
ANNOTATIONS OF THE ARTICLES

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DANIIL PIVOVAROV: MAN, SCIENTIST, FRIEND

The author of this article is a course mate and colleague of the distinguished Russian philosopher Daniil Valentinovich Pivovarov. This article synthesizes historical and philosophical analysis of D.V. Pivovarov's legacy and results of fifty-years-long cooperation between the author and Daniil Pivovarov. The impact of Pivovarov's philosophical ideas and his personality on the mental world of surrounding people is shown. Inseparability of Pivovarov's philosophical biography from multisided activity of M.N. Rutkevich, A.F. Eremeyev and other representatives of the Ural Philosophical School is emphasized. The establishment of Philosophy Faculty at Ural State University (UrFU nowadays) is directly connected with Pivovarov's personality as an author of plenty philosophical papers, as the head of the well-known scientific school and as the founder of Department for Religious Studies [1; 2; 3; 4; 5; 6]. The author insists that Pivovarov for all his achievements is indebted to his wife Aza Mikhailovna, Candidate of Philosophical Sciences.

Keywords: *D.V. Pivovarov, philosophical work, Philosophy Faculty of Ural State University.*

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TALENT OF KINDNESS. NOTES ABOUT DANIIIL PIVOVAROV

The article is devoted to the author's attitude to Daniil Valentinovich Pivovarov as to the leading philosopher that has created his own scientific school and to a truly wonderful person whose talents are profound and diverse. The author testifies to Daniil's inherent deep respect to other people, to insatiable aspiration to promote their success. D.V. Pivovarov has shown his rich human potential during the daily life generally including scientific and lecturer's work. Actually, the professional side of his life was directly connected to communication with people from the sphere of philosophy, and each of them has later realized that it was the finger of fate met them with the person blessed with talent of kindness.

Keywords: *D.V. Pivovarov, talent of kindness, scientific work, philosophy.*

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DANIIL PIVOVAROV AND SENSUALISM'S END: TO ORIGINS OF EMPATHIC KNOWLEDGE

The article presents an image of the distinguished modern philosopher Daniil Valentinovich Pivovarov formed

in the author's consciousness. Influencing by Pivovarov's ideas and his attitude to other people, the author was a witness of the acts committed by him. The paper emphasized his great contribution to failure revealing in sensual understandings of reality. The author also highlights Pivovarov's irregularity, erudition, plenty of suggested ideas, ability to understand and to estimate something new in such cases when it does not correspond to his own opinions. The researcher as well as the followers points to the specific succession between Pivovarov's philosophical research and results of his papers. The author also vouches for the fact that the impact of Pivovarov's personality and his texts on many people will be continuing for many years.

Keywords: D.V. Pivovarov, philosophy, «End of Sensualism».

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CONCEPT OF CULTURE BY D.V. PIVOVAROV

The relevance of the topic is determined by the combination of two circumstances: on the one hand, culture is explored in the widely known philosophical concepts fragmentarily and often contradictory; on the other hand, there is a more perfect but relatively not so popular concept developed by our contemporary, the outstanding Russian philosopher Daniil Valentinovich Pivovarov (1943-2016), where a holistic, meaningfully rich image of culture is represented.

The research aim is to present the concept of Pivovarov as an integral part of modern philosophy, which theoretically correctly and heuristically valuable synthesizes various objective information about essence and existence of culture. The author used the following research methods: analytical, synthetic, hermeneutic and dialectical; their integrated application on the basis of the comparative approach provided a holistic vision of the genesis, current state and prospects for this concept. The main results of the study consist in the formation of a holistic image of the concept, defining some features of its heuristic potential and identifying the positive experience of its implementation in the development of various philosophical problems.

Keywords: D.V. Pivovarov, culture, ideal, formation of ideal, solid core, protective belt.

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CONCEPTUAL FOUNDATIONS: GNOSEOLOGY OF RELIGION BY D. V. PIVOVAROV

The article presents the principles underlying the laic version of gnoseology of religion by D.V. Pivovarov. The synthetism principle contributes integrity and conceptuality of his position. This principle is a distinctive feature of Pivovarov's scientific school, so called 'synthetic paradigm in philosophy'. In the gnoseology of religion the author distinguishes two basic ways of cognition – 'mastering' and 'alienating' which complement each other in this concept. He points out external and internal truth: if the first one is valuable neutral and inter-subjective, then internal truth is personal and valuable. Accordingly, external truth is connected with 'alienating' cognition

while internal truth – with 'mastering' cognition. The principles of the gnoseology of religion developed by D.V. Pivovarov can be also productive for epistemology – the theory of scientific knowledge.

