

ABSTRACTS

ONTOLOGY, EPISTEMOLOGY, LOGIC

P. 5. *Zavyalova M. P.* COGNITIVE “TURN” IN SCIENCE AND PHILOSOPHY. This article focuses on the factors that caused a cognitive turn in science and philosophy in the middle of the 20th century. The turn refers to the shifting of attention to learning the processes of cognition and knowledge in particular sciences which resulted in their cognitivisation and in philosophy – a change of classical epistemology to the non-classical. Reflection upon the cognitive processes helped epistemology to develop its object and instruments considerably.

Keywords: *cognitive turn, cognitivisation of science, non-classical epistemology.*

P. 13. *Ladov V. A., Enns I.A.* THE ANALYTIC DEFINITION OF NUMBER, RUSSELL'S PARADOX AND THEORY OF TYPES. The article is devoted to G. Frege's definition of number. G. Frege's approach is compared with I. Kant's point of view. Originality and priority of G. Frege's approach is demonstrated. Some defects of G. Frege's definition of number discovered by B. Russell are considered. The critical evaluation of B. Russell's investigations is presented.

Keywords: *number, class, set, paradox, theory of types, axiom of infinity.*

P. 21. *Lobovikov V. O.* SOLIPSISM AS A “COMPUTATION BLUNDER” IN TWO-VALUED ALGEBRA OF METAPHYSICS (A DISCRETE MATHEMATICAL SIMULATION OF EVALUATIVE ASPECT OF PHILOSOPHY OF FEELING: G. BERKELEY; D. HUME; J. LOCKE; E. MACH; A. BOGDANOV). “Feeling”, “matter”, “consciousness”, “being”, “objective reality” are investigated as *evaluation-functions determined by two evaluation-variables in two-valued algebra of metaphysics*, which is understood as nothing but formal axiology. Precise tabular definitions of the functions under investigation are given. Strict definitions of “formal-axiological equivalence” and “law of algebra of metaphysics” are given as well. Lists of equations and laws of algebra of metaphysics are generated. The paper demonstrates that in this algebra solipsism is nothing but a “calculation blunder”.

Keywords: *Berkeley, solipsism, formal, axiology, algebra.*

P. 29. *Migurenko R. A.* SOLVING THE PROBLEM OF CONSCIOUSNESS IN PHILOSOPHY: METHODOLOGICAL ASPECT. In solving of problem of consciousness there is a number of obstacles of a methodological origin. A serious methodological obstacle is the situation which has developed concerning ordinary representations about consciousness, obviously or implicitly present at philosophical solutions of a problem of consciousness. On the one hand, they are considered as indicators of adequacy of this or that conceptual approach, and on the another hand – as aspiration to ignore them. Thus absolutization of a role of trues of common sense in the decision of philosophical problems leads to return result – deprives understanding of philosophical consciousness, and categorical ignoring of installations of common sense in solution of a problem of consciousness – makes them extravagant, conflicting to steady ordinary representations about consciousness, transforms philosophical interpretations of consciousness into gamble. Initial methodological position of the given research – trues of common sense are necessary in a philosophical solution of a problem of consciousness. The philosophy isn't capable to exist outside of trues of common sense: presence of trues of common sense at structure of philosophical knowledge makes it perceived on level of ordinary consciousness. The purpose of the article – revealing of essence of methodological problems of research of consciousness, definition of a functional role of intuitions of common sense at level of methodology of research of consciousness. The answer to a question on adequacy of the reference to trues of common sense at the decision of difficult philosophical problems can be found by means of definition of a functional role of intuitions of common sense in consciousness philosophy. The structure «philosophical installation → the conceptual approach → the general methodological basis of research → concrete methodology → the consciousness theory» represents algorithm of a solution of a problem of consciousness. As an obvious or implicit methodological invariant in this structure the common sense acts: as installation, as a method, as result; as criterion of an estimation of philosophical knowledge.

