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## CONTENT

### VS. SOLOVYOV'S LEGACY ON THE OCCASION OF THE 120TH ANNIVERSARY OF THE PUBLICATION «JUSTIFICATION OF GOOD»

<b>Moiseev V.</b> On subject structures in «Justification of good» by Vladimir Solovyov.....	6
<b>Buller A.</b> Theory of shame V.S. Solovyov.....	18
<b>Gusakova T.F.</b> The place of pleasures in V.S. Solovyov's ethical system and lifeworld.....	35

### A.F. LOSEV AND CULTURE OF SILVER AGE

<b>Gravin A.A.</b> Ethical act in perspective of A.F. Losev philosophy.....	44
<b>Sapeňko R.P.</b> Problems of interpretation in the context of the translation of «The dialectics of myth» A. Losiev.....	54
<b>Zagorulko M.A.</b> Aleksey Losev and aristotelian understanding of mimesis in art.....	66
<b>Kiejzik L.</b> A.F. Losev in Poland (translation and reception).....	77

### RUSSIAN-JAPANESE PHILOSOPHICAL DIALOGUE

<b>Miura R.</b> Some issues of the philosophy and aesthetics of music in the works by V.F. Odoyevsky.....	82
<b>Tomarino R.</b> Silent Christ and speaking Christ in the Russian and Japanese literature. Comparative analysis of the poem «Grand inquisitor» by F.M. Dostoevsky and novel «Silence» by Endo Shusaku.....	92
<b>Yamamoto K.</b> M.A. Bakunin in globalizing world.....	104
<b>Malinov A.V.</b> «He can and must do more good»: V.S. Solovyev and the Petersburg slavophiles.....	110
<b>Obolevitch T.</b> The unity of spirit. Eastern-christian hesychasm and Japanese zen buddhism in the creativity of Thomas Merton and Sergey Khoruzhy.....	129
<b>Shelkovaya N.V.</b> East and West: the culture of heart and the culture of mind.....	143
<b>Mikhailova E.</b> Dialogical philosophy of history of Russian positivism and modernity.....	151
<b>Dianova V.M.</b> Western/Russian/Japanese postmodernism: similarity and difference.....	160
<b>Maksimov M.V., Maksimova L.M.</b> Russian-Japanese philosophical dialogue throughout the pages of the journal «Solovyov studies».....	174

### MONOGRAPH IN THE JOURNAL

<b>Evlampiev I.I.</b> Unbiased christianity and its sources.....	187
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### CRITICISM AND BIBLIOGRAPHY

<b>Zaprometova O.M.</b> Book review: Apology of Culture. Religion and Culture in Russian Thought / Artur Mrówczyński-Van Allen, Teresa Obolevitch, Paweł Rojek (eds). Eugene, OR: Pickwick Publications, 2015. 252 p. ....	212
--	-----

### SCIENTIFIC LIFE

<b>Maksimov M.V., Maksimova L.M.</b> The good is real power of history. On the student philosophical conference devoted to the 120th anniversary of the publication «Justification of good».....	217
OUR AUTHORS.....	221
ON «SOLOVYOV STUDIES» JOURNAL.....	223
ON SUBSCRIPTION TO «SOLOVYOV STUDIES» JOURNAL.....	225
INFORMATION FOR AUTHORS.....	225

**V.S. SOLOVYOV'S LEGACY ON THE OCCASION  
OF THE 120TH ANNIVERSARY OF THE PUBLICATION  
«JUSTIFICATION OF GOOD»**

**ON SUBJECT STRUCTURES IN «JUSTIFICATION OF GOOD»  
BY VLADIMIR SOLOVYOV**

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*The ideas of the philosophy of allunity, especially in the framework of the main work of Vladimir Solovyov's «Justification of good», considered as the expression of the structural-philosophical approach in which the important role is played by the model of «subject ontology» – an image of the subject-being, in which the phenomenon of the subject (living being) has played a central ontological role. The first justification of the hypothesis about the existence of deeper layer in moral philosophy of Vladimir Solovyov is extended and provided in the paper. This deeper layer is one of subject manifolds, the measures of which lie at the heart of the primary moral sentiments. Part of this structure was shown, but partly obscured, in the concept of the main «roots of morality» put forward by Solovyov as basic structure of moral logos. The article provides an outline of the theory of subject manifolds, their measured estimations and the importance of those in the moral structure of the logos. New formulations of the categorical imperative (law of duty) and the law of subjectivity (law of benefits) are done. The conclusion about the importance of the development of ideas of moral philosophy on a deeper foundation of the subject manifolds is made.*

