of architecture, professional ethics of an architect, aesthetic values of architecture, architectural practice.

**V. V. Lytkin,**

**Y. A. Gegamyan**

### **AXIOLOGICAL ASPECTS OF INTERCULTURAL COMMUNICATION**

The article analyzes the essence of the problem of the importance of possession of axiological knowledge in the process of intercultural communication. Modern realities are such that interaction between representatives of different cultures is an inevitable process, which is caused by the development of the globalization of the modern world. The author explains the need to use the potential of empathy as a basic skill in cross-cultural communication. An analysis of emotional and cognitive empathy is conducted, which reveals the effectiveness of cognitive empathy due to the fact that it contributes to the expansion of the worldview and allows you to "look at the world through the eyes of another person". Any society is a carrier of a set of universal values that will be completely different among representatives of different cultures, which are based on religious systems: Islam and Christianity.

**Keywords:** axiology, intercultural communication, intercultural competence, empathy, stereotypes, Islam, Christianity, globalization.

**Zh. V. Nikolaeva,**

**E. D. Zakuraeva**

## **THE PERCEPTION OF THE ARCHITECTURAL AND TOWN-PLANNING POLICY OF ITALY IN THE SOVIET UNION BETWEEN THE TWO WORLD WARS**

One of the most popular objects of current interdisciplinary research is the urban environment, cities and urban development. Interpretations of the International Style architecture, including modern Italian architecture, for the USSR of the 1920s and 1930s were the search for identity models for the alienation of old life and the creation of a new aesthetics. Search for a new, “national” style in fascist Italy was built on similar grounds. An interesting phenomenon for study, to which researchers have practically never addressed, is the question of the mutual influence (direct, student-centered or mediated by common trends) of some architectural schools and directions between the two world wars. In the article we tried to actualize the study of the “perception” of architectural styles and town planning of the fascist twenty years in Italy, their perception in the early years of the new Soviet state through the interpretation of architects and publicists. We have stopped on consideration of the general concepts in order to further pass to particular cases of stylistic borrowings and mutual citation.

**Keywords:** Architecture of the USSR, architecture of Italy, urban environment studies.

*E. G. Abramova*

## **CULTURAL AND SOCIAL MEANINGS OF THE CONCEPT "DOCUMENT"**

The article describes the characteristics of the concept "document" as an important, backbone, interdisciplinary concept of modern science. The author discloses the concept and the term document both in the course of terminological and conceptual analysis. For this, a historical, systematic and semiotic approach is used. The purpose of the article is to reveal the cultural and social foundations of the concept "document", highlighting its system-forming role and practice-oriented orientation.

**Keywords:** concept, culture, society, document, sign, code, matrix

*Aotgenhuar,*

*Sum Baer*

## **CULTURAL INDUSTRIES AND ETHNOCULTURAL SPECIFICITY OF CHINESE MUSIC EDUCATION**

The article analyzes the role and importance of folk music culture and music education in the modern cultural policy of the PRC and its place in the development of the cultural industry in the light of solving urgent issues of the modern stage of Chinese cultural construction. In this regard, this cultural practice in the development of musical culture is considered in line with the policy of building up the “soft power of the state, which is relevant for the modern PRC and other friendly countries, including Russia. Such a state cultural and ideological strategy actualizes the task of a philosophical and cultural

understanding of the musical culture and education of China in the context of the ethical paradigm of "music education" dating back to the ancient national tradition, and its analysis as an important factor and a necessary condition for cultural construction in modern China.

**Keywords:** traditionality, Chinese music, education, upbringing, musical professionalism, cultural policy, cultural reforms, cultural industries.

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*N. A. Nekrasova,*

*S. I. Nekrasov*

**PHILOSOPHICAL FOUNDATIONS CRITICAL THINKING METHOD**

In the 70s. XX century. in the West, a new educational paradigm has formed, which is based on the ideas of critical thinking and informal logic. In our country, these ideas have become widespread. The development of critical thinking of the individual has become one of the rapidly developing areas of reformation of the modern education system. Critical thinking has its roots in ancient Greece, where its basic principles began to form. The technique of critical thinking originates in the question-and-answer procedures of representatives of the philosophical thought of antiquity, in the process of which students develop a desire for an independent search for truth based on the perception of information as a living process. The presented article is devoted to the analysis of the philosophical foundations and techniques of critical thinking, from antiquity to the present day, the interest in which is becoming very relevant today.