Keywords: *installation, approach, a paradigm, methodology, algorithm of research, reflection, analysis, sense.*

P. 38. *Nayman E.A., Syrov V.N.* SOME REASONS ABOUT JUSTIFICATION OF FORMAL REALISM. The paper considers argumentation for justification of the preference for the realist position in philosophy in comparison with the anti-realist conceptions. This version of realism is named by the author as a formal realism. As other versions of realism it recognizes the existence of objective reality and the possibility of its comprehension by means of the procedure of correspondence. In other words, the statement is true if it corresponds to the real state of affairs. The specificity of this concept lies in the proposed distribution of priorities. The nature of the objective world has secondary character in relation to the justification of the existence of an objective reality. The main argument is that any statement denying any form of realism is self-inconsistent or self-denying. Moreover, according to the author, the way of the making the anti-realistic statements is based, as a matter of fact, on the principles of realism. Therefore, the author insists that realism is the only point of view, avoiding contradictions like that. We suppose that the basic argument of formal realism contradicts to its own principles. Preference of realism should be proved not by its possibility to avoid contradictions but its ability to show the existence of an objective reality. The argument from consistency is more suitable for the justification of anti-realism principles. We believe that anti-realist should avoid the pitfalls of a discourse of realism when they proclaim their principles. They should not make the propositions which imply establishment of correspondences.

Keywords: *epistemology, realism, formal realism, anti-realism, argument «brains in a vat».*

P. 46. *Osachenko J.S.* A MYTH AS A “PLAY OF DIFFERENCES” IN QUANTUM PHYSICS. “Intellectual mythology” in quantum mechanics is a “play of differences” in interpretation which is significant both at the level of semantics and communicative pragmatics. A “risky game with reality” implies the identification of a particular interpretation of quantum events with reality itself. This is the basis of the “mythologization” of quantum physics constructs. Mythologization has several aspects. First of all, there is mythopoetics of the scientific discourse. “Intellectual mythopoetics” in quantum physics deals with the “first naming” of new “entities”, the “invention” of the fundamental names which lead “something into meaningful understandable existence”. This imaginary “something” is symbolically indicated and explains the observed. But apart from that, the symbols communicating with the previous theoretical construct reformat the whole context of knowledge, set a new horizon for the “exposure of being” and have prognostic predictive power and the “utility”. Second of all, there is the inevitable choice of any a priori principles and “metaphysical premises” as a framework of ontology due to which there is a “gluing” of the imaginary, symbolic and real as well as the ontologization of a scientific model or onto-epistemological identification. The limitations of the experience and its locality do not remove the problem of choice, the risk of going beyond. The game which is at this level is not only linguistic but ontological since we are talking about the adoption and implementation of the “image of the Reality” in practice, the sublime “image of the Other” as a purposeful guide to the scientific search. And, thirdly, there is a real personal involvement in the communication of re-actualization of the “sacred history of the search for truth”, the “joint attention”, the existential involvement into this “sacred history” of scientists, their immersion in the “horizon of consistency”, in the work that they consider “sacred” and which is for them not only the sphere of abstract, theoretical or constructivist interest but the passion, the sublime idea, a special value and something of the highest significance.

Keywords: *myth, the game, mythology, quantum ontology.*

SOCIAL PHILOSOPHY AND PHILOSOPHY OF HUMANITY

P. 59. *Diev V.S.* THE PHILOSOPHY OF MANAGEMENT: A FIELD OF RESEARCH AND A UNIVERSITY SUBJECT. The philosophy of management is a new branch of philosophy which appeared due to the growing role and importance of management in modern society. The philosophy of management serves as a general conceptual and interdisciplinary foundation providing for the holistic perception and understanding of the phenomenon of management. In addition to its fundamental character, philosophical education must also be practical. It is this objective that the philosophy of management as a university subject aims to realize.

Keywords: *philosophy of management, society, organization, rationality, decision-making, culture, values, methodology, risk*

P. 67. *Ivanova N. A.* SCIENCE IN THE MIRROR OF SOCIAL INVESTIGATIONS OF BRUNO LATOUR AND STEVE WOOLGAR. The text offers a critical investigation of works of B.

Latour and S. Woolgar within the limits of «social studies of science». The purpose is to reveal a problematics, ways of the decision, fundamental propositions and the methodology offered by the said researchers. The conclusion is drawn that the social studies of science which are carried out by B. Latour and S. Woolgar offer a new vision of science as a practice – observable ways of action in which certain rules are not simply realized or individual improvisation is carried out but they are realized as something common. A real scientific practice appears as possessing the unity and the integrity, falling outside the limits of the developed disciplinary borders. Thus the attention of the researchers is turned not only to the analysis of separately taken scientific practices but accompanied by studying on the one hand their history, on the other, – by statement of a question of their prospectives.