Keywords: *gnoseology of religion, synthetism, complementarity, 'mastering'/'alienating' cognition, external/internal truth*

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OVERCOMING OF METAPHYSICS: PRESUPPOSITIONS AND LANDMARKS

The article examines the general problem of metaphysics renewal in contemporary philosophy. Within the problem, the main objective of the article is to reveal and describe the conditions of possibility to overcome the onto-theological project of metaphysics. Addressing the objective, two issues predetermining the paper's structure are pointed.

In the first part, the article presents historical and structural substantiation of the onto-theological essence of metaphysics that is revealed through the positing of generic and highest ground of things in existence. In the second part of the article, the proposition of sufficient ground is deconstructed. The two possible treatments of ground are presented. According to the first possibility, any ground is not the last one. The second possibility postulates a contingent ground as the last one and makes it absolute. So the basis of the third possibility is the absence of ground as the ontological condition of ontical ground sufficiency. In conclusion, the orienting points of metaphysics renewal such as post-fundamentalism, anti-essentialism and non-theoretical ethos of philosophy are indicated.

Keywords: *metaphysics, onto-theology, deconstruction, principle of reason, groundlessness, post-fundamentalism, anti-essentialism, ethos of philosophy.*

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SACRIFICE AS PHENOMENON OF SOCIAL LIFE

The article deals with the issue of altruism understanding in terms of natural and humanitarian sciences. The author has made an attempt to include terms describing a semantic meaning of «victim» in the context of philosophical terminology. Distinction between the terms «self-sacrificing» and «altruistic» behavior is presented. It's impossible to understand human behavior without reference to the behavior of living beings. Sacrifice is presented as the foundation of social life. The term «victim» is characterized as an initiative and momentum in architectonic plan.

Keywords: *altruism, sacrifice, family relations, adaptation, deal, gift, generosity.*

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BORDER AS A MEASURE FOR PERSONAL INTEGRITY AND FREEDOM

The problem statement of this research is determined by the fact that a border as philosophical category serves for understanding human relationships with other reality phenomena. In these conditions the border turns out to be a point of contact, unity and convergence of various processes and events in frame of which the characteristics of matter are revealed. A true understanding of the border's value is a key to find a measure for personal integrity and freedom, its development and self-sufficiency level. However content immaturity occasionally blocks the efficient implementation of the border's category. This research's aim is to reveal the personal characteristics in the borders of its integrity and freedom. The research is based on analytical, synthetic, system and dialectic methods. These methods' application allowed specifying and adding the understandings about the border for personal integrity and freedom. The main outputs are concluded in the following: stability of borders as a measure for personal integrity and freedom on the one side, and its diffuseness on the other side are conditioned by external and internal factors in each particular case.

Keywords: *border, measure, integrity, freedom, person.*

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ORTHODOX RELIGIOUSNESS AS WAY FOR PERSONALITY'S SPIRITUAL FORMATION

This paper attempts to give a definition of «religiousness» concept. The author takes into account variety of religion's interpretation, but he focuses on its interpretation in the orthodox tradition. The process of religiousness' formation is considered. It is based on three stages of the personality's spiritual and religious formation: spiritual doing, spiritual experience and spiritual thinking. The characteristics of these stages are described. The specific nature of religious education as a process of orthodox religiousness' formation is shown. Special attention is paid to religiousness' formation in a Christian family. Not only natural living conditions of a child but supernatural ones are taking into consideration among other things. The role of orthodox religion is analyzed in formation of a modern person. The philosophical searching leads the author to the understanding that world comprehension through the personal spiritual experience is not limited only by the religious side. This process has a technical, philosophical, art and other sides.

Keywords: religion, religiousness, spirituality, spiritual doing, spiritual experience, spiritual thinking.

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PHILOSOPHIC BELIEF: K. JASPERS AND D. PIVOVAROV

Through comparison of the religious-philosophical concepts of Karl Jaspers (1883-1969) and D. Pivovarov (1943-2016) the article makes an effort to assess the contribution of the outstanding scientist, the founder of the UrFU Department of Religious Studies, Daniil Pivovarov to the national science of religion.

The methodological basis of such comparison is, first of all, the fact that both thinkers understand religion neither theologically, nor psychologically, but they both support the ontological approach to religion. They are not associating their doctrines with any particular denomination, as well they are not following the path of comparisons and generalizations, instead, both philosophers uphold the idea of a universal character of the principle underlying all world religions using the terms and concepts of transcendence and existence. On the other hand, the relatedness of human existence with transcendence is explored in the doctrines of K. Jaspers and D. Pivovarov not as pure theoretical, but as a «practical» problem, which should be solved by every individual, aiding or impeding his guidance and activities in the world. Such comparison is facilitated by the fact that both philosophers were, so to speak, «practical people». They searched for practical faith and practical philosophy at the same time. Finally, they both considered the philosophical foundation of the faith as a way to explain likeness of basic philosophical notions to the representatives of various denominations, considering all the differences of doctrines and cults. Not forcing general «philosophical standards», they achieved the possibility of interfaith dialogue on the basis of the Universal philosophy, providing tolerance and understanding without the identity.