**Keywords:** Socratic method, maieutics, question-answer procedure, doubt, questioning, truth, dialogue, critical reasoning, critical thinking.

*A. V. Prokofyev*

**ON THE PROBLEM OF SHAME IN ‘THE SUMMA THEOLOGICA’ OF THOMAS AQUINAS**

The paper analyzes the representation of the phenomenon of shame in The Summa Theologica of Thomas Aquinas. Shame characterized there with respect to a) its definition grasping the essence and the particularity of this emotion, b) its objects, i.e. shameful actions and shameful situations, c) its communicative context, i.e. roles of other people informed about shameful acts and evaluating them, d) its part in the general process of moral self-perfection, especially the interaction of shame and virtue. Aquinas answers all these questions within one of the three main paradigms of understanding shame, the paradigm that identifies it with the fear of infamy, the loss of reputation, or the pain of this loss. Aquinas criticizes the interpretation of shame as a feeling independent from judgments of informed others. The basis of his criticism is the general content of the notion of fear. From the point of view of Aquinas, the fear of committing vicious or sinful

acts is senseless because they are under control of an agent. Only the fear of the uncontrolled external blame makes sense. So shame can be only the fear of infamy. This argument is vulnerable to some objections. First, Aquinas himself admits that shame is not only the fear of infamy but also the pain of infamy accompanied by the pain the evil existing in the world (the evil of vicious or sinful act). Second, Aquinas asserts that only a vicious or sinful act is liable to blame. All other common objects of shame generate this emotion exclusively because people in general prone to yield to laws of man's opinion. It means that infamy, in its part that should not be an object of contempt and can be a cause of the morally justified shame, is also under control of a moral agent. He/she can avoid it by means of avoiding vicious and sinful behavior. In his discussion of a genuinely shameful acts, Aquinas presupposes that the feeling of shame is rooted in not so much the grievousness of an act as in its vileness. Sins of the flesh are vile because pleasures common to us and the lower animals dim the light of reason, lying and its subspecies – flattery – are vile because they manifest the weakness and falseness of reason.

**Keywords:** morality, ethics, moral psychology, shame, definition of shame, objects of shame, communicative context of shame, Thomas Aquinas

*A. K. Sudakov*

#### **KANT'S RELIGION AND BELIEF IN THE RESURRECTION**

Kant affirmed in his treatise on religion that the Christian dogma of bodily resurrection cannot be a part of the moral religion of reason because, if conceived literally, it presupposes psychological materialism which is incompatible with this religion. An analysis of Kant's critique of dogmatic psychology in the Critique of pure reason shows, however, that dogmatic claims of a materialist as well as claims of a spiritualist in psychological science are equally unacceptable for a Kantian, and his rejection of the former's doctrine does not imply any agreement with the latter. Only the critical self-restriction of reason in Kant discloses the possibility of the reason's moral hope and faith in immortality within the realm of ethical ends; this faith is fundamentally independent of psychological doctrines, but is grounded merely on pure ethics. There are no compelling reasons to find an ethicotheology of immortality in Kant's philosophy of religion, as far as it is correctly grounded (according to the standards of pure ethics), incompatible with a belief in bodily resurrection from the dead. On the other hand, this belief in resurrection, as exposed by the Evangelists, the Apostles and the Church fathers, is far from endorsing the premises which Kant identifies as "psychological materialism". A materialistic belief in immortality in Kant's sense was peculiar only to some Christian philosophers, e.g. Nikolay Fedorov.

**Keywords:** Kant; ethicotheology; resurrection; body of resurrection; psychological materialism; psychological spiritualism; substrate of appearances; moral faith; Fedorov; resurgation.