Keywords: *social studies of science, science, social constructivism, relational ontology, ethnomethodology, anthropology, discourse analysis.*

P. 84. *Kokarevich M.N.* CULTURAL DETERMINATION OF CIVILIZATIONAL PHENOMENA. In philosophy of culture there is a submission about cultural and historical type as a unified cultural and civilizational formation. This conception assumes that culture is objectification of such components of human nature like striving for search of sense of one's existence, belief, beauty, truth, sacrifice; civilization is a relevance of requirement in confirmation its successful, safe, firm existence in given world. Determination of civilizational components as cultural components means that any phenomenon of cultural and historical type is a unity of civilizational and cultural aspects with culture aspect determination. Specific character of cultural aspect of morality means that moral values exist transcendently as ideal reference points, common standards, setting universal people connection. Moral ideals determine civilizational values, which can have situational character, can be measured by their practical advisability. Cultural determination clearly be displayed on a level with ancestral forms of culture. The high purpose of the science is devotion to the Truth first of all, and man's comfort in this world after all. Cultural determination can be implicit. As a rule, cultural determination is implicit on a level with private, single and within the limits of concrete activity. In this case cultural component is necessary constituent part of active process and becomes actual in aim (the aim is considered as an transcendental aspect) and in self sensation of devotion. Cultures, cultural epochs which have transcendental dominants on the polar positions either predominate or escape from mental kernel. Cultural epochs begin to reflex at their mental dominants. It can also serve as a confirmation of cultural determination of civilizational phenomena. It can also prove cultural determination of civilizational phenomena. In general, the image of civilization is determined by cultural values. Only in modern global world the aspiration for a single civilization can be called strategic, but this aspiration can not be universal because of determination by cultural values. Look of the modern world proves it

Keywords: *cultural and historical type, culture, civilization, cultural determination.*

P. 92. *Trubitsyn O.K.* FORMATION OF THE CREATIVE CLASS AND DECLINE OF "THE DEVELOPMENT STATE". The concept of a network society has made generalization of tendencies of networking and has deduced its discussion on higher level: networking conducts to society transformation as a whole. Now processes of networking include four basic aspects – globalization, easing of institute of the national state, a fragmentation of national societies and lifting of a creative class. To representatives of a creative class carry workers, whose basic productive force are their unique creative intellectual and esthetic abilities. The human capital of creative workers becomes fixed capital of creative manufacture, hence, these workers lose "proletarian" characteristics. Globalization means formation of global networks of a creative class, and a fragmentation – non-uniformity of its placing when "creative" it is possible to name faster any certain city, than all country in which it is located. Processes of networking have from the point of view of national interests not only positive, but also negative sides. Nevertheless, development of a creative class is necessary, as if the nation doesn't form own, national focused creative class, it becomes inevitable object of manipulation from the outside. Presence in territory of the country of the central centers of crossing of networks of a creative class allows the nation to derive some benefit from increase in network streams. If such knots aren't present, there is a washing away for limits of the country of few available representatives of a creative class, hence, loss of ability of the nation to self-development, a perpetuating of technological and cultural dependence. Examples show limitation of efficiency of model of the state of development. Attempts of realization of scale breakthrough projects by the modern Russian state are obviously doomed to a failure. Now more probable successful subject of development the special state organization, and network structures of a creative class is represented not. Thus the state, as a matter of fact, not in a condition not only to operate activity of these networks, but also effectively to "make" a creative class. It turns out

that the basic strategy of the state there is a following to a principle *laissez-faire*. However far not will to feel comfortably in the minimum state which completely has refused performance of function of social security. The conflict between classes and in a creative class is possible also not only concerning social and economic interests, but also concerning culture, values, a way of life. There is a problem – how to avoid destructive consequences of the conflict. The comprehensible compromise at national level is hardly achievable. In this connection it is necessary to consider a basic utopia of the minimum state as a possible variant of a solution of a problem. The realistic variant of the minimum state should lean against federalism principles.