*Key words: subject ontology, logic of good, manifold, subject manifold, measure of manifold, the categorical imperative, philosophy of neoallunity.*

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## THEORY OF SHAME V.S. SOLOVYOV

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*The article presents analysis of one of the key terms Vladimir Solovyov's ethical conception «shame» which is analyzed here in close connection with his philosophy. The author is firmly convinced that Solovyov's analysis of the term «shame» has not lost its actuality. Quite the opposite. Today it is as current as in the past. Above all, this analysis can open up a new and unusual perspective on the concept of «shame». During his examination of the term «shame» Solovyov turns to a specific phenomenon, which is described in German philosophy as «Fremdschämen». This phenomenon points to the special ability of the human being to feel shame not only for himself but also for the actions of others. On the one hand, the phenomenon of external shame is regarded as confirmation of the normativity of man's moral feelings. On the other hand, this phenomenon opens up the possibility of recognizing the hermeneutic «mechanisms» of human morality and thus approaching the «hermeneutics of emotions». The latter ones became target of research of such philosophical direction as «philosophy of emotions» which is closely connected with moral philosophy of Vladimir Solovyov. The contribution of V. Solovyov to the development of this philosophical direction is analyzed. On the basis of the analysis of the sense of shame as well as the sense of shame for the others (Fremdschämen) the author makes next step towards research of the concept of «conscience», which is closely related to the sense of shame in the philosophy of V. Solovyov. Ultimately, human conscience could be more developed than shame because shame may become false causing human to act immorally. Such actions are pointed as «actions of false shame». In this connection the «controlling function» of conscience in relation to the notion «shame» is especially stressed and it is concluded that shame should be checked by conscience in order not to become false. Without the feeling of shame there would be no feeling of conscience. In spite of the fact that shame and conscience are not identical in the ethical conception of Vladimir Solovyov they nevertheless stay that are inseparably linked and cannot exist isolated.*

*Key words: anthropology and ethics, the moral nature of man, shame, conscience, Foreign embarrassment, hermeneutics feelings.*

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## THE PLACE OF PLEASURES IN V.S. SOLOVYOV'S ETHICAL SYSTEM AND LIFE WORLD

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*The theme of pleasure is considered in the epistolary and creative legacy of V. Solovyov. The research subject is an ethical problem related to the foundations of human's actions: can pleasure be a fundamental moral principle? We carried out a comparative analysis of the basic concepts of V. Solovyov's ethical system, such as the good, goodness, pleasure and happiness. The system-based analytical method provides the opportunity to view morality as a system with the concept of the good underlying. In addition, the comprehension of V. Solovyov's moral experience, his individual value choices are suggested. As experience of an individual it is read from certain situations. To this extent, V. Solovyov's letters are the best data for research. The fact is stressed that mere understanding of V. Solovyov's personality as a strict ascetic is rather unilateral. The task that the author of the article sets is to find specific strategies and practices of pleasure intrinsic to V. Solovyov. The search resulted in four strategies: text pleasure; communicative pleasure; humor pleasure and fourth Solovyov's strategy of pleasure – philanthropy. In conclusion the topicality of Solovyov's ideas in terms of the hedonistic doctrine is emphasized: in modern society the principle of pleasure is released from its constraining limits, ultimately, from a moral attitude.*

*Key words: the good, goodness, desire, hedonism, pleasure, delight, Solovyov's strategy of pleasure, eudaemonia, putative beginnings.*

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## A.F. LOSEV AND CULTURE OF SILVER AGE