*A. V. Kuznetsov,  
O. N. Rimskaya*

## **ANTHROPOLOGICAL EXPERIENCE IN CONCEPTUAL ASSUMPTIONS OF THE PHYSICAL WORLD**

The paper explores the conceptual rethinking of derivatives of the scientific world picture in the epistemology of physics. The foundations of scientific theory identify prerequisites that are conceptual but not within the scope of the theory itself. These assumptions are included by the authors in the concept of the physical picture of the world, which also includes basic provisions of scientific theory, ideals of scientific explanation and organization of knowledge, criteria of reliability and proof.

**Keywords:** conceptualization, anthropological experience, physical picture of the world, principles

*S. V. Pepelyaeva,*

*R. V. Shizhenskiy*

## **COMMUNICATIVE PRACTICES IN RUSSIAN RELIGIOUS NATIVISM OF THE XXI CENTURY**

In the context of existence of the phenomenon of a pre-Abrahamic worldview in the religious space of modern Russia, the study of the specifics of the emerging new pagan paradigm is of particular interest. This article, based on an Internet survey of ideologists of Russian religious nativism, examines the features of communicative practices carried out by clergymen (magi, priests, shamans) during ritual actions. As a result of the analysis of the data obtained, it should be stated that the basis of the religious communication of the ideologues of nativism is the “I-We” model, aimed at obtaining sacred unity with all participants in a particular ritual: the flock – ordinary participants in the ceremony – and higher powers: gods, spirits. The goal of achieving this unity of all actors is to form a communicative triad: addressing – asking – listening. The authors define the communicative action in question as dialogue. The “place of power” plays the central role in the implementation of religious interaction. It’s a natural or man-made object that is a full-fledged actor of communicative practice. Sacred objects such as a staff, a tambourine, ceremonial vestments, and amulets become the tools that form this religious interaction. The worshiper encodes the message addressed to the higher powers and thus contributes to the establishment of the process of feedback with them.

**Keywords:** communication, ritual, worshiper, nativism, habitus, actors, “I-We” model, sacred space

*M. S. Lyutaeva*

## **THE CONCEPT «RELIGIOUS ART» CONSIDERED FROM THE POINT OF VIEW OF THE THEORY OF COMMUNICATIVE SYSTEMS BY NIKLAS LUHMANN**

In Russian and Western European scientific discourses, the question of the definition and methodology of studying religious art is controversial. This article attempts to explain the term from the point of view of Luhmann's communicative systems theory. The theoretical and methodological scheme for describing

modern society, developed by a German sociologist, acts as a metatheory. The principles of describing religion and art as autonomous systems constructing their own written meanings are considered. The study of the dynamics of semantic distinctions leads to conclusions about the emergence of the concept in the philosophy of German idealism and romanticism, during the period of consolidation of the autonomy of art as a differentiated communicative system. Criteria are identified on the basis of which a part of the phenomena of the artistic system is characterized as «religious».

**Keywords:** religious art, Niklas Luhmann, religion and art, German idealism, romanticism, I. Kant, F. Schleiermacher, G. Hegel.

*N. A. Krasovskaya*

### **COMMUNICATIVE SYMBOLS OF NETWORK COMMUNICATION: A CULTURAL ASPECT**

The article is devoted to the organization of network communication, which has become an integral part of the life of modern society. The author touches upon topical issues of using stickers in network communication. This problem is currently acute and relevant, as it indicates the expansion of the functional load performed by the stickers, as well as the change in some principles of organizing network communication. The study is based on personal observations of the communicative behavior of the interlocutor who constantly uses stickers, as well as on the data of a survey organized on the Vkontakte social network. As a result, it was determined that in the use of stickers, as well as in the use of other means of verbal communication, there is a universal and individual. Stickers perform a variety of functions, including conveying emotions, additional meaning, saving time in the communication process. The choice of a sticker is often associated with the individual preferences of the communication participants, and can also be determined by the characteristics of the interlocutors. It was also noted that in some cases the use of stickers can lead to communication failures.

**Keywords:** communication symbols, network communication, social networks, sticker, sticker pack, interlocutor, survey, emoji.