Keywords: *the state, a network society, a creative class, a utopia, ideology.*

P. 99. *Fihrtner E.N.* HUMANISTIC IDEA IN THE PERSPEKTIVE OF HISTORIKAL-AND-PHILOSOFICAL ANALYSIS. All history of humanism is a process of persons active knowledge at first the beginning, then – society and his place in it, up to the idea of the world reorganization for the benefit of the person. Humanistic tendencies are observed in all world religions, in the history of all previous and existing social formations. It is thought that numerous humanistic paradigms can be referred either to contemplate type of humanism, or to active type. The humanism can be either contemplate, close to east perception of the surrounding validity, or creative, that on the one hand is closer both to mentality of the western person and to a creative paradigm modern «person technical». Naturally, both tendencies are inherent in a number humanistic paradigms and only relative overweight of the contemplate or active beginning allows to carry a certain humanistic paradigm to corresponding type. Within the limits of contemplate humanism east humanism accented on a theme of nonresistance, humility, causings no harm to alive has been considered. We have also referred ecological humanism for which line of person and nature merge for the sake of harmony achievement. Silo humanism and Vernadsky humanism, having immanent to east humanism are characteristic to a contemplate paradigm. Within the limits of active humanism we have considered antique humanistic tradition, which has developed the idea of anthropocentrism. Humanistic idea is immanently inherent to Christianity. The Christian humanism can not be referred simply to contemplate or active type. But in Christianity the idea of the person as similarity of God has been arisen, that isn't characteristic for contemplate east tradition. The christianity in historical process has become the basis for development in itself a powerful improving current - humanism of Renaissance, which in its turn has been an incitement for development of an active current - secular and neohumanistic paradigm of new time epoch. Humanistic tendencies have got new coloring during an epoch of industrial production and society liberalization development. From liberal humanism of an epoch of Enlightenment, proclaiming freedom and equality, to communistic (socialist, proletarian) Soviet humanism of an epoch of the XX-th century restless beginning. At the present stage of the world community development the ideas of civil, global humanism, transhumanism have got a big sounding. All of them bear in themselves features of active humanism, focused on the formation of universal hostel on a planet, settlements of conflicts peacefully.

Keywords: *humanistic paradigm, contemplate humanism, creative humanism, energetic humanism.*

P. 106. *Shalimov A. B.* EXISTENTIAL DIMENSIONS OF SOCIAL MEDIA. Questions of place and role of existential conditions in modern person's being are investigated in the article. The author starts with the thesis about sociocultural conditionality of such existential institutions as the rite of initiations, wedding, pilgrimage. If to describe the model of these existential conditions it is possible to present it as the conflict between desires of the person and social system (rules, rituals, conventions). And the person in such conflict was in minority (more precisely all alone), in obvious weaker position, he was the outsider in this opposition. Besides, this fight was accompanied for its main participant corporal and spiritual punishment. The modern social system liquidates all possible taboos, it erases the class, gender and other borders, it despises rituals and conventions and it doesn't offer alternative institutional existential forms to the person. Now the person is alone always and never, because he has less and less possibilities to feel such loneliness, which is connected with fear, despair, hopelessness. Further the author considers examples of existential conditions' reflection in social media. In the society where mass tourism with thoughtless photographing near the sea or abstract sights came instead of pilgrimage, the newly married couple's photo session came in place of wedding ceremonies, spontaneous parties and even virtual drunken came instead of feasts after posts, abstentions and night service. There is almost full replacement of corporal and mental experiences of existential conditions by the virtual.

Keywords: *social media, social network, existential being, birth, death, the rite of initiation, pilgrimage, wedding, birthday, part.*

HISTORY OF PHILOSOPHY

P. 115. *Borisov E.V.* ON D. DAVIDSON'S THEORY OF INTERPRETATION AND EPISTEMOLOGY. The subject of analysis are some specific features of D. Davidson's theories of meaning and interpretation which underlie his optimistic epistemological position in regard both to knowledge about the world and understanding others. It is demonstrated that, according to basic theses of Davidsonian theory of meaning, the interpretation has a unifying character. This, on one hand, makes the epistemological optimism possible but, on the other hand, confines the applicability of such a notion of interpretation to propositional languages.

Keywords: *D. Davidson, epistemology, communication, theory of interpretation, theory of meaning, propositional language.*

P. 120. *Domanov O. A.* ALAIN BADIOU BETWEEN FORMALISM AND INTUITIONISM. The analysis of formalistic and intuitionistic elements in A. Badiou's theory reveals that it splits into two independent parts one relating to formalism (ontology) and the other to intuitionism (theory of subject). Therewith, the formalistic elements serve to conceptualize ethical restrictions placed upon Brower's intuitionistic subject.