Such an approach, through comparison of philosophic and religious position of K. Jaspers and D. Pivovarov, allowed to outline the conceptual issues of the Ural school in short, and moreover to determine their place in the spectra of the existing Philosophy of Religion.

Keywords: *symphonica (concordance), philosophic belief, religion, philosophy, theology, mission of university, ontology of religion, epistemology of religion, praxeology of religion, dialectic-logic algorithm, operationalism, cosmo-centric religion, ego-centric religion, socio-centric religion.*

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OBJECT AND SUBJECT OF COGNITION: OPPOSITION OR IDENTITY?

The article reveals the methodological basics of subject-object cognition in terms of opposition and identity in philosophy. According to postmodernism, there is only one confirmed level of subjectivity in cognition identifying object and subject. The possibility of analyzing the human cognition procedurality disappears in the postmodern sequestration of the cognition mechanism. Objectivation and the object level here are ignored. One of the reasons for such elimination is the absence of a serious analysis of human cognition structure and insufficient research evaluation of this problem in epistemology, and particularly, in the concept of the third world of Karl Popper. All this creates methodological failure. Identification of the world of consciousness states, mental states, that is the subjective world of the knowing and the world of objectified knowledge has become a methodological error; a methodological foundation of the «subject death» in the theory of postmodernism.

The subject-object paradigm of human cognition analysis is an alternative to postmodern methodology, as well as implementation of the holism principle for cognition analysis provides an opportunity to overcome methodological one-sidedness.

Keywords: subject of cognition, object of cognition, opposition, identification, methodology.

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ISSUE OF IDEALITY IN THE PAPERS OF D.V. PIVOVAROV

The article is devoted to identifying the contribution of D.V. Pivovarov in clarifying the nature of ideality. This contribution is characterized by the following facts that Daniil Pivovarov: a) criticized the concept of ideality presented in the works of D.I. Dubrovskiy, E.V. Ilyenkov, M.A. Lifshitz; b) found that all these theories share a common idea: the idea of reflecting the world through a representative; c) argued that three phenomena can act as a representative: subjective reality (D.I. Dubrovskiy) scheme (structure) of practice (E.V. Ilyenkov) standard, representing a certain class of objects (M.A. Lifshitz); d) explained that they all have one property – carry information about the object, but do not contain substances of this object. On this basis, D.V. Pivovarov created a synthetic theory of ideality. According to him, the ideality occurs in the interaction between a subject and an object. This results in the transfer of «clean data» from the object to the subject with the help of a representative.

Keywords: ideality, subjective reality, internalization, representative, operationalism.

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ONTOLOGICAL GROUNDS OF LONELINESS IN THE STRUCTURE OF SPIRITUAL WORLD OF A MAN

Based on the analysis of various theoretical models, the author reveals the ontological foundation of loneliness. Taking the theory of Hegel's reflection and the mechanism of quality occurrence through the dialectical interaction of internal and external contradictions of existence, it is concluded that loneliness is a special process of self-existence potentialities connected with the opposing forces of its otherness. This process supports individuality and uniqueness of something. Depending on the nature of imbalance with the environment, a state of self-existence may influence forcible (destructive) or favorable loneliness. The idea of a non-equilibrium process of quality interaction is the comprehensive explanatory model of loneliness. Depending on the results of some specific qualities coming from attraction and repulsion as well as violations of becoming homeostasis, loneliness may be voluntarily adopted by the person (deliberately chosen), proving a going from outside reaction reflected by the content of the individual when something is taken from the other and made its own internal content. In other cases, loneliness may be forcible - as the active rejection of unwanted external content due to sheer hostility of this content and its threat to individuality of something. By identification of the ontological foundation of loneliness, it is stated that loneliness is a necessary component of the spiritual world of a person, which includes all phenomena of man's inner life. The inner world of a man is a process and result of interaction between the spheres of the consciousness; it is the inherent and at the same time is characterized by the estimated subconscious states.

Keywords: loneliness, spiritual, irrational, theory of reflection, ontology, conscious, subconscious, unconscious.

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FROM OPERATION TO DOMAIN-SPECIFIC KNOWLEDGE: INDIVIDUAL AND SOCIETY

The articles' purpose is to show the evolution features of cognitive potential of an individual in comparison with cognitive potential of the community in which he is included. The construction of the object image is mediated by the set of operations performed with this object. Formation of knowledge' matter depends on the variety and versatility of operations, which leads to establishment of an operational invariant. The development process of labor and cognition determines the dominance of the operational component in the structure of individual's cognition. In the course of history, the cognitive potential and the practical activity of the human community is increasing, but the discrepancy between the possibilities of aggregate and individual subjects of cognition is growing as well.