*L. N. Nabilkina,*

*A. A. Mihailov,*

*A. A. Chervova*

### **CRACK-UP OF LIBERAL PATTERN OF WESTERN STATE (CULTUROLOGICAL ASPECT)**

The work touches upon the problem of preserving national identity in the polycultural surrounding. The authors of the article turn to the experience of the USA which face the acute question of saving unique culture in the multicultural community. Liberalism presupposes constant observation of individual liberties. But multiculturalism makes it's contribution to the crack-up of the liberal pattern of the state and to the excessive tolerance. Coronavirus pandemic made the final

blow to the liberal society. The authors make the conclusion that liberal-democratic pattern has been suffering the crack-up.

**Keywords:** liberalism, ethnic independence, multiculturalism, tolerance, assimilation, religion.

*T. A. Chikaeva*

### **THE PHENOMENON OF THE MOTHERLAND AS A CULTURAL VALUE (BASED ON THE MATERIALS OF RUSSIAN PHILOSOPHY OF THE 19TH AND 20TH CENTURIES)**

The purpose of the article is to reveal the philosophical aspects of the phenomenon of the Motherland and their justification as a means of understanding its content. The scientific novelty consists in substantiating the thesis that only through an appeal to images corresponding to the level of cultural development, an adequate definition of the category «Motherland» is possible, suppressing subjectivism, formalism and simplification of its content, representing its functions. Motherland is one of the fundamental worldview concepts. But when getting acquainted with it, a person discovers that the definition of the Motherland as a state, of which someone is a citizen, contradicts the assessment of the Motherland as a shrine, the highest value. The concept of recognizing the Motherland as an imaginary object used to satisfy political ambitions is criticized. The main problem of the contradiction between the content and value understanding of the Motherland is the problem of an adequate definition. Based on the consideration of the views of thinkers of the past and the analysis of the problem, we can conclude about the spiritual ontology of the Motherland. The motherland as a spiritual substance is acquired by a person in a spiritual and moral act, through the perception of its images. The sources of these images are diverse; each of them reflects both the objective qualities of the Motherland and the characteristics of the cognizing subject. The attractiveness of the images of the Motherland actualizes a person's value attitude towards it. Modern history knows examples of attempts to form a negative image of the Motherland through discrediting its images. Special attention is required to create images of the Motherland, their actualization in the human consciousness, ensuring the understanding of the meanings, ideas and values transmitted by them.

**Keywords:** Motherland, image, image of the Motherland, phenomenon of the Motherland, spiritual substance, means of cognition, value of culture, discrediting of the image, actualization of images of the Motherland

*V. L. Alikhanova,*

*N. A. Garshin*

### **THE MASSIVIZATION OF ART AND THE PHENOMENON OF DEIDEOLOGIZATION: THE LOGIC OF INTERACTION**

This article examines the relationship between deideologization and massivization of art phenomena in social and humanitarian discourse. The purpose of the work is to determine the specifics of the interaction of these

phenomena and their relevance in the modern culture. We used methods such as systems analysis, comparative analysis, functional analysis and the dialectical method for achieve this purpose, within the framework of the article. In accordance with this process of deideologization, there is a decrease in its quality, simplification, primitivization and other processes that can be summarized by the term « massivization». The authors pay special attention to the manifestations of mass character in the modern information society and their influence on social institutions.

**Keywords:** massivization, deideologization, ideology, art, philosophy of culture, methodology of social and humanitarian research, philosophy of post-industrial society, dialectics.