### ETHICAL ACT IN PERSPECTIVE OF A.F. LOSEV PHILOSOPHY

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*In this article ethical act concept and its applicability in person-energetic and subjective-essential philosophically-anthropological traditions are considered. Historic periods of western-christian and post-christian anthropology genesis (from Thomas Aquinas to German classical philosophy and 20th century unclassical philosophy) for the purpose of cause isolation of ethical component transformation in comparison with eastern-christian anthropology are outlined. Ethical act ontology in eastern-christian personal metaphysics and perspective of A.F. Losev philosophy is shown. Losev methodology of pentad apophatic-symbolical dialectic is collectively developed and its application in problematics under consideration is offered. Dialectical scheme significance meaning self-reference (intelligentsia as relatedness of meaning with itself) is considered and conclusion about critical role of volition (or intention) moment in anthropological realization of ethical act is made. Energemas (from physical to hypernoetical) dialectical summation of intelligentsia genesis scheme is considered and volitive energemas analysis is offered with correlation to different kinds of volitions, which are described in eastern-christian ascetics. The following conclusions are made: 1) ethical act in A.F. Losev philosophy is considered in volitive aspect genesis of person relatedness in Absolute perspective; 2) by Losev, person, who realizes ethical intention, has purpose in some otherness (foreign (non-)existence). This fact allows to relate this anthropological model to «unlocked» (in S.S. Khoruzhy terminology) and synergy-practical-orient.*

Key words: A.F. Losev philosophy, doctrine of person, christian anthropology, ethical act, religious ethics, dialectic of intelligentsia.

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## **PROBLEMS OF INTERPRETATION IN THE CONTEXT OF THE TRANSLATION OF «THE DIALECTICS OF MYTH» A. LOSIEV**

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*The article is written on the basis of the work on translation by Losev titled «Dialectics of Myth», an attempt to analyze issues related to the strategy and methodology of work of the translator is made. The analysis of different approaches used in the practice of translation of philosophical texts is given. Among many modern approaches to translation of complex philosophical texts study, the most effective and practical proved to be a hermeneutic approach by G. Steiner. From this point of view methodological constituent of translator's work is investigated, it is realized through complicated multilevel process based on both linguocultural and psychological, psychosocial factors: Preliminary trust – aggression – absorption – or restitution of reciprocity. The next similar approach in translation study turns out to be the skopos theory for which a translation is an activity during which the new act of communication emerges. Thus, for both the theories the basic premise is that the translation is an interpretation, like any other act of cultural communication. The article deals with the provisions of the linguistic theory of translation, according to which a translation process is kind of linguistic / language act. Its nature is processing and transformation of the once already existing text as an act of linguistic communication. This linguistic model is defined as opposition to the hermeneutic model and so called cultural approach (skopos). The material collected in*

the course of work on the translation «Dialectics of Myth» in relation to displayed attempts, allows to recognize in this context, the strategy of so called «translations dominant» (the dominant element of the translated work structure, which should be transferred to the final work) which we estimate as the best in this practice. Invariant models composing foundation of this process and based on the above-mentioned principles of translation offer great opportunities to logical identification of the authoring language of «Dialectics of Myth» by A. Losev during translation into Polish.

Key words: interpretation, translations dominant, skopos-theory, the translation strategy, «Dialectics of Myth» A.F. Losev.

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## **ALEKSEY LOSEV AND ARISTOTELIAN UNDERSTANDING OF MIMESIS IN ART**

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*The conception of Aristotelian understanding of mimesis in art presented by A.F. Losev in his work «History of ancient aesthetics. Aristotle and the late classics» is analyzed. The ideas of A.F. Losev are based on carefully conducted linguistic and aesthetic analysis which reveals philosophical meaning of the term 'mimesis' included into the conceptual and categorical apparatus of aesthetics. It is asserted that proper correlation of art (works of art) and artistic method is important for Aristotle's understanding of this concept. Main provisions of A.F. Losev's conception of Aristotelian teaching on mimesis are postulated. It is emphasized that art contains a strict principle and method of construction, expressing a becoming being, i.e. dynamic and energetic Being, and the work of art has always been unexpected, new and accidental. It has always been surprising and amazing, too. The nature of artistic mimesis is found out – free play of imagination associated with creativity and knowledge. Attention is paid to the fact that the art for Aristotle is a specific field of expressive developing actions, and thus masterfully crafted work of art draws our attention to its expressive design and gives us delight and pleasure from the flight of imagination due to recognition and inferences. It is grounded that the work of art represents not only an artistic representation, but also expression of the artistic image, through the manifestations of senses (aesthesis) and skills (techne) of the Creator. It is concluded that the mimesis of art in its deepest meaning is an artistic method of expression of art ideas according to the principle of expediency and structural giving a shape. Creative and heuristic activity of the poet-creator and the free play of imagination with the pleasure of recognition and cognition are those essential features which characterize Aristotelian mimesis in art.*