Keywords: *formalism, intuitionism, ontology, subjectivity, Badiou*

P. 128. *Krasikov V.I.* "THE CASE OF SOPHIA" IS DEVOTED TO CONSIDERING OF A RELIGIO-PHILOSOPHICAL DISCUSSION OF 20–30 YEARS OF XX CENTURY. We study its progress and theoretical positions of the participants. Its main members are S. Bulgakov, G. Florovsky and Vl. Lossky. Bulgakov's supporters were a circle of Berdyaev and almost all teaching staff of St. Sergio's Orthodox Theological Institute. Their opponents were Florovsky, Chetverikov, Vladimir & Nikolai Lossky, and members of the "Brotherhood of St. Photios". Bulgakov believed that "Sophia" or "God's Wisdom" is an ontological bridge between God and the world. "Divine-humanity" is the total unity of God with the created world. Sophia and the Divine-humanity constitute a meaning, content, forms, and the initial-final stages of the universe. Florovsky claimed that Vladimir Solovyov was a conductor of Western and Gnostic influences in Russian spiritual history. He also emphasized the radically free nature of the act of the Creation. Florovsky declared that Bulgakov's abstract symbolism subjective philosophizing replaced the real Holy story. Vladimir Lossky consistently crushed fundamental concepts of "Sophiology": Sophia, Divine-humanity and the logic of their relationship. Vladimir Lossky pointed that Bulgakov's Sophia begins to play a special role to the Holy Trinity. He called the term of "Divine-humanity" as a "chaotic concept", where the two God's natures are mixing indistinguishably and forming "a new God-nature essence". Vladimir Lossky described the Bulgakov' philosophical-religious conception as a cosmological-natural process between God and Divine-humanity, as the return of created Sophia in the unity of the Divine Sophia. As a result, Holy Scripture and the teachings of the Fathers were distorted. Therefore, it was likely philosophical teaching on the theme of Revelation. This debate has formed new leaders of the theoretical renaissance of Orthodoxy. Their approach to the study of Holy history was called "patristic revival" and "Neo-patristic synthesis" in Orthodoxy.

Keywords: *Russian émigré philosophy of 20–30 years.*

P. 140. *Krivosheev A.V.* «TOTAL RESPONSIBILITY OF THE ANSWER» IS CONSIDERED AS THE HERMENEUTIC PRINCIPLE OF M.M. BAKHTIN'S PHILOSOPHY. In this article some substantive provisions of hermeneutic contour of philosophy of M. Bakhtin are revealed and considered using the material of his early products. So the analysis of article of Bakhtin «Art and responsibility» allows to open problematics of the whole and integrity which is important for understanding of his hermeneutics. The mechanical connection of different parts in one whole is opposed to internal unity of sense. From a problematics of the whole the problematics of unity which is found only in the person is born. A condition and the guarantor of unity is the unity of responsibility: «That I have worried and have understood in art, I should answer with the life that all endured and understood doesn't remain inactive in it». On the model of mutual relations of «art» and «life» Bakhtin designates the principles which are of great importance for understanding his hermeneutic ideas. The understanding is connected with an ideological complex «I should answer with all my life» and also with effectiveness in the sense of detection in activity. The analysis of this complex reveals: the structure of the person, a problematic of obligation, the idea of the answer (before Another), and at last the total character of the answer (both for myself, and for another the person). Without this total responsibility of the answer it is im-

possible to say that something is understood. Guilt is connected with responsibility as the death is connected with life. The guilt is a responsibility in the modus of death of the person. Therefore we can tell about the value of the mortal person and the value of death of the person for a hermeneutics. Thus, total responsibility of the answer is an understanding condition: «I should answer with the life» + «I should answer with the death». Esthetic vision opens one more modus of the person – the person as «a hero». The hero of his own product. In wider context (the early treatise to «Philosophy of the action») – he is the hero of life. «Hero» can be «bad» or «good», in any way it doesn't change his place in life – to be the valuable center. «Hero» appears as grace for us. Value of the person is to be grace. And this grace doesn't mean deleting the borders between «good» and «harm». This grace doesn't recognize anything in the quality of «the last word», or «point». Grace is not to reconcile everything, but to manage to accept everything. And exactly because of it grace has got a hermeneutic value.