**R. A. Gritsenko**

### **SCIENTIFIC ISSUES OF SOFT POWER STUDIES AS A METHOD OF POLITICAL INTERACTION IN A CULTURAL AND PHILOSOPHICAL CONTEXT**

This article is devoted to the scientific issues of soft power research. The term “soft power” was formulated by the American political scientist Joseph S. Nye Jr. in the 1990s. Since then it has remained relevant and controversial in the scientific community. A large number of scholars from various countries still criticize J. Nye Jr.'s approach and supplement it, offer alternative views on soft power. There are country ratings on soft power, but for nearly 30 years no consensus has been found on what is soft power, as evidenced by the growing number of soft power ratings and criticism. Using comparative and historical-genetic methods, the author analyzes the concept of “soft power” and its emergence, the approaches of scholars from various countries to the definition of soft power and the methodology for compiling the most authoritative ratings of soft power. As a result, the author identifies four main problems that hinder the emergence of a comprehensive study of soft power: vague content of the term "soft power"; complexity of measuring soft power; lack of methods that can be unambiguously attributed to the manifestation of soft power; and difficulty in assessing the effectiveness of soft power. However, the key one is the problem of determining the content of soft power as if it is not known what to measure, it is not clear how to measure it, how to evaluate its effectiveness and what is relevant to this content and what is not.

**Keywords:** Soft power, cultural studies, political studies, ratings of soft power, propaganda, foreign policy, culture, ideology, states, evaluation of the effectiveness of "soft power"

**O. A. Skuridin**

### **PATRIOTIC FOUNDATIONS OF ANCIENT OLYMPISM: A PHILOSOPHICAL AND CULTURAL ANALYSIS OF SCULPTURAL IMAGES OF OLYMPIC ATHLETES**

The relevance of this article is due to the search for the ways out of the crisis of the sports culture of higher achievements, which is manifested in

commercialization and distortion of the foundations of Olympism as a cultural phenomenon. According to the author, a promising direction to overcome these destructive processes is to change the moral appearance of a modern athlete by imitating the best examples of outstanding athletes of Antiquity. The subject of this article is an analysis of the image of the Hellenic athlete-patriot, embodied in statues-monuments erected in the places of competition in Olympia, Delphi, Nemea and in Isthmus, as well as in their native poleis. In the context of cultural discourse, the author shows that the phenomenon under study was formed by visual perception of sculptural images by contemporaries and descendants. They were often supplemented by an inscription-dedication, associated with the content of a victorious epinikion composed in honor of a sports victory. Some prominent athletes continued their activities as statesmen in peacetime, as warriors and strategists they defended their city and all of Hellas on the battlefield. In this case, the image was enriched with new meanings related to the achievements of a citizen as a patriot at the local and Pan-Hellenic level. Sculptural images of athletes, built on the sites of competitions and in their hometowns, became important symbol-landmarks of polis and Pan-Greek patriotism. They caused gratitude among fellow citizens and were a role model for young people. This philosophical and cultural study helps to understand the origins of the Olympic movement, the essence of which is patriotic images embodied in ancient statues-monuments. The revival of the spirit of the Hellenic Olympism, according to the author, will make it possible to find the way out of the value impasse in which modern big sports found themselves.

**Keywords:** patriotism, ancient Olympism, sculptural image, Olympic athlete, polis, symbol-landmark.

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*V. N. Nazarov,  
E. D. Meleshko*

**MORAL AND RELIGIOUS SEARCHES OF F. M. DOSTOEVSKY: THE ETHICS OF THE IMMANENT COMPREHENSION OF EVIL**

The article examines the experience of F. M. Dostoevsky, one of the stages of which is the immanent comprehension and experience of evil. This path presupposes the possibility of perceiving and experiencing evil not from the outside (from the social-normative and legal point of view), but from within, from the chaotic depths of the spiritual nature of man. The authors of the article dwell on two main consequences arising from the immanent comprehension of evil: 1) awareness of the guilt and responsibility of the good for the existence of the evil and 2) understanding the spiritual power of the evil as a condition of their spiritual and merciful enlightenment. At the same time, the article emphasizes that this way of perceiving evil is possible and beneficial only for truly free and spiritually mature individuals. In conclusion, the author examines the features of Dostoevsky's Christian humanism, based on the ethics of the immanent

comprehension of evil. **Keywords:** Dostoevsky, "The House of the Dead", "The Brothers Karamazov", the immanent comprehension of evil, the guilt of the good, the spiritual strength of the evil, Christian humanism, based on the ethics of the immanent comprehension of evil.