Key words: *Aristotelian mimesis, aesthetics of expression, energeia, ergon, artistic image, literary image.*

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## A.F. LLOSEV IN POLAND (TRANSLATION AND RECEPCION)

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*The article surveys the latest Polish research on the philosophy of A.F. Losev: monographs, collective works, as well as single articles. The key scientists and institutions currently involved in study of Losev's legacy are identified. Some attention is also paid to the earlier research carried out by the Polish scientists who knew Losev personally.*

*Key words: Polish research on the philosophy of A.F. Losev; translations of A.F. Losev's works; reception of A.F. Losev's legacy.*

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## RUSSIAN-JAPANESE PHILOSOPHICAL DIALOGUE

### SOME ISSUES OF THE PHILOSOPHY AND AESTHETICS OF MUSIC IN THE WORKS BY V.F. ODOYEVSKY

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*The articles on philosophy and aesthetics of music of 1820s by V.F. Odoevsky are analyzed as the first experience of systematic explanation of musical-aesthetical views in Russian musical thought. The concept of the philosophy of music of V.F. Odoevsky is considered, it is based on ideas of Kant and Shelling, partly Boethius, Baumgarten, Gegel, Galvani, Oersted, Ampere as well as great knowledge of the history of music and philosophy by Odoevsky. Fundamental principles of Odoevsky's concept are pointed out: the essence of music is in mathematical harmony; the laws of art are equal to the laws of nature; the laws of logic and natural philosophy are in the basis of philosophy of music. Two periods in the development of musical-critical work of Odoevsky are pointed out: «preglinka period» and «postglinka period». The features of Odoevsky's musical thought are marked: his devotion to the aesthetics of romanticism and his being interested in German music and fundamentalistic attitude yo music as it is. Attention is paid to the fact that thinking over relation between dynamism of harmony and musical emotion Odoevsky refers to electrophysiology of the Italian physiologist of the 18th century Luigi Galvani. The evolution of musical-esthetical views of Odoevsky is traced and by means of reconstruction of his position actual issues of philosophy and esthetics of music are defined. In the conclusion it is stated that Odoevsky created his own philosophy of music from different philosophical ideas on the methodological basis of dialectics of German idealism.*

*Key words: V.F. Odoevsky, dialectic in music, philosophy of music, aesthetics of music, general aesthetics, Russian philosophical aesthetics, natural philosophy, German idealism.*

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**SILENT CHRIST AND SPEAKING CHRIST IN THE RUSSIAN  
AND JAPANESE LITERATURE. COMPARATIVE ANALYSIS  
OF THE POEM «GRAND INQUISITOR» BY F.M. DOSTOEVSKY  
AND NOVEL «SILENCE» BY ENDO SHUSAKU**

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*The article gives comparative analysis of the poem «Grand inquisitor» in the novel «The Karamazov brothers» by Russian writer F.M. Dostoevsky and novel «Silence» by Japanese writer S. Endo. The main attention is paid to the analysis of the image of silent Christ in front of Grand inquisitor, described by Dostoevsky, and Christ, speaking with main character, catholic missionary in Japan Rodrigo, abandoning Christianity after, describing by Endo. It is mentioned that Christ's willful silence stimulates grand inquisitor to search his own answers in his own problems. It is marked that this Grand inquisitor's monologue in front of Christ has the specific feature of mutual communication. Analysis of dialogue between Christ and main character in the novel Silence Rodrigo convinces that he talked with himself, even if he himself thinks that he talks with Real Christ, that voice which Rodrigo hears is not the Christ's, but inner voice of his own conscience. That means Rodrigo and Great inquisitor ask themselves and answer to themselves. The similiarity of dialogue between Christ and Grand inquisitor in the poem by Dostoevsky and between Christ and Rodrigo in the novel by Endo is pointed out. It is concluded about the similiarity of literal technique, used by Dostoevsky and Endo for the expression of inner dialogue by main characters in works – Grand inquisitor and Rodrigo, in soite of the complete difference of Christ by Dostoevsky from Endo: Christ in Russia keeps silent, but Christ in Japan talks.*