The process of individuals' cognitive degradation consists of two valuable points: 1) Development of the industrial age led to technological alienation of labor. At the same time, the knowledge necessary to perform elementary operations by the subject of labor activity does not go beyond this narrow area, does not enrich the world's picture. 2) The formation of the post-industrial era led to the situation that organization principles of industrial material production expand to spiritual activity and education.

Keywords: operation, scheme, domain-specific knowledge, technology, education.

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ON ETHNO-CULTURAL FRAMEWORK OF PERSONAL SELF-IDENTITY

The article discusses the features of ethnic and cultural forms, defining ethno-cultural identity of a person. The author studies a man as «social animal» and culture as a social code characterizing specificity and reproduction of social structures. The dialogic nature of a cultural code is considered. It is shown that apophatic horizon of sense perfection is the basis of culture's dialogueness, which anticipation determines reproduction and development of cultural forms. This approach is based on the concept of D.V. Pivovarov considering culture as the activities associated with production of ideals. The nature of ethnic and cultural ideal is analyzed. The ideal is a symbolic unity of traditional norms and values represented in the cultural patterns. The ethno-cultural identity is defined by the exegesis of ethnic and cultural forms that reveal the standards and samples of apophatic character of ideas as well as form the performance of humanity.

Keywords: culture, social code, creation of ideals, ethnic and cultural identity, norms, values, ethno-cultural sample, self-understanding, D.V. Pivovarov.

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D.V. PIVOVAROV ABOUT PERSONALITY: AUTONOMY OR HARMONY OF INTEGRITY

The paper explores the correspondence of personality concept to its pre-Christian and Christian origins. The complex definition of personality is defined as the concept of self-contained way to express an individual human ego which relatively independent from the external influence.

*The author explains that all modern concepts of personality go back to the ancient definitions: *πολίτης* - a social individual; *Πρόσωπον* - a person; *Ιδιώτης* - an individual outside of society. Since the beginning of the twentieth century, the doctrine of personality - personology has become an organic part of almost all anthropological systems. Two of its variants are presented here - personalism and impersonalism. The formation process of «personality»*

concept in Christianity is studied. The author shows that the idea of an individual is asserted in the all meaningful features after the European Reformation and historically formed due to I. Kant doctrine, acquiring personal aspects and becoming the basis of personalism. In relation to personalism, the opposite type of non-autonomous understanding of a person - impersonalism - is formed as a doctrine describing a man as a purely social being.

Based on the papers of D.V. Pivovarov, the following thesis is presented: there is a third way of person identification, coinciding with the Christian tradition - following the path of union with the Absolute Spirit (neither with society and nor with oneself). Personality is – «in harmony of wholeness», and it is inherent in every person.

Keywords: *philosophy, anthropology, personality, personology, personalism, impersonalism, universal man.*

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ERA OF UNITY

This paper explores the idea of symphonica – the methodology of unity. The author considers striking examples of ideological struggle in the II – IV centuries such as the mutual irreconcilable statements of the apologists about Paganism and the pagan philosophers about Christianity. Such achievement of Russian culture in XX–XXI centuries as synthetic paradigm in philosophy developed by D.V. Pivovarov is further considered. It expresses the opposite tendency – the desire to piece together different ideas, approaches, and concepts.

Two trends in the philosophical and religious teachings are considered from the point of view of symphonica. The principle, so called reprobation, corresponding to the ideological struggle in the period of Christianity as well as in other times is formulated. It contrasts to the principle of logical space expansion, which corresponds, in particular, to the synthetic paradigm in philosophy. The hope that an era of Unity will begin in the future is expressed.

Keywords: *apologist, concept, synthesis, paradigm, symphonica.*

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FOLLOWING HOELDERLIN: ON «NATURE» OF RELIGIOUS EXPERIENCE INTERPRETATION

The author expresses the term about the special significance of poetic word expressiveness for the historical experience of the generation and the country as a whole. Selecting and expressing meanings, the poet assumes responsibility and, therefore, the courage to address the origins of his culture. The selected poetic word, which meaning is consonant with destiny of the people, becomes fateful. The fate of F. Hoelderlin is of interest to a modern researcher not only for historical reasons (as classmate of G.W.F. Hegel), but also for the nature of religious experience that is presented. The description and understanding of this experience allows us to reinterpret the spiritual transformations of modernity for the cultural context of the 21st century.

The article reveals one of the basic conditions for the interpretation of poetic text, namely, a special intellectual participation in the understanding of creations. For example, poetic images, meaningful in the context of the historical destiny of the people, substantively stipulate the reconstruction of the poet's experience for other generations in terms of time. Analyzing the works of Hoelderlin, the role of philosophical hermeneutics in understanding the phenomenon of religious experience is indicated.

Keywords: *intellectual insight, auto-metadescription, religious feeling, religious experience, interpretation.*

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