**Keywords:** Dostoevsky, "The House of the Dead", "The Brothers Karamazov", the immanent comprehension of evil, the guilt of the good, the spiritual strength of the evil, Christian humanism

*V. P. Rimskiy*

### **LITERARY CREATIVITY AND THE PHILOSOPHY OF THE LIVING LIFE OF F. M. DOSTOEVSKY**

The article examines the specificity of the aesthetics and literary style of the great writer and his influence on modern literature. Dostoevsky's philosophical intuitions are defined from his image and concept of "living life" and his religious quests. Dostoevsky's philosophy of "living life" is comparable in meaning to Dante's "Divine Comedy," which is also related to the polyphonic organization from the literary and philosophical texts. Dostoevsky's philosophy of "living life" unfolds in the urgent topicality and prophetic insights of his works.

**Keywords:** faith, religious and philosophical quest, Dante, Dostoevsky, M. M. Bakhtin, polyphony, music, literary style, philosophy of life, living life.

*V. V. Varava,*

*V. P. Okeansky*

### **ETHICAL FOUNDATIONS OF THE ART WORLD OF ANDREY PLATONOV**

The article examines the ethical foundations of A. Platonov's creativity. The paper shows that the meaning of life is the main ethical issue for the writer. The search for meaning, presented in all significant works of the author, creates a tense philosophical context for his works, which can be considered as a form of philosophical utterance. Two moral ideas of Platonov are distinguished, which appear as an ethical invariant, through the prism of which the narration is conducted in almost all of his works. These are «grief lives in me like a substance» and «I am ashamed to live without truth». The article provides an analysis of these moral philosophemes of the writer, which rank him among the core traditions of Russian philosophy. In this context, the authors pay special attention to the military story «Vzyskanie pogibshih [Seeker of the Perishing]».

**Keywords:** ethics, Russian philosophy, Russian literature, A. Platonov, F. Dostoevsky, moral quest, meaning of life, death, war stories.

*S. V. Melnik*

### **PARTNER INTERRELIGIOUS DIALOGUE: MAIN AREAS OF COOPERATION OF RELIGIOUS COMMUNITIES IN THE SOCIAL SPHERE**

The article examines one of the types of interreligious dialogue – partnership dialogue, expressed in the cooperation of followers of different

religions in the social sphere. In the first part of the article provides a general description of interreligious dialogue. The work proposes to distinguish four main types of interreligious dialogue: polemical, cognitive, peacemaking and partner. The second part of the article describes the cooperation of religious communities in the field of "human", which consists in helping people in need. In this context, in particular, the article considers the activities of the Interreligious Working Group on the provision of humanitarian aid to the population of Syria, which operates under the Council for Interaction with Religious Associations under the President of the Russian Federation. The third part of the article examines possible areas of joint activities in the field of "society". In this context, among other things, the author notes the relevance for religious communities of such a task as promoting the establishment of traditional moral values. The final fourth part of the article examines the partner interfaith dialogue in the field of "ecology", which finds expression in environmental activities.

**Keywords:** interreligious dialogue; cooperation; religion; mercy; ecology; society; social impact; Russian Orthodox Church.

*I. I. Bulychev,  
Y. V. Nazarova*

#### **MODERN PROBLEMS AND PROSPECTS OF DIGITAL TANATOLOGY: ETHICAL ASPECT**

The article provides an ethical analysis of the processes of transformation of attitudes towards death and afterlife in the modern digital space. The term digital thanatology is used, which means a philosophical assessment of such phenomena as digital death, digital aftermortality and digital immortality. On the basis of modern domestic and foreign scientific works, the most notable areas of research in the field of digital thanatology, the impact of developing digital technologies on them are considered. New ideas about death, after-death and immortality are analyzed from the standpoint of ethics; the main ethical issues are formulated and the dilemmas of digital thanatology are defined; identifies the prospects for the formation of new ethical challenges in the field of digital thanatology.

**Keywords:** digital society, infosphere, inforg, digital personality, digital twin, digital ethics, digital immortality, digital afterlife, digital death, digital thanatology.