*Key words: Grand inquisitor and Rodrigo, comparative analysis of literary works, silent and speaking Christ, inner dialogue.*

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## M.A. BAKUNIN IN GLOBALIZING WORLD

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*In this article the significance of philosophical views of Russian anarchist M.A. Bakunin on so-called «global anarchism» that is wide-spread among anti-globalistic activists and thinkers is considered. Despite of the considerable influence of anarchist movement on the history of humanity, the meaning of Bakunin's anarchism theory has been often underestimated. Furthermore, main theorists and activists of contemporary anarchist movement don't recognize (and/or don't want to admit) neither theoretical connection nor fundamental commonality between classical anarchism, represented by Bakunin and P.A. Kropotkin, and contemporary anarchism, represented by global anarchists. It is revealed that the reason of this tendency is in the difference between the views of both sides on violence as method for revolutionary struggle: on the one hand, the former justifies terrorism under certain conditions, although they did not consider it necessary or appropriate; but on the other hand, the latter doesn't recognize terrorism because, knowing the history of terroristic struggle in the end of XIX – the beginning of XX centuries, which has been considered as an argument of the synonymity of anarchist and terrorist, global anarchists understand the futility and impudence of this direction and refuse themselves from labeling the «terrorist» on themselves. Furthermore, the main principles of classical and contemporary anarchism are analyzed. As the result, it is argued that Bakunin is the pioneer of contemporary new anarchism. In the end, author shows not only the theoretical connection and fundamental commonality between classical anarchism, but the actuality of «hidden history (of anarchism)» in the present world.*

Key words: *anarchism, globalization, ideology, neo-liberalism, terrorism, Russian philosophy, radicalism, classical anarchism, global anarchism.*

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**«HE CAN AND MUST DO MORE GOOD»:  
V.S. SOLOVYEV AND THE PETERSBURG SLAVOPHILES**

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*The article presents the opinions on V.S. Solovyov of St. Petersburg University professors: historian Konstantin Nikolayevich Bestuzhev-Ryumin (1829–1897), slavist Vladimir Ivanovich Lamansky (1833–1914), literary historian and folklorist Orest Fedorovich Miller (1833–1889). K.N. Bestuzhev-Ryumin, V.I. Lamanskii and O.F. Miller were not only convinced, but active Slavophiles, thus expanding the understanding of the attitude of the Slavophiles to V.S. Solovyov. The main direction of the Slavophiles criticism was noted, it is centred on theocratic utopia by V.S. Solovyov, his call for unity with the Roman Catholic Church. This criticism is examined in detail on the example of the article by O.F. Miller «The Church and Byzantium», which was a response to the article by V.S. Solovyov «The Slavic Question». Sense and reasons of disagreement of the St. Petersburg Slavophiles with V.S. Solovyov are revealed, they saw schematism and 'abstractive intellectualizing' in his philosophy. It is stated that K.N. Bestuzhev-Ryumin, V.I. Lamansky and O.F. Miller were followers of that liberal direction in Slavophilism, which was represented by the «Moscow association» of the 1840s–1850s. and whose main ideas, they believed, were realized in the liberal reforms of Emperor Alexander II. However, their philosophical interests did not go beyond the historiosophical constructions in the spirit of A.S. Khomyakova and N.Ya. Danilevsky, as well as their own «cabinet» sessions. The philosophy of V.S. Solovyov did not fit into the usual range of ideas for them, which provoked rejection and criticism on their part.*

*Key words: Slavophilism, people, church, power, historiosophy, polemics, national exclusiveness, Byzantinism, empire, Christianity.*