Keywords: «I» and «Another», the person, responsibility, guilt, grace

P. 147. *Ogleznev V.V.* J.L. AUSTIN AND H.L.A. HART ABOUT DOING THINGS WITH WORDS. This article looks at one specific area of ongoing dispute in the interpretation of Hart's "Concept of Law", namely the degree to which this work was influenced by Hart's known admiration for philosophy of language, and particularly the work of his friend and colleague at Oxford, J.L. Austin. While there is no question that the analysis of language plays some role in Hart's work, it is also clear that linguistic analysis is not the only form of philosophical argument that Hart employs. It will be argued here that this reading of Hart's methodology reflects a misunderstanding of the nature of Austin's own work. Moreover, once Austin's work is understood properly, Hart can in fact be seen as potentially pursuing a genuinely Austinian form of jurisprudence. As a result, Austin's work can then be used to resolve some ongoing disagreements over the jurisprudential methodology reflected in "Concept of Law", as a supplement to the meager insights into methodology that Hart himself provides. This article will not attempt to undertake a broad survey of Hart's intellectual environment at the time he was developing the ideas that became "Concept of Law". It will instead focus upon one figure, J.L. Austin, who played a central intellectual role in both Oxford in the 1950's and Hart's own academic life.

Keywords: *descriptive statements, ascriptive statements, ordinary language, J.L. Austin, H.L.A. Hart.*

P. 154. *Orlov E.V.* ARISTOTLE ON KNOWING BY MEANS OF UNIVERSAL KNOWLEDGE, ORDINARY KNOWLEDGE AND EXERCISING KNOWLEDGE. The author revises the meaning of the notions 'universal knowledge', 'ordinary knowledge', 'peculiar knowledge' and 'exercising knowledge' and introduces corrections into the available commentary to *An. Post. II 21, 67a8–67b11*. He puts more focus on ordinary knowledge, arguing that in this passage Aristotle has in mind ordinary knowledge rather than knowledge peculiar or proper to the matter in hand, as regarded by most Aristotelian scholars.

Keywords: *Aristotle, universal knowledge, ordinary knowledge, peculiar knowledge, exercising knowledge.*

P. 166. *Rodin K. A.* KIERKEGAARD AND WITTGENSTEIN ON THE CHRISTIANITY. The paper is concerned with the issue of the 'later' Wittgenstein's religious point of view. It is shown: the main authoritative role in this field of problems belongs to Kierkegaard. Writings from Wittgenstein's 1930–1932 and 1936–1937 diaries (were first published in 1997) is considered as paraphrases of Kierkegaard's philosophy.

Keywords: *generality, historicity, paradox of faith, Christianity.*

P. 173. *Surovtsev V.A., Enns I. A.* F.P. RAMSEY AND INTUITIONISM OF H. WEYL. In article evolution of views of Ramsey on philosophy of mathematics is considered. It is shown that he departs from the program of logicism in the foundation of mathematics and develops views relative "moderate" intuitionism of H. Weyl. It is shown, in particular, in change of the point of view on the general and existential statements which are not considered as reduction for conjunction and a disjunction, but are treated as variable hypothetical.

Keywords: *logicism, intuitionism, general and existential statements, variable hypothetical.*

P. 188. *Negri M.* IMAGING LOGIC. Logic rests on forms or structures. Logical arguments or inferences - in which one passes from a true premise to a true conclusion – depend on a person's capac-

ity to put into focus the relation between the image expressed by the premise and the image expressed by the conclusion. There are, it is maintained here, two distinct iconic models at the basis of a logical argument or inference: i) a containment model, according to which one passes from a true premise to a true conclusion because the image suggested by the conclusion is necessarily contained in the image suggested by the premise (e.g. 'If I am in a house then I am in a house'); and ii) an entailment model, according to which one passes from a true premise to a true conclusion because the image suggested by the conclusion necessarily crosses or permeates the image suggested by the premise (e.g. 'If I am in a house then I am in space'). By explicitly drawing and observing the logical form or structure at the basis of a given reasoning one could thus prove or disprove its correctness - one could, immediately or more immediately, demonstrate its validity or invalidity. A 'pointography' (or 'dottography') is a way of describing logical situations by means of points/dots: it is a way of representing logical situations that crucially exploits the simplest elements of images. A 'pointography' (or 'dottography') is an adequate device for showing the minimal form or structure of an argument or inference, though it is in the end only the eye or mind eye that makes it possible for one to experience such form or structure - this is the reason why it is the eye or mind eye's axiom that one should put at the very beginning of logic.

Keywords: *images, drawing, pictorial forms or structures of i) containment and ii) entailment, 'pointography' ('dottography'), mind eye's axiom, logical vision.*