*E. N. Chesnova*

#### **DIGITALIZATION OF RELIGION: ISLAM**

The article reveals the transformation of Islam at the present stage under the influence of digitalization, the active use by religion and the community of believers of digital products, IT technologies in religious and everyday life. Digital changes in Islam are presented on the example of the classification of digital products in the field of religion, digital religious phenomena, software, IT technologies that meet the requirements of halal, Sharia norms, helping to implement the five pillars of Islam, making it easier for a Muslim and the

implementation of religious practices related to the cyber life of Muslims and necessary for its implementation. When considering examples of digitalization of Islam, great importance is given to domestic Islam. The article shows that the digitalization of Islam has a natural character, is in the nature of the adaptation of Islam and the global ummah to the modern conditions of the development of society, science, technology and culture, gives grounds for Islam to conduct a dialogue in the language of a digital global society. The article shows the changes that have taken place in Islam, which led to the emergence of a global virtual ummah, popular piety in the Internet space. These changes show the transition of Islam to a new stage of development, which led to the emergence of a "new Islam".

**Keywords:** religion, Islam, digitalization, digitalization of religious phenomena, IT technologies, halal, cyberspace, Internet space, virtual ummah, global ummah

*A. M. Alekseev-Apraksin,  
Li Linsong*

### **THE SILK ROAD AND CHINESE THERAVADA**

Currently, a series of global transcultural projects related to the terrestrial, maritime, arctic, digital, etc. perspectives known under the general name «Belt – Road»; is being implemented. The basis of the modern grandiose infrastructural plans is the idea of reviving the Silk Road that has provided for more than one and a half thousand years the transit of goods, cultural practices, and the dissemination of meanings and values. The main acquisition for the Celestial Empire in this respect was, probably, the adoption of Buddhism. Although it is traditionally believed that in China mostly the Mahayana Buddhism was flourishing, it is not entirely true. The authors of the article are confident that China has received the full transmission of the Buddhist Dharma. This article examines the Theravada Buddhist traditions formed in frames of Lǜ zōng, Chéng shí zōng, and Jù shè zōng schools and subsequently transferred from China to Japan and Korea. The development of philosophical traditions and ascetic practices that came from India made a significant contribution to the development of Chinese culture. With their emphasis on the importance of selfimprovement and the growth of self-awareness, they influenced the worldview of many peoples. The implementation of the new Silk Road ideas is not possible without taking into account the history lessons. Leafing through its pages, we see that the most fundamental impact on the cultures of peoples connected and developed through these ways was not the success of commodity exchange but ideological diffusion, adaptation of meanings and reappraisal of values.

**Keywords:** China, the Silk Road, Buddhism, Lǜ zōng 律宗, Chéng shí zōng 成實宗, Jù shè zōng 俱舍宗, cultural diffusion.

*G. V. Tokarev*

## **L. N. TOLSTOY'S SELF-IDENTIFICATION IN DIARIES OF 1900-1903: CULTURAL AND LINGUISTIC ANALYSIS**

The article looks into Leo Tolstoy's self-identification strategies in his diaries of 1900-1903. These include resultative, derogatory, and social ones. The study uses methods of continuous sampling of phrases reflecting the features of the self-identification process, cognitive interpretation of these statements in the aspect of self-categorization, pragmatic analysis aimed at identifying identification tactics. The paper establishes that the diaries of this period are dominated by entries that record Tolstoy's thoughts, and not the events of his life. The writer tries to judge himself by the results of his life. The most significant events for him that made him happy are connected with serving people. Tolstoy remains demanding of himself, of his deeds, and of his creativity. The main criterion for a positive assessment should be, in his opinion, benefit for people, service to God. Tolstoy finds himself as a part of God, comprehends himself and his destiny as a manifestation of the supreme will. Tolstoy feels burdened by the high assessment that society gives him. The study reveals that the topic of self-identification through self-assessment continues in the diaries of this period. At the age of 72, Tolstoy demands self-improvement from himself. He positively assesses his moral activity. At the same time, Tolstoy gives a low assessment of his moral qualities. He is particularly negative about his youth. He explains this fact by the lack of moral support and the environment of immoral adults whom he imitated. To express this thought, he resorts to impersonal constructions, declining responsibility for what was happening. Tolstoy does not consider himself an evil person. Tolstoy believes that material well-being prevents him from being close and useful to people. He identifies himself as a financially secure representative of high society (and this strategy is qualified by Tolstoy as negative), thus he opposes himself to an ordinary person.