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**THE UNITY OF SPIRIT. EASTERN-CHRISTIAN HESYCHASM  
AND JAPANESE ZEN BUDDHISM IN THE CREATIVITY  
OF THOMAS MERTON AND SERGEY KHORUZHYY**

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*This article discusses the milestones of Russian-Japanese philosophical dialogue that began in the 19th century during the Meiji Restoration and continues to the present day. Using analytical and synthetic methods, we sought for the common elements in various religious and philosophical traditions. As an example one can give the mystical experience, typical both for the Eastern Christian mysticism and Buddhism (especially Zen version popular common in Japan). At different times and in different parts of the globe it has been noticed by the American Catholic monk Thomas Merton and the contemporary Russian philosopher S. Khoruzhy. On the basis of the relevant materials the similarities of both traditions are analyzed (such as transcending of «myself», self-knowledge, ascetic practices, apophaticism, etc.) We also discuss the way in which the thesis on the fundamental unity of the human spirit, striving for the Absolute, is revealed in the works of the abovementioned thinkers. Finally, we stress that this kind of intellectual and spiritual dialogue does not lead to a loss of self-identity, or proclaiming the idea of equality of all religions at the prize of syncretism, but helps to seek common spiritual roots and values in order to understand each other.*

*Key words: Zen Buddhism, reception of Russian philosophy in Japan, oeuvre of Thomas Merton, the philosophy of Sergey Khoruzhy, spiritual practice, mysticism, apophaticism, Absolute, Hesychasm, ascetics.*

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## EAST AND WEST: THE CULTURE OF HEART AND THE CULTURE OF MIND

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*The article identifies specific features of Eastern and Western cultures, analyses particularity of the Russian «philosophy of heart». It is noted that Western culture is the culture of mind, in which mind is regarded to be paramount quality of a human, but the author expresses doubt that mind is the most important characteristic of a human being. In order to corroborate this opinion degradational anthropologic processes in the modern technogenic civilization are described. This civilization neglects the culture of the heart and absolutizes the mind, turning people into appendage of computers, mobile phones and other gadgets, gradually transforming a human being into a cyborg. The notion of Hi-Tech homo for describing a new type of human being of the Hi-Tech era is introduced. Doctrines of Ancient Egypt, Hinduism, Kabbalah, Tantric Buddhism and Chinese tradition are analysed to conclude that Eastern culture is the culture of heart. In this context the heart is considered not so much as an organ of feeling, but rather as an organ of consciousness and thinking, «thinking heart». The main ideas of «philosophy of heart» of P.D. Yurkevich, G.S. Skovoroda, B.P. Vysheslavtsev, where accent is made upon heart as a place of contact with God, location of Divine love, spiritual, emotional and physical centre of a man, are studied in the article. The nature of a man is considered as the one having two bases: spiritual, eternal with the centre in the heart and physical, perishable; light and dark; divine and satanic. It is noted, that both sources divine as well as satanic are located in the heart of a man. An intention towards spiritual values reveals the divine and eternal «I» in a human, whereas an intention towards physical and material values «awakens» his satanic, temporal and dark «I». It is concluded that for the preservation of spirituality of a man, his humanness the revival of culture of heart and a man of heart – homo cordis is needed, and the sublation of antagonistic dichotomy heart-mind by the «thinking heart».*

Key words: Eastern culture, Western culture, culture of heart, culture of mind, Hi-Tech homo, homo cordis, «philosophy of heart», cordocentrism.

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## DIALOGICAL PHILOSOPHY OF HISTORY OF RUSSIAN POSITIVISM AND MODERNITY

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*The dialogical nature of philosophy of history of Russian positivism is considered in this article. In particular, in what forms of dialogue positivist historical and philosophical reflection of socio-cultural development of the late XIX – early XX century is embodied, what ideas have lost their significance and which ones are still productive, tune into the present day. As the subject matter the following forms of dialogue are offered: history as an area for «meeting» of cultures; philosophy of history as a «meeting» of the consciousness of the knowing subjects; text interpretation as a discursive «meeting» of the past and present. With the use of hermeneutic methodology and historical and philosophical analysis, perspectively their synthesis it is revealed that the Russian positivists have focused on the fact that the historical process is the result of dialogue between culture. Using a multifactor analysis, Russian positivists measured and comprehended the depth of cultural distance between the historical text and its interpreter. They rightly noted that each epoch has its own discourse, meaning it*