**Keywords:** Leo Tolstoy, language, consciousness, linguistic personality, selfidentification, self-identification strategy, autocommunication, diary, pragmatics.

*I. A. Davydov*

## **THE POETRY OF RENE CHAR AND THE POIESIS OF HEIDEGGER. RENAISSANCE OF EXISTENTIALS IN THE DIGITAL ERA**

Poetry in the digital era is one of the few ways leading a person to the ontological plane of being. According to Heidegger, poiesis is the cognition of truth. This means that the uncovered truth is realized in the works of poetic creativity. But how can humanity use this numinous gift to comprehend and actualize the existentials of the presence of "objective" reality in the digital plane? The article considers the possibilities for the renaissance of existentials in the era of digital closeness, in which the phenomenon of the carrier of exteriorizing consciousness – a person closed from being and open to the influence of the digital order is becoming more and more common. This type of anthropological reality is the antithesis of Dasein. Poesis as creativity in the cognition of truth and

Rene Shar's poetry aim at expanding anthropological reality through ontological insights, extensions into Nothingness. This ability to expand reality by appealing to the imagination constitutes a singular phenomenon of anthropological demarcation that separates man from the world of objectification and numerical relations.

**Keywords:** imagination, digital era, exteriorizing consciousness, objectification, poiesis, poetry, sensorium, existentials.

*D. A. Yumartov*

### **INCLUSIVENESS AS KEY PRINCIPLE OF POSTHUMANISM**

The article examines posthumanism, a new philosophical movement that deconstructs the uniqueness of a person and the asymmetric building of his relations with the rest of the world. In traditional humanistic discourse, a person is unique as a bearer of subjectivity, since only he or she is the subject of cognition and transformation of the world, has legal personality and identity. In traditional humanism, the human status, both ontologically and socioculturally, is higher than the status of nature, artificial creatures and animals. Posthumanism opposes both classical humanism because of its superiority and policy of ejection of Others (like animals or artificial intelligence), and transhumanism because of its tendency to absolutize the triumph of human mind over nature and technology. A key feature of posthumanism is the intention to expand traditionally exclusive human categories (agency, sociality, legal personality) by including nonhuman beings into them. The author calls such an extension the inclusiveness. The author divides posthumanism according to the directions of its inclusive policy. The article distinguishes the onto-epistemological concepts proceeding from the self-sufficiency of all elements of being and their ability to influence the world on an equal basis with a human; ethical movements that include animals and artificial intelligence incorporating them into morality and legal personality; critical posthumanism, that's represented in postgender concepts of nomadism by Rosi Braidotti and cyborgs by Donna Haraway where the description of the commonwealth of human, technology and animals have an inextricable connection with the relativization of identity. The work concludes that in connection with the practical implementation of some values of posthumanism and the rapid development of technology, close attention should be paid to this philosophical movement.

**Keywords:** humanism, posthumanism, subject, agency, speculative realism, actornetwork theory, ethics, nomadology, cyborg.

*E. O. Oleshchenko,*

*P. U. Simora*

### **THE PROBLEM OF HISTORICAL CONSCIOUSNESS IN THE PHILOSOPHY OF NATIONAL SECURITY**

The article analyzes the results of a study of the value and anthropological aspects of historical consciousness as a factor of national security culture conducted by Yu. A. Shestakov in the monograph "The axiology of historical

consciousness in the culture of national security". It consists in explicating the axiological determinants of historical consciousness, which make it a positive factor in the culture of national security, as well as in formulating the anthropological foundations of the culture of national security. The article expresses the wishes to differentiate a number of problems stated in the monograph and contribute to their solution in the course of further research.

**Keywords:** axiological aspects, culture, national security, historical consciousness, factors.