«speaks» in its own language. Being active public figures, the positivist historians productively built a «bridge» between the past and the present. It is revealed that they tried to maintain moral guidelines both in interpreting the historical texts of the past and in the discussion of the debatable questions of the present. In modern knowledge, the reception of a multifactorial model of socio-cultural development looks contradictory: on the one hand, it allows one to see the multivariate development of culture and society, on the other hand, it limits the researchers of the historical past to the world of facts alone. For thinkers of the late XIX, early XX centuries the «conversation» about the past and about methods of historical cognition was identified with an answer to the challenge of modernity. They perceived historical material as an opportunity to «ask» in order to get answers to current questions of the present.

Key words: historical and philosophical reflection, dialogue culture, positivism, cultural distance, moral guidelines.

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## WESTERN/RUSSIAN/JAPANESE POSTMODERNISM: SIMILARITY AND DIFFERENCE

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*Postmodernism is shown as a concept of integration, initially developed in Western countries. Special attention is paid to the difference of its authors' interpretations. Fundamental ideas of J.-F. Lyotard and F. Jameson are explained. It is supposed that among numerous theories they turned out to be the most significant and prevalent in non-Western regions of the world. The difference between postmodernist theories of both philosophers, French and American, is told as a result of comparative analysis. The interpretation of postmodernism in Russia and Japan is related to the concepts of J.-F. Lyotard and F. Jameson. The succession of theoretical thought is traced. Different interpretations of postmodern philosophical concepts are shown as conditioned by the context of national culture, social, economical and political peculiarities. A short historical review of the development of postmodernism and its distinguishing traits in Russia and Japan is given. The basic ideas of postmodernist theories of A. Asada, K. Karatani and H. Adzuma are expounded. The main conclusion concerns the significant place of dialogue and intercommunication in the development of modern philosophical thought, mutual interest of Western and Eastern intellectuals to scientific research of each other, which assists common projects in the fields of science, education, museum exhibitions etc. The examples of postmodern cultural practices, organized according to the principle of interpenetration of cultures and pluralism of values, are given. Finally, the conclusion is made that postmodernism as a phenomenon of culture and philosophical concept still exists and develops on many continents of the world though it is being exposed to some modifications conditioned by place and time.*

*Key words: postmodern philosophy, theoretical succession, national models of postmodernism, hybridization of culture, cultural practices.*

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## **RUSSIAN-JAPANESE PHILOSOPHICAL DIALOGUE THROUGHOUT THE PAGES OF THE JOURNAL «SOLOVYOV STUDIES»**

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*The articles by Russian and Japanese authors published in the journal «Solovyov studies» are analyzed. They are devoted to the problems of Russian and Japanese philosophical thought as well as literary works by the writers of both countries. Russian-Japanese philosophical dialogue throughout the pages of the journal is considered as continuation of the mutual interest of Russian and Japanese thinkers of the last two centuries and contemporary researchers to the cultures of both countries beginning with 19th century. The article notes the significance of the works devoted to the research of the «Eastern topic» by A.S. Khomyakov, N.J. Danilevsky, K.N. Leontyev, V.S. Solovyov as well as contemporary Russian authors. Special attention is paid to the analysis of publications by Professor Mitio Mikosiba – famous Japanese scientist and authoritative researcher of Russian philosophy and V.S. Solovyov's legacy as well as the articles devoted to the comparative analysis of the views of Japanese philosophers of the 19–20th centuries. The articles are presented in the publications by Hiroyuki Horie and E.I. Ikonnikova. The analysis of the cooperative publication by Atsushi Sakaniwa and I.I. Evlampieva devoted to the consideration of Ph.I. Tjutchev and Ph.M. Dostoevsky's work is given. It is concluded about perspectives of scientific collaboration among Russian and Japanese philosophers, culturologists and literary scholars.*

*Key words: Russian-Japanese philosophical dialogue, «Eastern topic» in Russian philosophy, philosophical, literary and publicistic legacy of V.S. Solovyov in Japan, comparative analysis of literary works.*

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